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RELEVANCE OF AHMAD DAHLAN'S CONCEPT OF RENEWING ISLAMIC EDUCATION TO TODAY'S EDUCATION

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Abstract

This study investigates the relationship between the philosophical works of KH Ahmad Dahlan and modern Islamic education. This research focuses on this question and the problems facing the modern Islamic education system, which is characterized by the need to integrate traditional Islamic teachings with contemporary educational demands. This research also examines how Dahlan's thinking can help bridge these problems. This paper interprets Dahlan's educational philosophy through analysis of historical texts and modern educational theory. This is done using a qualitative methodological approach. These results indicate that Dahlan's emphasis on critical thinking, rationality, and community involvement in education is in accordance with current educational needs. This study concludes that Dahlan's approach offers an important perspective on curriculum development and pedagogical strategies that are rooted in Islamic traditions and adapt to the needs of modern society. In a broader context, this research emphasizes the possibility of change in Islamic education that considers the spiritual and practical aspects of modern education.

Keywords: *relevance, ahmad dahlan's, renewing, Islamic education, today's education.*

Introduction

Since human history was born, coloring the routine activities of this mortal nature, education has been an *important item* in the social community. Prophet Adam AS. Those who start a new life in this universe are always equipped with the mind to understand everything they discover and then use it as a concept to live by (Suwendi, 2004).

Education according to the Islamic view is part of the duties of the human caliphate which must be carried out responsibly, then this responsibility can only be demanded if there are rules and guidelines for implementation (Suwendi, 2004). Therefore, Islam provides basic concepts about education, and it is human responsibility to explain and apply these basic concepts in educational practice. "With education, ordinary humans maintain their caliphate as education is the main thing that differentiates humans from other creatures. And the education given or studied must be based on human values as a mediation of human values themselves"(Yuliasari, 2014).

The development of Islamic revivalism today is caused by the collapse of a long time ago and the weakening of the Islamic world due to several factors in Islamic society. Therefore, Muhammadiyah was founded with the aim of maintaining and protecting Islam in order to create a true Islamic society with Islamic purity. K.H Ahmad Dahlan as the founder of Muhammdiyah made efforts to modernize Islam with the influence of Islamic modernization from the Middle East. This discussion of modernization is in line with Hartono's (2018) explanation, namely "The discussion of educational modernization is presented as a basis for understanding the forms of reform carried out by the Islamic world. Specifically, samples were taken from two countries with predominantly Muslim populations, namely: Saudi Arabia and Egypt".

On the one hand, the development of Islamic education at a macro level shows the potential flexibility of Islamic education in accordance with the demands of the times. However, on the other hand, this development brings challenges at a very complex micro level. Each institutional form has its own problems that require specific handling (Ulya, 2018).

"Future Islamic education development policies must be oriented towards targets of excellence considering the challenges of competition both at the local and global levels which are increasingly tough. The diversified character of Islamic educational institutions is the basic capital that can be developed to spur the progress of Islamic education as a whole" (Ulya, 2018).

Based on the opinion of Adisty Nabilah Fitri, et al. (2022) it can be concluded that Islamic teachings must consider the existing substance to determine the sequence of steps to be taken. In this way Islamic lessons with values and concepts are truly instructive. Like one of the figures in Islamic science or education who can be used as the basis for a national teaching framework, especially KH. Ahmad Dahlan. He was able to apply the concept of Islamic teaching which combines religious knowledge with general knowledge in one teaching institution. Therefore,

the author is interested in writing about the concept of Islamic education applied by Ahmad Dahlan.

Method

This research examines the relevance of KH Ahmad Dahlan's thoughts to today's educational concepts as well as their influence and contribution to the education system in Indonesia. This research requires a historical approach to understand the context of relevance that occurs in Islamic education today. Therefore, this research uses qualitative research methods and literature review to explore library materials that are appropriate to the discussion in question.

According to Saryono (2010), qualitative research is research that is used to investigate, discover, describe and explain the qualities or features of social influence that cannot be explained, measured or depicted through a quantitative approach (Silmi, 2017).

According to Herdiansyah (2010: 143), documentation studies are a method of collecting qualitative data by viewing or analyzing documents created by the subject himself or by other people about the subject. Documentation studies are one way that qualitative writers can do to get an overview from the subject's point of view through written media and other documents written or created directly by the subject concerned (Syuderajat & Puspitasari, 2018).

Result and Discussion

Discussions about Muhammadiyah education as a form of renewal of Islamic education in Indonesia cannot be separated from the thoughts of its founders, namely Ahmad Dahlan.

1. Short Biography of Ahmad Dahlan

The term technology is not unfamiliar to everyone. Today, in the modern world, it seems almost limitless. According to Non Syafriafdi, the use of technology is not only seen among adults or the educated, but has also started to extend to young children and even the general public (Syafriafdi, 2020). The technology in question includes laptops, mobile phones, computers, and so on. Religious awareness is the most fundamental characteristic of human nature (Langgulung, 1996). Religious awareness is always inherent and has a controlling function in human life (Daradjat, 1990). However, the primary function of religious awareness is the growth and development of human consciousness, which functions to evoke feelings of shame and guilt when mistakes are made (Prastyo, 2022). Religious awareness can influence a person's behavior, decisions made, and willingness to respect or follow religious teachings (Pranoto & Romadhona, 2023).

Ahmad Dahlan. Kyai Haji Ahmad Dahlan was born in Kauman, Yogyakarta, August 1 1868, is an Indonesian National Hero. He is the fourth son of seven children from the K.H. Abu Bakr. K.H Abu Bakar was a leading cleric and preacher at the Grand Mosque of the Yogyakarta Sultanate at that time and the mother of K.H. Ahmad Dahlan was the daughter of H. Ibrahim who also served as head of the Yogyakarta Sultanate at that time. In another source K.H. Ahmad Dahlan was born in 1869. K.H. Ahmad Dahlan died on 7 Rajab 1340 H or 23 February 1923 AD and was buried in Karang Kadjen, Kemantren, Mergangsan Yogyakarta (Nafilah Abdullah, 2015).

First name K.H. Ahmad Dahlan is Muhammad Darwis. When he was little he was raised by his own father, K.H. Abu Bakr. Because since childhood, Muhammad Darwis had a good nature, soft manners, a soft heart and an intelligent character, so his father and mother loved him very much. When Muhammad Darwis was 8 years old he could read the Koran fluently. In this case, Muhammad Darwis is indeed a smart person because he can influence his playmates and can overcome all the problems that occur between them (Dahlan, 2014).

In 1889, K.H. Ahmad Dahlan married Siti Walidah, a daughter of Kyai Penghulu Haji Fadhil. Siti Walidah is still considered a cousin. They were blessed with six children, namely Djohanah, Siraj Dahlan, Siti Busyro, Siti Aisyah, Irfan Dahlan, and Siti Zuharoh. In 1903 KH Ahmad Dahlan invited his 6 year old son Muhammad Siraj to go on the Hajj to Mecca for the second time, staying for a year and a half, studying religious sciences (fiqh science, hadith science, falaq science) from several teachers, namely Shaykh Muhammad Khatib from Minangkabau. , Kyai Nawawi from Banten, Kyai Mas Abdullah from Surabaya and Kyai Fakih Maskumambang from Gresik. With all the experience and knowledge he has. K.H. Dahlan began to carry out dialectical and bureaucratic movements as one of his ways of eradicating colonialism (Fajar Shihab, dkk., 2023).

2. Thoughts of Ahmad Dahlan

Education which defines the goals of education according to Ahmad Dahlan believes that the aim of Islamic education is the formation of morals and qarimah which is the main aim of Islamic education. A goal is something that is expected to be achieved after an effort or activity is completed. This sentence conveys that the priority of education lies in morals, and values above all else, the concept of Islamic education which is considered to be finally successful (comprehensive) if it has achieved its goal, which is measurable in the form of human behavior both individually and socially. As a form of embodiment of Muhammad's apostolic duties. was sent to earth for no other reason than "to perfect the morals of his people". in the section The concept of integral education is an educational concept implemented

by Ahmad Dahlan, namely by combining secular education with religious education, but this does not mean dichotomizing the two. The education pioneered by K.H. Ahmad Dahlan combines faith and progress to produce a generation that is able to face each era (Husin, 2023).

Khairil Anwar Diniy and Wantini (2023) also say that the traditional Islamic education system is outdated where the subject matter mainly consists of centric religions, while the sciences do not exist. The materials used to make this Islamic boarding school still exist. Apart from that, the lesson found is the understanding of religion in the art of life based on Islam. Ahmad Dahlan argues in favor of the traditional Islamic education system which does not serve to educate people who are intellectually advanced, but serves to educate people who are still young.

"Another fact that also urges Kyai Haji Ahmad Dahlan to encourage efforts in the field of education, especially the school system, is that the government is unable to meet the requests or social needs for madrasas which are too abundant. Although government efforts in education have increased since politics established ethics, the sole purpose of education is to meet the needs of workers for the benefit of the Dutch capital. Traditional groups cannot meet these educational demands because their education only focuses on Arkanul-Islam rather than religion as a whole" (Khairil Anwar Diniy dan Wantini, 2023).

As a figure in the world of education and Islamic thinker in Indonesia, Ahmad Dahlan believes that education is not only a place to impart knowledge, but also forms ethics, morals and characteristics. Ahmad Dahlan philosophizes about the importance of balancing general knowledge education and religious and humanitarian values. Ahmad Dahlan also believes that to form Islamic individuals who have high morals and broad insight into the world, they must be balanced in taking educational direction, not just focusing on spiritual education or vice versa, this is a contradictory innovation that occurred in Islamic boarding school education and Dutch model schools in the past, where Islamic boarding school education only focused on forming religious and pious individuals and Dutch model schools were also only oriented in teaching which focused on general teaching without any religious teaching (Wulandari et al., 2023).

With this imbalance Ahmad Dahlan believes that the goal of a perfect education is to be able to create good individuals who have abilities in religion and general knowledge. To achieve this desired goal, Ahmad Dahlan created educational institutions that collaborate spiritual science and general science by introducing a holistic approach to science by mixing the values of world science and also the values of religious science, as well as giving freedom of creativity to the participants. students with the hope that students will be more adept at developing critical

thinking and can appreciate the potential of a clean and holy heart (Wulandari et al., 2023).

3. The Relevance of Islamic Education Thought by the Figure Ahmad Dahlan to Current Education

Overcoming challenges in integrating educational technology to foster religious awareness can be a complex task that requires careful consideration. Although technology has great potential to enhance understanding and practice of religion, various challenges may arise. One of the main challenges is presenting content that aligns with religious principles and values (Hanafi et al., 2022). Content creators need to ensure that materials delivered through educational technology adhere to religious teachings and do not deviate from true religious values. Before producing content, an important step is conducting in-depth research and consulting with religious experts. This aims to ensure accurate understanding of the doctrines and principles of the religion involved.

Ahmad Dahlan, founder of Muhammadiyah, is one of the Islamic reformers in Indonesia who has a progressive vision of education (Husin, 2023). In the context of present day education, Dahlan's thoughts on Islamic education have significant relevance, considering the challenges and needs of today's education. The educational principles developed by Dahlan are still relevant for forming an adaptive, inclusive and holistic education system in the global period.

a. Holistic Education Concept

Ahmad Dahlan views education as a process of developing overall human potential, including intellectual, spiritual, physical and social aspects. The holistic education he advocated is now the basis of a cutting edge educational approach that not only focuses on academic teaching but also the development of social, emotional and physical skills (Dewi et al., 2023). Holistic is defined as being comprehensive or intact, not leaving behind one concept, causing science to lose balance (Susanto, 2017).

From a holistic point of view, education is actually an effort to make humans more humane. The aim of education is to empower humans on a physical and spiritual level. Humans must acquire emotional and spiritual intelligence through education in addition to intellectual intelligence which requires training and development of thinking (Rahmat, 2022).

Holistic education in relation to current educational trends links general education with religious education so that there is no separation between general lessons and religious lessons. Holistic education finds its own meaning for educational development (Muamanah et al., 2020). Holistic education covers all aspects of human potential in a balanced and comprehensive relationship

between courses, educational components, paradigms and activities focused on preparing students to face this world and the afterlife (Muamanah et al., 2020)

b. Character Education and Identity Formation

Modern educational systems, as implemented in the Education Curriculum in various countries, including Indonesia, emphasize the importance of character education. This is parallel to Dahlan's vision of integrating Islamic values in everyday life, teaching integrity, honesty and empathy. Ahmad Dahlan also believes that the basis of moral education is based on Islamic teachings which consist of three things, namely faith, knowledge and charity which are the basis of all educational efforts he carries out (Dyah, 2012).

c. Education that keeps up with the times

KH Ahmad Dahlan believes that he carried out tajdid (renewal) in Islamic education which was used as a contextualization of existing educational concepts (Wardianto, 2020). Wardianto stated that in contextualizing existing education, it can be adapted to the times, where this developing technology can be used in ongoing learning.

Around the end of the 1800s, the Muhammadiyah education reform movement was initiated by Ahmad Dahlan. In Suryan A. Jamrah's translation, Karel A. Steenbrink claims that it was the liberal education system that existed in Indonesia during the Dutch colonial period that gave rise to this movement. Initially, this liberal education system was only intended for certain groups. However, after 1870, or the middle of the 20th century, the liberal education school system began to be extended to wider society, including Muslims (Steenbrink, 1994). There is a general Islamic education system, such as the Islamic boarding school system, in addition to the liberal education system introduced by the Dutch colonialists at that time.

The Muhammadiyah movement is often associated with socio-religious reform movements. Muhammadiyah has demonstrated itself as a force for change since its founding, helping to revitalize social religion and education in Indonesia. Even though Muhammadiyah has never claimed to be the only supporter of social and educational change in Islam. KH's idea. Ahmad Dahlan focuses on the modern theocentric paradigm of Muhammadiyah education reform (Sutarto et al., 2020).

The consequences of renewal vary based on a person's worldview and estimated life expectancy. This particular viewpoint falls into the political, monetary, social, and educational realms. Modernization and innovation, another name for renewal, are terms used by Western culture to describe ideas, trends, developments, movements, and efforts to change outdated beliefs, practices,

institutions, etc. in order to adapt to the environment. new due to advances in science and the latest innovations (Nasution, 1992).

d. Use of Technology in Learning

In the 4.0 era, Muslims, especially those currently studying at school or at tertiary institutions (both Islamic boarding schools and other formal schools), are trying to face the challenges of the times which require everyone to be literate and able to use digital technology. Learning Islamic Religious Education is also experiencing changes that cannot be avoided (Wardianto, 2020).

In his writings, Widodo Supriyono argues that humans are often classified into two dimensions, namely physical and spiritual. He claims in his book that people are capable of various kinds of spiritual pursuits to develop spiritual potential. This is manifested in the ability to understand something (Ulil Albab), thinking or contemplating, using reason, having faith, being devout, remembering or gaining wisdom, hearing the word of God, having knowledge, creating works of art, being adept at using appropriate technology, and finally, the ability of humans to present the nature of the world when they are born (Supriono, 1996).

Based on the explanation above, it provides clarity that Islam appreciates technology as respect for the development of science, and requires its followers to participate in technological development in order to increase benefits for others. Islam does not make technology the center and pinnacle of science. Islam does not separate knowledge and values to act independently according to its interests. Both go hand in hand and strengthen each other, the goal is goodness, safety and preservation of the universe (Roqib, 2014).

e. Education based on Local Wisdom

Dewi stated that Indonesia has a diversity of ethnicities, religions, cultures and languages. Therefore, education is expected to be a bridge that can create a sense of unity and strengthen nationalism. Education must also be able to protect local wisdom. This is in accordance with K.H Ahmad Dahlan's opinion that education must guide the younger generation to love and appreciate cultural heritage (Dewi et al., 2023).

Efforts to form and sensitize a generation that lives in the era of globalization but still adheres to local wisdom, a generation that still has an unwavering devotion to becoming one Indonesian nation with a belief in the Almighty One, requires education based on local wisdom. Knowledge or wisdom from the local area that can create harmony (Dewi et al., 2023). Local wisdom may originate from the religious ideals of each region. Because Islam dominates in Indonesia, Islam must be able to lead the country in promoting peace and prosperity for its citizens. In order for Islam to become an active and active religion for all mankind,

Islam must be able to spread and plant the seeds of truth, peace, goodness, justice, benefit, prosperity and ummah. Islamic teachings consistently prioritize the dignity of all people, both men and women.

f. Character and Moral Education

Teaching and the role of education according to Ahmad Dahlan. As a figure in the world of education and Islamic thinker in Indonesia, Ahmad Dahlan believes that education is not only a place to impart knowledge, but also forms ethics, morals and characteristics (Dewi et al., 2023).

The character education method used by Ahmad Dahlan told his students carefully, but with certainty. Training students to have the courage to act or do good deeds is a priority in shaping students' character compared to reading and memorizing as many verses of the Qur'an as possible. For Ahmad Dahlan, a student who memorizes many verses of the Qur'an but is balanced with his understanding and implementation, is considered useless and useless (Dyah, 2012). Therefore, character education is not just reading and memorizing, but understanding and implementing it in order to shape students' character and morals.

Conclusion

Kyai Haji Ahmad Dahlan is an Indonesian national hero and Islamic figure who founded Muhammadiyah. He was born in Kauman, Yogyakarta, on August 1 1868. KH Ahmad Dahlan formulated the concept of Islam which focuses on the progress and modernization of Muslims by forming people with noble character and preparing the next generation of a progressive and dignified nation. His efforts to realize this concept can be seen in various fields such as education, for example establishing schools and creating a school system, the social sector by establishing various mass organizations such as Muhammadiyah and Aishiyah to help people in need, and his thoughts which sought to free Islam from heretical teachings and superstitions that developed in society. It was his thinking that had a big influence on the development of Islam in Indonesia. KH Ahmad Dahlan's thoughts are the purity of Islamic teachings, modern Islamic education, tajdid (renewal). In learning, KH Ahmad Dahlan also conveyed his thoughts about student-centered learning, developing thinking skills, integrating science and religion, utilizing technology, and creating a conducive learning atmosphere which is of course relevant to today's learning and education. With the thoughts of KH. Ahmad Dahlan is the generation of Indonesian Muslims inspired to become agents of change and progress for the nation.

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