

# INTEGRATION OF RELIGION AND SCIENCE: KH's THOUGHTS. AHMAD DAHLAN IN REFORM ISLAMIC EDUCATION IN INDONESIA

Dadang Zenal Mutaqin <sup>a\*)</sup>, Fitri Wulandari <sup>a)</sup>, Nina Nursilah <sup>a)</sup>, Sinta Nurjanah <sup>a)</sup>, Siti Aisah <sup>a\*)</sup>

<sup>a)</sup> STAI Al-Azhary, Cianjur, Indonesia

<sup>\*)</sup> Corresponding Author: [dadangzm468@gmail.com](mailto:dadangzm468@gmail.com)

*Article history:* received 05 May 2025; revised 22 May 2025; accepted 12 June 2025

*DOI:* <https://doi.org/10.33751/jhss.v9i1.12347>

**Abstract.** KH. Ahmad Dahlan, a reformer of Islamic education in Indonesia, integrated religious values with modern knowledge to address educational challenges during the colonial era. Through the establishment of Muhammadiyah in 1912, he combined religious teachings with general subjects such as science, mathematics, and languages in a modern educational system. Madrasah Mu'allimin Muhammadiyah exemplified his vision of holistic education. This study employs a qualitative method with a historical-descriptive approach, examining KH. Ahmad Dahlan's thoughts and contributions to educational reform. Thematic analysis reveals the relevance of his ideas in shaping Muslim individuals who are faithful, knowledgeable, and competitive in the modern world. His legacy remains a cornerstone of Islamic education development in Indonesia.

**Keywords:** KH. Ahmad Dahlan; Muhammadiyah; Islamic education; modernity; educational reform.

## I. INTRODUCTION

KH. Ahmad Dahlan, a reformist scholar from Yogyakarta, was a visionary figure who made a great contribution to building the foundation of modern Islamic education in Indonesia. Born Muhammad Darwis in 1868, he grew up in a deeply religious environment as a descendant of Maulana Malik Ibrahim, one of the Walisongos. A religious family environment, coupled with his early education in Mecca, shaped his view of the importance of reform in Islamic education. During his studies in Mecca, he interacted with the modernist thoughts of figures such as Muhammad Abduh, Jamaluddin Al-Afghani, and Rashid Ridha, who inspired his intellectual struggles.

After returning from Mecca, KH. Ahmad Dahlan realizes that Muslims in Indonesia are in a state of lagging behind, especially in the aspect of education. He saw that the dualism of education—between religious but traditional pesantren education and secular Western-style education—had created a huge gap in the mastery of religious science and general science. Responding to this challenge, he founded Muhammadiyah in 1912, an organization that sought to reform Islamic education with an approach that integrated religious teachings and worldly knowledge. One of his main contributions was the establishment of Madrasah Mu'allimin Muhammadiyah, which became the pioneer of the modern Islamic education system in Indonesia.

KH. Ahmad Dahlan believes that education must be able to answer the spiritual and intellectual needs of the people. The madrasahs he founded taught religious knowledge such as tafsir, hadith, and fiqh, alongside general subjects

such as mathematics, science, and language. He also prioritized modern educational methods adapted from the Dutch education system, such as the use of a structured curriculum, class system, and contextual learning. One of his unique approaches is the teaching of the Qur'an by instilling a deep and applicative understanding, as seen in the interpretation of Surah Al-Ma'un to instill the value of empathy and social action.

Despite facing great challenges, both from the Dutch colonizers and from the people who were skeptical of reform, KH. Ahmad Dahlan remains firm in his big vision. He is considered a pioneer in formulating a progressive concept of Islamic education that is relevant to the challenges of the times. To this day, his ideas continue to be an inspiration for modern Islamic education in Indonesia, showing the importance of integration between religious science and general science as the foundation for the formation of a holistic Muslim individual. With the spirit of change that he brought, KH. Ahmad Dahlan left a great legacy, not only in the form of educational institutions, but also in the values that continue to live in the Muhammadiyah organization. As his message, "Live Muhammadiyah, do not seek life in Muhammadiyah," these values are the main driver of the sustainability of Muhammadiyah's role in the world of education, social, and da'wah in Indonesia.

## II. RESEARCH METHODS

This study uses a qualitative method with a historical-descriptive approach. (F. Kusuma & Zahwa, 2024) This approach aims to explore and describe the life journey, thoughts, and implementation of KH's ideas. Ahmad Dahlan in the context of Islamic education. Data was obtained from primary sources

such as writings about KH. Ahmad Dahlan, Muhammadiyah documents, and other supporting literature. The analysis was carried out thematically to understand the relevance of his thoughts in the context of modern education and its contribution to the development of Islamic education in Indonesia.

### III. RESULT AND DISCUSSION

#### *An overview of KH. Ahmad Dahlan and His Thoughts*

K.H. Ahmad Dahlan was a native of Yogyakarta who was born in 1868. His name is Muhammad Darwis. He was the fourth son of KH Abu Bakar, a well-known scholar and khatib at the Great Mosque of the Sultanate of Yogyakarta at that time. He was the twelfth descendant of Maulana Malik Ibrahim, one of the famous Walisongo who helped spread Islam in Java. (Awaluddin & Saputro, 2020) His genealogy includes Maulana Malik Ibrahim, Maulana Ishaq, Maulana "Ainul Yaqin, Maulana Muhammad Fadlullah (Sunan Prapen), Maulana Sulaiman Ki Ageng Gribig (Djatinom), Demang Djurung Djuru Sapisan, Demang Djurung Djuru Kapindo, Kyai Ilyas, Kyai Murtadla, KH. Muhammad Sulaiman, KH. Abu Bakar, and Muhammad Darwis (Ahmad Dahlan). He went on the Hajj at the age of fifteen and stayed in Mecca for five years. At this time, the young Muhammad Darwis began to interact with reforming Islamic scholars such as Muhammad Abduh, Al-Afghani, Rashid Ridha, and Ibn Taymiyah. (Yusnita, 2023) He was named Ahmad Dahlan after the Hajj and returned home in 1888. He married Siti Walidah, the daughter of Kyai Penghulu Haji Fadhil, who later became Nyai Ahmad Dahlan, a National Hero and founder of Aisyiyah, after returning from Mecca. KH. Ahmad Dahlan has six children from his marriage to Siti Walidah, namely Djohanah, Siradj Dahlan, Siti Busyro, Irfan Dahlan, Siti Aisyah, and Siti Zaharah. Then he returned to Mecca in 1903 and stayed there for two years. It seems that he deliberately wanted to deepen his knowledge on this second departure. He had studied with Syeh Ahmad Khatib, who was also the teacher of KH. Hasyim Asyari, founder of Nahdlatul Ulama. (Aning, 2005) In addition, he became more interested in reading the writings of Islamic reformers such as Muhammad Abduh, Rashid Ridha, and Jamaluddin al-Afghani. It was this thought of the reformers that prompted Ahmad Dahlan to make changes in Indonesia. In addition to preaching to spread Islam, Ahmad Dahlan also works as a batik trader. He participates in various organizations. He is easily accepted by many people because of his outgoing, tolerant, and broad-minded nature. (Mukhtarom, 2019) In fact, he also became friendly and had a dialogue with Van Lith, a Catholic priest.

Ahmad Dahlan argued that the problem of education is the main cause of Indonesia's lagging behind, especially Muslims. Therefore, he prioritizes education as his method of da'wah. The existence of educational institutions may be too narrow to expand this da'wah movement. Several people close to Ahmad Dahlan suggested that he form an organization. In the end, he founded Muhammadiyah. (K. A. Kusuma, 2023) He submitted a legal entity application to the Dutch East Indies government on December 20, 1912. Government Decree No. 81 dated August 22, 1914 ratified

the application. This permit is only valid in the Yogyakarta area, and the organization can only operate in that area. The Dutch East Indies government was worried about the development of the Muhammadiyah organization after Ahmad Dahlan's actions. As a result, his activities are restricted. Muhammadiyah only has a few branches in the regions such as Srandakan, Wonosari, Imogiri, etc. This was clearly contrary to the desired goals of the Dutch East Indies government. KH. Ahmad Dahlan proposed that the Muhammadiyah branch outside Yogyakarta be given a new name to avoid this problem. For example, Nurul Islam is in Pekalongan, AlMunir is in Ujung Pandang, and Ahmadiyah is in Garut. On the other hand, the Sidiq Amanah Tabligh Fathonah (SATF) group emerged in Solo and was led by the Muhammadiyah branch. He encouraged the existence of congregations and associations to carry out Islamic interests, even in the city of Yogyakarta itself. Muhammadiyah helps many other associations and congregations. These include the Muslim Brotherhood, Taqwimuddin, Young Light, Hambudi-Suci, Khayatul Qulub, Priya Utama, Council of Islam, Taharatul Qulub, Taharatul-Aba, Ta'awanu alal birri, Ta'ruf bima kanu wal-Fajri, Wal-Ashri, Jamiyatul Muslimin, Syahratul Muftadi, and many more.

Ahmad Dahlan's struggle is considered not easy. The Dutch government, the natives, and even the Muslims themselves challenged it. Ahmad Dahlan's ideas of the Reform were considered strange and deviated from the teachings of Islam, so he was accused of being an infidel kiai. (Mulyasana, 2020) Nevertheless, he persisted and continued to fight with all his might until Muhammadiyah survived until a hundred years later. This all shows the strength of Ahmad Dahlan's ideology and spirit as well as the organizational structure he created. At the age of 55, KH. Ahmad Dahlan died on February 23, 1923. The great work of the son of Bumi Putera can still be seen to this day. He always gave a message to his next generation (Khair et al., 2024): "Long live Muhammadiyah, don't look for a life in Muhammadiyah" is an important message that keeps Muhammadiyah strong and towering in civilization.

#### *Ahmad Dahlan's Philosophy of Education Concept*

During the Dutch colonization, the education system consisted of two categories, namely general education and Islamic education. It is important for the author to emphasize that this term general education is not explicitly found in the official literature, and may also be disputed. Actually, the secular education system. (Duryat, 2021) However, people usually understand the term "public education" or public school better. Furthermore, the division between general education and Islamic education also refers to many shifts that have emerged in recent times. Because the pattern of Christian education actually existed in the early days of colonialism, when the VOC was in power. (Sabarudin, 2015) However, education that does not involve religion ultimately strengthens the government. On the other hand, Islamic education is also strengthened with Islamic boarding schools as the basis of its institutions. So in turn, these two patterns of the education system became the mainstream of the education system at that time. During the colonial period, KH Ahmad Dahlan played an important role in developing education in Indonesia, especially through a combination of general education and pesantren

education.(Hasan & Mohammad, 2023)

This Dutch colonization was usually divided into two parts. The first was the VOC (Vereenigde Oost-indische Compagnie) period and the second was the Dutch East Indies (Nederlands Indie) rule. Therefore, the educational system that existed during the VOC was: 1) Basic Education, 2) Latin School, 3) Seminarium Theologicum (Seminary School), 4) Academie der Marine (Ministry Academy), 5) Chinese School, 6) Islamic Education. For the VOC itself, economic gain was the most important. On the other hand, it is undeniable that he also supported Christian schools. This is shown by a certain article in the VOC deed which states, "This body shall trade in Indonesia and may wage war if necessary." And by establishing schools, they should pay attention to the improvement of Christianity. In 1831, when Van den Boss became Governor General of Batavia, it was established that church schools should be considered and required as government schools.(Aiwan & Rehani, 2022)

The new government had a different opinion after the VOC was dissolved. Many of the recent governments have been secular liberals. As a result, they argue that the focus of education should be in the political and economic spheres. In addition, many Muslims protested about the teaching of Christianity in government schools. However, most of the students are Muslim. Because the government does not support any religion, government schools do not teach religion and the government protects religious places of worship (Indisches Staat Regeling, articles 173-174). KH. Ahmad Dahlan sees general education as important to advance Muslims and Indonesian society. He established schools that not only taught religion but also general sciences such as language, mathematics, and science. The goal of these schools is to combine religious education with general science so that students not only learn aspects of religion but also acquire skills that are relevant to the development of the times.(Hasanah et al., 2024) In 1911, he founded Madrasah Mu'allimin Muhammadiyah in Yogyakarta, which became the pioneer of contemporary Islamic education in Indonesia. The school teaches social sciences, such as mathematics, languages, and general sciences, as well as Islam.

Islamic Boarding School Education Before general education, Islamic boarding schools are the main place of education in Indonesia. Education in Islamic boarding schools is centered on the teaching of Islam, especially tafsir, hadith, and jurisprudence. Although he appreciates the tradition of pesantren, Ahmad Dahlan wants there to be a change in the pesantren's education system. To keep pace with the Western education that was beginning to develop at the time, the curriculum was adapted to the general sciences. This brings more modern teaching. According to Dahlan, religious education in Islamic boarding schools must be integrated with modern science so that students not only master religious knowledge, but are also ready to face the challenges of the times and be able to compete in an increasingly developing world. (Jumrotun & Roza, 2024) Education in Islamic boarding schools aims to foster a relationship with God (theocentric), while education in the Netherlands aims to foster a relationship with life (anthropocentric). While the pesantren system remains traditional, the Western system is more reliable and

systematic. This causes Muslims to be left behind, especially in building an advanced system of life. KH. Ahmad Dahlan was born in this context. He had the opportunity to study abroad. On campus, he met Islamic reform figures. In the future, this provision will give him the ability to stand up appropriately and solve the problems that are happening in Indonesia. (SABAR, 2024)

Overall, KH Ahmad Dahlan tried to combine the strong religious education aspects of pesantren with more modern general education, so that Indonesian Muslims could obtain a comprehensive education that was relevant to the social, economic, and political needs of the colonial period.(Akhyar & Kosim, 2024) Therefore, from the work and practice of KH. Ahmad Dahlan, having educational goals must be based on a solid foundation, according to KH. Ahmad Dahlan. This foundation serves as a philosophical framework for formulating the ideal concept and goals of Islamic education, both vertically (khalifah) and horizontally (creature). The task of human creation is divided into two parts in the Islamic perspective, namely as "abdAllahdan khalifah fil-ardh". The purpose of Islamic education, according to KH. Ahmad Dahlan, is to produce Muslims who have noble ethics, pious in religion, broad views, understand worldly science problems, and are willing to fight for the progress of their society. This shows that the goal of Islamic education is to produce truly devout Muslims, both as "abd and caliph fil al-ardh." To achieve this goal, the process of Islamic education must include a wide range of sciences, both general and religious, to enhance students' intellectual power and strengthen their faith. Ahmad Dahlan argued that these efforts can only be achieved if the educational process is considered important. Ultimately, this educational process will be able to produce "intellectual-scholars" of higher quality. The purpose of education was the renewal of educational goals that at that time were in conflict with each other: pesantren education and Dutch model school education. On the one hand, pesantren education only aims to form righteous students and learn religion. (Azzahra & Abu Bakar, 2023) On the other hand, the Dutch model school is a secular education system in which religion is not taught at all. Two poles of intelligence emerged as a result of educational dialism: Islamic boarding schools that mastered religious knowledge but did not master general knowledge; and Dutch schools that mastered general knowledge but did not master religious knowledge. After seeing this difference, KH. Ahmad Dahlan argues that the ideal goal of education is to produce perfect people who master religious and general science, material and spiritual, as well as the world and the hereafter. According to KH. Ahmad Dahlan, these two things (religion-general, material-spiritual, and world-hereafter) are related to each other.(Roybah & Munib, 2022)

#### ***KH Ahmad Dahlan's learning method***

Teaching is creating a system that allows the learning process to take place. The components that influence each other, the goals to be achieved, the materials taught, the role of teachers and students in social interactions outside the classroom, and the means and infrastructure of learning that support them are all part of the environmental system. In accordance with the concept of "teaching techniques" is the initial idea of teaching reform in every aspect, based on Ahmad Dahlan's idea of the renewal of teaching methods influenced by

the state of the traditional Islamic education system based on Islamic boarding schools. (Wardani & Ibrahim, 2024) It is very important to remember that Islamic boarding schools have a non-classical educational model that uses the wetonan and sorogan methods.

- 1) Wetonan method (halaqah). That is a method in which there is a kiai who reads a book in a certain time, while the students bring the same kitab and then the students listen and listen to the kiai reading. This method can be said to be a collective learning process.
- 2) The sorogan method is a method in which the students are quite good at proposing (submitting) a book to the kiai to be read in front of him, the error in the reading is immediately justified by the kiai. This method can be said to be an individual teaching and learning process.

Raden Sosrosugondo said that Ahmad Dahlan often talked about the educational benefits of the Dutch colonial government to his friends in every meeting. In addition, in the talk, he conveyed his updated ideas on teaching methods that should be applied in traditional Islamic educational institutions. At the time, the colonial education system was considered the most modern education system, with classical patterns being considered more efficient and effective. Students are also provided with facilities such as classrooms, desks, chairs, methods, and mats.

On other occasions, students also get extra classes; These are now referred to as co-curricular and extracurricular. Ahmad Dahlan's ideas were seen by his friends as something that deviated from the teachings of Islam, or Bid'ah, because in the time of the Prophet there was none. It's no surprise that some of his friends gave him unpleasant responses. There is no textual approach used by KH. Ahmad Dahlan to teach religion. Instead, he uses a contextual learning structure through a process of awareness. The most famous example is when Kyai repeatedly explained the letter of al-Ma'un to his students until the students realized that the letter asked us to pay attention and help the poor and practice it. After the students practiced the order, the next letter was not replaced.

In Hamzah's book "Reform of Education and Teaching by the Muhammadiyah Movement", which was followed by Khozin, it is stated that the education system in Muhammadiyah schools is different from the conventional Islamic education system in several ways:

- 1) How to learn and teach

The old "traditional" Islamic boarding school still uses the sorogan system for learning. The students face the kiyai one by one to read the book and weton, or bandongan, and usually the students circle the kiyai in a large number. However, in the Muhammadiyah pondok, the classical system is used in an almost contemporary way, as is done in Western education.

- 2) Study materials

In traditional huts, the study material is only religion. Books written by reformist scholars are not used; However, in Muhammadiyah Pond, in addition to religious lessons, general science and religious books are also taught from salaf and khalaf scholars.

- 3) Lesson plan

Traditional Islamic boarding schools do not have a

systematic and in-depth lesson plan, while Muhammadiyah boarding schools have a well-structured curriculum to ensure learning efficiency.

- 4) Caregivers and Teachers

Compared to traditional Islamic boarding schools, the caregivers consist only of people who have religious knowledge, Muhammadiyah boarding schools have religious teachers and general science teachers.

- 5) Teacher-Student Relationship

In Muhammadiyah boarding schools, the relationship between teachers and students is more intimate, but in traditional Islamic boarding schools, the relationship between teachers and students is more authoritarian.

From the explanation above, it is clear that Ahmad Dahlan's educational model incorporates elements of the Dutch education system. K.H. Ahmad Dahlan was able to absorb this idea and use his educational concepts and theories to apply the educational methods that were considered new into his school and his traditional madrasah. The methods offered combine Western and traditional modern educational approaches. This shows that the educational institutions founded by K.H. Ahmad Dahlan were different from the educational institutions supervised by the indigenous people at that time.

### **Islamic Education and Modernity**

Islamic Education and Modernity as thought by KH Ahmad Dahlan is an approach to education that combines the principles of Islamic religion with contemporary science. The education system under Dutch colonialism was very limited and only taught religion, not giving Muslims enough access to learn general science. This makes Ahmad Dahlan feel the importance of making changes to Islamic education so that Muslims are not confined to tradition and are able to compete in an increasingly advanced world. Ahmad Dahlan sees education as a way to improve the quality of life of the Islamic community and Indonesian society in general. According to him, education should not only teach religious and spiritual things, but also knowledge that can help people understand the world and the progress that takes place in it. As a result, he emphasized the importance of integrating religious science with general science. Religion-based education, which has long been used in Islamic boarding schools, must be updated to ensure that students acquire not only religious knowledge but also practical skills that are appropriate to the times.

By establishing Madrasah Mu'allimin Muhammadiyah in 1911, Ahmad Dahlan showed his vision of education in a real way. Religious education, such as the Qur'an, Hadith, and Fiqh, is taught along with general education, such as mathematics, science, history, and language, in this madrasah. (Mulyani, 2023) The main goal is to produce a generation that is not only religiously intelligent, but also has skills and knowledge that can be applied in social and economic life. This kind of education provides students with a more complete provision so that they can concentrate on their afterlife with knowledge that they can use in the world. (Premita, 2024)

In addition, Ahmad Dahlan's thinking shows an open attitude towards modernity, especially in terms of education. According to him, education should be integrated with Islamic teachings rather than rejecting the influence of Western education that developed at that time. He argued that scientific and technological advances from the West should be studied,



but should be filtered and adapted to Islamic values. In other words, Ahmad Dahlan seeks to create an education that not only prioritizes religious teachings, but also accommodates scientific advances that can help.

This method was intended by Ahmad Dahlan to build an education system that will produce students who are not only academically good but also have strong morals and are able to make a positive contribution to society. (Muslich, 2022) He believed that education that combined religious science and general knowledge could transform society in economic, social, and political terms. By combining the two worlds, Ahmad Dahlan wants to produce a generation of Muslims who are able to play an active role in society and the nation, both as religious citizens and as knowledgeable and intelligent citizens. The education he developed through Muhammadiyah focused on independence, where students were not only taught theory, but also practical skills that could support their lives. This is one of the bases of his thinking that education must lead to the achievement of the goals of this world and the hereafter, not just prioritizing one of them. Thus, the education developed by Ahmad Dahlan reflects the harmony between deep Islamic values and the need to master modern science that is highly relevant to future life. (Alinata et al., 2024)

Overall, KH Ahmad Dahlan's thoughts on Islamic education and modernity reflect a great effort to build an education that not only prioritizes religious aspects, but also opens up opportunities for scientific advancement and practical skills. This is a form of effort to prepare a generation of Muslims who are not only religious, but also intelligent and able to face the challenges of modern times. (Putri & Nurhuda, 2023)

#### ***KH Ahmad Dahlan's application of thought***

In education, it is clearly seen through the establishment of educational institutions that combine Islamic religious teachings with general science. One obvious example is the establishment of Madrasah Mu'allimin Muhammadiyah in 1911 in Yogyakarta, which became the pioneer of an education system that integrated religious education with general lessons, such as mathematics, science, language, and history. (Fidri & Tahir, 2022) The purpose of this madrasah is to produce a generation that is not only intelligent in the field of religion but also has practical skills that are relevant to the development of the times.

In addition, Ahmad Dahlan also encouraged changes in teaching methods, with more emphasis on learning that is not only theoretical, but also practical and applicative. This is reflected in efforts to teach broader knowledge beyond the scope of traditional Islamic boarding schools. (Tantowi, 2022) In this case, the education run by Muhammadiyah and the institutions established by Ahmad Dahlan focused on the creation of individuals who had a balance between religious knowledge and the ability to adapt to the modern world that was developing at that time.

Furthermore, Ahmad Dahlan also emphasized the importance of education for all groups, regardless of social status, and introduced the concept of inclusive education, by opening access for women to receive education. Through the educational institutions that he founded, Ahmad Dahlan

succeeded in realizing his idea that education should be able to empower society as a whole, combining religious values with knowledge that can support the social and economic development of Muslims. (Sabrina et al., 2024)

#### ***Criticism of KH Ahmad Dahlan's thinking***

In the context of education, it often focuses on the challenges of implementing idealism in today's world of education. One of the criticisms that emerged was that although he succeeded in integrating religious education with general science, the education system built under Muhammadiyah may not be fully able to overcome various social and educational issues that are increasingly complex in the modern era. (Andriani et al., 2022) Some also argue that his thinking tends to be more conservative in terms of the use of teaching methods, and is not always able to keep up with the development of technology and more up-to-date pedagogic methods. However, despite the criticism, Ahmad Dahlan's thoughts remain very relevant in the context of contemporary education, especially in facing educational challenges in the era of globalization. The idea of integration between religious science and general science is still very relevant, as it can help create a generation that is not only academically intelligent but also has a strong moral and spiritual foundation. In an increasingly connected and rapidly evolving world, it is important for education to teach religious values while preparing students with skills relevant to global needs.

Education that is inclusive and based on community empowerment, as exemplified by Ahmad Dahlan by opening access to education for all groups, including women, is also very relevant today, where gender equality and education for all levels of society are important issues. (Duriani, 2022) By adopting the basic principles initiated by Ahmad Dahlan, today's education system can place more emphasis on the importance of a balance between science, morality, and practical ability to form individuals who are ready to face the challenges of the modern world.

## **IV. CONCLUSION**

KH. Ahmad Dahlan is a reformist figure who has made a great contribution to the development of Islamic education in Indonesia. He combines religious values with general science to create an education system that is holistic, relevant, and able to respond to the challenges of the times. The establishment of Muhammadiyah and various educational institutions such as Madrasah Mu'allimin Muhammadiyah became a tangible manifestation of his idea of integrating traditional pesantren education with the modern education system. KH's thoughts. Ahmad Dahlan emphasized the importance of collaboration between spirituality and intellect to form Muslim individuals who are not only religiously observant, but also have the skills and knowledge needed in social, economic, and political life. Through modern learning methods, such as the use of structured curriculum and contextual approaches, he has succeeded in bringing about significant changes in Islamic education. Despite facing various challenges, both from the Dutch colonizers and from the internal resistance of the community, KH. Ahmad Dahlan remained consistent in his struggle. His ideas of integrating Islamic values and modernity

remain relevant today, becoming the basis for an inclusive, progressive, and empowering education. His legacy of thought not only shaped Islamic education in Indonesia, but also became an inspiration for the next generation to continue to innovate in building a better education system.

## REFERENCES

- [1] Aiwan, A., & Rehani, R. (2022). Islamic Education Policy In The Archipelago Before Independence: The Case Of Japanese Colonial Political Policy On Islamic Education In Indonesia. *Journal Of Education And Counseling (Jpdk)*, 4(6), 12037–12045.
- [2] Akhyar, M., & Kosim, M. (2024). The Idea Of Reforming Islamic Education Progresses From The Perspective Of Kh Ahmad Dahlan. *Kariman: Journal Of Islamic Education*, 12(1), 1–19.
- [3] Alinata, R., Sari, W. A., & Putri, Y. K. (2024). The Meaning Of Education In An Islamic Perspective And Its Relevance To Education In Indonesia. *Ihsanika: Journal Of Islamic Religious Education*, 2(3), 169–182.
- [4] Andriani, A. D., Awaludin, R., Muzaki, I. A., Pajarianto, H., Himawan, I. S., Latif, I. N. A., Nugroho, R. S., & Imaduddin, M. (2022). Islamic Religious Education In The Era Of Disruption. *Breaking The Media*.
- [5] Aning, F. (2005). 100 Figures Who Changed Indonesia: A Brief Biography Of One Hundred Most Influential Figures In Indonesian History In The 20th Century. *Narasi Publisher*.
- [6] Awaluddin, A., & Saputro, A. D. (2020). Reconstruction Of Kh. Ahmad Dahlan's Thought In Progressive Islamic Education. *Muaddib: Education And Islamic Studies*, 1(2), 182–204. <https://doi.org/10.24269/Muaddib.V1i2.3360>
- [7] Azzahra, R. T., & Abu Bakar, M. Y. (2023). Thoughts And Implications Of Islamic Education Kh. Ahmad Dahlan On Contemporary Islamic Education. *An Nidzam: Journal Of Education Management And Islamic Studies*, 10(1), 72–92.
- [8] Duriani, M. P. I. (2022). Muhammadiyah As An Enlightenment Movement. *Indonesia Emas Group*.
- [9] Duryat, H. M. (2021). Islamic Education Paradigm: Efforts To Strengthen Islamic Religious Education In Quality And Competitive Institutions. *Alphabet Publishers*.
- [10] Fidri, M., & Tahir, M. (2022). Ahmad Dahlan's Thoughts On Education. *Journal Of Limestone*, 1(1), 74–83.
- [11] Hasan, M. A., & Mohammad, D. R. H. (2023). Islam Wasathiyah Among Ulama'nusantara (Study Of The Thought Of Kh. M. Hasyim Asy'ari And Kh. Ahmad Dahlan And Its Relevance To Islamic Education In Indonesia). *King's Library*. <http://repository.iainmadura.ac.id/Id/Eprint/915>
- [12] Hasanah, U. U., Nursholichah, K. U., Suleman, M. A., Marliansyah, A., & Febriansyah, R. (2024). Kh Ahmad Dahlan's Thoughts On Education And Its Relevance To Contemporary Education. *Ihsanika: Journal Of Islamic Religious Education*, 2(4), 160–177. <https://doi.org/10.59841/Ihsanika.V2i4.1957>
- [13] Jumrotun, S., & Roza, E. (2024). Implementation Of The Concept Of Islamic Education Of Jamaluddin Al-Afgani In Indonesia. *Tajdid: Journal Of Islamic Thought And Humanity*, 8(1), 173–187. <https://doi.org/10.52266/Tajdid.V8i1.2777>
- [14] Khair, M. A., Rahmatullah, N. A., Hidayati, W. N., & Afifah, S. N. (2024). Study Of Kh Ahmad Dahlan's Thoughts Regarding The Basics Of Islamic Education: An Analysis Of Kh Ahmad Dahlan's Thoughts On The Basics Of Islamic Education. *Al-Maktabah: Journal Of Interdisciplinary Islamic Studies*, 1(2), 164–177. <https://journal.syamilahpublishing.com/index.php/aktabah/article/view/228>
- [15] Kusuma, F., & Zahwa, E. A. (2024). Historical Manifestations Of Islamic Economic Thought During The Time Of Khulafaur Rasyidin. *Al Hasyimiyah*, 3(01), 52–59. <https://ejournal.staisiak.ac.id/index.php/al-hasyimiyah/article/view/118>
- [16] Kusuma, K. A. (2023). Ta'awun Economy: Reconstruction Of Kh Ahmad Dahlan's Economic Philosophy. *Umsida Press*, 1–253. <https://doi.org/10.21070/2023/978-623-464-059-5>
- [17] Mukhtarom, A. (2019). *Islamic Education Thoughts Kh. Ahmad Dahlan*. Desanta Publisher.
- [18] Mulyani, D. (2023). A Comparative Study Of Hasan Al-Banna And Kh Ahmad Dahlan's Thoughts On The Evaluation Of Islamic Education. *Uin Fatmawati Sukarno Bengkulu*.
- [19] Mulyasana, H. D. (2020). *The Treasures Of Islamic Educational Thought: From Local Discourse To Global Order*. Cendekia Press.
- [20] Muslich, M. (2022). *Character Education: Answering The Challenges Of Multidimensional Crises. The Earth Of Scripts*.
- [21] Premita, U. S. (2024). Muhammadiyah's Humanist Education: Muhammadiyah's Strategy In Addressing Behavioral Anomalies Of Gen Z Youth. *Ad-Daqqoq*, 1(1), 19–30. <https://doi.org/10.24269/AdDaqqoq.V1i1.33>
- [22] Putri, Y., & Nurhuda, A. (2023). The Philosophy Of Islamic Education Thought Across The Ages. *Pt. Sonpedia Publishing Indonesia*.
- [23] Roybah, R., & Munib, A. (2022). The Concept Of Islamic Education Perspective Kh. Ahmad Dahlan And Its Relevance To The Global Era Of Education In Indonesia. *Ahsana Media: Journal Of Islamic Thought, Education And Research*, 8(1), 86–99. <https://journal.uim.ac.id/index.php/Ahsana/article/view/1342%0a>
- [24] Sabar, S. (2024). Education Update Of Islamic Boarding Schools From Kh Perspective. *Abdul Wahid Hasyim And Its Relevance To Contemporary Islamic Education. Uin Raden Intan Lampung*.

- [25] Sabarudin, M. (2015). Patterns And Policies Of Islamic Education In The Early And Before Independence. *Tarbiya: Journal Of Islamic Education*, 1(1), 139–174.
- [26] Sabrina, J. A. N., Arbai'yah, H., Aryanti, L. D., & Yusuf, N. A. P. (2024). The Implications Of Islamic Education: Ahmad Dahlan's Perspective In Character Formation In The Era Of Globalization. *Journal Of Islamic Education*, 1(2), 10.
- [27] Tantowi, H. A. (2022). *Islamic Education In The Era Of Global Transformation*. Pt. Rizki Putra Library. <https://doi.org/10.31538/Munaddhomah.V4i1.333>
- [28] Wardani, A. P. K., & Ibrahim, R. (2024). Islamic Education In The Perspective Of The Trimurti Founder Of The Gontor Islamic Boarding School. Modeling: *Journal Of Pgmi Study Program*, 11(1), 200–235.
- [29] Yusnita, H. (2023). The History Of Muhammadiyah Da'wah: Tracing Islamic Renewal Education In Sambas Regency. *Journal Of Religious, Community, Culture, Costume, History Studies*, 6(1), 46–56. <https://doi.org/10.37567/Sambas.V6i1.2288>

