



## ***Teacher in K.H. Ahmad Dahlan's Perspective; A Study of Historical Reflection***

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### **Abstract**

Teachers became pioneers of change and awakened the intelligence of the native people in the public sphere in the early 20th century. The journey of the nation cannot be separated from the significant role of K.H. Ahmad Dahlan as a figure in Indonesian Islamic education. He established alternative education and prepared militant teacher cadres. This research aims to uncover K.H. Ahmad Dahlan's response to Dutch colonial education with the cadres of his teachers and his conception of the figure of a teacher. This study employs a qualitative approach with data sources from relevant literature such as books, journals, and newspapers or magazines, with a historical-philosophical approach and content analysis. The findings reveal that K.H. Ahmad responded to the need for teachers with a high spirit of struggle. This led him to establish Al-Qismul Arqa (Madrasah Mu'allimin). In K.H. Ahmad Dahlan's perspective, a teacher is a dedicated educator, progressive, and a good role model in the process of educating, teaching, guiding, and inspiring students to become individuals with noble character, devoted to Allah, possessing critical thinking skills, self-confidence, proficient in religious knowledge, broad-minded, and with a strong determination to serve Muhammadiyah, especially, and the Muslim community and society at large. They are ready to be arrows that disseminate the ideas of Islamic renewal amidst society.

**Keywords:** *Teacher, Muhammadiyah, Ahmad Dahlan*

### **Abstrak**

*Dalam catatan sejarah perjuangan bangsa Indonesia, peran guru dalam melakukan pencerahan dan perlawanan terhadap penjajahan Belanda sangat besar. Guru menjadi pelopor perubahan dan membangkitkan inteligensia pribumi di ruang publik di awal abad ke-20. Perjalanan bangsa tidak dapat dipisahkan dari peran penting K.H. Ahmad Dahlan sebagai tokoh pendidikan Islam bangsa Indonesia dengan melahirkan pendidikan alternative dengan mempersiapkan kader-kader guru yang militan. Penelitian ini bertujuan untuk mengungkap respon K.H. Ahmad Dahlan terhadap pendidikan colonial Belanda dengan kaderisasi gurunya dan konsepsinya terhadap sosok seorang guru, dengani menggunakan penelitian kualitatif dengan sumber data kajian literatur terhadap buku-buku, jurnal dan koran atau majalah yang relevan dengan penelitian. Dengan pendekatan sejarah-filosofis, menggunakan analisis konten (content analysis). Hasil penelitian ini menemukan bahwa K.H. Ahmad dalam merespon kebutuhan guru yang memiliki daya juang tinggi mendorong K.H. Ahmad Dahlan mendirikan Al-Qismul Arqa (Madrasah Mu'allimin). Guru dalam perpektif K.H. Ahmad Dahlan adalah seorang pendidik yang ikhlas, berkemajuan, serta menjadi teladan yang baik dalam proses mendidik, mengajar, membimbing, dan menggerakkan peserta didik menjadi manusia yang berakhlak mulia, bertakwa kepada Allah, berdaya nalar kritis, percaya diri, cakap dalam ilmu agama, berwawasan luas dan mempunyai daya juang yang tinggi untuk Muhammadiyah khususnya serta umat Islam dan masyarakat luas, siap menjadi anak panah yang menyebarkan gagasan-gagasan pembaharuan Islam di tengah-tengah masyarakat.*

**Kata Kunci:** *Guru, Muhammadiyah, Ahmad Dahlan*

## Introduction

Islam elevates the position of teacher or educator to be noble. The privilege lies in the great responsibility they carry. Their task is almost comparable to that of an apostle. Thus, it is presumed that the role of a teacher is the successor of the prophets (warisat al-anbiya'), who carries a mission of mercy to the whole world (Rochman & Gunawan, 2017).

Teachers are the key to all educational activities. Without classes, buildings, equipment, and so on, the educational process can still run even in an emergency. However, without teachers, the education process is almost certainly impossible. And the core of the teacher is the teacher's soul itself. As Abdullah Syukri Zarkasyi once said, "al-Tharîqatu ahammu min al-mâddah, walaakinna al-mudarrisu ahammu min at-tharîqah, wa ruh al-mudarris ahammu min al-mudarris nafsihi." It suggests that the method is more important than the material, but the teacher is more important than the method, and the teacher's soul is more important than the teacher himself (Mujtahid, 2011).

The record of the Indonesian nation's struggle for independence cannot be separated from the main role of the teachers. The resistance movement spearheaded by the Kiai and teachers caused Dutch colonialism to suffer many losses. The Dutch then tracked the whereabouts of the kiai in Java with various strategies (Suminto, 1996). One form of colonial counterattack was the issuance of a teacher's ordinance restricting and limiting teacher freedom (Dahlan, 2020).

Previously, in 1862 the most influential teachers' association was named the Mufakat Guru Club. The main objective of the Mufakat Guru association is to open opportunities for teachers to

join and have a dialogue on issues related to their profession, such as teaching methods, student welfare, and school management. Issues related to social discrimination and values of progress were also topics of discussion that were not neglected in the forum (Latif, 2020). Teachers have been pioneers of change and awakened indigenous intelligence in the public sphere in the early 20th century.

The discussion over the history and role of teachers in the Indonesian independence movement cannot be separated from the Islamic education characters born from the womb of this nation namely K.H. Ahmad Dahlan, a modernist Islamic education figure born in Kauman, Yogyakarta. He is an ideal teacher figure who was not only educating and teaching but also was preparing the best teacher cadres through Muhammadiyah which is socio-religious by establishing schools that teach religion and general knowledge in a modern, social way, compassion for the poor and orphans (Kristanto, 2000).

Today's reality shows many phenomena of declining teacher quality. Teachers, who should be imitated, instead show violent amoral behavior. Teachers become the majority of perpetrators of violence in schools. In 2022, there were 117 cases of violence involving teachers. There were 105 cases of sexual harassment, 65 cases of physical violence, and 24 cases of non-physical violence (Ashari, 2022). Cases like this are just the tip of the iceberg where the bigger part remains hidden. Corrupt attitudes are also shown by some unscrupulous teachers, even those with professorships (Sidik, 2022).

Teacher quality shows that the quality of Indonesian teachers is still low. In 2007, 45 percent of teachers failed the certification exam via portfolio. In

addition, the results of the teacher competency test in 2025 on 2,430,427 teachers show that the national average score has not reached the set target, which is only 53.05 of the target of 55 (Angelina, Kartadinata, & Budiman, 2021). Previously, in 2004, out of around 1.5 million Indonesian teachers, less than 10 percent wrote and published scientific papers (Safa (Editor), 2011). In teaching, there are still many teachers who only deliver material by the order and it is enough with what is in the textbook, even only using Student Worksheets (LKS) without teaching concepts and theories (Mulyasa, 2020).

Research on K.H. Ahmad Dahlan has done a lot, both in the form of books and journals and both by domestic and foreign scholars. However, throughout the author's search, no one has specifically examined the concept of the teacher in Ahmad Dahlan's perspective as a response to the educational conditions of the Dutch colonial era.

Among these studies, namely that conducted by Mayarisa on the Concept of Integration of Islamic Education in the Perspective of KH's Thought. Ahmad Dahlan (Mayarisa, 2018), concluded that Ahmad Dahlan's ideas or thoughts in modernizing Islamic education were carried out by modernizing the education system itself, creating religious-based public educational institutions, by adopting a Western education curriculum combined with the Islamic religious education curriculum so that a prototype of a Muhammadiyah-based school was born which was based general and religious.

Second, research conducted by Dhian Wahana Putra entitled, The Concept of Islamic Education in the Perspective of K.H. Ahmad Dahlan. This study concludes that the goals of Islamic education according to Ahmad Dahlan are three: (1) education is directed to build Muslim human beings with noble

characters, pious in religion, broad worldview, and striving for the advancement of society; (2) education generates complete individual; (3) to strengthen intellectual and spiritual power. The Islamic education curriculum according to Ahmad Dahlan is integralist between the general curriculum and the content of the religious curriculum (Qur'an, hadith, morals, and social sciences) while the educational methods used include adjusting to students' abilities, attracting attention, using the hiwar method and balancing theory and practice (Putra, 2018).

Anxiety about the present situation often inspires historical romanticism, in which people seek ideals even if they have few ideas. Even though these ideas are only a tiny bit, they can become the basis of change or the foundation of big goals. The nation's predecessors not only left behind an epic story of struggle but also provided a trail of ideas for building the country, not only focusing on the practical struggle to win Indonesian independence but also the philosophical struggle in forming spiritually independent individuals. Besides, to achieve this goal, the important thing that has to be done is educating the life of the nation, starting with professional teachers whose educators are not mentally disabled, and the philosophical spirit of the teacher does not evaporate in the dynamics of changing times. It suggests that this research is urgent about how K.H. Ahmad Dahlan sees the figure of a teacher as a response to the times he faces.

### **Method**

This research is qualitative research using a literature study (library research) as a data collection technique. The data source is the works/documentation of Ahmad Dahlan as the primary source. While secondary sources are from journals, books, and so on. The approach used is a historical-philosophical

approach, namely tracing and analyzing the historical context, developments, and changes in the views of teachers from K.H. Ahmad Dahlan. The analysis used is content analysis (Schreier, 2012).

## Result and Discussion

### A. K.H. Ahmad Dahlan's Response Against Colonial Age Education

The practice of Dutch ethical politics in the educational field is very discriminative. Besides the fact that not many schools were established, not all natives had the opportunity to attend school, except for the sons of aristocrats and children from ethnic Chinese and Ambonese. In addition to the larger amount of subsidies to Protestant Zending schools or Catholic Missions, the building is also built near their church, the building is also very magnificent (Arifin, 2016). Meanwhile, non-aristocratic indigenous schools, apart from having semi-permanent buildings, also have a dirt floor (Suryanegara, 2014). Inter-ethnic divisions through schools are inevitable.

The establishment of indigenous schools by the Dutch government was only to meet the need for an educated workforce to be employed in plantations and mines, as well as other colonization projects. If the need for labor has been met, the school is closed (Arifin, 2016). Most fundamentally, Ahmad Dahlan saw that the education system was heavily influenced by Western values and limited students' knowledge of their cultural heritage (Shihab, 2016).

The government has made modern schools an arena for cultivating Western cultural values (westernization). This program emphasizes more on building Western culture so that native children can accept it as their own culture. Dutch schools also do not teach religious education (secular). This secularization policy has become a trigger for native children to think negatively about

religion. The sharpness of analytical thinking that they developed through empirical scientific work is a fundamental aspect in developing faith and belief in the religion of Islam, which is adhered to by most people. With these characteristics, a new generation was born from the womb of history whose minds were imbued with the principles of rationalism based on empirical scientific work, secular, and alienated from the culture of their nation (Setiawan, 2022). Therefore, Ahmad Dahlan offers a solution for Muslims in Indonesia, namely education based on Islamic values (Shihab, 2016).

On the other hand, pesantren education (Indonesian Indigenous System of Education) is experiencing a decline. K.H. Ahmad Dahlan criticized traditional people who carry out education without its relevance to the needs and developments of the times (Ridjaluddin, 2009). Islamic boarding schools do not have a class system, neither exams or study evaluations, as well as a limit on how long they can study in class. They dominantly emphasize the power of memorization. The branches of knowledge studied around the Islamic religious sciences are sourced from ancient books such as hadith, musthalah hadith, fiqh sunahh/ushul fiqh, monotheism, tasawuf, mantiq, falaq, and Arabic. (Sucipto, 2010). The teaching methods used are sorogan, wetonan, memorization, muzakarah (Mu'arif, 2012). General science is not taught at all.

On the other hand, the kiai's hegemony within the pesantren education system leads to the dependence on the kiai characters. Being popular or not, pesantren is determined by kiai. The fame of a kiai is also a special attraction for the pesantren, and can even become a determining factor for the sustainability of the pesantren when the kiai dies. Islamic boarding schools are better known for their kiai than for their teaching programs. The kiai is often seen

as a very noble figure and is difficult for the santri to access, both junior and senior. This has implications for the learning process that runs in one direction, which results in blind obedience. Santri rarely gets the opportunity to express their ideas or even criticize the mistakes made by the kiai. As a result, the strong domination of the kiai hinders the rational thinking and creativity of the santri (Setiawan, 2022).

However, it is quite different from what is done in Muhammadiyah schools. For example, Arabic is taught as a separate subject. This new approach adopted by Muhammadiyah schools encourages students' free understanding of the Qur'an and Hadith. In class, they are encouraged to ask questions and discuss the meaning of certain words or verses. "Bocah-bocah, dimardekaaké pikiré!" (as for children, their minds must be freed) is a phrase that shows the attitude in Muhammadiyah schools in the early days of its establishment (Nakamura, 2021). This freedom of thought is expected to be a process that frees children, so they don't feel constrained and are motivated to study religion (Setiawan, 2022).

Toward the challenges of the educational dualism system represented by Islamic boarding schools and Western model education, K.H. Ahmad Dahlan founded a modern educational institution, as an adaptation of the secular Dutch school system and traditional Islamic boarding schools, which taught general knowledge and religious knowledge in an integrated manner. Thus the two sides of the basic needs of human life, material and spiritual, can be developed in harmony (Kumalasari, 2017).

K.H. Ahmad Dahlan started the education reform movement by including religious education in public schools and general education in madrasas. Efforts to include religious education in schools were delivered by Ahmad Dahlan in

several government schools at that time, namely Kweekschool (king's school) in Jetis, Yogyakarta, and OSVIA in Magelang (Arifin, 2016). It is also Normalschool in Purwosari, Solo, Opleidingschool in Madiun, and HKS in Purworejo (Setiawan, 2022). These schools educate prospective teachers and civil servants (Muhammad Ali, 2010).

Through this step, it is expected to immediately accelerate the process of transforming ideas about the Muhammadiyah da'wah movement, because they will have a large number of students (Nugraha, 2010). He also hoped that the school teachers he taught would be able to pass on the contents of his lessons to their students in the future. Teachers have an critical role to accelerate the Islamic renewal movement.

As in 1910 Ahmad Dahlan once taught Islamic religious education to prospective teachers at Kweekschool Yogyakarta. He hopes that the education of prospective teachers can enhance the process of transmitting ideas initiated by Ahmad Dahlan because after becoming teachers they will have a large number of students and teach their knowledge to these students. In addition, teachers will later become people who possess broad and large influence on students. It means that students will have good morals depending on the educators who educate them.

Relying on teachers from government schools (Dutch schools), even though they have been given religious education, is not sufficient. It is because teachers are required to be proficient in knowledge but can also be role models in all aspects of life. Therefore, a special institution is needed to educate cadres of intellectuals and scholars who contribute to the good and progress of society.

## **B. Al-Qismul Arqa As Teacher Cadreization Institution**

The existence of Al-Qismul Arqa as a forum for the regeneration of prospective teachers cannot be removed from internal and external factors. External factors depart from the Dutch Colonial Government's desire to organize schools for residents in Java. The main purpose is to accelerate the production of low-power. Efforts to accelerate the production of a low-level labor force through these schools certainly need to be balanced with the existence of a policy for providing education for teachers. The lessons given at the institute are also adapted to the needs of cultuurstelsel policies, such as measuring land, agricultural science, drawing field maps and calculating land tax collections, warehousing administration, and simple bookkeeping (Setiawan, 2022).

This teacher school continues to experience development over time. Until the sugar crisis occurred in 1885 resulting in strict financial restrictions and a reduction in the education budget, there was also an evaluation of the implementation of two schools, namely junior schools and teachers' schools. Based on this evaluation, the Dutch East Indies colonial government concluded that teachers' schools had to be terminated immediately and lower schools were prohibited from expanding again. (Setiawan, 2022).

Teachers in the opinion of K.H. Ahmad Dahlan have an important role in spreading ideas and ideas from his scientific worldview. At the same time, the education carried out by the Dutch colonialists was full of processes of westernization, and secularization, and only taught general knowledge minus religious and cultural education. Therefore establishing an alternative school by incorporating religious education and general knowledge which is taught integrally is logical way.

Internal factors cannot be separated from the development of Muhammadiyah

recitation which later develop Muhammadiyah schools experiencing rapid growth. Ahmad Dahlan was faced with a new challenge when Muhammadiyah schools needed qualified teachers who had high morale to be settled in different regions. By utilizing several young people who graduated from the Muhammadiyah Standard School, Khatib Amin prepared prospective religion teachers through an advanced class. Right in 1919 the Al-Qismul Arqa class was formed, an advanced level class oriented to meet the needs of religious teachers in Muhammadiyah (lower) schools (Mu'arif, 2012). Later they will become arrows that spread the ideas of Islamic renewal with positions and positions in society.

Al-Qismul Arqa under the leadership of K.H. Ahmad Dahlan lasted until 1921. The relationship between teacher and student at the educational institution founded by K.H. Ahmad Dahlan is open and democratic. Teachers are not considered as someone who has sacred, but respected properly. Female students are also allowed to study with the male in the same classroom (Selamat, 2019).

According to research conducted by Wiryosukarto, the subjects taught at Al-Qismul Arqa secondary school as junior secondary education can be explained as follows: (1) Teaching Al-Quran and Hadith; (2) teaching fiqh books from the Shafi'i school; (3) Teaching of Sufism by Imam al-Ghazali; (4) Teaching the science of kalam written by ahlussunnah scholars coupled with the book Risale al-Tawhid by Muhammad Abduh; (5) Teaching the book Tafsir Jalalain and al-Manar. Meanwhile, the general subjects taught include: (1) Teaching of history; (2) Teaching arithmetic; (3) teaching drawing; (4) Malay language teaching; (5) Dutch language teaching; (6) English teaching. The six subjects are taught concurrently, which means that history is taught in class A for a certain period,

while the other subjects are taught in different classes. In addition, the evaluation system uses the term daily test, and student attendance lists become the final assessment factor, and there is a grade promotion system known (Wiriyosukarto, 1962).

The name Al-Qismul Arqa changed to Pondok Muhammadiyah with Siradj Dahlan (Ahmad Dahlan's son) as its director. Even though it uses the name of a pondok, in essence, it is an educational institution resulting from the experimental development of K.H. Ahmad Dahlan is very different from the Islamic boarding school system (salaf) in general. In addition to using the pondok (internaat) system, this school has succeeded in integrating general and religious sciences within an integral curriculum frame with a classical system in its learning (Mu'arif, 2012). The length of education at the Muhammadiyah boarding school is set for five years divided into five classes. Entering the end of the study period at each final level (grade 5) and having taken the exam will be awarded a diploma (Mu'arif, 2012).

There were four main points of educational renewal at Pondok Muhammadiyah that were conducted at that time, as in the following table:

Table 1. Education Reformed by Ahmad Dahlan

No	Old Education System	Ahmad Dahlan Education System
1.	The teaching and learning system uses the wetonan and sorogan methods	The system is already classical, similar to Western education
2.	The learning materials consist only of religious knowledge; the books of the	The study material is only religious knowledge; the books of reformers are not used

3.	modern scholars are not used. The learning plan has not been regulated integrally	It has been arranged with a learning plan
4.	The teacher-student relationship is more authoritarian and less democratic And more	The teacher-student relationship is more intimate and egalitarian

Al-Qismul Arqa once changed its name to Pondok Muhammadiyah and then changed to Kweekschool Moehamdijah. It is not clear when the standard name Kweekschool Moehamdijah was used. The use of the name Kweekschool Moehamdijah ended in 1932 after the Wild School Ordinance (1932) was issued which suppressed the existence of indigenous private schools. Right on January 1, 1932, Kweekschool Moehamdijah officially changed its name to Madrasah Mu'allimin Muhammadiyah (Mu'arif, 2012).

The message that is often conveyed by K.H. Ahmad Dahlan to his students, as stated by one of his students named Umnijah in an interview with Wirjosukarto, is "Dadijo kiai who is progress." That is, to become a kiai (intellectual scholar) who is progressive (progressive). A progressive kiai or intellectual is a scientist who can perceive the signs of the times, understand the direction of change that is taking place, and not stop there. Advanced scientists can anticipate the changes that will occur based on the experiences that have passed. Anticipating change means being able to think projectively (visionary) and act anticipatively (Mohamad Ali, Kuntoro, & Sutrisno, 2016).

Educating teachers or kiai who are intellectual and progressive is not an easy task. K.H. Ahmad Dahlan uses a variety of

educational and teaching methods that foster students' critical thinking. The teaching and learning process is not only dominated by educators or teachers as in teacher-centered learning, nor is the method dominated by students or student-centered. The hiwar method is more value-centered (Siddik, 1997). He also educates his students to learn step by step and will not continue the subject matter until it is completely mastered. Not only understanding the theory but also practicing it (Hadjid, 2005). Therefore the repeated learning of surah al-Ma'un is able to develop real charity in the form of assistance to the poor and orphans, which is manifested in the form of orphanages and educational institutions (Yusuf, 2016).

In historical records, Ahmad Dahlan also taught using the visiting method, learning outside the classroom (study tour). The September 15, 1915 edition of the Bromarta newspaper published a brief report that M. Ketib Amin Djokja (Ahmad Dahlan) was taking his students, male and female on an excursion to Sriwedari Park in Solo. This news confirms that apart from educating male and female students, Ahmad Dahlan had introduced teaching methods that were still unfamiliar at that time. Learning is not only in the classroom with the lecture method which is sometimes uninteresting but can also be entertaining (Mu'arif, 2020). It is what Ahmad Dahlan often conveys to his students that should advance and encourage the teaching and learning of Islam in Indonesia.

### **C. Teachers in K.H. Ahmad Dahlan's Opinion**

K.H. Ahmad Dahlan is a teacher figure who is considered successful by the Dutch government, judging from his track record of teaching Islam in government schools, such as Kweekschool in Jetis, OSVIA in Magelang, Normalschool in Purwosari, and HKS in Purworejo. The

soul of the teacher and educator has grown since he was a teenager. Since becoming his father's assistant to replace him in teaching (Syloedja', tt). The Kauman youths, known to be naughty, have not been spared from education. Before teaching them about religion, K.H. Ahmad Dahlan first took their hearts by inviting them to his house and then entertained and honored them (Setiawan, 2022). In the future they will become members of the militant Muhammadiyah.

In the view of Muhammadiyah, the teacher occupies a decisive position and is not just a mechanical tool without knowledge, awareness, motivation, and purpose. According to Muhammadiyah, the teacher is the subject of education and the subject of da'wah who functions and does charity in earnest. It is noted that the aim of Muhammadiyah in the field of education is to form human beings who are competent, have noble character, self-confidence, and are useful to society. Therefore, Muhammadiyah's goals are not only limited to the formation of intellectual human beings, but also Muslim human beings, moralists, and have good character (Sumarno, 2017).

The philosophy of K.H. Ahmad Dahlan regarding learning methods emphasizes the importance of having various effective ways of delivering learning material. The teacher as teacher has a crucial part in providing an example to students. K.H. Ahmad Dahlan is very concerned about and prioritizes the use of exemplary methods by teachers in the teaching process because this is an example that students will follow. If a teacher loses a good role model, students tend to ignore things taught in school education. Therefore, K.H. Ahmad Dahlan emphasized the development of good qualities and character in teachers. By giving favorable examples and positive actions, the learning outcomes obtained will also be good (Asman, Wantini, & Bustam, 2021).



The thoughts and ideas of K.H. Ahmad Dahlan regarding education and educational goals which produce students who have a noble character, are proficient in religious knowledge, have broad insight or have general knowledge, and have the high fighting spirit for Muhammadiyah in particular, Muslims in general are also an ideal image of a teacher. Therefore, the teacher, according to K.H. Ahmad Dahlan, is an educator who is sincere, progressive, and a good role model in the process of educating, teaching, guiding, and motivating students to become human beings who have noble morals, fear Allah, have critical reasoning skills, are confident, competent in religious knowledge, insightful broad and has a high fighting power for Muhammadiyah in particular as well as Muslims and the broader community with a hiwar approach that is ready to become an arrow that spreads the ideas of Islamic renewal amid society.

## Conclusion

The expansion of education initiated by K.H. Ahmad Dahlan in response to the dualism of Dutch Colonial Education and Islamic boarding schools requires teachers who have a high fighting spirit and are ready to become arrows of the Muhammadiyah organization to serving as educator and preachers across the archipelago. Intellectual cadres of teachers or kiai could not have been born from a secular Dutch education and Islamic boarding school education which was anti-change. Thus, a special teacher regeneration institution was established called Al-Qismul Arqa (later changed to Pondok Moehammadijah, kweekschool, then became Mu'allimin until now). K.H. Ahmad Dahlan then educated them with various methods that aroused critical reasoning and gave birth to real charity from the educational process. Departing from the dynamics of historical travel,

K.H. Ahmad Dahlan sees the teacher as an educator who is sincere, progressive, and a good role model in the process of educating, teaching, guiding, and motivating students to become human beings who have a noble character, fear Allah, have critical reasoning skills, are confident, competent in religious knowledge, broad-minded and has a high fighting spirit for Muhammadiyah in particular as well as Muslims and the wider community, ready to become an arrow that spreads the ideas of Islamic renewal amid society.

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