

Islamic Education According to Ahmad Dahlan's Perspective: Contribution and Implementation in A Modern Social Context

Ratna Etikasari Agus
Institut Agama Islam Negeri Ponorogo
etikasari03@gmail.com

***Abstract:** The thoughts of KH. Ahmad Dahlan are a practical reaction to the bad conditions faced by Muslims in Indonesia. Muslims are left behind in the political, social, and economic fields. KH. Ahmad Dahlan stated that Islamic education seeks to develop Muslims into individuals who are virtuous, pious in their religious beliefs, have broad insight and awareness of modern scientific issues, and are ready to fight for the progress of their society. The purpose of this study is to analyze Islamic education according to Ahmad Dahlan's thoughts in the contribution and implementation of the modern social context. This study is part of a qualitative research project using a systematic review approach. Systematic review is a method that uses evidence based on previous evidence through review, structured evaluation, classification, and categorization. The results of the study show: 1) Ahmad Dahlan has a view on the importance of personality formation as an important target of educational goals; 2) Islamic education needs to be open, innovative, and progressive in relation to improving the curriculum by including religious and general education materials in an integrative manner; 3) changes and renewal are able to integrate aspects of religious values and general knowledge, faith, and technological progress; 4) through the process of awareness, the social contextual pattern learning approach.*

***Keywords:** Ahmad Dahlan, Modern Social, Islamic Education.*

Abstrak: Pemikiran KH. Ahmad Dahlan merupakan reaksi praktis terhadap kondisi buruk yang dihadapi umat Islam di Indonesia. Umat Islam tertinggal di bidang politik, sosial, dan ekonomi. KH. Ahmad Dahlan menyatakan bahwa pendidikan Islam berupaya mengembangkan umat Islam menjadi individu yang berbudi luhur, saleh dalam keyakinan agamanya, memiliki wawasan dan kesadaran yang luas tentang isu-isu ilmiah modern, dan siap berjuang untuk kemajuan masyarakatnya. Tujuan dari penelitian ini adalah untuk menganalisis pendidikan Islam sesuai dengan pemikiran Ahmad Dahlan dalam kontribusi dan implementasi konteks sosial modern. Penelitian ini merupakan bagian dari proyek penelitian kualitatif dengan menggunakan pendekatan tinjauan sistematis. Tinjauan sistematis adalah metode yang menggunakan bukti berdasarkan bukti sebelumnya melalui tinjauan, evaluasi terstruktur, klasifikasi, dan kategorisasi. Hasil penelitian menunjukkan: 1) Ahmad Dahlan memiliki pandangan tentang pentingnya pembentukan kepribadian sebagai target penting dari tujuan pendidikan; 2) Pendidikan Islam perlu terbuka, inovatif, dan progresif dalam kaitannya dengan meningkatkan kurikulum dengan memasukkan materi pendidikan agama dan umum secara integratif; 3) perubahan dan pembaharuan mampu mengintegrasikan aspek nilai-nilai agama dan pengetahuan umum, keyakinan, dan kemajuan teknologi; 4) Melalui proses kesadaran, pendekatan pembelajaran pola kontekstual sosial.

Kata kunci: Ahmad Dahlan, Sosial Modern, Pendidikan Islam.

INTRODUCTION

KH. Ahmad Dahlan is one of the figures who is considered a reformer of Islamic education who aims to combine religious knowledge and general knowledge¹. He is the founder of Muhammadiyah, the largest Islamic organization in Indonesia². Since its founding, the Muhammadiyah organization movement pioneered by K. H. Ahmad Dahlan has been actively preaching with the principle of amar ma'ruf-nahi munkar³. This movement carries various ideas, such as inviting people to convert to Islam, straightening out Islamic teachings, and improving the standard of living in the fields of education, social services, society, economy, and culture.⁴In its development, Ahmad Dahlan focused his efforts on teaching and education after he founded Muhammadiyah in 1912. Access to education for indigenous people was limited at that time by the Dutch East Indies government. Ahmad Dahlan stated that moral education, individual education, social education, and individual education are basic educational ideals that must be preserved and practiced to create a great nation.

K.H. Ahmad Dahlan was the fourth of seven siblings. Maulana Malik Ibrahim, a famous Wali Songo leader who pioneered the spread and advancement of Islam in Java, was his 12th generation descendant⁵. He lived in Mecca for five years after performing the hajj at the age of fifteen, during which time he was introduced to the theories of Islamic reformers including Muhammad Abduh, al-Afghani, Rasyid Ridha, and Ibn Taimiyah. In 1888, he returned to his hometown and adopted the name KH. Ahmad Dahlan⁶. After performing the hajj, he became involved in further social activities, such as starting study groups, building huts for public education, and maintaining close ties with other ulama organizations and movements such as Budi Utomo and Jamiat Khair. In 1912, he founded Muhammadiyah in the village of Kauman, Yogyakarta⁷

¹ Enok Sadiyah, "Kritik Kh. Ahmad Dahlan Terhadap Pendidikan Islam Dan Kaitannya Dengan Pendidikan Nasional," *Rausyan Fikr* 18, no. 2 (2022): 35–47.

² Fahmi Karimuddin, "Pemikiran KH . Ahmad Dahlan Tentang Modernisasi Pendidikan Islam Di Indonesia," *Jurnal At-Tarbiyyah: Jurnal Ilmu Pendidikan Islam* 9439 (2019): 1–9.

³ Ahdar, "K. H. Ahmad Dahlan: Pemikiran Sosialnya," *Al Ma' Arief: Jurnal Pendidikan Sosial Dan Budaya* 1, No. 1 (2019): 11–20.

⁴ Lilis Dini Septiani Mainuddin, "Konsep Pendidikan Islam Dalam Perspektif KH. Ahmad Dahlan," *Tajdid* 6 (1) (2022): 1–13.

⁵ Wahyu Hidayat Zain, Fadhilah Luthfiyyah, Syifa Rahmawati, Dwi Ayu Istiqomah, "Perbandingan Konsep Pemikiran Pendidikan Islam K . H . Hasyim Asy ' Ari," *Motivasi Dan Bahasa* 2, no. 2 (2024): 161–65.

⁶ Aprilia Dwi Mulyandari, "Pendidikan Karakter Menurut K.H Ahmad Dahlan Dan Relevansinya Di Indonesia," *Studi Agama-Agama* 8, no. 1 (2022): 84–98.

⁷ Enok Sadiyah, "Kritik Kh. Ahmad Dahlan Terhadap Pendidikan Islam Dan Kaitannya Dengan Pendidikan Nasional."

Education in Indonesia was still very outdated in the early 20th century, especially for Muslims. The education system at that time tended to be conventional, with little emphasis on the delivery of religious knowledge in a conservative manner⁸. The idea of modern Islamic regeneration emerged as a result of the decline and fragility of the Islamic world caused by various internal problems among Muslims. Muhammadiyah was founded with the aim of maintaining Islamic faith in order to facilitate the formation of a true Islamic society. In addition, the arrival of imperialism was one of the contributing factors⁹. The entry of the West into the Islamic world resulted in Western colonization, resistance from Muslims, and the influence of Western superiority in the fields of science, technology, and organization¹⁰. KH. Ahmad Dahlan argued that education requires a strong foundation. This foundation serves as a conceptual framework for developing the ideal ideas and goals of Islamic education, both horizontally (khaliq) and vertically (manusia).

The mission of human creation in the perspective of Islam has at least two sides: as *abd Allah and khalifah fi al-ardh*. Humans have essentially been gifted by Allah with al-ruh and al-aql at the time of their creation¹¹. Therefore, education should be a means to foster the capacity of al-ruh in concluding guidelines for practicing human submission and khaliq. For this, a free and methodical theoretical framework is needed that refers to the universal principles of Islamic teachings¹². The process of developing a conceptual framework to draw conclusions on various issues. When higher authorities are unable to resolve existing issues, this procedure is used. In this sense, education is one way to strategically articulate tajdid in order to understand Islamic teachings proportionally¹³. In this case, it appears that Ahmad Dahlan realized that Muslims have long been bound by religious doctrines and customs that deviate from the core principles of Islam.

KH. Ahmad Dahlan felt the need to establish an educational institution that focused on contemporary education, namely with a classical system, in order to implement his reform ideas

⁸ Zain, Fadhilah Luthfiyyah, Syifa Rahmawati, Dwi Ayu Istiqomah, "Perbandingan Konsep Pemikiran Pendidikan Islam K. H. Hasyim Asy'ari."

⁹ Mulyandari, "Pendidikan Karakter Menurut K.H Ahmad Dahlan Dan Relevansinya Di Indonesia."

¹⁰ Yuliana Hermawanti, "Konsep Pendidikan Islam Menurut K.H Ahmad Dahlan," *Promis* 2, no. September (2020): 3–5.

¹¹ Achmad Abimubarak, "Gagasan k. h. Ahmad Dahlan Tentang Pendidikan Islam Yang Ideal Dan Relevansinya Dengan Kebijakan Merdeka Belajar," *Rausyan Fikr*. 18, no. 2 (2022): 14–24.

¹² Zetty Azizatul et al., "Study Komparatif Dalam Konsep Pembaruan Pendidikan Islam Di Indonesia DAHLAN (1869-1923 M) DAN KH. Hasyim Asya'ari (1871-1947 M)," *Didaktrika Religia* 2, no. 1 (n.d.): 135–74.

¹³ Hardiansyah, "Kontribusi Gagasan k.h. Ahmad Dahlan Dalam Dinamika Pendidikan Di Kota Pangkal Pinang," *Kuttab* 06 (01) (2022): 50–60.

in the field of education¹⁴. At that time, what he did was still very rarely done by Islamic educational institutions. Here, he skillfully combined the old education system with the Dutch education system. KH. Ahmad Dahlan observed that while religious schools, especially Islamic boarding schools, exclusively provided religious information, Dutch schools, such as His and Mulo, only taught general knowledge¹⁵. KH. Ahmad Dahlan collaborated with the madrasah education system and the Islamic boarding school education system because quality and progressive Islamic educational institutions need to have a balance between general knowledge and religious knowledge. KH. Ahmad Dahlan's perspective does not distinguish between religious knowledge and general knowledge, which is very relevant to the teachings of the Qur'an about knowledge that goes beyond religious knowledge and sharia. The Qur'an also encourages us to pursue worldly knowledge because it is one way to build and improve that knowledge. KH. Ahmad Dahlan combines the spirit of *ijtihad* with the elimination of *taqlid* by returning to the Koran and Sunnah.

There are three main reasons why Muhammadiyah succeeded in creating a modern Islamic movement¹⁶. First, Muhammadiyah is now considered the main center of modern, progressive, and puritan Islamic preaching in Indonesia. Muhammadiyah's long history and achievements in preserving Indonesian culture and bringing modernity on a solid religious foundation are important models for the development of Indonesia and global society. Second, to realize Muhammadiyah's vision of a true Islamic society, all elements of Muslim society must work together. Ultimately, Muhammadiyah is a movement that reaches Indonesia and includes a network of educational, medical, and economic institutions¹⁷. Thus, it serves as a broad testing ground for the application of science, technology, and moral principles in order to strengthen society.

The ability of a social movement to inspire devotion, mobilize resources, create and seize opportunities, formulate strategies, provide conceptual frameworks for demands, and shape movement outcomes is greatly influenced by its leadership¹⁸. Social movement leaders make strategic decisions that motivate and plan for additional people to join the social

¹⁴ Karimuddin, "Pemikiran KH . Ahmad Dahlan Tentang Modernisasi Pendidikan Islam Di Indonesia."

¹⁵ Eka Ratnawati and Nurul Istiq, "Pemikiran Pendidikan K . H . Ahmad Dahlan Dan" 1, no. 2 (2023): 43–50.

¹⁶ Abdul Chadjib Halik, "Kontribusi KH Ahmad Dahlan Dalam Reformasi Pendidikan Islam Dan Transformasi Sosial Di Indonesia" 3, no. 5 (2024): 4623–35.

¹⁷ A Qurrota et al., "Inovasi Kelembagaan Pendidikan Islam Perspektif KH. Ahmad Dahlan Dan Relevansinya Di Era Modern," *Intelektual* 14, no. 2 (2024): 223–38, <https://doi.org/10.33367/ji.v14i2.5564>.

¹⁸ Rahmat Abd Fatah, "Rasionalitas Tindakan KH . Ahmad Dahlan Dalam Pengembangan Pendidikan Islam Di Indonesia," *Jurnal On Education* 07, no. 01 (2024): 4389–4402.

movement¹⁹. The ideas of renewal were absorbed by him from the thoughts of Ibn Taymiyyah, al-Afgani, Abduh, and Rasyid Ridha. He began to make efforts to straighten the beliefs and practices of the Muslim community in Kauman, which formally, it can be said, had never received an education. The phrase "social renewal" describes dramatic changes in the composition and operation of society that occur over a long period of time.²⁰ Define social transition as changes in cultural norms, interaction styles, and social structures. Technological innovation and globalization are two internal and external forces that often drive these developments²¹. When applied to social and economic life, Islamic values are intended to create a just and successful society²². This is how social transformation is seen in an Islamic framework. Based on the explanation above, this article will analyze Islamic Education According to Ahmad Dahlan's Perspective: Contribution and Implementation in a Modern Social Context.

RESEARCH METHOD

This study is part of qualitative research using a systematic review approach. Systematic review is a method that uses previous evidence-based evidence through review, evaluation, structured evaluation, classification, and categorization. Because the steps and strategies for conducting a systematic review are well-planned and structured, this method is very different from the method that is only used to convey literature studies²³. Systematic review is a type of evidence synthesis in which broad or narrow research questions are formulated because the steps and strategies for conducting a systematic review are well-planned and structured, this method is very different from the method that is only used to convey literature studies²⁴. and data directly related to the systematic review questions are identified and synthesized. Data is collected through a review of previous research literature. Then, it is concluded through deductive reasoning (general to specific). The following will describe the flow of this research.

¹⁹ Ellya Roza A, Faizal, "Konsep Pendidikan K.H Ahmad Dahlan," *Hikmah* 12 (2023): 142–52.

²⁰ Rasimin Hamsah, Muhammad, Nurchamiudah, "Pemikiran Pendidikan k.h. Ahmad Dahlan Dan Relevansinya Dengan Dunia Pendidikan Modern," *Risalah* 7, no. 2 (2021): 378–90.

²¹ Abrina Maulidnawati. Syarifuddin Ondeng Jumrah, "Relevansi Pemikiran Kh. Ahmad Dahlan Dan Kh. Hasyim Asy'ari dan Pengaruhnya Dalam Bidang Pendidikan Islam," *Al Urwatul Wutsqa* 2, no. 1 (2022): 9–23.

²² A, Faizal, "Konsep Pendidikan K.H Ahmad Dahlan."

²³ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D* (Bandung: PT Alfabet., 2016).

²⁴ Sugiyono.

RESULT AND DISCUSSION

The main goal of education is According to KH Ahmad Dahlan, it is to produce individuals who have general knowledge, religious understanding, and are ready for battle. Various educational goals, especially agricultural education and Dutch education, must be replaced by the determination of educational goals. KH. Ahmad Dahlan realized how important education is to live a better life. To hone students' intellectual abilities and fortify their spirituality, KH Ahmad Dahlan must consider various knowledge, both religious and general. Techniques like this for schools will ultimately be able to produce high-minded scholars.²⁵ This is based on the statement "*Dadijo Kijahi sing kemadjoean, adja kesel anggonmu nyambut gawe kanggo Muhammadiyah*" (be a progressive kyai, never get tired of working for Muhammadiyah). In this statement, there are several important things, namely the term Kiai is a figure who is very proficient in religious knowledge and is a pious figure, has noble morals, and masters religious knowledge in depth. Thus, the Muhammadiyah association founded by KH. Ahmad Dahlan discussed more about how he developed the education system. A cleric, he was adamant about improving Indonesian society according to Islamic principles. He tried to practice religious life. According to him, the spirit of a country needs to be developed before its society can be formed through a strong emphasis on improving religious life through social service and education. Based on the analysis that has been done, Islamic Education According to Ahmad Dahlan's Perspective: Contribution and Implementation in the Modern Social Context includes:

1. Ahmad Dahlan has a view regarding the importance of personality formation as an important target of educational goals.

According to K.H. Ahmad Dahlan, personality development should be the main focus of educational goals. He argued that only individuals with positive personalities can achieve greatness both in this world and in the hereafter^{26,27}. K.H. Ahmad Dahlan also argued that education should provide students with the information and skills necessary to make real

²⁵ Nafik Muthohirin, "Modernisasi Pendidikan Islam Ahmad Dahlan: Perspektif Kesadaran (Konsientisasi) Kritis Paulo Freire" 8, no. 1 (2021): 51–62.

²⁶ Diningrum Citraningsih, "Tujuan Dan Manajemen Pendidikan Dalam Perspektif K.H. Ahmad Dahlan," *SALIHA: Jurnal Pendidikan & Agama Islam* 4, no. 2 (2021): 171–85, <https://doi.org/10.54396/saliha.v4i2.171>.

²⁷ Fatah, "Rasionalitas Tindakan KH . Ahmad Dahlan Dalam Pengembangan Pendidikan Islam Di Indonesia."

progress²⁸²⁹. Thus, instruction that meets the demands of the society in which students are placed is appropriate instruction. The economic situation of the Indonesian people, who were left behind due to their lack of access to the government and private sectors, became an inspiration for K.H. Ahmad Dahlan's ideas. Conservative Muslim beliefs, according to K.H. Ahmad Dahlan, overemphasized the spiritual side of life³⁰³¹. The Islamic world has experienced stagnation or even decline as a result of this mindset, while other cultures have seen economic progress. Ahmad Dahlan's obsession was the effectiveness of the Western education system implemented in government and missionary schools. Material progress, according to Ahmad Dahlan, must come first because it will equate their welfare with the welfare of the colonizers.

2. Islamic education needs to be open, innovative and progressive in relation to improving the curriculum by including religious and general education material in an integrative manner.

Islamic teachings are actually greatly influenced by regional cultures originating from Indonesia³². Before Islam entered Indonesia, ancient customs and beliefs about anima and dynamism already existed in Indonesia, and these beliefs were in line with the rise of Buddhism and Hinduism.³³ However, Islam entered Indonesia after a long journey that was increasingly hampered by a number of traditions and rituals. KH. Ahmad Dahlan combined the spirit of *ijtihad* with the elimination of *taqlid* by returning to the Qur'an and Sunnah.³⁴ KH Ahmad Dahlan tried, like Al-Afghani and Abduh, to combine Islamic teachings with contemporary science.³⁵ By eliminating the *sorogan* and *bandongan* systems in Islamic boarding schools, Kiai Dahlan was able to build a contemporary Islamic education system that imitated the classical Western learning system and was equipped with facilities such as benches, chairs, and

²⁸ Adisty Nabilah Fitri and Lilis Karyawati, "Konsep Pendidikan Islam Menurut K . H . Ahmad Dahlan" 6, no. 1 (2022): 1049–53.

²⁹ Erwin Yudi Prahara, "Kepemimpinan K.H. Ahmad Dahlan Dalam Pendidikan Islam," *Cendekia* 13, no. 2 (2023): 158–59.

³⁰ Putri Yuliasari, "Relevansi Konsep Pendidikan Islam Kh. Ahmad Dahlan Di Abad 21," *As-Salam* 5 (1((2014): 45–64.

³¹ Zain, Fadhilah Luthfiyyah, Syifa Rahmawati, Dwi Ayu Istiqomah, "Perbandingan Konsep Pemikiran Pendidikan Islam K . H . Hasyim Asy ' Ari."

³² Abimubarak, "Gagasan k. h. Ahmad Dahlan Tentang Pendidikan Islam Yang Ideal Dan Relevansinya Dengan Kebijakan Merdeka Belajar."

³³ Mulyandari, "Pendidikan Karakter Menurut K.H Ahmad Dahlan Dan Relevansinya Di Indonesia."

³⁴ Yuliasari, "Relevansi Konsep Pendidikan Islam Kh. Ahmad Dahlan Di Abad 21."

³⁵ Bayu Suta Wardianto, "Relevansi Pemikiran KH. Ahmad Dahlan Terhadap Pendidikan Agama Islam Di Era 4.0" 21 (2020): 281–90.

blackboards. According to him, because the education system is a field that must be developed separately, adopting a Western-style education system does not mean belittling religious teachings.³⁶ KH Ahmad Dahlan defined ideal Islamic education as education that prioritizes reason. According to KH. Ahmad Dahlan, "All religious teachings must be proven true." through the application of reason. This shows that Islamic education that is more than just indoctrination is something that is highly recommended by K.H. Ahmad Dahlan. Every educational effort in ideal Islamic education will aim to be the subject of scientific analysis of cause and effect.

The curriculum created by KH. Ahmad Dahlan is the same curriculum as that taught in Dutch schools^{37,38}. Muhammadiyah schools use KH. Ahmad Dahlan's curriculum. Religious sciences are only a small part of the curriculum compared to general sciences, which have a broader scope. The key elements are that graduates of Muhammadiyah schools must be able to read and write the Qur'an in Arabic, complete the five daily prayers, and perform sunnah prayers. They must also be able to recognize bid'ah, superstition, and shirk, as well as understand the basics of Islam and be able to become devout Muslims in carrying out worship.³⁹ On the other hand, KH Ahmad Dahlan's strategy pays more attention to community-based learning and practice.⁴⁰ KH Ahmad Dahlan seeks to raise a generation of Muslims who are not only devout but also competent and informed, ready to face the difficulties of the modern world, by establishing schools that offer general science teaching in addition to religious teaching. This strategy reflects his view that Muslims need a comprehensive education to become competitive and useful members of contemporary society.

³⁶ Halik, "Kontribusi KH Ahmad Dahlan Dalam Reformasi Pendidikan Islam Dan Transformasi Sosial Di Indonesia."

³⁷ Karimuddin, "Pemikiran KH . Ahmad Dahlan Tentang Modernisasi Pendidikan Islam Di Indonesia."

³⁸ Enok Sadiyah, "Kritik Kh. Ahmad Dahlan Terhadap Pendidikan Islam Dan Kaitannya Dengan Pendidikan Nasional."

³⁹ Mainuddin, "Konsep Pendidikan Islam Dalam Perspektif KH. Ahmad Dahlan."

⁴⁰ P. Sari, D. R., Sari, N., Noviani, D., & Paizaluddin, "Pemikiran Pendidikan Islam Ahmad Dahlan," *IHSANIKA: Jurnal Pendidikan Agama Islam* 1, no. 3 (2023): 134-47, http://repository.uinjkt.ac.id/dspace/bitstream/123456789/35364/2/DWI_PUSPA_KHAIRUNNISA-FU.pdf%0Ahttps://jurnal.stikes-ibnusina.ac.id/index.php/IHSANIKA/article/view/610.

3. Changes and updates are able to integrate aspects of religious values and general knowledge, faith, and technological progress.

Obstacles faced by KH. Ahmad Dahlan in implementing his revolutionary ideas in the field of education^{41,42}. One of them was when he collaborated with the Budi Utomo group, which at that time was less popular with Muslims, especially among orthodox Muslims. However, KH. Ahmad Dahlan succeeded in becoming a pioneer by establishing a madrasah that combined broad education with an understanding of Islam. KH. Ahmad Dahlan was able to provide a more inclusive educational perspective despite facing rejection from many parties.

Muslims in the modern era, especially those who have formal education (either in Islamic boarding schools or other institutions)⁴³, are trying to meet the demands of society that require digital literacy. Islamic Religious Education learning has inevitably experienced changes. On the other hand, Islamic Religious Education learning continues to develop and experience renewal (tajdid) due to various challenges of the times.⁴⁴ The ideas and views of K.H. Ahmad Dahlan regarding the various advances and changes of this century are still very relevant and have an impact on Islamic religious education in the contemporary era.⁴⁵ Renewal education must develop and apply the contextualization of previously existing concepts by developing them in line with technological advances and the times. However, this idea still adheres to the basic principles (philosophy) of education. This means that in order to learn, both teachers and students must be able to use current technology. However, it is important to emphasize that the education provided does not deviate from the basics of education.

Digital technology is used to support the current educational process. By utilizing current digital media, this technology can be used to teach or preach while still emphasizing Islamic knowledge that is in line with the Qur'an and Hadith, as well as being cultured and useful. The idea put forward by K.H. Ahmad Dahlan is still very relevant in modern times, when scientific and technological freedom are increasingly evident. Islamic religious education in modern times must be inclusive while still emphasizing morality, humanity, and the importance of upholding the monotheistic religion that must be upheld.

⁴¹ Firdaus Fauzi, "Sejarah Pemikiran Pendidikan Islam KH. Ahmad Dahlan," *Manhaj : Jurnal Ilmu Pengetahuan, Sosial Budaya Dan Kemasyarakatan* 1, no. 1 (2022): 1–18.

⁴² Jumrah, "Relevansi Pemikiran Kh. Ahmad Dahlan Dan Kh. Hasyim Asy'ari dan Pengaruhnya Dalam Bidang Pendidikan Islam."

⁴³ A, Faizal, "Konsep Pendidikan K.H Ahmad Dahlan."

⁴⁴ Hardiansyah, "Kontribusi Gagasan k.h. Ahmad Dahlan Dalam Dinamika Pendidikan Di Kota Pangkal Pinang."

⁴⁵ Abdul Munib Roybah, "Konsep Pendidikan Islam Perspektif K.H Ahmad Dahlan Dan Relevansinya Dengan Era Global Pendidikan Di Indonesia," *Ahsana Media* 8, no. 1 (2022): 86–99.

4. Through the process of awareness, a social-contextual pattern learning approach.

KH. Ahmad Dahlan did not use textual techniques when teaching religious lessons; instead, he designed a contextual learning method through a process of awareness. One famous example is when Kyai often read the letter al-Ma'un to his students, helping them understand that the letter urges them to help the poor and neglected and that they must practice its teachings. The next letter was changed after the students had the opportunity to practice the command. After three months of teaching Surah Al-Ma'un, he began to emphasize that religion is an activity, not just a matter of cognition. This is in line with the cognitive, emotional, and psychomotor aspects of education. Thus, after carrying out the commands contained in Surah Al-Ma'un, his students move on to the material of the next surah, and so on.

Judging from the students, the school founded by KH. Ahmad Dahlan also offers new ideas⁴⁶. In KH. Ahmad Dahlan's school, not only male students but also female students are accepted.⁴⁷ Muslim women in this organization receive special attention. K. H. Ahmad Dahlan tried hard to integrate women into his organization as a valuable and effective instrument. According to him, women are an important part of society and should not be ignored in the workplace. This is one part that women are part of a civilization that has the capacity to create a nation, religion, and organization. Without information, women will be seen as nothing more than life partners, and finally, as housewives, members of organizations, and even citizens, their rights will be ignored. How many good things can women do as housewives, even in the country and finally in the Islamic generation, if they have education.

In the process, he also organized special education for street children and vagrants known as Fathul Asror Miftahus Sa'adah (FAMS)⁴⁸. The learning is similar to that developed by Pulo Freire, namely through problematization or awareness of one's condition to change. Changes in the renewal of Islamic education methodology. K.H. Ahmad Dahlan provides a new perspective on religious teaching by giving students the opportunity to ask questions and use question and answer sessions. By considering students as living, breathing objects of learning who are free to speak and ask questions to their teachers, K.H. Ahmad Dahlan brought about a revolution in teaching methods.

⁴⁶ Mainuddin, "Konsep Pendidikan Islam Dalam Perspektif KH. Ahmad Dahlan."

⁴⁷ Nursalim and Lukmanul Hakim, "Peran Muhammadiyah Dalam Pembaharuan Pendidikan Islam Di Indonesia," *Perspektif* 1, no. 4 (2022): 326–38, <https://doi.org/10.53947/perspekt.v1i4.210>.

⁴⁸ Fauzi, "Sejarah Pemikiran Pendidikan Islam KH. Ahmad Dahlan."

CONCLUSION

Based on the analysis that has been done, Islamic Education According to Ahmad Dahlan's Perspective: Contribution and Implementation in Modern Social Context includes: 1) Ahmad Dahlan has a view on the importance of personality formation as an important target of educational goals; 2) Islamic education needs to be open, innovative, and progressive related to the improvement of the curriculum by including religious and general education materials in an integrative manner; 3) changes and renewals are able to integrate aspects of religious values and general knowledge, faith, and technological progress; 4) Through the process of awareness, the learning approach uses a social contextual pattern.

BIBLIOGRAPHY

- A, Faizal, Ellya Roza. "Konsep Pendidikan K.H Ahmad Dahlan." *Hikmah* 12 (2023): 142–52.
- Abimubarak, Achmad. "Gagasan k. h. Ahmad Dahlan Tentang Pendidikan Islam Yang Ideal Dan Relevansinya Dengan Kebijakan Merdeka Belajar." *Rausyan Fikr*. 18, no. 2 (2022): 14–24.
- Ahdar. "K. H. Ahmad Dahlan: Pemikiran Sosialnya." *Al Ma' Arief: Jurnal Pendidikan Sosial dan Budaya* 1, no. 1 (2019): 11–20.
- Azizaton, Zetty, Islam Perspektif, K H Ahmad, and Hasyim A S Y A R I M. "Study Komparatif Dalam Konsep Pembaruan Pendidikan Islam Di Indonesia DAHLAN (1869-1923 M) DAN KH. Hasyim Asya'ari (1871-1947 M)." *Didaktrika Religia* 2, no. 1 (n.d.): 135–74.
- Diningrum Citraningsih. "Tujuan Dan Manajemen Pendidikan Dalam Perspektif K.H. Ahmad Dahlan." *SALIHA: Jurnal Pendidikan & Agama Islam* 4, no. 2 (2021): 171–85. <https://doi.org/10.54396/saliha.v4i2.171>.
- Enok Sadiyah. "Kritik Kh. Ahmad Dahlan Teradap Pendidikan Islam Dan Kaitannya Dengan Pendidikan Nasional." *Rausyan Fikr* 18, no. 2 (2022): 35–47.
- Fatah, Rahmat Abd. "Rasionalitas Tindakan KH . Ahmad Dahlan Dalam Pengembangan Pendidikan Islam Di Indonesia." *Jurnal On Education* 07, no. 01 (2024): 4389–4402.
- Fauzi, Firdaus. "Sejarah Pemikiran Pendidikan Islam KH. Ahmad Dahlan." *Manhaj : Jurnal Ilmu Pengetahuan, Sosial Budaya Dan Kemasyarakatan* 1, no. 1 (2022): 1–18.
- Fitri, Adisty Nabilah, and Lilis Karyawati. "Konsep Pendidikan Islam Menurut K . H . Ahmad Dahlan" 6, no. 1 (2022): 1049–53.
- Halik, Abdul Chadjib. "Kontribusi KH Ahmad Dahlan Dalam Reformasi Pendidikan Islam Dan Transformasi Sosial Di Indonesia" 3, no. 5 (2024): 4623–35.
- Hamsah, Muhammad, Nurchamiudah, Rasimin. "Pemikiran Pendidikan k.h. Ahmad Dahlan Dan Relevansinya Dengan Dunia Pendidikan Modern." *Rislalah* 7, no. 2 (2021): 378–90.
- Hardiansyah. "Kontribusi Gagasan k.h. Ahmad Dahlan Dalam Dinamika Pendidikan Di Kota Pangkal Pinang." *Kuttab* 06 (01) (2022): 50–60.

- Hermawanti, Yuliana. "Konsep Pendidikan Islam Menurut K.H Ahmad Dahlan." *Promis* 2, no. September (2020): 3–5.
- Jumrah, Abrina Maulidnawati. Syarifuddin Ondeng. "Relevansi Pemikiran Kh. Ahmad Dahlan Dan Kh. Hasyim Asy'ari dan Pengaruhnya Dalam Bidang Pendidikan Islam." *Al Urwatul Wutsqa* 2, no. 1 (2022): 9–23.
- Karimuddin, Fahmi. "Pemikiran KH . Ahmad Dahlan Tentang Modernisasi Pendidikan Islam Di Indonesia." *Jurnal At-Tarbiyyah: Jurnal Ilmu Pendidikan Islam* 9439 (2019): 1–9.
- Mainuddin, Lilis Dini Septiani. "Konsep Pendidikan Islam Dalam Perspektif KH. Ahmad Dahlan." *Tajdid* 6 (1) (2022): 1–13.
- Mulyandari, Aprilia Dwi. "Pendidikan Karakter Menurut K.H Ahmad Dahlan Dan Relevansinya Di Indonesia." *Studi Agama-Agama* 8, no. 1 (2022): 84–98.
- Muthohirin, Nafik. "Modernisasi Pendidikan Islam Ahmad Dahlan : Perspektif Kesadaran (Konsientisasi) Kritis Paulo Freire" 8, no. 1 (2021): 51–62.
- Nursalim, and Lukmanul Hakim. "Peran Muhammadiyah Dalam Pembaharuan Pendidikan Islam Di Indonesia." *Perspektif* 1, no. 4 (2022): 326–38. <https://doi.org/10.53947/perspekt.v1i4.210>.
- Prahara, Erwin Yudi. "Kepemimpinan K.H. Ahmad Dahlan Dalam Pendidikan Islam." *Cendekia* 13, no. 2 (2023): 158–59.
- Qurrota, A, Al Fithri, Aris Rohmatul Maula, Nur Amalina, Wafi Azizah, and Alfi Elma Diana. "Inovasi Kelembagaan Pendidikan Islam Perspektif KH. Ahmad Dahlan Dan Relevansinya Di Era Modern." *Intelektual* 14, no. 2 (2024): 223–38. <https://doi.org/10.33367/ji.v14i2.5564>.
- Ratnawati, Eka, and Nurul Istiq. "Pemikiran Pendidikan K . H . Ahmad Dahlan Dan" 1, no. 2 (2023): 43–50.
- Roybah, Abdul Munib. "Konsep Pendidikan Islam Perspektif K.H Ahmad Dahlan Dan Relevansinya Dengan Era Global Pendidikan Di Indonesia." *Ahsana Media* 8, no. 1 (2022): 86–99.
- Sari, D. R., Sari, N., Noviani, D., & Paizaluddin, P. "Pemikiran Pendidikan Islam Ahmad Dahlan." *IHSANIKA: Jurnal Pendidikan Agama Islam* 1, no. 3 (2023): 134–47. http://repository.uinjkt.ac.id/dspace/bitstream/123456789/35364/2/DWI_PUSPA_KHAIRUNNISA-FU.pdf%0Ahttps://jurnal.stikes-ibnusina.ac.id/index.php/IHSANIKA/article/view/610.
- Sugiyono. *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*. Bandung: PT Alfabet., 2016.
- Wardianto, Bayu Suta. "Relevansi Pemikiran KH. Ahmad Dahlan Terhadap Pendidikan Agama Islam Di Era 4.0" 21 (2020): 281–90.
- Yuliasari, Putri. "Relevansi Konsep Pendidikan Islam Kh. Ahmad Dahlan Di Abad 21." *As-Salam* 5 (1) (2014): 45–64.
- Zain, Fadhilah Luthfiyyah, Syifa Rahmawati, Dwi Ayu Istiqomah, Wahyu Hidayat. "Perbandingan Konsep Pemikiran Pendidikan Islam K . H . Hasyim Asy ' Ari." *Motivasi Dan Bahasa* 2, no. 2 (2024): 161–65.