



THE RELEVANCE OF KH AHMAD DAHLAN'S EDUCATION MODEL IN THE ERA OF SOCIETY 5.0

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Abstrak

Penelitian ini bertujuan untuk mengeksplorasi dan mengetahui relevansi model pendidikan yang diperkenalkan oleh KH Ahmad Dahlan dalam menghadapi Era Society 5.0. Metode penelitian yang digunakan adalah penelitian kualitatif dengan pendekatan analisis literatur untuk memahami prinsi-prinsip pendidickn yang dianut oleh KH. Ahmad Dahlan. Hasil penelitian menunjukkan bahwa nilai-nilai pendidikan Islam yang ditanamkan oleh KH Ahmad Dahlan seperti kejujuran, keadilan dan integritas serta kepedulian sosial memiliki relevansi yang signifikan di Era Society 5.0. Melalui pendekatan kualitatif ditemukan bahwa model kepemimpinan dapat memberikan kontribusi positif terhadap pengembangan karakter dan kompetensi generasi muda dalam menghadapi tantangan transformasi digital. Peneliti menemukan bahwa pendidikan yang diajarkan oleh KH Ahmad Dahlan adalah pendidikan inklusif dimana semua anak dari berbagai golongan berhak mendapatkan pendidikan. Dan model kepemimpinan dr KH Ahmad Dahlan adalah model kepemimpinan profetik dalam mendirikan organisasi Muhammadiyah.

Kata Kunci : Model Pendidikan, KH Ahmad Dahlan, Era Society 5.0

Abstract

This study explores and discovers the relevance of the educational model introduced by KH Ahmad Dahlan in facing the Era of Society 5.0. The research method used is qualitative research with a literature analysis approach to understand the educational principles adopted by KH. Ahmad Dahlan. The results showed that the values of Islamic education instilled by KH Ahmad Dahlan such as honesty, justice, and integrity as well as social care have significant relevance in the Era of Society 5.0. Through a qualitative approach, it was found that the leadership model can positively contribute to the development of the character and competence of the younger generation in facing the challenges of digital transformation. Researchers found that the education taught by KH Ahmad Dahlan is inclusive education where all children from various groups have the right to education. The leadership model of Dr. KH Ahmad Dahlan is a prophetic leadership model in establishing the Muhammadiyah organization.

Keywords: Education Model, KH Ahmad Dahlan, Era Society 5.0

INTRODUCTION

Education is one of the main pillars in the development of society, and it has undergone profound changes along with technological advances and social changes. Today, we are in an era known as Society 5.0, which is marked by a paradigmatic shift in human life driven by information technology, seamless digital connectivity, as well as the transformation of data into valuable assets. This era has brought significant changes in different areas of life, including education.

The question that arises is to what extent traditional educational models can survive and be relevant in facing the dynamics of the Society 5.0 era. One model of education that has strong values and principles is the one championed by KH Ahmad Dahlan, a cleric and founder of the Muhammadiyah organization in Indonesia. The education model emphasized by KH Ahmad Dahlan emphasizes the importance of religious values, character building, and understanding in facing changing times.

Previous studies have highlighted the values and principles in KH Ahmad Dahlan's educational model that still have relevance in the context of modern education. Research conducted by Muhammad Hamsah and Nurchamidah in 2021 entitled "KH Ahamd Dahlan Educational Thought and Its Relevance to the Modern World" stated that KH. Ahmad Dahlan combines religious knowledge with absolute knowledge. Teacher turnover, long-term education, teacher competence, teacher training programs. Social skills, leadership, open social skills (Hamsah et al., 2021).

In addition, the results of Bayu Suta Wardito's research in 2020, with the title of the article "The Relevance of KH Ahmad Dahlan's Thought on Islamic Religious Education in the 4.0 Era" that a Muslim will be able to cooperate between religion, culture, the progress of civilization and the times of change, freedom of thought, change of life and work of people and their lives will be actions based on the Quran and Hadiths (Suta Wardianto, 2020).

Furthermore, in an article entitled "The Relevance of the Thoughts of KH Ahmad Dahlan and KH Hasyim Asy'ari and Their Influence in the Field of Islamic Education" which was researched by Abrina Maulidnawati Jumrah and

Syarifuddin Ondeng in 2022. Based on the results of his research, although there are different views between the two great figures, it has relevance to the idea of expecting Muslims not only to have religious knowledge but also in general sciences. This can be seen from their efforts in addition to religious sciences, also including profane science materials in the curriculum of the educational institutions they manage (Jumrah & Ondeng, 2022).

Based on this explanation, the researcher intends to explore the relevance of the educational model held by KH Ahmad Dahlan in the context of the turbulent Society 5.0. By delving into the educational values, principles, and practices emphasized by it, we can consider whether these foundations are still relevant in the face of this increasingly connected, fast-changing, and technology-driven era. Thus, we can evaluate how traditional educational models can be adapted and updated to remain relevant and effective in facing an increasingly complex and demanding future in the field of education.

METHOD

In this study, the research method used includes literature analysis to understand in depth the principles of education introduced by KH Ahmad Dahlan. In addition, case studies were conducted to observe the implementation of such educational models in the context of the Era of Society 5.0, focusing on educational institutions that have adopted these principles. A qualitative approach is used to explore a deeper understanding of the impact and relevance of this educational model on the development of the character and competence of the younger generation amid digital transformation.

RESULTS AND DISCUSSION

Biography of KH. Ahmad Dahlan

Kyai Haji Ahmad Dahlan, often abbreviated as KH Ahmad Dahlan, was an Indonesian Islamic religious figure and revivalist known for founding the Muhammadiyah organization, which later became one of the largest Islamic organizations in Indonesia, second only to Nahdlatul Ulama (Azman & Helandri,

2022). He was born Muhammad Darwis on August 1, 1868, in Kauman, Yogyakarta (Pamungkas et al., 2021a). He was the son of a local mosque imam named KH. Abu Bakr whose lineage is connected with Sunan Gunung Gresik or Maulana Malik Ibrahim (Mahmudah et al., 2022).

KH. Ahmad Dahlan was the fourth of seven children, all of whom were girls except for his younger brother (Awaluddin & Saputro, 2020). At the age of 15, Ahmad Dahlan performed Hajj and stayed in Mecca for five years to deepen his religious knowledge, after returning from Mecca in 1888, he changed his name to Ahmad Dahlan (Pamungkas et al., 2021b).

KH Ahmad Dahlan was married to KH Muhammad Fadhil's daughter named Siti Walidah. The wedding took place in 1889. Siti Walidah is known as Nyai KH Ahmad Dahlan, the founder of Aisyiyah and a national hero, born in 1872 in Kauman. From his marriage with Siti Walidah, KH Ahmad Dahlan got six children namely Djohanan, Siradj Dahlan, Siti Busyro, Irfan Dahlan, Siti Aisyah and Siti Zaharah (Habibah, 2022).

The second Hajj, a few months after marrying Siti Walidah, KH Ahmad Dahlan went on Hajj again and added wider knowledge. On this occasion KH Ahmad Dahlan met with KH Baqir a scholar from Kauman. KH Baqir brought Dahlan together with Rashid Rida, one of Muhammad Abduh's disciples. It was from Rashid Rida that Dahlan got information about the idea of renewal of Muhammad Abduh, Al-Afghani and Ibn Taymiyah (Habibah, 2022).

On November 18, 1912, KH Ahmad Dahlan founded Muhammadiyah, a religious organization that had a great mission. The main objectives of the Muhammadiyah organization are to improve the morality of society, develop quality Islamic education, and address social problems. One of the efforts to achieve this goal, Muhammadiyah carries out da'wah amar ma'ruf nahi mungkar and tajdid in an effort in all areas of life as well as establishing educational institutions in Indonesia (Hardiansyah et al., 2022).

KH Ahmad Dahlan died in 1923 when he was 54 years old and was buried in the Karang Katen cemetery Yogyakarta (Awaluddin & Saputro, 2020). Among the inspiring works in the life and struggle of KH. Ahmad Dahlan is Kitab Tawhid

and Tafsir juz 'amma by Sheikh Muhammad Abduh, Kitab Kanz al 'Ulum, Diirahal-Ma'arif by Farid Wajdi, Kitab fial-Bid'ah and Kitab al-Tawaşşul waşhilah by Ibn Taymiyah, Kitab al-Islam wa al-Nashariyah by Muhammad Abduh, Kita 'Izzaru (Habib Mustofa, et.al, 2022).

Principles of Education KH. Ahmad Dahlan

K.H. Ahmad Dahlan is not only the founder and builder of the Muhammadiyah organization, but he is the builder and reformer of a system of thought (Suripto, 2016). At that time, Javanese people still had thoughts influenced by superstition, bid'ah and khufarat in their religious life. KH Ahmad Dahlan, an Islamic thinker during the national movement, tried to eliminate these ideas in Javanese society, he felt that these ideas were not by the true teachings of Islam (Arlini & Mulyadi, 2021)

To eliminate superstitious thoughts, heresy, and khufarat, KH Ahmad Dahlan carried out various activities, such as teaching children in Mushola, becoming a religious teacher in Kauman, and khatib staying at the Great Mosque. He also practiced his knowledge in the tasks given by the Yogyakarta Palace. KH Ahmad Dahlan believes that the teachings of Islam will only be grounded and made into a view of the life of its adherents if practiced in everyday life (Yanti & Faslah, 2022).

During the time of KH Ahmad Dahlan, there were two main models of education in Indonesia, namely traditional Islamic education and the Dutch classical education system (Ariadin & Rambe, 2022). Similarly, Tandiren education only seeks to produce rational people with religious knowledge. On the contrary, Dutch model school education is a secular education that does not teach religion at all. From this academic dialectic, two intellectual paths were born: the Pesantren graduates who studied religion but did not study general science and the Dutch school who studied general science but did not study religious science (Mainuddin & Septiani, 2022).

KH Ahmad Dahlan's educational reforms include curriculum reform, integration of general lessons into Islamic education and the use of modern learning methods (Widodo et al., 2019). These efforts aim to provide a more

holistic and relevant education for students. This integration of knowledge is a key aspect of KH Ahamd Dahlan's approach to modernizing Islamic education.

In the struggle, K.H. Ahmad Dahlan also did not discriminate between Muslims and non-Muslims. All deserve help. According to K.H. Ahmad Dahlan, as long as cooperation with non-Muslims can provide benefits for many people, then it is not a problem. Because the limitation of the prohibition of compromise between Muslims and non-Muslims is in terms of creed. As for the creed, a Muslim must indeed refuse to compromise. *Lakum diinukum waliyadin* (Hermawanti & Hermawanti, 2020).

Based on what has been explained by the author regarding KH Ahmad Dahlan's educational thinking, the author concludes with 5 main principles of KH Ahmad Dahlan's educational philosophy, including:

- a) Comprehensive understanding of Islamic teachings: KH Ahmad Dahlan believes in providing a comprehensive understanding of Islamic teachings, emphasizing the mastery of various disciplines in addition to religious knowledge.
- b) Integration of Religious and General Subjects: In his educational approach, KH Ahmad Dahlan does not separate religious subjects from general subjects, aiming to create a holistic learning experience that combines both aspects.
- c) Practical Application of Islamic Teachings: KH Ahmad Dahlan expressed the importance of practicing Islamic teachings in daily life, believing that a good program will not be effective if it is not applied in practice.
- d) Prioritizing Education in the Development Process: KH Ahmad Dahlan considers education as a top priority in the process of community development, realizing its role in changing the mindset of Muslim society from static to dynamic.
- e) Incorporation of Modern Science: Ahmad Dahlan recognized the importance of modern science in nation-building and education, ensuring that his school included science teaching in addition to religious and general subjects.

- f) Collaboration with Various Religious Groups: KH Ahmad Dahlan is known for his closeness to various religious groups, including the Christian church and the Ahmadiyya community, encouraging interfaith dialogue and understanding.
- g) Women's Empowerment: This is evident with the establishment of the Aisyiyah women's organization, an organization that aims to empower women and encourage their involvement in public life, challenging traditional taboos surrounding women's participation.

These principles reflect KH Ahmad Dahlan's vision to strengthen Islamic education that is modern, moral, and has a positive impact on society. The Muhammadiyah organization he founded also continues to be committed to implementing these principles in its educational efforts.

The Educational Context of Society Era of Society 5.0

The era of Society 5.0 is an era of digital transformation that changes the educational landscape profoundly. In this context, education is no longer just a process of knowledge transfer from teacher to student, but rather a holistic experience that includes lifelong learning (Latifah et al., 2021). Advanced technologies, such as artificial intelligence, big data, the Internet of Things, and augmented reality, are at the core of the learning process. Students can access educational resources from anywhere and anytime through their digital devices (Farid, 2023).

Education in Society 5.0 also focuses on personalized learning. With sophisticated data analysis, teachers can understand each student's unique needs and design learning programs accordingly. This allows each student to develop according to his or her own potential (Farid, 2023).

In addition, education in this era emphasizes the development of 21st century skills, such as critical thinking, creativity, collaboration, and problem solving (Ali, 2016). These skills are considered essential for dealing with increasingly complex challenges in the real world.

Education in Society 5.0 also creates inclusive opportunities. Technology can be used to overcome barriers to access to education for individuals with disabilities or in remote areas (Subandowo, 2022). This ensures that education can be enjoyed by all members of society.

Finally, education in the era of Society 5.0 also emphasizes technology ethics and digital skills. Students not only learn about technology, but also about how to use it ethically and responsibly in an increasingly connected society. Thus, education becomes an important instrument in forming intelligent, critical, and ethical citizens in this digital era (Farid, 2023)

The Relevance of Religious Values in Education in the Era of Society 5.0

The religious values taught by KH Ahmad Dahlan have significant relevance in the education era of Society 5.0. Society 5.0 is an era where digital technology and innovation continue to develop rapidly, and in this context religious values can provide moral, ethical, and meaningful guidance for individuals in the face of complex changes and challenges. The following author concludes some of the relevance of KH Ahmad Dahlan's religious values in the education era of society 5.0:

- a) **Ethics and Technology:** Religious values such as honesty, justice, and integrity can be the cornerstone of ethics in the development and use of technology in the era of Society 5.0. In this context, education can teach the importance of using technology responsibly, respecting privacy, and avoiding the use of technology for harmful purposes.
- b) **Diversity and Tolerance:** Islam which is the basis of KH Ahmad Dahlan's values, teaches the values of tolerance, harmony, and respect for diversity. Education of the Society 5.0 era should encourage understanding and respect for diverse cultures, religions, and backgrounds, as technology has made the world increasingly connected and multicultural.
- c) **Social Responsibility:** Religious values teach social responsibility towards fellow human beings and the environment. In the era of Society 5.0, where technology has a major impact on society and the environment, education

must teach the importance of social responsibility in the use of technology and in addressing global issues such as climate change and social inequality.

- d) **Character Building:** Education in the era of Society 5.0 should focus on building individual character. Religious values such as patience, perseverance, and sincerity can help individuals overcome challenges, develop self-confidence, and contribute positively in society.
- e) **Data Ethics and Privacy:** In the era of Society 5.0, data has become very valuable. Religious values can teach the importance of respecting the privacy of others, maintaining data confidentiality, and avoiding misuse of personal information.
- f) **Individual Empowerment:** Education based on religious values can also provide an understanding of individual empowerment and responsibility towards society. This is relevant in the context of Society 5.0 where individuals are expected to be active in managing technology, data, and information.

When combining the religious values taught by KH Ahmad Dahlan with the challenges and opportunities offered by the Society 5.0 era, education can help create a generation that is intelligent, ethical, and responsible in the face of technological complexity, globalization, and rapid social change. Religious values can be a strong foundation for guiding individuals in using technology and interacting in an increasingly connected and complex society.

Conclusion

By combining the religious values of KH Ahmad Dahlan with the dynamics of the Society 5.0 era, education can be a tool to create an intelligent, ethical, and responsible generation. A strong foundation of religious values can guide individuals in using technology wisely and interacting in complex societies.

This article provides in-depth insight into the relevance of KH Ahmad Dahlan's educational model in facing the development of society and technology. The conclusion of this article provides a foundation for discussing how traditional

educational models can be adapted and updated to remain relevant and effective in the face of a dynamic and complex future.

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