

AHMAD DAHLAN EDUCATIONAL METHODOLOGY IMPLICATIONS FOR INDONESIA'S CONTEMPORARY EDUCATION

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ABSTRACT

Islamic refreshes in the conflicting eastern worlds such as Egypt, India, Turkey, and Pakistan have had the same impact in Indonesia. This update is due to the resentment and dissatisfaction of the figures with the educational system that has been running. This research aims to learn about Ahmad Dahlan's educational methodology and his thoughts about how education should be carried out which will have implications for contemporary education in Indonesia, including in the LPQ Darul Muta'allimin Semarang. The research is done through a case study. The data obtained is sourced from the interview, participant observation, documentation, and also from textbooks, scientific articles, and journals as supportive data. Data is analyzed through Creswell's technique which preparing, reading, coding, describing, and interpreting data. The research findings showed that Ahmad Dahlan one of the pioneers of Islamic education in Indonesia, combines the educational system of the boarding school that only studies the science of religion, with the system of education that is secular colonial and only studies general science. Ahmad Dahlan's educational methodology is the method of lectures, analogy, discussion or questioning, democratic humanistic methods, and methods of practice. The implications of Ahmad Dahlan's educational methodology in contemporary education in Indonesia are the consolidation of religious education subjects as a compulsory curriculum in schools. LPQ Darul Muta'allimin as a Quranic educational institution through the obligation to own an operational permit, has been recognized by the government and has the same rights as other formal educational institutions. On the other hand, Ahmad Dahlan reforms also the emergence of Indonesia's first private hospital as a result of the al-maun movement, as well as the establishment of schools that specialize in specific fields.

Keywords: Ahmad Dahlan, Contemporary Education, Educational Methodology

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INTRODUCTION

Education is the main foundation for developing intelligent, innovative, and highly competitive citizens facing the challenges of the times along with technology cultivation which brings both good and horrible effects. The importance of this education has been realized by educational reformers including Ahmad Dahlan. Ahmad Dahlan believes that education must include both spiritual, moral, and intellectual

aspects so that they can produce strong and responsible personalities with good character, respecting the value of diversity and make a good contribution to the country (Dewi et al., 2023; Sabrina et al., 2024).

The progress of a nation in the face of the challenges of the times can be achieved through ideal education. Education encourages individuals to develop their qualities so that their intellectuality reaches an optimal point. Education should mark a generation of people who are resilient, responsive, and progressive in the face of future challenges. In order to provide an excellent education, we must pay attention to every detail in delivering education, including educational methodology. The teaching methods used must be adapted to the learning objectives and material, as well as adapted to the level of learning development. Various teaching methods must collaborate to be put into the learning process so that pupils can understand the learning material easily (Asman et al., 2021; Citraningsih, 2021; Muslich, 2015)

The dichotomy between religious education and general education today is still something we find in the world of education in Indonesia. A lot of madrasas teach only religious sciences and, on the contrary, a lot of schools teach only general sciences. Islamic education is also said to have no clear and measurable vision, mission, or goal, especially when associated with the development of society. Islamic education has been in decline due to its tradition, still following old customs that are no longer relevant to the needs of the times (Hidayat et al., 2023).

Islamic reforms in the conflicting eastern worlds such as Egypt, India, Turkey, and Pakistan have had the same impact in Indonesia. Indonesian educational figures have also contributed new thinking to the face of Indonesia's education. These reforms arose due to the discontent and dissatisfaction of the figures with the educational system that has been running. Ahmad Dahlan one of the pioneers of Islamic education in Indonesia, combines the educational system of the boarding school that only studies the science of religion, with the system of education that is secular colonial and only studies general science. The researchers agreed that Ahmad Dahlan through his organization called Muhammadiyah was a pioneer of the renewal of Islamic education in Indonesia. These educational upgrades are implemented in the form of madrasas, internships, or schools that intergalactically study religious and general sciences (Peacock, 2016).

Previous research focused more on the concept of Islamic education reforms carried out by Ahmad Dahlan. Such as studying the aim of Islamic education by several figures including Ahmad Dahlan, explaining educational reform by Ahmad Dahlan, giving Islamic education concept compiled by Ahmad Dahlan, reflecting on education reform on educational problems and also its relevance to the current context (Achmad, 2021a; Amelia & Hudaidah, 2021; Mubaroq et al., 2020; Ramadhan, 2020; Yudistiro & Hadi, 2022).

From the research above, we can conclude that the research gap is there are no specific studies discussing Ahmad Dahlan's educational methodology and its implications on contemporary education in Indonesia. Given that learning methods are one of the most important aspects of educational success, discussions on educational methodologies are an important step in achieving teaching success in the classroom and fulfilling educational goals. Therefore, the author is interested in doing this research to dig into the Ahmad Dahlan educational methodology and its implications for contemporary education in Indonesia, especially in Darul Muta'allimin Quranic Educational Institution Semarang.

RESEARCH METHODS

The researcher used qualitative research based on field studies. The study was conducted at Darul Muta'allimin Quranic Educational Institution which will further mention "LPQ". The informant of this study is The Head and teachers of LPQ Darul Muta'allimin Semarang. Data collection is based on interviews, participant observation, and documentation. The researcher also collected data from textbooks, research articles, and journals as supporting research data. Creswell explained the stages of qualitative research namely problem identification, literature review, determining research objectives, collecting data, analyzing and interpreting data, and the last stage is giving a description of research reports (Fadli, 2021).

The data was analyzed using John W. Creswell's data analysis techniques. The data that has been collected is then analyzed through several stages. First is preparing the data by transcribing the interview and writing down all the information obtained through the interview. Then the data read as a whole, highlighting the ideas resulting from the research. The next step is data coding. Coding is done by writing data based on predetermined categories. The data has been categorized and then described so that it can then be analyzed through case studies. The data is then presented in narrative form, so that interpretation can then be created (Nasir & Sukmawati, 2023).

RESULTS AND DISCUSSION

RESULTS

The teaching methods adopted by Ahmad Dahlan emphasize an effort to compete with Dutch schools. Ahmad Dahlan prioritizes the delivery of learning materials with educational methods adapted to the conditions of the students. Students are also encouraged to always be actively involved in learning, not just passively listening to explanations from educators (Supala et al., 2020).

Ahmad Dahlan's Educational Methodology

Ahmad Dahlan has carried out these educational methods namely lecture method, analogy method, discussion and question and answer (Q&A) method, humanist and democratic method, and practice method. These methods are mentioned in the following table

Table 1. Ahmad Dahlan Educational Methodology

No	Methods	Features
1	Lecture Method	<ul style="list-style-type: none"> ▪ Most common method ▪ The teacher is the main facilitator in the learning process
2	Analogy Method	<ul style="list-style-type: none"> ▪ Students understand more easily ▪ Made the lessons memorable ▪ Encouraged students to practice the lessons
3	Discussion and Question and Answer (Q&A) Method	<ul style="list-style-type: none"> ▪ Provoking students to use their critical minds by asking questions ▪ Respecting other's opinion ▪ Seeing varied opinions wisely, as a wider perspective
4	Humanist and Democratic Method	<ul style="list-style-type: none"> ▪ Teacher as an equal partner to students ▪ Using <i>Rahmatan lil 'Alamin</i> approach (friendly, no discrimination, give affection, and other soft things)

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No	Methods	Features
5	Practice Method	<ul style="list-style-type: none"> ▪ Repeating the same lesson until the students understand the meaning ▪ Encourage students to not only memorize the lessons but also practice it

1. Lecture Method

The lecture method becomes the most common method performed in the process of transfer of science. Ahmad Dahlan in delivering science played a major role in facilitating his capacity as an educator. The method of delivering material with lectures is definitely one method that is always used in the learning process, and interaction between educators and pupils in the process of transfer of science (Achmad, 2021a). In the findings from an interview with Mrs. Muhayati the head of LPQ Darul Muta'allimin, teachers often used this method in delivering lessons to the students. The lecture method namely *musyafahah* which a learning method to read the Quran by teacher and student face to face directly and individually. Students pay attention to the teacher's lip movement while reading the Quran.

2. Analogy Method

Ahmad Dahlan uses analogy as a tool to give more understanding to his students. This method of analogy is even practiced to be more relevant to the student so that it eventually becomes a science that is always remembered and encourages the student to practice its knowledge. Ahmad Dahlan analogs the practice of religion with the use of violin instruments. If you don't know the technique of playing the violin, then it will produce a false and uncomfortable sound output. It is as if it were done by a man who doesn't understand the law and procedure (Supala et al., 2020).

In this case, the musical instrument includes the violin in addition to being used by Ahmad Dahlan for analogy in the world of education, is also used as a missionary medium to the public. The musical instrument is used by Ahmad Dahlan as an analogy because Ahmad Dahlan is indeed fond of the art of music that is sticky with beauty and is liked by many people. Ahmad Dahlan uses this kind of approach to take the heart of his target, to further make it easier to study together because a comfortable atmosphere has been created (Basral, 2010).

LPQ Darul Muta'allimin conducted "*Safari Dongeng Ramadhan*" by presenting hand puppets as analogous property in conveying the story of "Ashabul Kahfi". These hand puppets bring students to be more enthusiastic about the stories and give them lasting memories.

3. Discussion and Question and Answer (Q&A) Method

Ahmad Dahlan realized that when he was a child he was used to asking the people closest to him about everything he wanted to know. The little Ahmad Dahlan is very critical of what he faces or learns. Ahmad Dahlan implemented the question-answer method, the way, students first ask questions to educators. This question then became the subject of discussion in the classroom, and Ahmad Dahlan at the end of the lesson gave a conclusion on what the educators and pupils discussed. A characteristic that distinguishes learning from its time (Basral, 2010; Sanusi, 2013).

Ahmad Dahlan also practiced the question-and-answer method by asking questions first to the students, thus provoking the students to use their minds in

formulating systematic, logical, and scientific answers. The answers that arise in these discussions or questions are very varied, depending on the opinions that have been formed of each individual, whether it is a student or an educator. The most important thing in this discussion is an open mind and appreciation of the opinions of others. These differences can also open our hearts and minds to see something that is still lacking so that we can be more enthusiastic to learn and improve ourselves again (Hamsah et al., 2021; Maknun et al., 2021).

Mrs. Muhayati explained that LPQ Darul Muta'allimin teachers often ask students questions when giving lessons about the stories of the prophets which are held every Thursday at the end of the month. These questions then become incentives for them to practice remembering and solving problems. Not infrequently, students become increasingly enthusiastic about the stories being told, thus encouraging them to actively ask questions about all the things they want to know.

4. Humanistic and Democratic Method

Ahmad Dahlan's democratic humanistic method is to put educators as an equal partner to students. So, the student is reluctant to ask questions because it has awakened a close relationship that gives comfort to the student to be able to express their desire to know or to learn something. Ahmad Dahlan's typical humanistic method also encourages teachers to actively meet their pupils. This kind of humanistic method is used by Ahmad Dahlan to criticize excessively cultured teachers (Supala et al., 2020)

It's like "a well looking for a bucket" or educators actively looking for students, it is said that this is also an attempt by Ahmad Dahlan when he opened a new school at his home. The lack of public interest caused Ahmad Dahlan to jump directly into the community to invite the children to study at his school. This effort has yielded results as the number of students who were only nine has increased to 20. Then on December 1, 1911, the school was officially named Madrasah Ibtidaiyah Diniyah Islamiyah which was the first elementary school in Yogyakarta, which taught general science and also of course religious science (Diyah Mayarisa, 2018).

This democratic humanistic method is also conceived as an embodiment of the practice of Islamic principles *Rahmatan lil 'Alamin* (mercy/grace to the world). The principle of mercy is closely connected with teaching using the touch approach of affection, embracing, no discrimination, being friendly, and other soft things. Providing teaching by applying the *rahmatan lil 'alamin* principle does not reject differences or debates. They are still permitted to take place provided they remain within scientific corridors and uphold good manners and politeness (Maknun et al., 2021).

Ahmad Dahlan is a typical person who upholds the use of the human mind and heart in thinking and acting. This mind and heart are the differentiators from other creatures. We are blessed by God to have a mind and a heart to control us in living our lives. Ahmad Dahlan uses these humanistic methods when dealing with street children and fugitives who are united in Fathul Asror Miftahus Sa'adah (FAMS). Ahmad Dahlan's humanistic method uses a problematization approach that drives self-awareness to change for the better (Ali, 2023; Hamsah et al., 2021).

The head of LPQ Darul Mutaallimin said that there was one student at LPQ Darul Mutaallimin who had autism. All teachers and students always try to embrace the student so that he can study comfortably. The student commonly overdoes things, making it a bit difficult for teachers and their friends. However, with the help of the student's parents, this can be handled well.

5. Practice Method

Ahmad Dahlan as a man of action always encourages students to practice the knowledge they have learned. At one time, Ahmad Dahlan provided material on the interpretation of Surah al-Ma'un in several meetings, so that the students felt bored and weird. The students who were tired of studying Surah al-Ma'un then protested against Ahmad Dahlan. Ahmad Dahlan then asked the students if they memorized it. The students then replied that they had learned and memorized surah al ma'un. Ahmad Dahlan then continued to ask, whether the students had internalized the contents and the meaning of the letter (Mulkhan, 2010).

Then Ahmad Dahlan gave an understanding to the students, that studying is not enough as just an addition to science, but must be practiced. Ahmad Dahlan finally asked the students to find and bring orphans and the poor to be welcomed and educated, according to the interpretation contained in the surah al-ma'un. The relevance of this practice of al ma'un is found in the establishment of orphanages, and many social homes are still found to this day (Supala et al., 2020).

As a practical form of this method, the students of LPQ Darul Muta'allimin are required to bring *infaq* every Friday, which will be distributed to the poor and orphans in orphanages. Apart from that, LPQ Darul Mutaallimin is also holding a fundraiser for our Muslims who are being hit by the occupation in Palestine. This donation is then distributed to the authorities so that it can reach fellow Muslims in Palestine.

Ahmad Dahlan Educational Methodology Implications for Indonesia's Contemporary Education

Ahmad Dahlan's thinking and reforms have great implications for the development of education in Indonesia. His thinking and modernization in the world of education focused primarily on learning methods and also the educational system, indirectly giving direction to Indonesian education which is currently paying great attention to the unification between studying religious science and general science in one curriculum (Achmad, 2021b).

Ahmad Dahlan is said to be a pioneer for a school that teaches both religious and general sciences at the same time. During Ahmad Dahlan's lifetime, the Dutch Indian colonial government did not allow studying religion in classrooms. In the service of Ahmad Dahlan, then in the next colonial government of Japan, the teaching of religious science began in schools even though the material and curriculum were not fully stable (Nurhadi, 2017).

Ahmad Dahlan taught about religious science in his time, as proof of his hard work and efforts to practice what he has learned. Among the schools that Ahmad Dahlan taught there were *Sekolah Pamong Praja* or OSVIA (*Opleiding School Voor Inlandsche Ambtenaren*), *Sekolah Guru* often called *Sekolah Raja* (*Kweekschool*) in Jetis, Yogyakarta. Then as a result of his preservice, Ahmad Dahlan succeeded in

establishing schools namely *Opleiding School* in Magelang, *Keech School* in Magelang and Purworejo, Normal School in Blitar, NBS in Bandung, *Algemeene Middelbare School* in Surabaya, Teacher School in Kotagede Yogyakarta, *Hoogere Kweek School* in Purworejo (Yudistiro & Hadi, 2022).



Picture 1. *Opleiding School Voor Inlandsche Ambtenaren* building
Source : (Wikipedia, 2024)



Picture 2. *Opleiding School Voor Inlandsche Ambtenaren* students at 1916
Source : (Wikipedia, 2024)

The practice of these practical teaching methods was further continued by *Muhammadiyah* an organization founded by Ahmad Dahlan, by establishing a variety of schools with different specialties such as Religion Schools, Public Schools, Vocational Schools, and Colleges. Religion schools include *Madrasa Bustanul Arifin* (Kindergarten), *Madrasa Ibtidaiyah*, *Madrasa Tsanawiyah*, *Madrasa Muallimien dan Muallimat*, and *Tabligh Academy*. Public schools are Kindergarten, Elementary School, Junior High School, and Senior High School. Vocational schools are Religious Teacher School, Public Teacher School, Sekolah Keputrian, Female Teacher School, Kindergarten Teacher School, Economics School, Physical Education School, also Community School. Lastly, college schools consist of several faculties such Faculty of Law and Philosophy, Faculty of Teacher Training and Education, Faculty of Social Science, Faculty of Engineering, Faculty of Economics, and Tarbiyah Faculty (Hidayat et al., 2023; Husin, 2023).

Muhammadiyah as an organization founded by Ahmad Dahlan had established schools focused on specific skills and needs adapted to the needs of the times. This is what made *Muhammadiyah* education an easy thing to develop, and continuously progress. Moreover, as an implication of *al-Ma'un* practice, Ahmad Dahlan successfully established the first private hospital in Indonesia. *Al-Ma'un* movement is one of the important platforms in raising social awareness of fellow human beings, as well as increasing solidarity among Muslims to the *dhu'afa*, and poor. This is in line with his

words that "*doing and working is better and more important than just talking*" (Hidayat et al., 2023; Mukhtarom, 2015).

DISCUSSION

The unification between religious and general science in the school curriculum initiated by Ahmad Dahlan stems from his desire to create both a pious and intelligent young generation. Varied methods are used in delivering the learning process, combine with one another, thus creating a critical and inclusive young generation, adaptive to the challenges of the times. This unification between religious and general science was done by implementing the teaching system carried out by the Dutch government at that time. Ahmad Dahlan was accused of underestimating the Islamic religion because he imitated the Dutch education system. However, Ahmad Dahlan believes that education is not just the transfer of knowledge from teachers to students. More than that, education is unlimited because it covers all aspects of morality, spirituality, and social characteristics that respect various forms of differences (Dewi et al., 2023; Suliyanto et al., 2024).

Despite facing many challenges, Ahmad Dahlan still founded schools that teach both religious and general science in one curriculum. And it has been proven, the school existed continuously until now. This all as the implications of Ahmad Dahlan's thinking and education reforms, established Islamic education as part of the national education system. Undang-Undang No. 20 Tahun 2003 was established as a completion of Undang-Undang No. 2 Tahun 1989. Undang-undang No. 20 Tahun 2003, stated that *Pesantren, Ma'had Ali, Raudhatul Athfal*, and the *Majelis Taklim* were included in the national education system. This also happened to LPQ Darul Mutaallimin. In January 2021, LPQ Darul Mutaallimin was required to have an operational permit as proof of the institution's legality to the state. This operational permit then can be used as one of the requirements to be able to get incentives provided by the city government and also the provincial government. Through this operational permit, Quranic education institutions are also recognized by the state and are entitled to similar rights to other educational institutions.

The integration of religious science and general science in the Islamic paradigm relies on the concept of *tawhid* or monotheism. The establishment of Islamic education as part of the national education system shows that the dichotomy or dualism in the world of education has been eliminated. Undang-undang No. 20 Tahun 2003 it is also confirmed that the education organized in the *Pesantren* is equivalent to the formal education that exists in the public school (Anwar, 2019; Mahmudi et al., 2022; Tiara dan Hudaidah, 2021). Islam teaches us as human beings that must be balanced between life in this world and the afterlife. As a moslem, our efforts in achieving happiness in this world for our happiness in the afterlife actually obtain happiness in this world also in the afterlife. On the other hand, if we only pursue worldly interests, then we will not get happiness in the afterlife in reality (Ma'ruf, 2019).

وَأَبْتَعْ فِيمَا ءَاتَاكَ اللّٰهُ الدّٰرَ الْآخِرَةَ وَلَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا ۖ وَأَحْسِنَ كَمَا أَحْسَنَ اللّٰهُ إِلَيْكَ ۖ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۖ إِنَّ اللّٰهَ لَا يُحِبُّ الْمُفْسِدِينَ

“And seek what Allah has bestowed upon you (happiness) in the land of the hereafter, and do not forget your share of worldly (pleasures) and do good (to others) as Allah has done well to you, and do not cause damage to (your face) earth. Indeed, Allah does not like those who do damage” (QS. *Qashshah* : 77).

The Almighty God has commanded us to seek provisions for happiness in this world and the hereafter. The provisions we talked about here mean knowledge. As we all know, The prophet Muhammad has taught us that “seeking knowledge is obligatory for every moslem” (*Sunan Ibnu Majah* 220 / 4332).

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ قَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

Humans are required to study both religious science and general science. The Islamic religion has taught us that general science will certainly be useful for the benefit of life in this world. Therefore, seeking general science is something so essential. Religious and general science mutually enrich each other and live side by side. Religious science provides a broad perspective regarding the purpose of life and moral ideals. General science provides such a deep understanding of how this universe and everything in it works. These two things when combined provide us a comprehensive knowledge, covering the needs of this world and the afterlife (Mustofa et al., 2022; Yasin et al., 2023).

The existence of this verse and hadith acts as a rebuttal to Muslims who say that general science is a secular thing and is not worth studying. Muslims were in that period, which brought Muslims to the decline and stagnation of knowledge because they refused to study general science. Ibn Sina, Al Faraby, and other prominent figures were a few of the Muslim scientists who realized that religious science and general science were something that had to be combined. In Indonesia, Ahmad Dahlan was a pioneer who did something similar, namely combining religious knowledge and general knowledge. These figures realize that the goals of religious science and general science are the same, namely to seek truth and make humans live happily ever after (Muqowim & Lessy, 2021).

Religious science has been proven to lead students to become individuals with noble morals and ethics. Apart from that, students also become individuals who are beneficial to themselves, fellow humans, society, nation, and state. Schools are one of the most strategic places to teach religious science to the next generation so that we can be sure they are able to face the challenges of the times. As we already know, the world is currently living in the era of society 5.0 which also urges us to keep pace with technological advances. We also have to study general science in order to be able to keep up with the rapid progress in this era which of course brings major changes to various aspects of life such as the economy, industry, health, food, and education (Ismail & Nugraha, 2024; Putri, 2024; Wardianto, 2020).

CONCLUSION

From the above explanation, we can conclude that Ahmad Dahlan prioritized educational methodology that was tailored to student's conditions. His educational methodology namely lectures, analogies, discussion, and QnA, democratic humanistic, also practical method, drives us to pursue students for studying. LPQ Darul Mutaallimin

as a Quranic educational institution also takes a part in applying these Ahmad Dahlan methods. They have been practicing the lecture method with deliberation or musyafahah, the analogy method with hand puppets, the discussion and Q&A method by telling the stories of the prophets, the humanistic and democratic method by providing full acceptance to autistic students without any discrimination, and the practical method by requiring donations to the poor and orphans.

Ahmad Dahlan's thinking and reform bring modernization to the world of education in Indonesia, by giving great attention to the unification between religious and general science in one curriculum. This all should lead us to be active students and teachers, pursuing one another, and creating a supportive educational atmosphere. LPQ Darul Mutaallimin is also required to have an operational permit which is then used as the basis for their legal recognition by the government. This operational permit also ensures that LPQ Darul Mutaallimin gets the same rights as other formal educational institutions. His other educational implications have led us to be able to study certain lessons in a specific school. Also, the *Al Ma'un* movement has brought us to establish the first private hospital in Indonesia. Researchers realize that the research conducted certainly has many shortcomings. Future researchers should conduct more in-depth research on the rules set by the government for Quranic educational institutions to be able to find out the differences with formal education institutions.

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