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Great Dream of KH Ahmad Dahlan in the Development of Islamic Education in Indonesia

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ABSTRACT

Education in Islam faced a division between religious and secular components by the late twentieth century, with Islamic institutions often excluding religious education while general education institutions integrated secular knowledge. This paper explores the reform efforts of KH. Ahmad Dahlan in addressing these educational challenges in Indonesia, emphasizing the integration of religious and general education. Using a literature review methodology, the research analyzes Dahlan's influence on the development of Islamic education through his establishment of the Muhammadiyah organization. His vision included providing inclusive, quality education, fostering Islamic character, and modernizing educational systems. The findings highlight Dahlan's impact on the Indonesian education landscape, particularly through the integration of religious and general knowledge, character building, and community empowerment. His legacy continues to inspire the advancement of Islamic education in Indonesia.

Keywords: Ahmad Dahlan, Educational Reform, Islamic Education

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INTRODUCTION

Education in Islam was divided into religious and secular components by the late twentieth century (D. Astuti et al., 2020; Indrawan et al., 2012; Nugroho & Utomo, 2011). In reality, there existed differences where some Islamic educational institutions excluded religious education from their curricula, while general education institutions integrated secular knowledge into theirs (Suwartiningsih et al., 2024; Syamsi et al., 2024). Moreover, the educational outcomes from both Islamic and general schools did not distinctly impact societal development (B. Astuti et al., 2019; Hidayah et al., 2020; Purwadi et al., 2022; Saputra et al., 2022; Susanti, 2020; Tarmizi, 2021). Education in the Netherlands seemed to distance native populations from their cultures. This was due to Dutch education emphasizing a Nederland-centric understanding, leading indigenous populations to forsake their own cultures in favor of Dutch or Western culture. Additionally, education in the

West was secular, omitting religious teachings, thus portraying Islam negatively and as antiquated.

During this period, the state of education, particularly Islamic education, in Indonesia was notably poor (Falikah et al., 2022; Praheto et al., 2020; Prahmana, 2018; Puspita et al., 2019). This prompted KH. Ahmad Dahlan to initiate reform. His thoughts and actions had a significant impact on the advancement of Islamic education in Indonesia. Ahmad Dahlan sought solutions to various challenges facing Islamic education at the time.

One of the initial efforts towards the revival of Islamic education in Indonesia was undertaken by KH. Ahmad Dahlan through educational reform. Despite facing initial resistance from conventional educational systems, Ahmad Dahlan remained optimistic about initiating reform movements. He addressed difficulties with wisdom and prudence. His thoughts and reform movements were widely accepted by the general public due to this perspective.

In addressing various issues in current Islamic education, the thoughts of KH. Ahmad Dahlan should serve as a reference. One current issue is the dichotomy between religious and secular knowledge (Arifin et al., 2022; Asyidiq et al., 2020; Bidayati et al., 2023; Nuryana & Asmorojati, 2021; Zahrotun et al., 2018). Ahmad Dahlan advocated for the inclusion of general education in secondary school curricula, demonstrating his belief in integrating both religious and secular knowledge. This approach contrasts with the dichotomous stance that risks neglecting sciences within Islamic education. Nonetheless, some still reject either term. However, Islamic teachings do not restrict efforts to further scientific knowledge for its positive benefits.

Teaching methods also pose challenges in Islamic education. Textual approaches still prevail in many Islamic educational institutions, which might suggest a lack of concern for social conditions, especially in multicultural Indonesia. Indonesia, with its diverse population of various races, religions, and cultures, faces social conflicts due to intolerant attitudes among different religious groups. Islamic education should impart tolerance among students. Based on these issues, the aim of this research is to explore KH. Ahmad Dahlan's thoughts and actions regarding the reform of Islamic education. This would then serve as a reflection in addressing current educational issues.

The Western conquest of the East began with trade routes and later military power. During the era of Western colonization, Indonesia experienced a process of Westernization (Bachtiar et al., 2024; Catelya et al., 2020; Noer Doddy Irmawati, 2019; Saputra et al., 2021). The arrival of the West brought technological advancements but primarily aimed to enhance colonial exploitation rather than enriching the colonized nations. In education, they introduced new systems and methods to produce labor for their benefit, paying lower wages than they would for Western labor. Their idea of educational reform was essentially Westernization through Christianization, serving Western and Christian interests.

Despite various efforts by the colonial government to suppress Indonesian uprisings through education, these efforts yielded little and often stimulated Islamic leaders to resist Dutch colonialism by fostering nationalism through education (D. Astuti et al., 2020; Pramudya et al., 2024; Sintawati et al., 2022; Taram et al., 2019; Widodo, 2019). This led to the emergence of Islamic organizations rooted in socio-religious activities, primarily focused on Islamic education to awaken Indonesians facing poverty and suffering due to colonization. Some of these organizations include Syarikat Dagang

Islam Al-Jami'at Al-Khairiyah, Al-Islah Wal Irsyad, Persyarikatan Ulama, Muhammadiyah, and Nahdatul Ulama.

The aspiration to educate and uplift the community inspired KH. Ahmad Dahlan to establish schools, which later became the foundation of social-religious organizations where education became a primary agenda for reform. The birth of Islamic organizations cannot be separated from their founders, who were Islamic movement figures playing significant roles in enlightening the nation long before Indonesia gained independence. One such organization is Muhammadiyah, founded by KH Ahmad Dahlan in 1912. Undoubtedly, Muhammadiyah's contribution in guiding Indonesia towards independence, particularly through education, is unquestionable. Therefore, KH Ahmad Dahlan harbored great aspirations for education in Indonesia based on Islamic principles. Hence, the title "Great Dream of KH Ahmad Dahlan in the Development of Islamic Education in Indonesia" accurately encapsulates his vision.

RESEARCH METHODOLOGY

The research method employed in this paper is literature review, an approach that gathers relevant information from various literary sources such as books, scholarly journals, notes, and previous research reports related to the topic under study. This method aims to achieve a comprehensive and in-depth understanding of the research subject through analysis of existing literature.

In this process, the literature review involves several crucial stages. Firstly, the researcher identifies the research topic of interest. Subsequently, literature is collected from diverse sources to form a comprehensive framework of understanding. The gathered literature is then carefully filtered and evaluated to ensure its reliability and relevance. The analysis of literature aims to extract pertinent information, organize it, and synthesize the findings, which are then interpreted to uncover underlying meanings (Merliyana, S. J., et al. 2022).

The literature review method offers several advantages, such as its ability to encompass diverse perspectives and its efficiency in terms of time and cost. However, this method also has its limitations, including restricted access to information sources and the potential for bias in data analysis due to researcher interpretation.

RESULT AND DISCUSSION

A. Biography of KH Ahmad Dahlan

KH Ahmad Dahlan was a reformer and pioneer of Islamic education from Java who sought to address various issues facing the Muslim community. He was a figure who integrated general education into traditional Islamic educational institutions and incorporated religious education into general education institutions (Ariesanti et al., 2018; Ikhwan & Bakhtiar, 2020; Pramono et al., 2020). Through education, KH Ahmad Dahlan aimed to instill a sense of nationalism and love for the homeland among Indonesians. He successfully developed and disseminated the idea of modern education across the country through the Muhammadiyah organization he founded, which continues to function effectively to this day.

Early Life of KH Ahmad Dahlan

KH Ahmad Dahlan was the fourth of seven children, born to KH Abu Bakar bin Kiai Sulaiman and Siti Aminah binti the late KH Ibrahim. His father was a permanent khatib at the Grand Mosque of Yogyakarta and was a descendant of Maulana Malik Ibrahim, one of the Walisongo who were pioneers in spreading Islam in Java. His mother was the daughter of the Chief Penghulu in Yogyakarta.

KH Ahmad Dahlan was born in Kauman, Yogyakarta, in 1869. Before being given the title and name KH Ahmad Dahlan, he was named Muhammad Darwis by his parents. He received the name KH Ahmad Dahlan from the kiais after completing the pilgrimage. KH Ahmad Dahlan performed the pilgrimage at the age of 15 and stayed in Mecca for five years. During this period, he interacted with reformist thinkers in Islam, such as Muhammad Abduh, Rasyid Ridha, Al Afghani, and Ibn Taymiyyah.

After returning from Mecca in 1888, he changed his name to Ahmad Dahlan. In 1903, he returned to Mecca and stayed there for two years. During his second stay, Ahmad Dahlan studied under Sheikh Ahmad Khatib, who was also the teacher of the Nahdlatul Ulama founder, KH Hasyim Asyari.

Love Story of KH Ahmad Dahlan

Upon returning from Mecca, Ahmad Dahlan married Siti Walidah, his cousin and the daughter of Kiai Penghulu Haji Fadhil. Siti Walidah later became known as Nyai Ahmad Dahlan and founded Aisyiyah. Ahmad Dahlan and Siti Walidah had six children: Djohanah, Siradj Dahlan, Siti Busyro, Irfan Dahlan, Siti Aisyah, and Siti Zaharah. Ahmad Dahlan also married Nyai Abdullah, a widow of H. Abdullah, and later married Nyai Rum, the sister of Kiai Munawwir Krapayak, and Nyai Aisyah Cianjur, the sister of Adjengan Penghulu. From his marriage to Nyai Aisyah, Ahmad Dahlan had a child named Dandanah.

Educational Background of KH Ahmad Dahlan

Regarding his formal education, KH Ahmad Dahlan spent much of his time studying religious sciences through traditional education. However, around 1890, he had the opportunity to continue his education in Mecca. In Mecca, he interacted with several modernist figures of the Islamic world, such as Muhammad Abduh, Al-Afghani, Rasyid Ridha, and Ibn Taymiyyah. The thoughts of these figures influenced his mindset and motivated him to reform religious understanding in Indonesia, advocating for a return to the teachings of Islam as found in the Qur'an and Sunnah through the Muhammadiyah organization, which he founded in 1905.

KH Ahmad Dahlan also traded batik and traveled to nearly all regions in Java, spreading his ideas to the Muslim community, especially local leaders. These local leaders who agreed with Ahmad Dahlan's ideas became his followers and played an essential role in the Muhammadiyah movement (Hidayah et al., 2020; P.W. et al., 2023). Before founding Muhammadiyah, KH Ahmad Dahlan had joined organizations like Jam'iyatul Khair, Budi Utomo, and Sarekat Islam. On November 18, 1912, Muhammadiyah was established as a movement for Muslims in the fields of social and education. The establishment of Muhammadiyah initially received negative responses from his own family and the surrounding community, resulting in slander, incitement, and accusations.

He was accused of founding a new religion, being a false kiai, and imitating Dutch and Christian customs, even receiving death threats.

Despite these obstacles, KH Ahmad Dahlan faced them with patience and remained steadfast in his mission to reform the understanding of Islam in Indonesia. On February 23, 1923, at the age of 55, as Muhammadiyah had grown strong and received support from the Muslim community, KH Ahmad Dahlan passed away. Nevertheless, the Muhammadiyah movement continued to thrive and expand throughout Indonesia, with various endeavors in religious, educational, health, and social fields.

The development of Islamic education in Indonesia

The educational process has unfolded throughout history in parallel with the social and cultural development of humanity on Earth. As humans have sought progress in life, the concept of redirecting, preserving, and developing culture through education has emerged. Throughout the evolution of societies, education has consistently been a primary focus in advancing generational life in line with the demands of social and cultural progress.

Islamic education has held primary importance among Muslim communities since the early development of Islam. This prioritization aligns with the growth of Islamic education practices in Indonesia, where the dissemination of Islamic teachings has grown alongside the spread of Islam itself. In addition to its educational significance, the process of Islamization has played a crucial role in motivating Muslims to impart Islamic teachings, often through simple and informal methods.

Islamic education during the New Order era faced various challenges, both as a socio-cultural endeavor and an educational phenomenon. One of the primary issues discussed was the dichotomy within the education system, which should not necessarily exist within a nationally adapted framework from the Western model with some modifications. This dichotomy is not only a concern in Indonesia but also in other predominantly Muslim countries. Therefore, Islamic education experts worldwide are motivated to seek solutions through international meetings that generate new ideas, including efforts to Islamize knowledge, aimed at addressing these challenges.

During the Reformasi era, the 32-year reign of the New Order seemingly left Indonesian society in a deep slumber. They were entranced by the utopian dreams created by the machinery of the New Order's power. The end of the New Order era was marked by a severe economic crisis, revealing the government's profound weaknesses in addressing the situation. The failures of the New Order government led to the enactment of Law No. 22 of 1999 on Regional Autonomy, which decentralized educational management to regional governments rather than central authorities. While this law benefited education by allowing regions to integrate their cultural values into the educational system, it also brought forth various challenges for the education sector during this period.

The Great Vision of KH Ahmad Dahlan in the Development of Islamic Education in Indonesia

KH. Ahmad Dahlan, a prominent figure in early 20th-century Indonesia, harbored ambitious dreams for the development of Islamic education in the country. As the founder

of Muhammadiyah in 1912, he dedicated himself to providing quality Islamic education for Indonesian society, particularly during the colonial era under Dutch rule.

Central to KH. Ahmad Dahlan's grand vision was to empower Muslims through Islamic education in the face of dynamic times. He believed that high-quality Islamic education would pave the way for progress among the Indonesian Muslim community. Through education, he aimed for Muslims to acquire extensive knowledge and essential skills to contribute to nation-building. Additionally, he advocated for inclusive Islamic values, emphasizing not only religious aspects but also encompassing general knowledge and practical skills (Rahmatullah, A. S. et al. 2020).

In pursuit of his dreams, KH. Ahmad Dahlan established Muhammadiyah schools across various regions in Indonesia. These schools not only offered formal education but also emphasized the importance of character and morality in shaping a quality Islamic generation. Ultimately, KH. Ahmad Dahlan's vision significantly impacted the trajectory of education in Indonesia. Muhammadiyah, the organization he founded, continues to evolve as a leading advocate for inclusive and quality Islamic education in the country.

To achieve his aspirations, KH. Ahmad Dahlan envisioned several key dreams for the advancement of Islamic education in Indonesia:

Ensuring Access to Education for All: He aimed to provide quality Islamic education to all societal layers, regardless of social status, economic background, or ethnicity, viewing education as a fundamental right and key to advancing the Muslim community.

Integrating Religious and General Knowledge: He sought to integrate religious education with general knowledge within a holistic educational system, recognizing the importance of strong religious knowledge alongside broader academic pursuits to maximize contributions to national development.

Cultivating Islamic Character: He dreamed of nurturing a strong, morally upright younger generation in line with Islamic teachings, aiming for Islamic education to instill not only knowledge but also exemplary morals and responsible attitudes.

Developing a Modern Educational System: KH. Ahmad Dahlan envisioned a modern and adaptable Islamic educational system responsive to technological advancements and societal needs, ensuring its relevance and effectiveness over time.

Establishing Self-Reliant Education: He aimed for Islamic education to foster self-reliance, empowering individuals and communities to independently sustain and advance their educational pursuits (Siregar, I., & Rangkuti, S. S. 2023).

These aspirations reflect KH. Ahmad Dahlan's enduring legacy and his profound impact on the development of Islamic education in Indonesia.

The influence of KH Ahmad Dahlan's grand vision on the development of Islamic education in Indonesia is highly significant. Here are some of its main impacts:

Establishment of Educational Institutions

One of the primary impacts of KH Ahmad Dahlan's great vision is the establishment of various Islamic educational institutions, especially Muhammadiyah schools. Through this initiative, access to quality Islamic education has become more attainable for the Indonesian community, particularly in previously underserved areas.

Integration of Religious and General Knowledge

The educational concept introduced by KH Ahmad Dahlan combines religious knowledge with general sciences. This has had a positive impact by providing students with broader opportunities to develop their knowledge not only in religious matters but also in general subjects like mathematics, science, and languages.

Character Building

A key focus of education according to KH Ahmad Dahlan's vision is the formation of Islamic character. Through this education, students are not only taught academic subjects but also instilled with strong moral and ethical values according to Islamic teachings. This helps in shaping a generation with good character and responsibility.

Modernization of Education

The concept of Islamic education advocated by KH Ahmad Dahlan also involves the modernization of the educational system. By introducing more modern teaching methods and supportive technologies, the Islamic educational institutions founded by him can continue to grow and stay relevant with the times.

Empowerment of the Community

The establishment of Islamic educational institutions not only provides educational access but also acts as centers for community empowerment. Through education, the Indonesian community, especially Muslims, can improve their quality of life, acquire the necessary skills to contribute to national development, and face the ever-evolving challenges of the era (FAIZAL, A., & ROZA, E. 2023).

Overall, KH Ahmad Dahlan's great vision has made a substantial contribution to the development of Islamic education in Indonesia. His vision and ideas continue to influence the journey of education in the country, inspiring future generations to strive in enhancing the quality of Islamic education in Indonesia.

CONCLUSION

KH Ahmad Dahlan's impact on Islamic education in Indonesia was profound and far-reaching. Founding Muhammadiyah in 1912, he aimed to tackle the educational challenges faced by Indonesian Muslims at the time. His vision extended beyond mere academic instruction; he sought to integrate Islamic principles with modern knowledge, establishing Muhammadiyah schools nationwide. These institutions not only provided access to education but also emphasized character development, instilling moral values alongside intellectual growth.

Ahmad Dahlan's educational philosophy emphasized the holistic development of students. By combining religious teachings with a robust general education curriculum, he envisioned a comprehensive approach to education that prepared individuals to navigate both religious and secular spheres of life. His advocacy for modernization within Islamic education ensured that Muhammadiyah schools remained adaptive and relevant in a rapidly changing world, incorporating innovative teaching methodologies and technological advancements.

Furthermore, Muhammadiyah schools became pivotal in community empowerment. They served as centers for social cohesion and civic engagement among Indonesian Muslims, promoting unity and collective progress. Ahmad Dahlan's legacy continues to inspire generations, encouraging a commitment to ethical values, lifelong learning, and active participation in societal development. His vision for Islamic education remains a cornerstone of Indonesia's educational ethos, shaping the future of generations to come.

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