



KH AHMAD DAHLAN'S THOUGHTS ABOUT THE MODERNIZATION OF ISLAMIC EDUCATION IN INDONESIA

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ABSTRACT

This type of research is this research including the type of library research (library research), namely research whose object of study uses library data in the form of books as a data source. This study uses a phenomenological approach with the data source used in this paper is KH Ahmad Dahlan's Thoughts About the Modernization of Islamic Education in Indonesia. towards which direction this nation is being led and led and to face a hopeful future. KH Ahmad Dahlan tried to sue the practice of Islamic education in his time. And to realize the idea of renewal in the field of education, KH Ahmad Dahlan felt the need to establish an educational institution that was oriented towards modern education. namely by using the classical system. He combines the Dutch education system with the traditional education system integrally. The reason behind the emergence of the idea of modernizing KH Ahmad Dahlan's Islamic education, which arose due to two internal and external factors. Internal factors related to the Islamic educational institution itself and its elements. External factors are the most dominant external factors in influencing and contributing to the dynamics of Islamic educational institutions. Namely because of social politics and socio-culture. Contribution of thoughts KH

Keywords :*Islamic Education, KH Ahmad Dahlan's Thoughts*

1. INTRODUCTION

Islamic education grows and develops in line with the existence of Islamic da'wah that has been carried out by the Prophet Muhammad SAW. In this regard, Islamic education also has a different style and character in line with the renewal efforts carried out continuously after the generation of the Prophet Muhammad SAW, so that in the next journey Islamic education continues to experience changes both in terms of curriculum and in terms of Islamic educational institutions in question. . This means that there are actually efforts to change, even if it's a little, it really has appeared and occurs naturally in Islamic education.

Islam as a universal religion teaches humanity various aspects of life, both worldly and ukhrowi. One of these Islamic teachings is that it obliges Muslims to carry out education, because according to Islamic teachings education is a necessity of human life which absolutely must be obeyed, in order to achieve prosperity and happiness in the world and the hereafter.¹

Since human history was born, it has colored the routines of the activities of the mortal realm. Nowadays, education is already an important item in the social community. Prophet Adam as who started a new life in this universe was always equipped with reason to understand everything he found and then make it a concept to hold on to life.

Education according to the Islamic view is a part of the duties of the human caliphate which must be carried out responsibly, then accountability can only be demanded if there are rules and guidelines for implementation. Therefore, Islam certainly provides outlines regarding the implementation of this education. Islam provides basic concepts about education, and it is the

¹Zuhairini, et al., *Philosophy of Islamic Education*, (Jakarta: Bumi Aksara, 2015), p. 98

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responsibility of humans to describe them by applying these basic concepts in educational practice. With education, ordinary humans maintain their caliphate as education is the main thing that distinguishes humans from other creatures.²

Muhammadiyah is one of the Islamic organizations that influential in Indonesia. Education has become a trade-mark of the Muhammadiyah movement, the large number of educational institutions is concrete evidence of Muhammadiyah's important role in the process of empowering Muslims and educating the nation. In this context, Muhammadiyah has not only succeeded in alleviating the Indonesian nation and Muslims from ignorance and oppression, but also offers a model for reforming the modern education system which has maintained its identity and continuity.

Discusses Muhammadiyah education as one of the reformers Islamic education in Indonesia cannot be separated from the thoughts of its founders. One of the most prominent Muhammadiyah educational figures is KH Ahmad Dahlan. KH Ahmad Dahlan was born in Kauman Yogyakarta in 1868 and died on February 23, 1921. His nickname was Muhammad Darwis. He comes from a didactic family and is known to be pious in religious knowledge. His father's name was KH Abu Bakar, an Imam and preacher at the Yogyakarta Kraton Grand Mosque. While his mother was named Siti Aminah, the daughter of KH Ibrahim who had served as head of the Kraton of Yogyakarta.³

KH Ahmad Dahlan was educated in a pesantren environment since childhood who taught him religious knowledge and Arabic. After some time studying with a number of teachers in his homeland, in 1890 KH Ahmad Dahlan went to Mecca to continue his studies and lived there for a year.⁴

At that time also he also interacted with reformers in the Islamic world, such as Muhammad Abduh, al-Afghani, Rashid Ridha, and Ibn Taimiyah. The fruit of the thoughts of these Islamic figures had a great influence on KH Ahmad Dahlan. His soul and thoughts were full of encouragement by this renewal school which later displayed the same religious style, namely through Muhammadiyah, which aimed to renew religious understanding (to Islam) in most Indonesian Islam at that time which was still orthodox (old-fashioned).⁵

The emergence of modern Islamic renewal thought is caused by decline and fragility of the Islamic world due to the internal factors of Muslims. In addition, it was also caused by the entry of Western imperialism into the Islamic world which gave birth to Western colonialism and resistance from Muslims as well as the influence of Western superiority in science and technology and organization.

Education managed by new Muslims is in the form of boarding schools which do not meet the demands and wishes of the times. The lesson system is given traditionally, without a curriculum, without a school year, without administration with students, students sitting in a circle around the teacher. The lessons given only cover religious studies, which in the end graduates from Islamic boarding schools are usually called santri or ulama. On the other hand, the Dutch colonial government established schools that were secular in nature, in the sense that religious lessons were not given under the pretext of being religiously neutral.

2. LITERATURE REVIEW

2.1. Biography of KH Ahmad Dahlan

KH Ahmad Dahlan, a native son born in Yogyakarta, 1868. His nickname is Muhammad Darwis. He was the fourth son of KH Abu Bakar, a prominent scholar and preacher at the Great Mosque of the Sultanate of Yogyakarta at that time. He belongs to the twelfth descendant of Maulana Malik Ibrahim, one of the prominent Walisongo, the pioneer of the spread of Islam in Java. The

²A. Malik Fadjar, *Holistics of Educational Thinking*, (Jakarta: Raja Grafindo Persada, 2017), p. 5

³Ar-Rasyidin, et al, *Philosophy of Islamic Education*, (Jakarta: Ciputat press, 2015), p. 100.

⁴Samsul Nizar, *Philosophy of Islamic Education*, (Jakarta: Ciputat Press, 2012), p. 101

⁵Khozin, *Suing Muhammadiyah Education*, (Malang: UMM Pers, 2015), p. 10



genealogy is Maulana Malik Ibrahim, Maulana Ishaq, Maulana 'Ainul Yaqin, Maulana Muhammad Fadlullah (Sunan Prapen), Maulana Sulaiman Ki Ageng Gribig (Djatinom), Demang Djurung Djuru Sapisan, Demang Djurung Djuru Kapindo, Kyai Ilyas, Kyai Murdadla, KH. Muhammad Sulaiman, KH. Abu Bakr, and Muhammad Darwisy.⁶In addition to preaching to spread Islamic teachings, KH Ahmad Dahlan also works as a batik trader. He is also active in various organizations. His sociable, tolerant and broad-minded nature makes him easily accepted by various parties. He even made friends and had dialogue with Van Lith, a Catholic priest.⁷

Seeing the actions of KH Ahmad Dahlan, the Dutch East Indies government was concerned about the development of this Muhammadiyah organization. Therefore its activities are limited. Even though Muhammadiyah is limited, in other areas such as Srandakan, Wonosari, Imogiri and others Muhammadiyah branches have been established. This was clearly against the wishes of the Dutch East Indies government. To overcome this, KH Ahmad Dahlan worked around this by suggesting that Muhammadiyah branches outside Yogyakarta use another name. For example Nurul Islam in Pekalongan, Al-Munir in Ujung Pandang, Ahmadiyah in Garut. Meanwhile, in Solo, the Sidiq Amanah Tabligh Fathonah (SATF) association was founded, which was led by the Muhammadiyah branch.

2.2.Modernization of Islamic Education

Etymologically, modernization comes from the word modern, which has been standardized into Indonesian with the meaning of renewal, in short, modernization can also be called renewal. In Western society, modernism means thoughts, currents, movements and efforts to change old ideas, customs, institutions and so on, so that all of these become in accordance with new opinions and conditions that arise from science and technology. modern technology.⁸Modernization or renewal is an attempt to actualize Islamic teachings to suit the social developments that occur. According to Harun Nasution in Lestari and Ngatini, renewal or Modernization in Western society means thoughts, currents, movements and efforts to change old ideas, customs, institutions and so on, to adapt to the new atmosphere brought about by changes and circumstances, especially by advances in science and modern technology.⁹ The birth of modernization or renewal in a certain place always go hand in hand with the progress of science and technology that developed at that time. That is, it is impossible to renew without the support of scientific developments.

Referring to some of the meanings above, it seems there is several components that characterize an activity are said to be renewal activities, including: first, either renewal or modernization will always lead to simultaneous improvement efforts, second, in an effort to carry out a modernization there will necessitate a strong influence of science and technology, third, renewal efforts are usually also carried out dynamically, innovatively, and progressively in line with changes in one's way of thinking.¹⁰ It is very difficult to determine the beginning of the birth or emergence of modern times. However, since the 14th century AD, the Middle Ages began to experience a crisis that lasted until the middle of the 15th century AD. Furthermore, the 15th and 16th centuries AD were dominated by a movement called the Renaissance, and in the next stage the term we know aufklarung term. Renaissance and Aufklarung pioneers such as Copernicus (1473-1543), Kepler (1571-1630), Galilei (1564-1642), Descartes (1596-1650), Newton (1643-1727), and Immanuel Kant (1724-1804) are some of the names of scientific experts from various directions. It

⁶Abdul Mu'thi, et al, KH Ahmad Dahlan (1868-1923) (Jakarta: National Awakening Museum, Directorate General of Culture, Ministry of Education and Culture, 2015). p. 22

⁷Abdul Mu'thi, et al, KH Ahmad Dahlan (1868-1923). p. 23

⁸Suwito and Fauzan, Social History of Islamic Education (Jakarta: Prenada Media Jakarta, 2015), p. 161.

⁹S. Lestari and Ngatini, Contextual Islamic Education (Yogyakarta: Student Library, 2010), p. 88.

¹⁰Suwito and Fauzan, Social History of Islamic Education. p. 162

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was these experts who pioneered and laid the foundation for the birth and growth of modern science. It is through their works that science develops and continues to advance rapidly.¹¹

3. RESEARCH METHOD

3.1. Type of Research

In this case, the researcher used a qualitative research approach on descriptive research using the library research method. Library research, namely examining references or literature related to the discussion, both in foreign languages and in Indonesian. This research is a type of qualitative research. Library research (*libraryresearch*) namely displaying scientific reasoning arguments that presenting the results of the literature review, the results of the researcher's thoughts regarding a problem or topic of study. This study contains or explores ideas related to the topic of study and must be supported by data or information obtained from literary sources (Literature), the author selects and examines historically and philosophically materials related to the concept of education according to KH Ahmad Dahlan While the secondary literature is the Koran and books of interpretation, as a support the author uses Islamic books and articles and legal books related to Islamic education.

3.2. Research Data Sources

In this case the source of data or information used in the study this is:

a. Primary data source

Primary data sources are data that obtained from research subjects in using measurement tools or direct collection tools on the subject as a source of information sought.¹²

The primary data sources in this study were books written by Abdul Mu'thi, et al., the title of the book KH Ahmad Dahlan (1868-1923) published by the National Awakening Museum, Directorate General of Culture, Ministry of Education and Culture in 2015, and Asrori Mukhtarom's book, which entitled Thoughts on Islamic Education KH Ahmad Dahlan whose Desanta was published by Muliavisitama in 2020.

b. Secondary Data Source

Secondary data sources are data that obtained by other parties that were not directly obtained by the researcher.¹³ The data is used as a support, such as thesis, personal notes and discussion results that are relevant to the subject matter related to KH Ahmad Dahlan's educational concept. In addition, the opinion of experts is also a secondary source in this study.

3.3. Data Collection Techniques

Data collection techniques are a strategic step in research, because the purpose of a research is to get data. To obtain accurate data to support this research, the authors use data collection techniques with the method of review, reading.¹⁴ Based on the type of research used, namely library research (library), then the data collection, the authors use the documentation method. The documentation method is finding and studying data in the form of writing, pictures, or someone's work. Documentation can be in the form of diaries, life histories, biographies, motion pictures, or some kind of work of art. This method is used to obtain the data needed to answer the main problem.¹⁵

¹¹Ninik Masruroh and Umiarso, Azyumardi Azra's Modernization of Islamic Education, (Yogyakarta: Ar ruzz Media, 2011), p. 86

¹²Syaifudin Azwar, Research Methods, (Yogyakarta: Student Library, 2014), p. 91

¹³Ibid. p. 91

¹⁴Sugiyono, Quantitative, Qualitative and R&D Research Methods, (Bandung: Alfabeta, 2018), p. 224

¹⁵Ibid. p. 240.



3.4. Data analysis techniques

After the data is collected, the next step is to analyze the data. Data analysis is one of the important steps for processing data to answer the formulation of problems in research. The data analysis technique that can be used in writing literature is content analysis. This technique is used by writers to study human behavior indirectly through analysis of someone's works such as textbooks, essays, newspapers, novels, articles, magazines, songs, and so on. There are two stages in the data analysis technique for writing this literature, namely data reduction to obtain findings which then become the focus of writing, and data display to provide an understanding of the data so that next steps can be determined.¹⁶

4. RESULTS AND DISCUSSION

The emergence of the modernization of Islamic education in Indonesia is certainly inseparable from this influence of ongoing scientific and technological advances in the western world. In addition, other factors that influence the occurrence of renewal, both in the political, social, and educational fields are also inseparable from the renewal within Islamic thought itself, especially initiated by the renewal of Islamic thought that emerged in Egypt, Turkey, and India. The occurrence of renewal in Egypt certainly can not be separated from the arrival of Napoleon in 1798 AD within a little over three weeks Napoleon was able to conquer Egypt. Napoleon's arrival to Egypt not only brought troops, but he also brought a number of scientists in various fields. In the group there were 500 civilians and 500 women, among the civilians there were 167 experts in various branches of science. He also brought two sets of tools for printing Latin, Arabic, and Greek letters. Thus, this mission is not only for military purposes but also for scientific purposes.¹⁷

He founded a scientific institute in Egypt, where within the Institute The scientific Institute d Egypte founded by Napoleon includes studies such as the study of exact sciences, natural sciences, political economy, literature and art. So, from this scientific institute, the Institut d Egypte, is a forerunner to the spirit of renewal in Egypt. At the Institut d Egypte, several scientific equipment was found that was not owned by the people of Egypt at that time, such as printing presses, telescopes, microscopes, and tools for chemical experiments. Napoleon also introduced Egyptian scholars to visit the institution, one of the scholars from Al-Azhar who had visited this institution was Abdur Rahman Al-Jabiril. He was very impressed with the institution founded by Napoleon, where in the institution there were various kinds of books that were not only in Arabic. However, there are also Persian and Turkish languages, as well as various other scientific tools.

Turkey is also experiencing the same thing, namely superiority has been felt Europeans from Turks. This awareness emerged when the Turks always lost to Europeans in terms of war. This defeat after defeat made the Turks want to know the cause. Finally, it was discovered that the Europeans were superior to the Turks in the military field. This also had an impact on European weapons and war tactics which were superior to the Turkish nation. With what the Turks already knew, the Turks immediately carried out a renewal in the military field. in this case, to catch up with European nations.¹⁸ From the various facts that have occurred, it cannot be denied that Only the Europeans were superior to the Egyptians, Turks and Indians. The contacts made by the Europeans created an awareness among the people, especially for Muslim leaders, about the progress of Europe and what we are left behind. therefore, an update is very important to be applied in catching up with Muslims. Although, in the renewal itself there is still a discourse for Muslims.

This event raises the awareness of Muslims to change themselves. This awareness of changing oneself gave rise to a renewal phase in the periodization of Islamic history. phase and lagging

¹⁶V. Wiratna Sujarweti, Complete, Practical, and Easy-to-understand Research Methodology, (Yogyakarta: 2014, Pustaka Baru Press), p. 103

¹⁷S. Nasution, History of Indonesian Education, (Jakarta: Bumi Aksara, 2015). p. 30

¹⁸Haidar Putra Daulay, History of Growth and Renewal of Islamic Education in Indonesia, (Jakarta: Kencana, 2017). p. 42

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emerged as a response to the demands of the times and at the same time as the response of Muslims to their being left behind at that time in the field of science. Figures emerged in the Islamic world that shouted for Muslims to change themselves in order to progress, leaving old patterns for new patterns oriented towards the advancement of science.¹⁹

In Egypt appeared the first time Muhammad Ali Pasha who founded many public educational institutions, such as military, technical, and medical schools, mining schools and others. also carried out the translation of books from European languages into Arabic, in Turkey appeared Sultan Mahmud II, who also founded many public educational institutions such as military schools, technical schools, surgical medicine in 1838 the medical school was merged with the school of surgery under the name Darul Ulumu Hikemiye ve Mekteb-i Tibbiye-i Sahane. In India, figures such as Said Ahmad Khan emerged, who founded the MAOC (Muhammedan Anglo Oriental College) educational institution which later became Aligarh University in 1920. AMU (Aligarh Muslim University) a leading University in North India till today.

The idea of renewal reached Indonesia, where at the beginning of the 20th century reformers of Islamic thought emerged in Indonesia. These reformers are mostly engaged in organizational, political, social, and educational fields. such as: Sheikh Jamil Jambek, Sheikh Thaher Jalaluddin, Haji Karim Amrullah, Haji Abdullah Ahmad, Sheikh Ibrahim Musa, Zainuddin Labai Al-Yunusi, all of whom are from Minangkabau land. From the figures of reform above, the movement for reform in Indonesia is growing rapidly and spreading widely throughout Indonesia. Apart from the Minangkabau land, the Java land also experienced a renewal. The reformers in Java were also the same as the reformers in Minangkabau, namely they were engaged in the organizational, political, social and educational fields. The pioneers of reform in Java such as: KH Ahmad Dahlan (Muhamadiyah), A. Hassan (Persis), Haji Abdul Halim with the unity movement, and KH. Hasyim As'aryi (NU). These figures struggled a lot with the field of education which eventually led to efforts to make reforms in education with the aim of creating generations of nations who could compete in the future. There are at least two factors behind the renewal in Indonesia affect it. First, from external factors, at that time, many Indonesian Muslims performed the Hajj pilgrimage to the holy land of Mecca. Where, the Middle East Region at that time was very intensively carrying out reforms, especially in Egypt, Turkey and other areas. In addition, there are also Indonesians who carry out studies such as in Egypt, Mecca, Medina and in other areas. Thus, renewal ideas easily spread throughout Indonesia through pilgrims and students who have studied abroad (Egypt, Mecca, Medina).

Syekh Thaher Djalaluddin is one of the Indonesian students who settled in Mecca to study knowledge. He was born in Ampek Angkek, Bukit Tinggi in 1869. He had a direct relationship with Al Azhar in Cairo, and he was much influenced by Muhammad Abduh's thoughts after returning from Mecca, in 1900 he founded a school in Singapore under the name al-iqbal al-Islamiyah. In addition, he also published a magazine Al Imam. This magazine often quotes the opinions of Muhammad Abduh and also the opinions expressed by Al Manar magazine in Egypt. Sheikh Taher is the elder of three other scholars who are also very influential in West Sumatra, namely Sheikh Muhammad Djamil Djambek, Haji Karim Amrullah, and Haji Abdullah Ahmad.²⁰ Therefore, the echo of renewal in Indonesia continues echoed, seeing the many Indonesian students living in Mecca to study. In addition, there are also renewal ideas that are disseminated through magazines such as Al Imam and Al Manar. From this magazine, the Indonesian people have gained a little knowledge about renewal, because the contents of the magazine contain a mission about modernization or renewal.

Apart from that, other factors influence the occurrence of renewal in the soil Indonesia is actually inseparable from the consequences of Dutch colonialism. Where, education at that time did not run like education which really wanted to form a generation of people who were intelligent and

¹⁹Haidar Putra Daulay, History of Growth and Renewal of Islamic Education in Indonesia. p. 43

²⁰Moh. Naimuddin, Research Model of Modern Islamic Thought "Modern Islamic Movement in Indonesia 1900 - 1942" *Jurnal Scientifika Islamica* Vol. 1 No. 2 Period July - December 2014. p. 90



had high morals. However, education during the colonial period did not run democratically or in other words it was not in accordance with what was expected, because of a discriminatory policy that resulted in deception, oppression, poverty and injustice. Meanwhile, among Muslims there are educational institutions, such as Islamic Boarding Schools, Surau, Rangkang, and Dayah, which only emphasize religious subjects originating from classical books. This pesantren education system is completely different from government schools. Seeing these conditions, With the entry of ideas for the renewal of Islamic thought into Indonesia, very great influence on the realization of reforms such as Education, Social, Politics, and others. The renewal of Islamic education in Indonesia began with the emergence of adabiyah schools. This school is equivalent to the HIS school, in which religion and the Qur'an are taught compulsorily. In 1915, this school received a subsidy from the government and changed its name to Hollandsch Maleische School Adabiyah.²¹

According to Mahmud Yunus, this Adabiyah school is a (religious) school. Firstly, it uses the classical system, in contrast to education in surau which is not classy, does not use chairs, tables, blackboards, only sits cross-legged. This Adabiyah school is the first (religious) school in Minangkabau land, even in Indonesia. Or in other words, the Adabiyah school is the school that reformed for the first time in Minangkabau land.²² In the early stages of the madrasas in West Sumatra before the year 1931, concentrated on teaching religious subjects. The difference with the surau is that first this madrasa uses the classical system. Second, the books read are not always guided by classic books, but use new books, namely books studied in schools in Egypt. Third, include in the curriculum some general knowledge such as science and writing.

The journey of renewal in Indonesia is not without any reason. In the beginning in the 20th century renewal began to enter the territory of Indonesia. The reforms that occurred in Indonesia are certainly inseparable from external and internal factors which have been described in the previous discussion. In the previous description there was also a discussion which stated that the renewal was concentrated on two things, namely the system and the learning material. Where, before the entry of ideas for change, the system used was a non-classical system. However, after the entry of renewal ideas, the system used was replaced with a classical system. From learning material that originally taught only religion, but after the idea of renewal was introduced, the learning material was not only focused on religion. However, after the introduction of the idea of renewal, the subjects of study have been balanced between religious knowledge and general science. So, the reforms that are carried out in education are at least two things, the first is the system and the second is the material. The influx of ideas for renewing the thought of Islamic education in Indonesia inspired reformers to adopt the name madrasa as the name of an Islamic educational institution which had been inspired by a new spirit.

5. CONCLUSION

Based on the results of the research and analysis carried out, it can be concluded that KH Ahmad Dahlan was born in an era where the presence of someone who understands the aspirations of the times, is responsive to the will and demands of the times and understands where this nation is actually brought and led is needed and looks forward to a full future. hope. KH Ahmad Dahlan tried to sue the practice of Islamic education in his time. And to realize the idea of renewal in the field of education, KH Ahmad Dahlan felt the need to establish an educational institution oriented towards modern education, namely by using a classical system. It combines the Dutch education system with the traditional education system integrally. The reasons behind the emergence of the idea of modernization KH Ahmad Dahlan Islamic education, which emerged because of two internal and external factors. Internal factors related to the Islamic educational institution itself and its elements. External factors are the most dominant external factors in influencing and contributing

²¹Irpan Iskandar and Dede Wahyu Firdaus, *Deliar Noer's Thoughts Regarding the Indonesian Modern Islamic Movement 1900-1942*. p. 35

²²Mahmud Yunus, *History of Islamic Education*, (Jakarta: Hidakarya Agung, 2012). p. 63

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to the dynamics of Islamic educational institutions. Namely because of social politics and socio-culture. KH Ahmad Dahlan's thought contribution in the effort modernizing and advancing Islamic educational institutions in Indonesia, namely by means of efforts realized through incorporating Islamic religious studies into Dutch colonial-owned educational institutions and implementing systems and adopting Western educational methods and Islamic educational institutions.

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