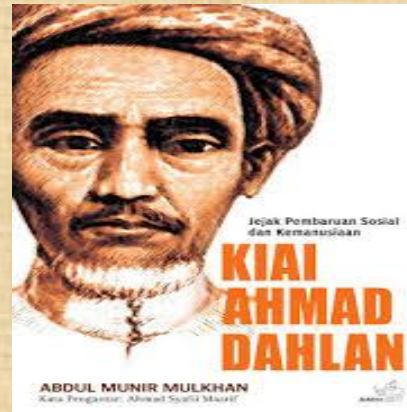


Following the principles of KH Ahmad Dahlan in implementing Moral Education in Muhammadiyah Schools in Yogyakarta, Indonesia



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The Subject of Presentation

- Background of the problem
- Description of Muhammadiyah
- Description of Kyai Haji Achmad Dahlan
- Method of Research
- Result and Discussion
- Conclusion

Background of the Problems (1)

- Muhammadiyah history is based on two factors. There are two underlying factors of its development, namely subjective and objective factors.
- 18 November 1912 M



Background of the Problems (2)

Subjective

- it can even be considered as a major factor and as determinants that encourage the establishment of Muhammadiyah which result in the deepening of KH Ahmad Dahlan's love for the Qur'an in terms of reading and examining it, discussing and reviewing its contents as well.

Objective

- impurity of Islamic practice by the Qur'an and Sunnah as the only reference by the majority of Indonesian Muslims.



Background of the Problems (3)

- Educational institutions owned by Muslims have not been able to prepare a generation that is ready to carry out the mission as the "Messenger of God on earth."
- Boarding school is one of the typical educational institution owned by Muslims in Indonesia, as well as a unique education system in Indonesia

MUHAMMADIYAH (1)

- In facing global challenges the role of Muhammadiyah is increasing, because its existence is faced with various global interests which are able to shift the efforts of Muhammadiyah in “createing” the preachers.



MUHAMMADIYAH (3)

- The most noticed attitude of citizens in coping with globalization is that globalization effect is so undeniable that most citizen could not resist or even ignore such a pressure, can not take for granted what it is, give up while nodding to say, "sami'na wa atha'na.

MUHAMMADIYAH (4)

- "Attitude is the most appropriate thing to moderate everything which seeks to take advantage of the positive things of globalization and its inclusiveness while trying as hard as possible to stay away from negative things from both material and spiritual things (Alam Islamy, 2006: 19).
- The challenges of globalization today are still faced by Muhamamadiyah in the fight for education coming from the teachings of Quran and Sunnah of the Prophet Muhammad with the spirit of purification.





MUHAMMADIYAH (5)



- **The new dynamics of the history and civilization in the era of globalization became a challenge to Muhammadiyah and other religious social movement/organizations in Indonesia.** Firstly, the ongoing process of secularisation has become a common thing in human civilization. This process poses a challenge to religious life through the penetration/encouragement of secular values.
- **As a result, materialism, individualism and hedonism is immensely spread. In this case the religious propaganda will engage in a fierce battle with the propaganda of secularism.** Secondly, the process of modernization is still happening sophisticatedly which is proven by modern management practices and even ultramodernization in organizing activities.
- **Socio-religious organization's inability to adapt the advantages of modern management will result not only in the gap in the quality of the activities but also the loss of effectiveness of the activities that would discourage the existence of the organization.** Thirdly, the pattern of information flowing between people is growing increasingly sophisticated relying on new information technology. This development approach to communication and information challenging socio-religious organization that tends to be traditional, so it is not able to compete in the arena of cyberspace (Alam Islamy, 2006: 19)



MUHAMMADIYAH (6)

- Activities carried out by Muhammadiyah have been many and varied.
- Muhammadiyah's participation that have been carried out by Muhammadiyah, leaders, members and citizens, in the life of the nation, from the time of national awakening/before independence, the time of independence and the nation's development times.
- Charitable efforts of Muhammadiyah have involved many fields, especially in education, health and social programs growing rapidly and scattered throughout the country ranging from big cities to places that are hard to reach (suburbs) and in large numbers.
- Muhammadiyah's activities undertaken were really affordable by poor people (Zamroni, 2006: 25).
- Muhammadiyah fighting spirit with the spirit of worship has encouraged Muhammadiyah movement regarding its existence in the global challenge.



MUHAMMADIYAH (7)

- The existence and development of the Muhammadiyah is determined by various factors.
- The factors that influence or even determine the progress and success of Muhammadiyah since its establishment proven by its existence reaching the age of 100 years without significant turbulence.



the leadership and cadres of Muhammadiyah who has been consistently successful in controlling and functioning as a pedestal struggle to uphold Islam, the Islamic missionary movement intentions to keep the ***Amar Makruf Nahi Munkar.***



the leadership and cadre of Muhammadiyah has been succesfull in building unity and togetherness which is based on brotherhood.



the success of the "founding father" in instilling the principle to love charity among the citizens which is implemented with sincerity.

MUHAMMADIYAH (7)

- This gives rise to a sense of fraternity equal relationships between various groups and levels in the leadership of Muhammadiyah. Therefore, it is not a surprising interaction among leaders, cadres and Muhammadiyah members to be democratic and egalitarian.
- There is no structural bureaucratic barriers that cause the gap between the various groups and levels of organization among Muhammadiyah.
- The third factor is the success of the "founding father" in instilling the principle to love charity among the citizens which is implemented with sincerity.
- Muhammadiyah leaders and cadres so far successfully managed to continue "indulgence" and sincerity in this charity among residents (Zamroni, 2006: 25).

MUHAMMADIYAH (8)

- Muhammadiyah's effort to enforce and uphold the Islamic religion has been manifested in a variety of business including the field of religious propaganda, social, educational, economic and political through an organizational structure that is shaped by council agencies and institutions which he founded

MUHAMMADIYAH (9)

- Muhammadiyah's effort to enforce and uphold the Islamic religion has been manifested in a variety of business including the field of religious propaganda, social, educational, economic and political through an organizational structure that is shaped by council agencies and institutions which he founded.
- For example in terms of educational services, in year 2000 Muhammadiyah has nearly 4,000 kindergartens, 33 Qur'an education institutions and 6 special schools, nearly 1,000 primary schools and more than 1,300 *madrassah diniyah (islamic elementary school)* and junior high school and more than 2000 senior high school, 64 boarding schools and more than 150 higher education institutions.
- Meanwhile, in the health sector Muhammadiyah has more than 30 public hospitals and nearly 200 hospitals and maternity hospitals and pregnancy hospitals, health centers, clinics and polyclinics (Abdurrahman, 2006: 1). The struggle continues lasts to this day to be the *shining sun* in the Indonesia and began to move toward the world.

MUHAMMADIYAH (10)

- The reputation of Muhammadiyah as a modern movement continues to grow nationally and internationally with a wide range of criticism.
- The organizational system is still considered slow in anticipating a social problem eventhough the organization has been recognized by the community as one of the pioneers of civil movement in Indonesia.
- Similarly, the presence of local autonomy gives it authority in establishing cooperation for local governments in developing the components of Muhammadiyah in the country and the regions.
- Such a work is not easy because the main constraint is that the current secularism and global capitalism can influence the orientation of the development of the charitable efforts of Muhammadiyah to be eager to help organizations in coping with the public interest.



MUHAMMADIYAH (11)

- Criticism and evaluation aimed at assessing the theology of Muhammadiyah as an organization that includes Islamic groups who want a pure Islamic rule enacted considered that they sometimes are ignoring local and cultural traditions.
- This trend is causing Muhammadiyah no longer responsive to the actual development of Islamic thought which is considered that they are so stucked in a narrow activism in Indonesian politics. Those need to be enlightened so that the future of Muhammadiyah to be an organization with a very large participation for empowerment of Muslims and national life in Indonesia in overcoming the problem of the decline of the nation during this time is fullfiled (Abdurrahman, 2006: 2).

MUHAMMADIYAH (12)

- Similarly, economic system is considered fairer and proved able to withstand the crisis wrought will be able to get the citizens' attention by the existence of shariah banks (islamic banks) and other financial institutions that needs the active role of Muhammadiyah in the society. While in the field of education Muhammadiyah will need innovative Islamic educational institutions which is qualified as well.
- Educational institutions are in need of human resources who are very responsive and proactive thinking that is capable of maintaining the existence of Kyai Haji Ahmad Dahlan as the foundation and continuity Muhammadiyah schools.
- To build the progress of a social organization in advancing the role of community it needs an understanding of thought constructed by prominent founders, and its interpretation in the present life to determine the continuity of the organization in the future.

KH Ahmad Dahlan (1)

- Kyai Haji Ahmad Dahlan was born in Yogyakarta, August 1, 1868 as Muhammad Darwis.



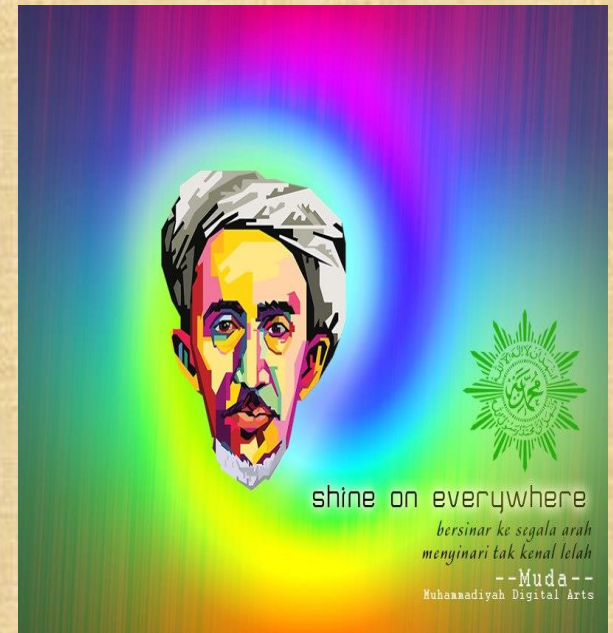
KH Ahmad Dahlan (2)

- At the age of 15, he went and lived in Mecca pilgrimage for five years. In this period, Ahmad Dahlan began interacting with reformers in Islam, such as Muhammad Abduh, al-Afghani, Rashid Rida and Ibn Taymiyyah.
- When returning to his village in 1888, he renamed himself to be Ahmad Dahlan. In 1903, he traveled back to Mecca and settled for two years.
- At this time, he had studied to Sheikh Ahmad Khatib who was also a teacher of the founder of NU, KH. Hashim Asyari. In 1912, he established Muhammadiyah in Kauman, Yogyakarta.
- On his return from Mecca, he was married to Siti Walidah, his own cousin, the son of prince Kyai Haji Fadhil, later known as Nyai Ahmad Dahlan, a National hero and founder Aisyiah organization.



KH Ahmad Dahlan (3)

- KH Ahmad Dahlan examined and questioned about the causes that make a verse was revealed, in that it is questionable whether that should be done.
- The attitude of K.H. Ahmad Dahlan \in order to carry the word of God as are all summed up in Surah An-Nisa verse 82 and verse 24 of Surah Muhammad letter, which employs the terms of *tadabbur* or pay attention and look at the full accuracy of what is implied in every verse.
- This attitude is encouraged by K.H. Ahmad Dahlan when examining Ali Imran verse 104: "And let there among you, all class of people who call to goodness, tell kindness and forbid evil, they are the lucky ones".



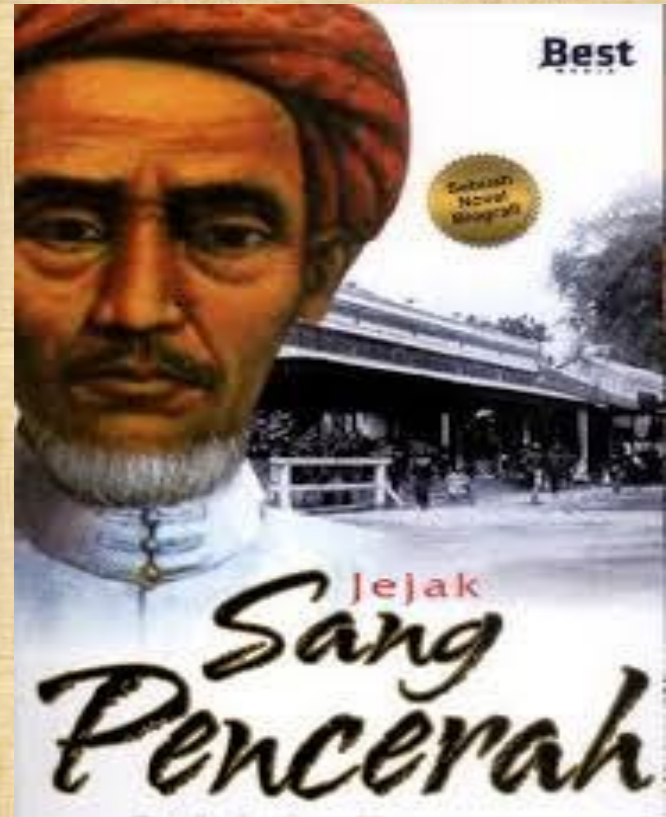
KH Ahmad Dahlan (4)

- Kyai Haji Ahmad Dahlan was a figure who never cease to learn a variety of science, for example, he learned Fiqh from KH. Muhammad Salih; Nahwu-Sharaf (grammar) from KH. Muhsin; astronomy (astronomy) from KH. Raden Dahlan studied; studied hadith from Kyai Mahfud and Sheikh KH. Ayyat; studied the Quran from Sheikh Amin and Sya'id Bakri Satock and learned about medicine and poison of animals from Syekh Hasan.

- In the field of education, Kyai Haji Ahmad Dahlan has successfully reformed *pesantren* education system which he said was not clear hierarchically and ineffective method due priority to memorize and do not respond to general science.
- Then, Kyai Haji Ahmad Dahlan establish religious schools to give lessons of general knowledge and also Dutch. There was even a Muhammadiyah school such as HIS Qur'an.
- Instead, he was to enter religious instruction in public schools.

- KH Ahmad Dahlan struggled to bring a positive impact to the Indonesian people who are mostly Muslim.
- Kyai Ahmad Dahlan was highly encouraged to struggle for intellectuals and youth to practice the method of learning by joining as a member of Muhammadiyah movement that continues until today.

- On the other hand, as a cadre who is able to show that Islam is not conservative but progressive, not outdated, but in line with the demands of the situation and the progress of time



KH Ahmad Dahlan (5)

- Given the function of Islamic education, what existed in educational institutions boarding school at the time felt by KH Ahmad Dahlan there is one fundamental shortcomings that must be improved (Alam Islamy, 2006: 19).

KH Ahmad Dahlan (6)

- Understanding the plight of the paragraph above, K.H. Ahmad Dahlan moved to establish an association, organization responsible for Islamic preaching mission commanding the good and forbidding the evil in the midst of the wider community.

- Muhammadiyah is a charitable organization that implement the ideas of renewal, so Kyai Ahmad Dahlan attract the attention of observers development of the Islamic world then and now.

The implementation of KHAD's teachings at schools

Principle 1 :

- The form of education which is based on religious matters.

Principle 2 :

- The education process at schools should encourage the mastery of religion sciences in order that the students grow as people with noble character.

Principle 3 :

- Kyai Haji Ahmad Dahlan put the appreciation toward intelligence highly to develop more dynamic life, renewals of inappropriate thoughts that can threaten the development.

Principle 4:

- Religion is understood dynamically, not limited as worship matters, yet to be applied in social life.

Principle 5:

- The goal of education for the development of noble character with the commitment for dedication for social growth and development.

RESEARCH METHOD

Types and Approaches of the Research

- This research is qualitative is a research procedure that produces descriptive data in the form of words written or spoken of the people and is based on observed behavior.



- **Location and Date of the Research**
- The research was conducted in Yogyakarta
- **Research Subject**
- The subjects were principals and teachers from 11 schools Muhammadiyah in Yogyakarta.
- The subjects were chosen based on the consideration that schools were Muhammadiyah assessed community to rank academic success, the schools were also the favorite.

Data collection technique

- Data collection techniques were observation, interview and documentation.

Data Analysis Technique

- the data reduction results organized
- Preliminary conclusions presented still provisional and will change when finding strong evidence supporting the next phase of the data collection.
- The process of obtaining the evidence is what is referred to as the verification data.

Validity of the Data

- the data must be recognized and accepted as true by other sources of information.
- Data triangulation was also done by repetition of the information obtained through various methods, sources of data, time, and settings.
- Cross checking was done between data collection methods that were obtained, both from interviews, observation and FGD (Focused Group Discussion).

RESULTS AND DISCUSSION



Principle 1

The educational form established by Muhammadiyah is Islamic education

The form of education which is based on religious matters

- Encouraging students to pray dhuha, dzuhur and recite Quran everyday before the class begins.
- Character education should be internalized to the students by the practice of values and by following Muhammad.
- The vision and mission of Islamic schools must be targeted to developing noble character and high achievement of the students.
- Being a Muslim with strong character, noble personality as shown by General Soedirman, an Indonesian hero who was educated by Muhammadiyah schools.
- Teachers have to be the role models at schools shown by noble character and personality of them.
- Internalizing the dedication for social development.
- Internalizing the goal of education which is to create people with noble character as mentioned in Islamic principles.
- Forming noble character shown by pure faith to Allah SWT and noble attitude in the daily life.
- Internalizing noble character in the students' mindset, attitude and behavior.

Principle 2

The education system at school internalize Islamic education and other sciences integratedly in order that the students are able to develop their ability to establish themselves to be intelligent as well as great morality.

The education process at schools should encourage the mastery of religion sciences in order that the students grow as people with noble character

- The teaching process starts by reciting some verses of Quran.
- The school teaches Islamic education under the cooperation with other institution to conduct sophisticated knowledge of Quran (reciting Quran, for example).
- The school conducts academic and non-academic events.
- Teachers must have profound knowledge of Islamic education, in order that they are able to correlate general sciences with the concepts within Islamic education concepts.
- The ratio of religion education and other scientific education is attained by considering the condition of the students, for example; 1:5 (8 hours for religion science and 40 hours for other sciences).
- Students are free to be creative as long as their creativity does not break Islamic concept.
- The learning process of religion sciences and Muhammadiyah is not only supported by its thorough concept but also useful learning activities.

Principles 3

Kyai Ahmad Dahlan put forward achievement on intelligence to establish a dynamic life and development of what is not merely appropriate

Kyai Haji Ahmad Dahlan put the appreciation toward intelligence highly to develop more dynamic life, renewals of inappropriate thoughts that can threaten the development

- Schools give awards for the students who achieve good achievement of their religion and other sciences.
- Schools develop the use of IT, language learning, and other inventions of particular technology without denying the principles as mentioned in Quran and hadiths.
- Schools use the principles of KHAD as the role model to be followed by the students.
- The teachers who do not want to follow the advances will be warned by the school authorities.
- Teachers develop teaching and learning strategies which are dynamically applicable and strategic.
- Teachers develop the students' mindset to be sophisticated by still referring to Quran and hadiths.
- The number of students on each class should be limited into 25-30 in order to gain the students' focus on the learning process, and the teacher will be able to dig the students' ability and uniqueness.
- Teachers together develop an innovative and Islamic-based school

Principle 4

Religion needs to be understood comprehensively and dynamically, rather than as a formality of worshiping, yet it is conducted for social development.

Religion is understood dynamically, not limited as worship matters, yet to be applied in social life.

- Schools teach religion and other sciences in a comprehensive way (together).
- Schools teach students to be able to do prayer and recite Quran and environment-based education through real practices.
- Schools teach religion and other sciences theoretically and practically.
- Schools encourage students to have religious behavior based on what is mentioned in Quran and Sunnah.
- Schools establish cooperation within the society to implement religious and social activities.
- Schools teach students that religion should be understood dynamically, instead of just ding it as a part of worship, yet the values need to be practiced for the social life development.
- Schools encourage students to have good attitude, namely: sincerety, honesty, doing good deeds, giving *zakat* as well as internalize the sense of sympathy among others.
- Schools ask students to habituate religious activities, such as quran reciting, praying, dhuha prayer and daily *infaq* (giving some money for charity)
- Schools make some policies regarding helping poor family, fundraising for charity, zakat, charity for orphans, etc.

Principle 5

The objectives of education to develop good manners of the students to internalize the sense of being committed for the social development.

The goal of education for the development of noble character with the commitment for dedication for social growth and development.

- Schools internalize the values of honesty, sincerity, respect, love and helpfulness through real activities.
- Schools establish religious culture by putting moral values/quotes on the school walls.
- Students are encouraged to join religious activities and social activities.
- Schools create visions in terms of achievement, and good manners of the students which is based on Quran and Hadiths to achieve good achievement and being religious in any aspect (religion and other aspects)
- Schools implement Islamic daily activities to the students.
- Teachers as role models at school by showing good models of behavior.
- Schools internalize good character for the students from the beginning up to the end of the school hours.

CONCLUSION

- Based on the data analysis above there are some conclusions regarding the implementation of the principals and teachers in terms of the principles of the teachings of Kyai Haji Ahmad Dahlan stating that the educational practices in schools which emerge the teaching of religion other sciences together so that children can develop to be intelligent and the *tawazun* principle stating the
- The implementation has been done by the school to create a program to balance the academic and non-academic programs emphasizing the exemplary under a systematic evaluation has not been run well, so the results of the schools is not optimal yet in accordance with the principles established by KHAD (Ahmad Dahlan).
- KHAD teachings can not be implemented due to several factors such as parents who do not support the school programs, the development of science and technology that do not support the character development of students, teaching principles of KHAD that has not been understood by all teachers, socio-economic background of the students that varied. Fortunately, the school has tried to solve the problem in various ways but the results have not been optimal so that continuity of principles of KKHAD is not running optimally.

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KH Ahmad Dahlan (Ketua 1912 - 1922), diambil dari *junus salam*, buku yang diterbitkan oleh Pimpinan Pusat Muhammadiyah tahun 1968 (pen: [zuhrie](#))

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