



K.H Ahmad Dahlan's Concept of Thought in the World of Education in the 21st Century

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Abstrak

Tujuan penelitian ini untuk mendeskripsikan konsep pemikiran pendidikan K.H Ahmad Dahlan di dunia pendidikan abad 21 untuk dimanfaatkan sebagai model pembelajaran di era saat ini. Penelitian ini menggunakan metode studi pustaka, data dikumpulkan berdasarkan informasi yang diperoleh dari buku sumber, artikel penelitian dan informasi lain melalui pencarian di internet. Penganalisaan data dilakukan menggunakan pendekatan deduktif dan induktif. Dari hasil pengumpulan informasi yang didapatkan terdapat kaitan erat antara konsep pemikirin K.H Admad Dahlan dengan pendidikan di abad 21 yaitu konsep-konsep lima karakteristik risalah islam berkemajuan, adaptasi epistemologi bayan-burhani-irfani, resfonsif terhadap perkembangan teknologi dan informasi, diverivikasi sekolah Muhammadiyah, best future praktice, dan internasionalisasi pendidikan muhammadiyah menjadi pondasi utama dalam upaya memperbaharui pendidikan di abad 21 muhammadiyah. Dengan kontekstualisasi yang tepat dan penerapan konsep-konsep tersebut, muhammadiyah dapat terus berkembang sebagai kekuatan pendidikan yang berperan dalam membentuk generasi yang berkualitas, berdaya saing, dan berkomitmen pada nilai-nilai islam di tengah dinamika peradaban moderen.

Kata Kunci: *Konsep Pendidikan, Ahmad Dahlan, Muhammadiyah, Abad 21*

Abstract

The aim of this research is to describe the concept of K.A Ahmad Dahlan's educational thought in the world of 21 st century educational to be used as a learning models in the current era. This research uses the library research method, date is collected based on information obtained from source books, research articles and other information via the internet. Data analysis was carried out using deductive and inductive approaches. From the results of the collection of information obtained, there is a close connection to the 21st century, namely concepts such as the five characteristics of a Progressive Islamic Treatise, adaptation of the bayani-burhani-irfani epistemology, responsiveness to developments in information technology, diversification of Muhammadiyah schools, best future practices, and internationalization of Muhammadiyah education. the main foundation in efforts to renew education in the 2nd century of Muhammadiyah. With proper contextualization and application of these concepts, Muhammadiyah can continue to develop as an educational force that plays a role in forming a generation that is qualified, competitive and committed to Islamic values amidst the dynamics of modern civilization.

Keywords: *Concept of Education, Ahmad Dahlan, Muhammadiyah, 21st Century.*

INTRODUCTION

Ahmad Dahlan is a phenomenal study of various Muslim intellectuals with various scientific approaches, the younger generation will not be dim in innovation, they must encourage KH. Ahmad Dahlan is a torch who always blames the spirits of all the nation's children. In terms of terminology, many education experts define the goals of education according to KH. H. Ahmad Dahlan believes that the aim of Islamic education is the establishment of *akhlaqul qarimah* which is the main aim of Islamic education. The priority of education lies in morals, and values above all else, the concept of Islamic education which is considered final (comprehensive) success if it has achieved its measurable goals in the form of human behavior both individually and socially (Husin, 2023).

K.H.'s thoughts Ahmad Dahlan involved a long intellectual journey, starting from the colonial era until the end of his life. The influence of his thoughts can be reflected in various areas of life, especially in the context of da'wah and the struggle to improve the welfare of Islamic society. Starting from pioneering the concept of teaching, establishing schools, until reaching its peak by establishing the Muhammadiyah organization as a means of da'wah. ideas and thoughts of K.H. Ahmad Dahlan In the renewal of Islamic education, K.H. Ahmad Dahlan played a major role by combining the modern European (colonial) education system and the traditional Islamic boarding school education system before independence. His influence continues to carry over into the evolution of the modern education system to this day. (Nursalim & Hakim, 2022). Explains the integralistic model, which adopts substance and methodology as a whole. In addition, Ahmad Dahlan's educational concept which includes aspects of the social and economic welfare of Muslims has very important implications in overcoming global challenges such as

inequality and poverty. These ideas can provide valuable insights in developing a more inclusive and just education system, in line with the demands of current economic and social developments.

Muhammadiyah is a part of Indonesian history that contributes as a carrier of modernity in Islam. The concept of Muhammadiyah education includes bringing reforms in the field of establishing Islamic educational institutions which were originally a boarding school system into a school system and has included general lessons in religious schools or madrasas. In its learning methods, the emergence of the lecture method and *munadharah (dialogic)* method in teaching created by the Muslim scholars and with this method can be adjusted to the level of ease of the subject matter, so that it suits the students' intellectual abilities (Kug, 2022). In line with research conducted by (Hidayat et al., 2023) it is stated that creating students who have noble character, are pious in religion, have a broad outlook and understand worldly science issues, and are willing to fight for the progress of their society. Become integrally intelligent students (religion-general science).

Closely related, the educational concept of K.H. Ahmad Dahlan is not only relevant to its historical context, but also has ongoing significance in facing the dynamics and demands of the current era. Ahmad Dahlan's thinking, which is based on harmonization between Islamic teachings and modern developments, especially in education, provides a strong foundation for overcoming the challenges and opportunities that exist today. Ahmad Dahlan's inclusive approach to education, which integrates religious values with modern knowledge, shows its relevance in facing the current era of technology and information. This concept reflects the need for holistic and applicable understanding, where education not only prepares students with religious knowledge, but also provides skills that are appropriate

to current developments. The 21st century is an era that integrates technology with various aspects of human life, including in the field of education (Fricticarani et al., 2023). Education in the 21st century provides opportunities for the development of more inclusive and skills-based learning, so that it can improve the quality and relevance of education to learning needs in accordance with current developments (Lolanda Hamim Annisa & Pratama, 2022) as a result of industrial transformation it is now possible to help people in obtain knowledge in a fast and accurate way with the help of accompanying technology (Agustini et al., 2019).

The education factor is a very crucial pillar in building a nation's civilization. Education is not just a conveyor of knowledge, but also the foundation that forms an individual's character, morals and skills. In the context of civilization development, the role of education extends to critical aspects such as economic progress, innovation and active participation in social life. So that behind a successful and advanced nation is also based on good education. Of course, the education in question is education with a very, very long process so that it can build a glorious national civilization. Indonesia in building its civilization started from a very long education. Of course, with the struggle of all the people and influenced by national figures. One of them is Muhammad Darwis or better known as K.H. Ahmad Dahlan. He - Rahimahullah - is one of the figures in Islamic education in the archipelago and is the founder of an Islamic organization called the Muhammadiyah organization. The concepts of K.H. Ahmad Dahlan regarding education was very revolutionary. He carried out modernization in the field of Islamic education, from the boarding school system which only taught Islamic religious education lessons, from the boarding school system which was only taught individually to being in

classes and supplemented with general knowledge lessons.

Through this article, the researcher attempts to discuss the application of K.H Ahmad Dahlan's educational concept in the 21st century. The reform of education in Indonesia cannot be separated from the figure of K. H. Ahmad Dahlan who has succeeded in changing the educational landscape by using his own thoughts on education. The goal of perfect education is to produce complete individuals who master general and religious knowledge, material and spiritual, as well as the world and the hereafter (Amelia & Hudaidah, 2021). The aim of this research is to describe the role of K.H. Ahmad Dahlan in the world of 21st century education to utilize Islamic values in the world of education.

METHOD

The method used in presenting this article is the literature observation method (literature review). A literature review is a review of scientific articles, books, dissertations, conference proceedings, and/or other published materials on a particular topic. The goal is to provide a summary, description, and critical evaluation of a topic, problem, or area of research (Snyder, 2019). The discussion in this article aims to review various scientific writings about K.H Ahmad Dahlan's thought concepts and learning models in the 21st century or the role of K.H. Ahmad Dahlan's thought concepts. Ahmad Dahlan in the world of 21st century education.

In this research, the data collection technique applied is the documentation method. This approach is carried out by selectively analyzing and presenting relevant data according to the referenced literature sources, in line with the focus of the research topic. In the analysis process, researchers select the most relevant and significant data to support the aspects of the research being studied. The use of documentation methods

provides flexibility to access previously documented information, such as scientific articles, books, research reports, and other literature sources that are relevant to the context of this research. Data collection is carried out through searching for sources and constructing information from various sources, such as books, journals and research that has been carried out previously. This approach allows researchers to summarize documented insights and knowledge, providing a solid foundation for this research. By exploring various sources, including relevant scientific literature, researchers can ensure that the data collected is in-depth and supports the theoretical framework and research findings comprehensively. Library materials obtained from various references are analyzed critically and must be in-depth in order to support the propositions and ideas (Adlini et al., 2022).

RESULTS AND DISCUSSION

Education K.H. Ahmad Dahlan

K.H. Ahmad Dahlan, also known as Muhammad Darwisy, is the fourth of seven children. He comes from the 12th descendant of Maulana Malik Ibrahim, a prominent figure among the Wali Songo who pioneered the spread and development of Islam in Java. At the age of 15, he went on the Hajj and lived in Mecca for five years, where he began to be exposed to the ideas of reformers in Islam, such as Muhammad Abduh, al-Afghani, Rasyid Ridha, and Ibn Taymiyah. After returning to his hometown in 1888, he took the name KH. Ahmad Dahlan. His social activities increased after returning from the Hajj, including establishing study classes and building huts for general education as well as intensive communication with various ulama groups and movements, including Budi Utomo and Jamiat Khair (Haq, 2023).

Little Ahmad Dahlan received his basic education from the reality of the late 19th century, namely "recitation of the Koran" in villages on Java and other islands in the

archipelago. Before he grew up, Ahmad Dahlan was told by his father to go on the Hajj pilgrimage, then lived in Mecca for several years to study Islamic religion, such as qiraat, tafsir, monotheism, fiqh, Sufism, astronomy, and so on (Nursalim & Hakim, 2022). Returning to his homeland in 1889 at the age of 21, there he met K.H. Makhfudz (from Termas), K.H. Nahrawi (from Banyumas), Ahmad Khatib Al-Minangkabau and K.H. Nawawi (from Banten).

The influence of education in Mecca influenced K.H.'s concept of thinking. Ahmad Dahlan. This is due to the books or reading materials he reads. Figures of the Islamic renewal movement who influenced him include: Ibn Taimiyah (1263-1328) purification/salafiyah, anti-Sufi, Hanbali jurisprudence, open the door to ijtihad. Ibn Qoyyim Al-Jaujiyah (1292-1350) purification/salafiyah. Muhammad bin Abdul Wahhab (1703-1787) understood monotheism, Hanbali jurisprudence, Arab nationalism. Jamaluddin Al-Afgani (1838-1897) Salafiyah movement, pan-Islamism, modernization of education. Muhammad Abduh (1849-1905) understood monotheism and the modernization of education. And Rasyid Ridha (1856-1935) salafi-modernist and interpreter of al-Manar.

The thoughts of K.H. Ahmad Dahlan

1. For Ahmad Dahlan, reform in Islam is realizing Islamic teachings in social practice with interactions in social life (Suripto, 2023).
2. then KH. Ahmad Dahlan laid the foundation for his thoughts on the Muhammadiyah movement, namely the spirit of tarjih and tajdid (renewal) (Putri & Nurhuda, 2023). The movement of Muhammadiyah over the course of a century is a manifestation of Kyai Ahmad Dahlan's renewal (tajdid). Ahmad

- Dahlan read social phenomena in society (Al Iffah, 2023).
3. Farmers' "Ijtihad": Indigenization of Pure Islam. Ijtihad is renewal, which is oriented towards progress and civilization. (Khosin, 2023) For Ahmad Dahlan and Muhammadiyah, advancing civilization is the first step in eradicating heresy in the faith, for example the dependence of early society on the supernatural, especially in farming communities. This will hinder progress.
 4. The basic character of Ahmad Dahlan's thoughts in Muhammadiyah as a reform movement or purification of Islamic teachings. Pioneering the eradication of TBKh (Superstition, Bid'ah and Khurafat), pioneering modern Islamic education through school (Kusumawati, 2023). First introduced Friday sermons in Indonesian, Eid in the open field, and the use of Indonesian in meetings.
 5. Seeing the worrying situation as the author described above, KH. Ahmad Dahlan was called to overcome this by highlighting the prophetic side of Islam in the form of ijtihad. The following are his ijtihads which contain the spirit of reformist thoughts.
 - A. After returning from visiting the Lembang Observatory to prove the knowledge he had gained, he held a meeting of ulama in the Yogyakarta area regarding the accuracy of the direction of the Qibla from being straight to the west to leaning towards the northwest (Azman & Helandri, 2022)
 - B. In 1919, he succeeded in establishing the Hooge School Kweek School Muhammadiyah, which in its educational curriculum combined "religious knowledge" material with "general knowledge" material (Pratama, 2023)
 - C. Holding an exchange of teachers from Kweekschool to teach at Hooge School Kweek School Muhammadiyah which he founded (Junaedi, 2014)
 - D. To enshrine the teaching principle of "dadio teacher and pupil" which means that a teacher must always try to impart his knowledge while always being open to being willing to take lessons, anytime and anywhere.
 - E. When establishing the Muhammadiyah People's School in Suronatan there was a lack of funds. Then KH. Ahmad Dahlan gave up his household items to be auctioned off in order to continue establishing the school. he took to meet personal needs while he gave everything to organizational activities. This is a concrete example of the message he conveyed later regarding the warning that Muhammadiyah members should not seek life within the Muhammadiyah organization, but should be happy to keep Muhammadiyah alive (Muljawan, 2019)
 - F. In 1896 KH.'s father. Ahmad Dahlan, who served as Ketib Amin, died and he was appointed as his successor (Isma'il, 1997). In this position he was willing to receive a salary of F 7 (seven guilders) per month from the sultan

- G. Willing to teach religion at Kweekschool Jetis which has a study room in the form of a Dutch model classroom. Furthermore, because the time available at the school was limited, while many students were interested in studying religion, he opened classes in the living room of his house measuring 2.5 X 6 M which was designed like a Dutch-style classroom equipped with tables, long chairs and a blackboard. so that children are comfortable
- H. Using the question method in teaching (interpreting the Qur'an), starting from what does it mean? What is the interpretation or explanation? What does it mean? Is this a ban? Have you left the ban? Is this order mandatory? Is it working?
- I. KH. Ahmad Dahlan organizes special education for street children and homeless people known as Fathul Asror Miftahus Sa'adah (FAMS). The learning is similar to that developed by Paulo Freire, namely through problematization or awareness of one's own condition in order to change
- J. Practicing one of al-Ma'un's charitable efforts which was realized through the establishment of a hospital labeled PKO(U) (Help for the Sufferings of the Oemoem/General). The PKO label reflects the mission of this institution which is open to anyone who is suffering, oppressed, sick, poor and underdeveloped. At RSPKU Yogyakarta, the first PKU, the doctors who practice consist of various ethnicities and religions, as do the patients who seek treatment
- K. PKU donors also come from various nations and religions. These are what in the first articles of association are referred to as extraordinary members and special members (Asyari, 2009)
- L. KH. Ahmad Dahlan socialized openly with ordinary people, kyai-kyai, priyayi-priyayi, nobles, to priests. Catholic priests Van Dress and Van Lieth, Christian priest Domine Baker, and Christian missionary from Beirut Dr. He got along well with Zwemmer. This practice is based on the idea of human brotherhood despite different religions (Mustofa, 2018). The logic of monotheism is because he believes there is only one human ancestor, namely Adam and Eve.
- M. KH. Ahmad Dahlan was impressed with Mangkunegaran's Jevansche Padvinders Organisatie (JPO), which encouraged him to form Padvinders Muhammadiyah in 1918, which was later renamed Hajid as Hizbul Wathan (Al-Hamdi, 2023)
- N. Within the Muslim community, KH. Ahmad Dahlan proclaimed society to cleanse itself from the influence of animism, superstition, bid'ah and kufarat which pollute the faith (Kusuma, 2023)
- O. during the day KH. Ahmad Dahlan provides lessons for boys and girls, evenings for teenagers and adults.

- P. KH. Ahmad Dahlan holds an annual meeting known as *algemeene vergadering* to determine organizational policies (Arifin, 2023)
6. Ahmad Dahlan's thoughts and movements within the Muhammadiyah Organization tended to be different from other Islamic movements both within the country and in other countries during his time. Ahmad Dahlan moves and preaches through education, social activities and health (Huwaida et al., 2023).

21st century education

The 21st century is a century of globalization full of challenges. This century is known as the century of globalization and the century of information technology, where society is able to integrate literacy abilities, knowledge skills, skills and attitudes, as well as mastery of technology. Very rapid and dramatic changes are a fact of our lives. Countries in the world are increasingly racing to win in the era of global competition which is marked by advances in science and technology (Junanto & Sartika, 2023). In an effort to advance education in Indonesia, the Indonesian Minister of Education, Nadiem Makarim, has made an innovation in education. For example, there is the implementation of Freedom of Learning, as expressed by (Anggreini & Priyojadmiko, 2022). Freedom of study is intended to carry out learning that does not have to be confined to the existing curriculum at school. Teachers' lack of understanding of the meaning of independent learning results in the vision of independent learning not running according to procedures. Basically, the concept of independent learning is intended so that students have innovative thinking without thinking, where they can think critically which will enable students to

explore so that students are able to understand and interpret the educational process intended by KI Hadjar Dewantara (Sitepu, 2019).

There are several important factors that must be considered in achieving educational innovation, namely flexibility with freedom of orientation, availability of training resources, and the existence of predetermined goals or achievements (Umam, 2020). In line with this, the direction of educational innovation according to Nadiem Makarim is to provide freedom of thought, opinion and determine the direction of one's own educational goals, such as the independent campus program, where students are not only focused on their scientific field or study program, but they can explore looking for fields of knowledge according to their needs. their talents so that their thinking can also be more open (Hendri, 2020). Education in Indonesia must be balanced with the needs of industry, where the world requires discussion skills, collaboration, the ability to adapt and have high creativity. An innovation will be born if there is freedom of thought and opinion. Therefore, to achieve better educational innovation in the Ministry of Education and Culture, there are three things, namely flexibility with freedom of orientation, training resources, and directed employees' goals.

Education is a process that contains three dimensions including, society, individual and all the realistic content in question. In this case, the realistic content is a person's effort to achieve the needs of something related to material and even spiritual things in requests that determine the person's behavior, form and fate (Shihab, 2022). In the end, it is education that can change a person's behavior patterns to be more useful, useful and better, because education has a central function in efforts to improve a person's quality and abilities in life and social interaction (Maimuna, 2023).

Learning in the 21st century is expected to be able to prepare a generation of Indonesian sons and daughters to support the progress and development of information and communication technology in social life. 21st century learning is actually the awakening of society from traditional styles to the era of digital transformation. It is also known that society developed from a primitive society to an agrarian society, then to an industrial society, and is now shifting towards an informative society. The informative society is characterized by the development of digitalization. From 1960 until now, the use of telecommunications tools such as computers, the internet and smartphones has grown rapidly. Society has changed from a traditional society to a digital society. For the record, Indonesia is one of the countries with the most internet users in the world. According to the We Are Social report, as of January 2022, there were 204.7 million internet users in the country. Compared to the previous year, this figure shows a slight increase of 1.03%. In January 2021, the number of internet users in Indonesia reached 202.6 million. Over the last five years, the number of internet users in Indonesia has continued to increase. Compared to 2018, the number of internet users nationally increased by 54.25%. Meanwhile, internet penetration in Indonesia will reach 73.7% of the total population in early 2022. In January 2022, Indonesia's population will reach 277.7 million people (Puspitasari et al., 2023).

Towards the ideal of innovative education, there are several factors to consider that can hinder an endeavor, according to Nadiem Makarim, the Indonesian Minister of Education, there are several problems that make the innovation process an obstacle, namely, the existence of complexity in the world of education, the large number of rules and regulations. , regulations or regulations that hinder innovation, lack of freedom of thought and

opinion, there are still many who do not care about innovation in education (Naif, 2016). In the Ministry of Education and Culture there are three things, namely flexibility with freedom of orientation, training resources, and directed employees' goals. However, not everyone believes that innovation in education is very important, in fact in education Nadem Makarim said that innovation is very important so that children are able to adapt later in the world of work (Adine, 2020). Because the relationship between innovation and complexity is very linear, so the more complex the task given, the higher the innovation required and even more. However, the problem is that the less complicated the task assigned, the less need for innovation. The subjects and objects in education are humans and this should not be compared to the complexity of the world of technology. Because educating children has a high level of complexity, therefore a high level of innovation is required. So an educator is required to understand the learning styles of his students so that their interest and interest in the material presented is in accordance with the wishes of the educator participants.

Characteristics of 21st century teachers

Teachers as facilitators, motivators and inspirers. Nowadays digital developments are so advanced, teachers are not the only source of information for learning. So teachers must be expected to be able to become facilitators and motivators for students to search for and utilize learning resources through available digital advances. This also serves as an inspiration for students to be more active in studying and finding sources of information through developing technology:

1. The teacher's interest in reading must be high. Educators are required to have a high interest in reading so that the teacher's knowledge and literacy

insight of an educator is very central so that they are able to become role models in the classroom. The implication that occurs is that the authority of the teacher, the level of self-confidence increases so that he is able to create a conducive learning atmosphere (Mansyur, 2019)

2. Teachers must have the ability to write scientific papers. Apart from having a high interest in reading, teachers are also required to have the ability to write scientific papers. Because embedded teachers will always give various tasks to their students. Some of the assignments that teachers require of their students include reviewing books, journal articles, writing short essays and so on. This all requires teachers to be proficient in writing (Handayani & Desyandri, 2022)
3. Teachers must be creative and innovative in practicing learning models. The demands of 21st century learning require creative and innovative teachers to be able to implement learning models that can construct students' knowledge and needs according to their respective styles and characteristics. The combination of models and application of digital technology has an impact on students' creativity and innovation (Suluh et al., 2023)
4. Teachers are able to transform culturally. In line with the opinion of (Salma & Yuli, 2023) stated that the "teacher centered" view of the previous learning culture must be able to transform towards "student centered". Make students learning subjects who can develop, construct their knowledge to the maximum and give them the freedom to innovate so that learning goals are achieved.

Basically, students in Indonesia can adapt any learning model implemented by the teacher in the classroom if it suits the intended learning style of the students (Mariyaningsih & Hidayati, 2018). In line with that (Nurdyansyah & Fahyuni, 2016) stated that in essence students are quite creative so it is not difficult to implement ICT-based learning in Indonesia. In 21st century learning, students must have the following special characteristics:

1. Think critically, have the will and ability to solve problems and communicate, be creative, collaborative and innovative
2. Have the will and ability to digital literacy, new media and ICT
3. Take flexible and adaptive initiative.

DISCUSSION

The Role Of K.H Ahmad Dahlan's Thoughts In The World Of Education In The 21St Century

the qualities of a peace educator through the life experiences of KH Ahmad Dahlan as told in the novel Sang Pencerah (Sang Pencerah). understanding the whole, understanding the parts, and gaining an understanding of the underlying meaning. The characteristics of peace educators according to KH Ahmad Dahlan include showing compassion, sincerity, having good morals, carrying out practices in accordance with the educator's knowledge and teaching knowledge based on tolerance and empathy (Purwadi et al., 2022). These peace educators can be used as guidelines for developing educator competencies to encourage students to achieve a peace-loving character. This character supports the emergence of a culture of peace in the environment. In line with the statement (Taar & Palojoki, 2022) which states that these 21st century skills (namely communication, collaboration, critical thinking and creativity) are very

important in students' daily lives at home, school or later in the workplace. So that the bridge between education in schools, the community environment and the four competencies (communication, collaboration, critical thinking and creativity) mentioned in the Partnership for 21st century learning.

educational practice is producing educational models and formal and informal educational practices that enhance the development of 21st century competencies into a complex and ever-changing world. The social transformation caused by the technological revolution in communications has a direct impact on the way society acts. The current and future dynamics of Industry 4.0 present realities that make changes essential to Education 4.0: Education models must integrate artificial intelligence, data management, ubiquitous technology, robotics, and cloud computing to facilitate, among many other things, reducing the devastating post-pandemic impact on the world through complete technological change. In line with the opinion (González-Pérez & Ramírez-Montoya, 2022) that training produces new knowledge, services or products in 21st century education. Training in complex reasoning skills, with scientific, critical, creative, innovative and systematic thinking, as well as developing habits for well-being, mental health, and interpersonal relationships will support training that leads to problem solving and attention to social needs. It is very closely related to the concept of K.H Ahmad Dahlan's thought which states that education in Islamic schools does not only educate students with religious teachings, but may also be taught some knowledge in other schools. The aim of education is direct practice in life, because according to him leaders have grandiose theories and applications without any real action in action, this is what makes them further from the truth. So it can be said that education should produce real action in

everyday life, not just based on knowledge alone (Hardiansyah et al., 2022). It's just that according to Hasan Langgulung, knowledge is essentially the same. Implementation of Muhammadiyah's educational goals, as explained by KH Ahmad Dahlan.

It's just that according to Hasan Langgulung, knowledge is essentially the same. Implementation of Muhammadiyah's educational goals, as explained by KH Ahmad Dahlan. The poverty and oppression of Indonesian society during pre-independence made KH Ahmad Dahlan moved to make changes through education. The basic thought of KH Ahmad Dahlan's education is QS Surah Al-Maaun verses 1 to 7, encouraging Muslims to think about the fate of the poor. Education aims to produce a generation with broad knowledge and a social spirit. Education is carried out by integrating Western-style general education and Islamic boarding school-style education (Ernantika et al., 2022). It is very closely related to the concept initiated by (Taar & Palojoki, 2022) which states that interthinking is very appropriate to the goals and context of home economics education, because it allows students to increase their action competence so that the knowledge and skills learned at school can become a reality in students. and makes it possible to interact with and help the wider community.

The competency for determining the 21st Century KMGP has reached the appropriate criteria. Furthermore, they show that the factors that shape readiness are in accordance with the theory used in this research. Geography education students on the island of Java tend to create an environment that respects student diversity and understands the material being taught well. Meanwhile, on campuses outside Java, teacher candidates are more dominant in having competencies that demonstrate leadership and create an environment that respects student diversity (Universitas Sebelas Maret et al., 2023). Concept of

thought Based on discussion and analysis of the research object, namely the Concept of Islamic Education from KH's Perspective. Ahmad Dahlan and its relevance to the global era of education in Indonesia which has been described in the previous chapter, the researcher can conclude as follows (Munib, 2022):

1. The concept of Islamic education according to KH: Ahmad Dahlan is education that is able to combine religious education and general education simultaneously without separating one of them. For KH. Ahmad Dahlan reason is the main foundation for entering the world of science, so students must be accustomed to thinking in order to form a critical character and be sensitive to the social conditions around them. Apart from that, KH. Ahmad Dahlan, through the concept of Islamic education that he has designed, wants to create a modern Muslim society that is devoted to Allah, practices religious teachings and has a broad knowledge in the field of general knowledge. In this way, people will be formed who are both moral and knowledgeable
2. The relevance of the concept of Islamic education from KH's perspective. Ahmad Dahlan with the global era of education in Indonesia is in line with the goals of national education as stated in the National Education System Law, namely in Law Number 20 of 2003 concerning the National Education System article 1 which reads: education is a conscious and planned effort to realize learning and the learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble m orals and skills

needed by themselves, society, nation and state.

A comprehensive and complete understanding of the concept of Islamic education is the key, where general education and Islamic education cannot be separated. The demand for renewal of Islamic education emerged as a response to the dichotomous separation in education, with many people considering that religious education has little relevance to life in the material world. Therefore, deep changes in the Islamic education system need to be made so that paradoxes do not appear. Muslim awareness of the importance of innovation in Islamic education and the courage to harmonize it as a whole is a crucial step. (Munib, 2022) According to him, the concept of Islamic education is education that is able to combine religious education and general education simultaneously without separating one of them. Very in line with the goals of education in the current era (Suyatno, 2023) stated that the concept of Islamic education at this time includes a simultaneous combination of religious and general education, in accordance with the goals of education in the current era. He highlighted that the challenges faced by Muhammadiyah education in the 2nd century, although not completely identical, had a number of similarities with the challenges faced by Ahmad Dahlan in his time. Challenges such as the backwardness of Muslims compared to the West, the hegemony of Western civilization, and the problem of the dichotomy of Islamic education, although not as serious as during Ahmad Dahlan's time, remain some examples of these similarities. On the other hand, the development of information technology, globalization, internationalization, and various global humanitarian issues are challenges faced by Muhammadiyah education in the 21st century. To face these various challenges, reform ideas in Muhammadiyah education need to be

developed. Important concepts such as the five characteristics of the Progressive Islamic Treatise, adaptation of the bayani-burhani-irfani epistemology, responsiveness to advances in information technology, diversification of Muhammadiyah schools, best practices for the future, and internationalization of Muhammadiyah education became important foundations in efforts to reform education in the 20th century. 21 Muhammadiyah.

Muhammadiyah education in the 21st century is faced with various challenges such as the development of information technology, globalization, internationalization, and various global humanitarian issues. To overcome these challenges, reform ideas are needed. Important concepts such as contextualization of the five characteristics of the Progressive Islamic Treatise, adaptation of the bayani-burhani-irfani epistemology, responsive involvement in developments in information technology, diversification of Muhammadiyah schools, best practices for the future, and internationalization are important foundations in efforts to renew Muhammadiyah education in the next century. 21st. The reformist thinking approach can be divided into two main focuses, namely purification (purification) of Islamic teachings and *tajdid* through the use of reason (*ijtihad*), with the aim of eliminating blind *taqlid*. K.H. Ahmad Dahlan, along with this thought, made a significant contribution to social and educational life by overhauling the education system, combining Dutch educational principles with Islamic boarding school traditions. This contribution is in line with the views expressed by (Husin, 2023) Education which was pioneered by K.H. Ahmad Dahlan combines faith and progress to produce a generation that is able to face the developments of the times, including in the current era, Muhammadiyah schools or institutions that apply Ahmad Dahlan's thought concepts still exist today.

In the 21st Century educational transformation, a teacher must have 4 basic competencies, namely pedagogical, personal, social and professional competencies (Aryana et al., 2022) As time goes by, the role of Muhammadiyah and Aisyiyah in spreading educational networks continues to play an important role in forming a generation that is insightful, moral and ready to face future challenges. So that education is able to combine religious education and general education simultaneously without separating one of them. Reconstructing knowledge and how to apply it, not only in doing but also in understanding, can be a starting point for generating the changes needed to build a future of sustainable development in all disciplines. with training that produces new knowledge, services, or products in 21st century education. Training in complex reasoning skills, with scientific, critical, creative, innovative, and systematic thinking, as well as developing habits for well-being, mental health, and interpersonal relationships will support the training which leads to problem solving and attention to social needs (González-Pérez & Ramírez-Montoya, 2022).

Conclusion

Education in the 2nd era of Muhammadiyah faced complex challenges that included historical, social and technological aspects. Even though it is not completely identical to the lifetime of the founder of Muhammadiyah, Ahmad Dahlan, several similar challenges are still relevant and need to be overcome. One of the ongoing challenges is the backwardness of Muslims in various fields when compared to the Western world. This phenomenon continues to be a focus of attention, creating the need for a holistic approach in education to address these disparities. The hegemony of Western civilization is also a factor influencing the challenges of Muhammadiyah education in the 2nd century. Dominant

influence from the West can undermine local values and Islamic identity. Therefore, education in this era not only faces demands for developing academic quality, but also maintaining cultural and spiritual diversity.

The problem of dichotomy in Islamic education, although not as serious as during Ahmad Dahlan's time, is still a challenge that needs to be overcome. The development of Muhammadiyah as an educational organization requires critical thinking in formulating a comprehensive educational approach that is relevant to the needs of society and the progress of the times. Current challenges, such as the development of information technology, globalization and global humanitarian issues, have also influenced Muhammadiyah education in this century. 2nd. This era demands responsiveness to advances in information technology, adaptation to global trends, and concern for developing humanitarian issues.

In facing these various challenges, the idea of reform in Muhammadiyah education is key. Concepts such as the five characteristics of the Progressive Islamic Treatise, adaptation of the bayani-burhani-irfani epistemology, responsiveness to developments in information technology, diversification of Muhammadiyah schools, best future practices, and internationalization of Muhammadiyah education are the main foundations in efforts to renew education in the 2nd century of Muhammadiyah. With proper contextualization and application of these concepts, Muhammadiyah can continue to develop as an educational force that plays a role in forming a generation that is qualified, competitive and committed to Islamic values amidst the dynamics of modern civilization.

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