

Implementation of Progressive Islamic Education from KH. Ahmad Dahlan's Emancipation Perspective in Progressive Islamic Education

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Abstract

This research will examine KH. Ahmad Dahlan's thoughts on progressive Islamic education, including the development of religious education. This research uses a qualitative approach with literature analysis to examine various works and thoughts of KH Ahmad Dahlan. The research findings are that KH Ahmad Dahlan's thoughts on progressive Islamic education emphasize the development of socio-emotional, intellectual, moral, and creative potential. The concept of interfaith education that he promoted education does not discriminate against religion, allowing Muhammadiyah schools to accept students from various religious backgrounds. In addition, the implementation of KH. Ahmad Dahlan's thought leads three main concepts: humanization, liberalization, and emancipation perspectives. The humanization perspective emphasizes gender equality in education, the liberalization perspective on awareness of social reality and local culture, and the emancipation perspective on individual liberation from stagnant thinking.

Keywords: KH. Ahmad Dahlan; Islamic Education; Emansipation

Introduction

One of the ongoing issues in the dynamics of Islamic education is the discussion about the integration model between general education and Islamic religious education. This debate has given birth to various views and educational figures who try to bridge the two fields of science. For example, Ian R. Barbour proposes four typologies of integration between Islam and science: a typology of independence, a typology of conflict, a typology of integration, and a typology of dialogue.¹ On the other hand, Seyyed Hossein Nasr argues that religion should be the foundation of values for the development of science, in contrast to the Western approach that often separates ethics and science.²

In Indonesia, integrating science and religion has become an essential topic of discussion among educational thinkers. KH Hasyim Asy'ari's thoughts on integrating Islam and science can be seen from his thoughts on the purpose of education, which is categorized as essentialism-perennialism.³ Furthermore, Amin Abdullah proposed the idea of integration-interconnection.⁴ KH Ahmad Dahlan, a reformer of Islamic education in Indonesia, also offered a progressive view that adopted general lessons in the Islamic education curriculum, although initially received protests from various circles of society and scholars.⁵

The solution offered by KH Ahmad Dahlan was to integrate general education with Islamic religious education in one holistic curriculum.⁶ His thinking was oriented towards strengthening Islamic education through general education to maintain moral, spiritual and intellectual stability.⁷ The education proposed by KH Ahmad Dahlan is

¹ Abdullah Dju, "Pemikiran M. Amin Abdullah Tentang Pendidikan Islam Dalam Pendekatan Integrasi-Interkoneksi," *Jurnal Ilmiah Al-Jauhari: Jurnal Studi Islam Dan Interdisipliner* 3, no. 1 (2018): 1–15.

² Seyyed Hossein Nasr, *An Introduction to Islamic Cosmological Doctrines* (State University of New York Press, 1993).

³ Abrina Maulidnawati Jumrah and Syarifuddin Ondeng, "Relevansi Pemikiran KH. Ahmad Dahlan Dan KH. Hasyim Asy'ari Dan Pengaruhnya Dalam Bidang Pendidikan Islam," *Al-Urwatul Wutsqa: Kajian Pendidikan Islam* 2, no. 1 (2022): 9–23.

⁴ Dju, "Pemikiran M. Amin Abdullah Tentang Pendidikan Islam Dalam Pendekatan Integrasi-Interkoneksi."

⁵ KHWA Hamzah, "Mas Mansyur: Tentang Islam Dan Muhammadiyah," *Yogyakarta: Hanindita* (1998).

⁶ Jumrah and Ondeng, "Relevansi Pemikiran KH. Ahmad Dahlan Dan KH. Hasyim Asy'ari Dan Pengaruhnya Dalam Bidang Pendidikan Islam."

⁷ Ibid.

expected to be able to produce a generation that is not only intellectually intelligent but also has good morals by Islamic teachings.⁸

Ahmad Dahlan viewed students as having to learn with a humanizing approach and emphasized the importance of a comprehensive education.⁹ The education offered does not only focus on academic aspects but also character and moral development. This approach aligns with Indonesia's national education goals, which aim to educate the nation's life and shape the character and civilization of a dignified nation.

Although many thoughts and theories have been put forward regarding integrating general and religious education, more implementation is still needed. In Indonesia's education context, Islamic education is often marginalized in the national education system. The government's efforts to improve the education system have not fully touched the characteristic aspects of Indonesian society, which is predominantly Muslim.

This research aims to explore and analyze the implementation of progressive Islamic education from the perspective of KH. Ahmad Dahlan's emancipation in progressive Islamic education. This research targets educators, education policymakers, and students involved in the Islamic education system in Indonesia. This research is expected to contribute to developing Islamic education in Indonesia. Exploring the thoughts of KH Ahmad Dahlan is expected to make a real contribution to creating a progressive and progressive Islamic education model. This is important to improve the quality of Islamic education in Indonesia and make it an integral part of a more inclusive and holistic national education system. This research is also expected to be a reference for education policymakers in formulating policies more favourable to the development of Islamic education in Indonesia.

Research Method

The type of research used in this study is qualitative descriptive that leads to the approach library research, Lexy J. and Creswell, JW.¹⁰ This research intends to examine in depth regarding the Implementation of KH. Ahmad Dahlan's thought in Progressive

⁸ Ahmad Faizin Karimi, *Pemikiran Dan Perilaku Politik Kiai Haji Ahmad Dahlan* (Ahmad Faizin Karimi, 2012).

⁹ Sarno Hanipudin, "Pendidikan Islam Berkemajuan Dalam Pemikiran Haedar Nashir," *INSANIA: Jurnal Pemikiran Alternatif Kependidikan* 25, no. 2 (2020): 305–320.

¹⁰ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (PT. Remaja Rosdakary., 2004).

Islamic Education. The reason for choosing this type and approach is to describe and describe more deeply the thoughts of KH. Ahmad Dahlan in Progressive Islamic Education. Qualitative research with a literature review paradigm is used because with this method it is easier for researchers to explore an event such as KH. Ahmad Dahlan in Progressive Islamic Education. In this study, besides study as instrument main researchers also use instrument document. Instrument document is a document data recording format in the form of books, journals and blogs as well as other media that are considered support research data needs. The format used as tool in record as the process of selecting data that has been collected.¹¹

Ahmad Dahlan against progressive Islamic education

Islamic education from a progressive Islamic perspective balancing education obtained participant educate with more emphasize to coaching morality for beginning formation perfect personality (*Insan kamil*) and become *rahmatan lil' alamin*.¹² Whereas Islamic education from a progressive Islamic perspective when seen in a manner ideological, is form transformation of *Al Ma'un* For present *dakwah* and *tajdid* in a manner actual in struggle life primacy, nationality and universal humanity. Islamic education from a progressive Islamic perspective must capable balance and maximize role man for this world and the hereafter.¹³

Philosophy education of *Muhammadiyah* focused on unity faith as well as progress think. Islamic education perspective humanization as education that brings transformation social going to transformation intellectual and development processes character humanity.¹⁴ As well Paulo Freire in theory liberating education more put freedom first in matter values base humanity for regardless from fear and stress consequence oppression and dictatorship power especially more focused to learning process is by educators performs. While KH Ahmad Dahlan related to education

¹¹ Sugiyono, *Metode Penelitian Kuantitatif Dan Kualitatif Dan R&D* (Bandung: Alfabeta, 2014).

¹² Sofyan Sauri, Sandie Gunara, and Febbry Cipta, "Establishing the Identity of Insan Kamil Generation through Music Learning Activities in Pesantren," *Heliyon* 8, no. 7 (2022).

¹³ Abdullah Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education," *Religions* 9, no. 11 (2018): 335.

¹⁴ Siti Mutmainah, Supriyanto Supriyanto, and Amrin Amrin, "Problems of Islamic Education: Analysis of Philosophical Perspectives," *Cendikia: Media Jurnal Ilmiah Pendidikan* 14, no. 4 (2024): 448–457.

humanists, in particular with term of education in a manner.¹⁵ Harmony between development psychological and physical, religious and intellectual, healthy and inner, as well between this world and the hereafter.¹⁶ It means education in question is education from capable of learning process of life, liberation and educating with submitted material in accordance required competencies fulfilled. With hope education received and acquired must take sides in freedom societal humanity.¹⁷

The concept designed by both figure the own sustainable goals with liberating education. However, in draft education humanist in each thought own difference. It was Paulo Freire who focused of problem method in learning. While Ahmad Dahlan with pattern prophetic thinking, with reason that idea education of Ahmad Dahlan pointed out to direction change circumstances the people who were oppressed by the colonialists in order to be able still stand alone.¹⁸

Education as activity to humanize man or humanization of humanism thinking. of course, space achieved scope in education humanism can covers from terms of the transfer knowledge process. Second different role in education humanism.¹⁹ secondly the equally very important for getting based education to liberate in accordance with nature base human. According to Paulo Freire, public participation should improve and expanded. So, the solution through education public capable rise back and have choice as well as independent.²⁰ They no again viewer or object continuous progress rely on those in power. But must proceed transformed become subject to lead themselves alone.²¹

Ahmad Dahlan and Paulo Freire

¹⁵ Elihami Elihami, "Describing about 'Teachers and Kemuhammadiyah' in Elementary School Department: A Review of Literature," *Mahaguru: Jurnal Pendidikan Guru Sekolah Dasar* 3, no. 1 (2022): 49–54.

¹⁶ James H Leuba, "A Study in the Psychology of Religious Phenomena," *The American Journal of Psychology* 7, no. 3 (1896): 309–385.

¹⁷ Charlene Tan, *Islamic Education and Indoctrination: The Case in Indonesia* (Routledge, 2012).

¹⁸ Ashif Az Zafi, Partono Partono, and Tasallia Nima Kamil, "A Learning Model of Religious Moderation: Learning from Islamic Schools," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 21, no. 2 (2023): 197–208.

¹⁹ Leuba, "A Study in the Psychology of Religious Phenomena."

²⁰ Ajat Sudraja, "A Freirean Analysis of Indonesian Ministry of Education and Culture's School Literacy Movement.," *Journal for Critical Education Policy Studies (JCEPS)* 20, no. 3 (2023).

²¹ Desy Khusna Nurmaida, Nasrullah Nasrullah, and Syarifudin Syarifudin, "Teori Pembelajaran Humanisme Dalam Perspektif Pendidikan Islam," *Asatiza: Jurnal Pendidikan* 3, no. 3 (2022): 133–143.

Concept of two figures (Dahlan and Paulo) thinking naturally had similarities and differences. KH Ahmad Dahlan carried draft education it is humanistic with hook power of Allah SWT and aspects related theology about human. On the other hand, Paulo Freire was inspired by many psychological theories so that Freire believed that humans have potential within themselves since birth. KH Ahmad Dahlan and Paulo Freire are both of the opinion that every human being has the right to get a proper education. First, proper education is getting an equal and non-oppressive learning process, obtaining education that will benefit not only himself but for other people and the surrounding environment.²²

Second, having an educational relationship where a teacher and participant do not have such an authoritarian relationship pattern. That is, between educators and students can have a role between subject and object. It's not like the educator is only a subject who continuously provides material and gives questions and pollutes students, but students can also become subjects as critical thinkers and argue on the material provided by educators.

Third, the historical background of the thoughts they made, examined the history of the lack of education at that time. Ahmad Dahlan's struggle so that people get a proper education and not experience illiteracy resulted in being ignorant as a result of colonialism. On the other hand, the background of Paulo Freire's thoughts from his country, namely Brazil, which experienced a malaise crisis or the event of a drastic decline in economic levels throughout the world in 1929, which resulted in more and more poor people and many people experiencing illiteracy.²³

There are differences in the thoughts of K.H Ahmad Dahlan and Paulo Freire in humanistic education. First, the ideology of the concept of humanistic education that they make is different. Paulo Freire, created the concept of education based on psychological theories that he learned and believed that humans have freedom and potential in each individual. Meanwhile, the ideology of humanistic education conceptualized by Ahmad Dahlan is quoted from the Al-Qur'an and As-Sunnah,

²² Abdul Hakim and Pauli Anggraini, "ARTIFICIAL INTELLIGENCE IN TEACHING ISLAMIC STUDIES: CHALLENGES AND OPPORTUNITIES," *Molang: Journal Of Islamic Education* 1, no. 02 (2023): 57–69.

²³ Lailatul Fajriah and Ali Murtadho, "Rekontruksi Pendidikan Islam Humanis: Tinjauan Pemikiran A. Malik Fadjar Dan Abdurrahman Mas' Ud," *Attanwir: Jurnal Keislaman dan Pendidikan* 12, no. 2 (2021): 154–168.

especially in Al-Ma'un verses 1-9 and Al-Imran 110. According to Dahlan, the Al-Qur'an is not just a you know, but you have to put it into practice.

“Indeed, Allah orders (you) to act justly and do good, to give to relatives, and Allah forbids from indecency, evil and persecution. He teaches you so that you can take lessons.” Surah an-Nahl 13:90

Based on the verse above, there are three divine orders that must be carried out by all human beings, namely: act fairly, do good, give whatever is needed by relatives. Behind the three commandments, there are also three God's prohibitions, namely heinous acts, evil, persecution.²⁴ The three commandments and the three prohibitions are the pillars of humanity. Justice is a very basic principle in humanity. The issue of the rights and obligations of the pillar is justice. With the upholding of justice, no one's rights, no matter how small, are taken away, abused, or eliminated. While obligations must be carried out fairly as well.²⁵

The humanism that Islam means and introduces and demonstrates is not secular humanism, but what can be called *Tauhid* humanism (monotheistic humanism), by reflecting a little on various human societies and historical experiences throughout the ages, showing how necessary and centralized monotheism is in life, and how concerned Islam is with the system and order in all things, and with the realization of an orderly and orderly life that guarantees all human rights and the wealth of life and their happiness in this world and the hereafter.²⁶

Islam provides various kinds of contributions that greatly benefit humans, based on the principle of tolerance, Islam guides humanity in their lives. It also guides humans to respect and appreciate changes in conditions and to give freedom to nature the mind to choose from a multitude of direct contemplation and reflection then enriches the mind with varied knowledge. Islam carries noble values regarding just humanity. Islam is humanism, namely a religion that prioritizes humans as the center of purpose. The

²⁴ Zafi, Partono, and Kamil, “A Learning Model of Religious Moderation: Learning from Islamic Schools.”

²⁵ Alfiansyah Alfiansyah and Fajriyah Fajriyah, “SOCIAL MEDIA AS A PUBLIC SPHEREMENGUATNYA GERAKAN ISLAM KONSERVATIF DALAM DUNIA PENDIDIKAN,” *Molang: Journal Of Islamic Education* 1, no. 01 (2023).

²⁶ Muhammad Ahalla Tsauo, “Defending the Weak: Exploring Liberation Theology from Theologians and Thinkers in Indonesia,” *Tashwirul Afkar* 40, no. 1 (2021).

glory given by God to humans confirms that the humanism approach says that humans have complete superiority to grow all of their personal activities.²⁷

Islamic religious education , an education that teaches the feelings of each individual education with various methods so that in societal attitudes, movements, decisions, and approaches to all kinds of knowledge are influenced by spiritual values and with very real Islamic ethical values. Adopt a critical paradigm towards humanist and scientific education because if in this country education does not have a critical paradigm, then education will not be able to humanize humans (humanist).

Humanist education is a process of awareness and improvement of human dignity and human potential. Islam also views that education is essentially more directed at elevating human beings back to their nature, as beings who are noble and dignified, have potential natural tendencies towards truth and goodness (hanif), free, independent and aware of their existence.²⁸

Humanistic education emerged in the 1970s based on three philosophical theories, namely: pragmatism, progressivism and existentialism. The main idea of pragmatism in education is to maintain the continuity of knowledge with activities that deliberately change the environment.²⁹ Education (school) is a democratic life and learning environment that makes everyone participate in the decision-making process in accordance with the realities of society. Actually the term pragmatism means more as a method to clarify a concept than as a philosophical doctrine.³⁰ Pragmatism is also called experimentalism and instrumentalism is a reaction to the industrial revolution at the end of the 20th century.

Conclusion

Ahmad Dahlan Against Progressive Islamic Education in coaching spiritual and ideological potential that is want to build cadres Muslim as core part of its reform programs . *Muhammadiyah* movement with task help he in develop future mission and

²⁷ Sahrudin Sahrudin et al., "Penanaman Nilai-Nilai Pendidikan Islam Dalam Membangun Moderasi Beragama Pada Pondok Pesantren Ahlul Sunnah Kabupaten Bantaeng," *FIKROTUNA: Jurnal Pendidikan dan Manajemen Islam* 12, no. 02 (2023): 128–144.

²⁸ Ahmad Abdullah and Nurhaeni D S Nurhaeni DS, "Pendidikan Humanis Dalam Perspektif Pendidikan Islam," *Jurnal Ilmiah Islamic Resources* 17, no. 2 (2021): 76–94.

²⁹ Saifullah Idris and Z A Tabrani, "Realitas Konsep Pendidikan Humanisme Dalam Konteks Pendidikan Islam," *Jurnal Edukasi: Jurnal Bimbingan Konseling* 3, no. 1 (2017): 96–113.

³⁰ M Nasir Budiman, *Paradigma Humanisme Theosentris Dalam Pendidikan Islam Dimensi Metodologis Pembelajaran* (Ar-Raniry Press, 2012).

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