

Humanism Education of Kiyai Haji Ahmad Dahlan (Tracing the Early Muhammadiyah Period of Education and Its Implications)

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Abstract

Education currently loses human aspects (dehumanization). This is because the method that does not provide space to learners to grow according to his nature. So this study aims to (1) know the characteristics of KH Ahmad Dahlan's education; (2) to know the characteristic of humanism education from KH Ahmad Dahlan's thinking; and (3) to know the educational implications of humanist KH Ahmad Dahlan's thinking towards the progress of the nation and social change in Indonesia. In this case the researcher uses the type of library research or *library research* with data collection methods using documentation method. The approach used by researchers is the method of philosophical approach. From the research that researchers have done, the researchers found that (1) KH Ahmad Dahlan has an educational concept that contains the content of humanism, namely the process of education is based on the understanding that humans are creatures that have potential in them. So the essence of education is to direct that potential to be more useful for human beings; (2) the concept of KH Ahmad Dahlan's education is forming one's good behavior by maximizing the work of reason and adding the theological content in interpreting education as well as in the educational process; and (3) one of the relics of KH renewal Ahmad Dahlan is the greatest growth of the tradition of *learning society*.

Keywords: education, humanism, religious

1. Preliminary

In the era of colonialization, there was an imposition of foreign ideology into the Asia Pacific region, so massive. Not escape also the area at that time, called the archipelago, exposed to

the imposition of the ideology. These ideologies are among the ideologies of conservatism, liberalism, anarchism and others.

KH Ahmad Dahlan sees the black-and-white situation overwhelmed by the ideological upheaval, coupled with the rise of Christian missions in the archipelago (Javanese region in particular) and the deviations in the religious practices of Muslims in those days. The common paradigm used by Muslims is *taqlid* which is an absolute passive acceptance. KH Ahmad Dahlan himself is powerless structurally, but with his intelligence is able to infiltrate into culture and power. His endeavor in fortifying Muslims from the influence of the influence of foreign ideologies and Christian missions confronts him in rational ways.

The colonial-tolerant attitude and the miscommunication is not a statement that KH Ahmad Dahlan has sold his principles. KH Ahmad Dahlan has never neglected this threat. He strives to find a way out in the difficult conditions it faces. To bring this situation into perspective, he actively opposed the flow of these foreign ideologies to the educational path.

In KH education Ahmad Dahlan raised the prophetic side of Islam, by developing the spirit of *ijtihad* through humanist education as the antithesis of the above challenges. In his humanism, KH Ahmad Dahlan focuses on human nature with human resources, both physical and spiritual as potentials that are ready to be developed and improved quality through *humanization* process so that human existence becomes more meaningful.

But until now education in Indonesia has not been able to reach its ideal point, ie humanizing humanity that happens just the opposite of increasing the degree and dignity of human beings. The failure of education to instill the value of humanism is seen with the rise of brawls, sexual harassment, collusion, nepotism and the high rate of corruption in Indonesia. The presence of humanism education is a solution to the loss of human values in the educational process. For that researchers interested in researching education based on KH humanist education thinking of Ahmad Dahlan.

2. Research Methods and Design

2.1 Research Approach and Design

The approach used in this research is the factual-philosophical historical approach. According to Bakker and Zubair, the historical approach is intended to examine and uncover KH Ahmad Dahlan's biographies, his works and the development of his mindset from historical perspective also in his humanist education. While the philosophical approach used to examine and interpret in depth to then be associated with its current implications.

The design of this research is descriptive analytical, that is research which describes what become KH Ahmad Dahlan's thinking about humanist education, then interpreted, analyzed based on research methods.

2.2 Research Sources

Primary sources, ie sources that are directly related to the above problems, namely in the form of books and scientific work as a whole concerns about education humanist.

Secondary sources or sources of support, namely; books, research reports or writings concerning humanist education.

The collected data sources, both primary and secondary sources, serve as documents. The

documents were then read and understood to find the necessary data in accordance with the formulation of the problems that exist in this study. According to Sutrisno. In the process mentioned above, the data that have been found are also classified into three groups, ie groups of data related to KH Ahmad Dahlan's biographies, a group of data on humanist educational thinking, and a group of application data. Any document that is read, as long as it is related to the three groups of data is directly inserted into each data group. After sufficient data is deemed sufficient, systematization of each data for the next is done analysis.

2.3 Data Analysis Method

The method of language analysis is used to understand and interpret the true meaning of the ideas and opinions in question. For example what is meant by KH Ahmad Dahlan with the words of humanist education, humanization of tauhid, *garden learning*, *natural learning*, *kauliyah* sources, *kauniyah* sources, left theology, leadership prophetic.

Comparative method, that is method analyze data by comparing some opinion then try to draw conclusion by objective.

The Hermeneutic Method focuses its study on the issue of *understanding of understanding* of the text. According to Abdullah, in the discourse of the scientific methodology and contemporary philosophy the word *hermeneutics* is associated with *verstehen* (understand), which is different from *erklaren* (explaining). *Erklaren* is more related to the disciplines of science and the cultural sciences. This method is used to delve into the collected data as it is in order to capture the meaning, and unique nuance.

3. Research Results and Discussion

3.1 Educational Characteristics Ahmad Dahlan

From the beginning of the 20th century to the present day humanism is a very valuable humanitarian concept. Since this concept is entirely on the side of humanity, upholding human dignity and facilitating the fulfillment of human needs to nourish and perfect its existence as the noblest being, for the preciousness of this concept of humanism, today there are at least four major streams claiming as the original owner of the concept of humanism, namely (1) western liberalism; (2) Marxism; (3) existentialism; and (4) religion.

Based on Willian O'neil's mapping there are two major influential ideological schools with their respective variants: *first*: conservative ideology with variations: fundamentalism, intellectualism, and conservatism; *second*: liberalist ideology with variations: liberalism, liberationism, and anarchism. Previously Henry Giroux also mapped the flow of ideology with rather simple flow of conservatism, liberalism, and critical flow.

Some of the ideological expositions mentioned above are not intended to be discussed more deeply, but are intended only to illustrate how dense the flow of educational ideologies in our educational arena lately. Each of these educational ideologies certainly has weaknesses, depending on which angle we look at.

Muhammadiyah as one of the educational reform movement also has a tremendous influence in education in Indonesia, has and is very likely will continue to play an important role in the education stage of Indonesia. All this will seem visible if seen from the emergence of schools and colleges Muhammadiyah in Indonesia lately.

KH Ahmad Dahlan as a pioneer figure of Islamic education in Indonesia is a figure who can

put education on a priority scale in the process of building the ummah. The key to improving the education of the people is again referring to the Qur'an and as-Sunnah.

According to KH Ahmad Dahlan, the Qur'an is not only to be known but also to be practiced. It is this interpretation which then underlies the Muhammadiyah movement. For him, religion is a social praxis. With that the vertical relationship of man with God by fulfilling his command must be actualized (actualization and concretation) in the form of horizontal relationship between human beings by upholding the values of humanity. In the language of al-Qur'an called the integration between *hablu minallahi wahaблу minas*.

Tafsir KH Ahmad Dahlan on the progressive Surah Ali Imran verse 104 is the basis of modern theology as the solver of the problem of human life and in it contains the values of humanistic education that is trasidental. Basic Islamic education KH Ahmad Dahlan who refers to the Qur'an and as-Sunnah is actually an elaboration of the basis of Tawheed, because basically all values in Islam centered on monotheism. With the basic of monotheism, Islamic education is based on the view of theocentrism. But it should be realized that concentration on God is essentially not for the benefit of God, but should be completely for the benefit of humans. That is, all good done by man is not for Allah but the good done is the benefit back to man himself, both for himself and for the society of his environment.

With the above explanation then KH Ahmad Dahlan also based his Islamic education with the foundation of humanism (centered on human). The view of life underlying Islamic education which is a blend of theocentrism and humanism is called humanism-theocentric. Meanwhile, education in Indonesia is currently undergoing dehumanization process. It is said that because education is a process of decline with the erosion of human values it contains. True values that have been planted by *founding fathers* such as cultivated deities, lofty godhead, respectful deeds and values are now fading away from the provision of education in Indonesia.

This study will also attempt to discuss the characteristics of Ahmad Dahlan's education and his rationale. The ultimate goal is to contribute thoughts to those who have been concerned with the world of education that education should be formulated on the ideal values that are believed to raise the dignity of human beings, namely the ideal values that become the framework to act and act for a Muslim and at the same time views of life. And that is monotheism.

3.2 Thought of Humanism Education Ahmad Dahlan

KH Ahmad Dahlan's thinking departed from his personality towards the global situation and condition of the Muslims of that time who were drowning in stagnation, ignorance, and backwardness. This condition is further exacerbated by Dutch colonial politics which is very harmful to the Indonesian nation.

Formally KH Ahmad Dahlan can be said to never get education. His knowledge is partly derived from autodough. While the basic ability to read and write he got from his own father, friends and brothers-in-law. According to him, a strategic effort to save Muslims from a static piker pattern to dynamic thinking is through education. Therefore, education should be placed on a priority scale in the community building process.

Not many written texts and documents can be used to study and formulate KH Ahmad

Dahlan's thinking. The text is rather complete in the publication of *Hootbestuur* Taman Pustaka in 1923 shortly after Kyai's death. Assembly Taman Pustaka stated that, the above script is part of KH Ahmad Dahlan's mind. The key to raising the people is to return to the Qur'an and as-Sunnah. Directing people to comprehension of Islamic teachings comprehensively, mastering various disciplines of science. These efforts are all strategically via education. Then KH Ahmad Dahlan personally began to pioneer the establishment of a school that combines the teaching of Islamic science and general science.

Because Islamic education is a normative effort that serves to nurture and develop human nature, it must be based on the values mentioned above (al-Qur'an and as-Sunnah) both in formulating the theory and practice of education. Based on such values, the concept of Islamic education can be distinguished from other non-Islamic educational concepts. Of the many values contained in the Qur'an and as-Sunnah can be classified into basic values or instrumental and instrumental values. The value of the instrum is the value that exists by itself not as a prerequisite or for another value. Insist on so many values that are taught by Islam, it is necessary to be selected and standardized which values are considered instrik, fundamental, and have the highest position. The value is monotheism or complete faith and monotheism.

According to those who support the view that the idea of Islamic reform in the Middle East is very influential on religious life in Indonesia in general and KH Ahmad Dahlan in particular. The birth of muhammadiyah is a direct and logical result of the influence of this view. The reform movement led by al-Afghani and M. Abduh who grew up in the Middle East in the middle of the late 19th century, has been regarded as a logical continuation of the early movement of Wahabiyah renewal. Of the two Islamic renewal figures mentioned above, Abduh's ideas were recognized as having the greatest and lasting influence on the birth of Muhammadiyah. This can happen because of Abduh, as well as KH Ahmad Dahlan on their renewal agenda further draws attention to efforts to advance aspects of education rather than politics.

Abduh's influence on KH Ahmad Dahlan can be proved through the acceptance of KH Ahmad Dahlan against Abduh's idea of the necessity of returning to orthodoxy, even though it is in the sense of a modern Islam acceptable to the cultural context of Indonesia. Furthermore, that influence can also be seen in Muhammadiyah's emphasis on the need to create a new social structural that will transform the values contained in the Qur'an and Sunnah into the new Islamic cultural context. And more than that, the agenda of KH Ahmad Dahlan who devoted almost his attention to efforts to distance the quality of Muslim education was also seen as proof that he was under the appeal of Abduh and very appreciative of his thoughts.

It is also important to note that the Muhammadiyah tendency to accept modern ideas and methods, its views on politics, and its non-oppo- sional character toward establishment has shown its influence by or at least its sympathetic imitation of Abduh's ideas, these ideas of reform are brought into Indonesia through magazines such as *al-'Urwah*, *al-Wutsqa* , and *al-Manar* , which articulated the Muslims' wrath against European aggression as well as their call for scholars to' cleanse and purify Islam from heresy, superstition and misguided superstition and misleading. The magazines also include Abduh's invitation to the Muslim community not to be left behind in their competition with the West. This magazine is printed

by the Dutch and banned from entering Indonesia to the hands of KH Ahmad Dahlan through smuggled or secret posts.

Meanwhile, according to Addison, religious movements in Indonesia for four hundred years could be regarded as one of the battles between Christianity and Islam. To reinforce this theory, there are data that awaken some additional clues around Muhammadiyah's established motives. The most important in this regard are the various statements and actions of KH Ahmad Dahlan in public in relation to this Christian. KH Ahmad Dahlan said, "... though Islam will never vanish from the face of the earth, the possibility of Islam disappearing in Indonesia remains open.

Christians are generally considered to be competing with Islam in control of Indonesia. Muhammadiyah was founded at that time to offer a means of defending from the influence of Christian mission. Viewed from here, the establishment of Muhammadiyah is a logical development in the face of Christian missionary activities that are given the support and extraordinary power of the Dutch Colonial Government.

Although the documents that specifically affirm the conflict between the Christian mission and the Muhammadiyah movement during its formation are not much we obtain, KH Ahmad Dahlan's many recorded his concentration on this missionary threat. KH Ahmad Dahlan's insistence assertiveness in order for Muslims to counter Christian missionary activities can further be proved by the characteristics of Muhammadiyah which he calls the only unique movement. In this case, no other Islamic organization would equal it, at least among KH Ahmad Dahlan's fellow comrades. Budi Utomo's attitude remained neutral in religious matters and always kept the distance from Islam to an additional boost of KH Ahmad Dahlan's decision to establish Muhammadiyah.

KH Ahmad Dahlan considers that the establishment of educational institutions is a fundamental goal against Christianization. Therefore, KH Ahmad Dahlan went a long way to rival the Dutch government school. He followed the example of Christian mission by spreading various educational facilities and urging the deepening of faith. He seems very impressed with the work of Christian missionaries and the *HIS met de Bible* (the Dutch Primary School with al-Kitab) they founded and made it a model when establishing the Dutch Primary School with the Qur'an. Therefore, Ahmad Dahlan's admiration and concern for the situation seen in his time and his hope for a better future for Islam in Indonesia has encouraged him to establish Muhammadiyah.

Muhammadiyah schools, religion is taught as compulsory subjects and students are required to obey the rules of religion. In these schools, the education of exact science and foreign languages is also incorporated into the curriculum. The Muhammadiyah school system also maintains a strong Islamic dimension, but it is done in a way that is different from the earlier Islamic schools with its strong pesantren style. With examples of new educational methods and systems that he provides, KH Ahmad Dahlan also wants to modernize traditional religious schools.

Briefly it can be concluded that the basis and foundation of KH Ahmad Dahlan's thinking is al-Qur'an and as-Sunnah, as stated in the beliefs and aspirations of Muhammadiyah's life that the basis of the Muhammadiyah movement is the Qur'an and the Sunnah. [The](#) original

Islamic renewal of KH Ahmad Dahlan can be referred to the understanding and practice of the letter of al-Ma'un. The ideas and lessons about the letter of al-Ma'un and his commentary on the letter of Ali-Imran verse 104, is another most monumental example of social-welfare-oriented social reform. This monumental step in contemporary Islamic discourse is called *transformative theology*, because Islam is not just a set of ritual teachings of worship and *hablu min Allah* (relationship with God) alone, but rather caring and involved in solving concrete problems faced by humans. This is a typical (typical) charity of KH Ahmad Dahlan and early birth of Muhammadiyah.

3.3 Implications of Humanism Education Ahmad Dahlan towards the Progress of Nations and Social Change in Indonesia

The Qur'an and Sunnah are the foundations of KH Ahmad Dahlan, especially in his deepening of the letters of al-Ma'un and Ali-Imran verse 104. The monumental step of KH Ahmad Dahlan is in contemporary Islamic discourse called *transformative theology*, because Islam is not just a set of ritual teachings of worship and *hablu min Allah* (relationship with God) alone, but instead cares and is involved in solving concrete problems faced by humans. This is a typical progressive charity of KH Ahmad Dahlan and became the birth of Muhammadiyah.

Tafsir KH Ahmad Dahlan on the progressive letter of Ali-Imran verse 104 is the basis of modern theology as the solver of the problem of human life and contains the values of transidental humanist education. With this verse, KH Ahmad Dahlan provides education to his students in a wise way. Can be seen this humanist education in KH education activities Ahmad Dahlan in teaching *fathul-ashar miftahu-s'adah* to guide young people aged 25 years of trouble. There is a unique strategy uniquely used by KH Ahmad Dahlan to educate the children, initially followed all their wishes and wishes like a picnic, and for those who like to play music called coaches to play music. So they can become pious children.

Munir Mulkhan explained that the teaching of *fathul asrhar miftahu sa'adah* is a process of fostering young people in trouble. They are gathered and told to tell why he made misbehaving, leaving from there arises awareness of the problems or problems they face. So in this teaching system gives space to the students to find a solution. And there was a humanist dialogue between teachers and students in solving problems. Learning as Paulo Freire developed, through problematization and awareness. From that learning, street children and homeless begin to realize themselves and gradually change the pattern of his life. Among them then there is the activity of this movement. Education like this came long before Paulo Freire formulated the dialogue process, because KH Ahmad Dahlan was born long before Freire was born.

Hamka himself gives a conclusion to the letter of Ali-Imran verse 104 which means "*and let among you there are a people who call upon the virtue, enjoin the (makruf), and prevent from the evil. And those are the lucky ones.*" It is a call to do good and to prevent munkar. While calling or inviting is the activity of da'wah. With da'wah, there are dynamics of life of Muslims become more dynamic and religion becomes more alive. Preferably, if there is no da'wah, then there is no dynamics of religious life. That's why there must be a group of people who call on good and prevent munkar. With this KH Ahmad Dahlan has practiced the letter of Ali-Imran verse 104, one of which is through the education of *fathul asrhar miftahul*

sa'adah with humanistic nuance.

KH Ahmad Dahlan once made his students wonder when giving tafsir lessons. When interpreting al-Ma'un's letters repeatedly without continuing with other letters. The discussion of al-Ma'un has been described briefly by the author in the previous discussion. In this case KH Ahmad Dahlan is actually testing the inner sensitivity of his disciples in understanding the Qur'an, whether just to be read or practiced immediately? Here is reflected humanist education from KH Ahmad Dahlan is humanist education that carries the apostolic mission (*humanism teosentris*).

The students of KH Ahmad Dahlan understands the Qur'an is not only cognitive, but also the application in the life of society. They apply it by searching for the poor, orphans, and folks, around Yogyakarta to be looked after and cared for. So, the break-up of PKU homes and hospitals in 1923 is one of the embodiments of this social action. According to KH Ahmad Dahlan al-Qur'an is not to be known, but to be practiced. The interpretation of the importance of the business charity is the basis of the Muhammadiyah movement. For Muhammadiyah, religion is a social praxis. There is an extraordinary obsession to make the Qur'an an activity, not just stop as words. It actively provides a concrete substance to the abstract symbol.

According to KH's view Ahmad Dahlan, religion is charity, meaning to work and do something. Take action in accordance with the contents of the guidelines of the Qur'an and as-Sunnah. The religious person is the one who confronts his soul and his life only to God. Evidenced by actions and deeds, such as willing to sacrifice both his property and things and himself and work in his life for God. By looking at the reality above, it can be said that KH Ahmad Dahlan in his education has taught liberation theology to his disciples. Surah al-Ma'un is just one of the Makiyah surahs. These chapters are not half-heartedly categorizing as liars against religion, they are the ones who do not care about the fate of orphans and the poor. Apparently KH Ahmad Dahlan has captured the Qur'anic signals, so the study of tafsirs needs to be repeated until the students are fully aware of what the purpose of repetition is.

In delivering or teaching KH Ahmad Dahlan is unique. KH Ahmad Dahlan often convey religion (*tabligh*) by visiting his students "*well looking for buckets* ."Differences with Kyai in his day who lived at home and students come and learn to him. KH Ahmad Dahlan with this has positioned the students with respect, and eliminate the sacred Kyai in his day. The method used by KH Ahmad Dahlan allows for a more humane education, because students no longer regard teachers as a thing to be afraid of but teachers are their cool learners. It can be said that the education built by KH Ahmad Dahlan is one of the educational goals that we are currently familiar with the term *contextual teaching learning*, or contextual learning that requires the continuity of a theory of real application in real life. Education is not confined to theory, resulting in stagnation in science. The purpose of education is to provide opportunities for humans to develop cognitive abilities and apply in life to meet the needs of his life.

In the great Islamic congress in Cirebon, KH Ahmad Dahlan towards the progress of Nation and social change in Indonesia .Muslims in the early days of Muhammadiyah stood in an almost perfect quagmire, in which a black-and-white religious understanding, a fiqh oriented understanding and a non-liberating understanding. The paradigm used by Muslims is taqlid which is an absolute passive acceptance. And continue to the level of inheritance of the doctrines of doctrine to the next generation.

With that freedom in searching for confined truth. The logic of *taqlid* became the speculative theology of Muslims at that time. So the understanding of Islam becomes old-fashioned and remains dominant, it is this condition that brings backward Muslims. Whereas Islam provides a space of human freedom to seek and understand the world inhabited. KH Ahmad Dahlan promotes rationality in understanding Islamic texts, where revelation and reason must be integrated to meet the challenges of modernity. He raised the prophetic side of Islam by developing the spirit of *ijtihad* as the antithesis of *taqlid*. *Ijtihad* is intended as the hardest effort, struggling, doing its best to gain knowledge. He thus puts reason and logic as the basis of knowledge. This attitude is more assertive than the next generation of Muhammadiyah leaders in placing reason and logic.

Creative ideas KH Ahmad Dahlan in his time often received strong reactions and secular accusations to unbelievers. The creative idea was intended to prove the practical and pragmatic usefulness of Islamic teachings for human life. Thus the Qur'an not only stops on the scope of the text alone, but can graze suburb by answering and solving the problems of the ummah. The beginning of the Muhammadiyah movement stands, history tells how this movement is so concerned with the oppressed, the *duafa*, and that in social discourse better known as the proletariat. this is the legend of education and teaching al-Ma'un KH Ahmad Dahlan responded to the problems of people with real action. For KH Ahmad Dahlan must be healthy, strong and big so that it can save the world by always defending those who are miserable and suffering. The spirit of KH Ahmad Dahlan in educating and humanizing humans, this is what researchers say that KH Ahmad Dahlan deserves to be called the pioneer of humanist education in this country.

Can not be forgotten how KH Ahmad Dahlan mobilizes women to gain knowledge, engage in social action outside the home, which can be called radical and revolutionary. Echoes of European feminism itself has not been popular, Kartini has not appeared on the national stage, but KH Ahmad Dahlan has established an association known as Aisyiyah. The renewal of Kyai through the prophetic social action (freeing the poor from suffering) the uterus flows undulating into decades after his death. Can be seen how the distribution of qurban meat during the feast of Eid al-Adha and the distribution of zakat fitrah for the poor at Idul Fitri holidays initially for the elite followers of Islam. *Tabligh* Assembly needs to realize how public this country recognize *pengajian*, *tablig*, missionary and preacher as a work of charity KH Ahmad Dahlan. When *pengajian* only given at pesantren and mosque, KH Ahmad Dahlan asked the Dutch government to allow Islamic religious lessons to be given in kampung, in markets and other public places. At the same time, Muhammadiyah proposed that in public places, stations, markets and terminals be built places of worship (*mushala*) which in its time such things were considered as harassment against Islam. In this case KH Ahmad Dahlan intends to develop the ethos studied and *ber-sermons* with the slogan "Be a teacher and student."

In the world of education KH Ahmad Dahlan started developing the school he founded, he integrates his education curriculum, namely religious and public education. This is the first time Muslims teach general education to their students as used by secular educational institutions in general. Many challenges faced by him in this educational reform. In the course of time, what he did was eventually accepted as well, even the 1950s decade, when at

that time the minister of education Prof.Dr. Bahder Johan and minister of religion KH Wahid Hasyim. KH education model Ahmad Dahlan became a national program by including general educational materials on the curriculum of religious schools and religious education in the curriculum of public schools.

The focus of *ijtihad* and *tajdid* of Muhammadiyah during KH Ahmad Dahlan is the realization of Islamic ritual teaching as a function of solving the problems of social life, economy, culture, education, and science using modern management. A century later the socio-ritual practices pioneered by KH Ahmad Dahlan has grown into an Islamic social tradition involving all levels of people, citizens of persyarikatan or not, even involving abangan and priyayi. The Islamic socio-ritual tradition has generated the participation of millions of people through various Islamic social movements and other humanitarian institutions. There is now a demand for how Muhammadiyah optimizes the function of Islamic socio-ritual tradition for the prosperity and prosperity of humanity in the dynamics of life.

The division of zakat, infaq and meat qurban cash or indirectly for many social and economic interests of the ummah in institutionalized with modern management that has now traditionally cultivate the pattern of relative social relations of the relative self relative to the role of the State. The modern management of Ramadhan and its derivatives such as takjil, sahur, tarawih, fajr prayers, pilgrimage, tabligh (originally limited to the Qur'an and khutbah) cultivate a massive and sustainable societal learning tradition (continuous), involving all social layers people in the city to the countryside as a new social foundation outside the State's engineering and government. From here are hundreds of orphanages and hospitals, thousands of mosques and mushrooms with thousands of takmir and millions of pilgrims, thousands of schools and hundreds of colleges with thousands of lecturers and millions of students, tens of thousands with millions of worshippers. Social renewal by KH Ahmad Dahlan has managed to manage the educational, social and economic functions in an organized, rational, objective and modern way.

4. Conclusion

Overall it can be concluded that KH Ahmad Dahlan is one of the leaders of Islamic education who seeks that the Qur'an is not only to be known, but to be practiced. With his interpretation was the education he pioneered into a theocentric humanist education. Religion according to him is social praxis. There is an extraordinary obsession to make the Qur'an an activity, not just stop as words. The Qur'an teaches to humanize man in other words liberates man from misery and oppression.

The key to raising people is to return to the Qur'an and as-Sunnah. Directing people to comprehension of Islamic teachings comprehensively, mastering various disciplines of science. These efforts all personally began to pioneer the establishment of a school that combines the teaching of Islamic science and general science.

According to KH Ahmad Dahlan is a religious charity, meaning to work and do something. Take action in accordance with the contents of the Qur'an and as-Sunnah. The religious person is the one who confronts his soul and his life only to God. That is proved by actions and deeds, such as willing to sacrifice both his property and himself and work in his life for

God. Through KH Ahmad Dahlan's education, he has sought the creation of modern theology as a breaking of the problems of the people in which very closely with the theocentric humanist values of course. So with a close education with the values of liberation of the charity efforts closely with humanism emerged as the establishment of muhammadiyah hospitals, orphanages muhammadiyah, muhammadiyah schools, mosques muhammadiyah, and other muhammadiyah business charity. All that aims is to free the human from ignorance and misery.

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