THE ISLAMIC AND THE RELEVANCE OF AHMAD DAHLAN EDUCATION IN THE ERA OF PENDEMIC COVID-19

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Abstrak

The impact of the Covid-19 pandemic affects psychological conditions and changes in human behavior that are broader in a longer period of time. This also has an impact on the education system in Indonesia. Teachers and students will become accustomed to conducting distance learning interactions by virtual teaching and studying. The auspices of the Muhammadiyah institution implement the WFH (Work From Home) policy for teachers, lecturers to teach and the students to study from home. In education according to Islam is a part of work that must be accounted for humans. Therefore, Islam certainly provides basic concepts about education and it is the responsibility of humans to express them by applying these basic concepts in educational practice. One of the Muslim intellectuals who tried to reconstruct the development of a paradigm that could become the basis of the National Education system was K.H Ahmad Dahlan. Referring to this background, one problem can be drawn related to the thoughts of K.H Ahmad Dahlan about the concept of Islamic education and the relevance of K.H Ahmad Dahlan's thoughts with the concept of Islamic education. K.H Ahmad Dahlan's thoughts on the concept of Islamic Education can be seen from his efforts in integrating the dichotomy of knowledge, maintaining balance, having intellectual, attitude and religious patterns. The purpose of Islamic education which refers to it is to give birth to a whole individual. In order to integrate the two education systems, K.H Ahmad Dahlan adheres more to the education system of western schools which is one step ahead. The thoughts of K.H Ahmad Dahlan have relevance when faced with the context of Islamic education. K.H Ahmad Dahlan's thought about the concept of Islamic education is an alternative way that can be realized to find solutions to educational problems.

Key word: pendidikan Islam, Ahmad Dahlan, pandemi covid-19

A. INTRODUCTION

Islam as a universal religion teaches mankind various aspects of life, both worldly and ukhrowi. One of these Islamic teachings is obliging Muslims to carry out education,

because according to Islamic teachings education is a necessity of human life that absolutely must be obeyed, in order to achieve prosperity and happiness in the world and the hereafter.[1]

Since human history was born to coloring the activities of this world, education has been an "important item" in the social community. Prophet Adam as. who starts a new life in the universe is always equipped with the mind to understand everything he finds and then make it a concept that holds life.[2]

Education according to the Islamic perspective is a part of the human caliphate's duties which must be carried out responsibly, then this accountability can only be prosecuted if there are rules and guidelines for implementation. Therefore, Islam certainly provides an outline of the implementation of this education. Islam provides basic concepts about education, and it is the responsibility of humans to describe them by applying these basic concepts in educational practice.[3]

With education, ordinary people maintain their caliphate as education is the main thing that distinguishes humans from other creatures. And the education that is given or learned must be with human values as a mediation of human values itself. This matter in Islam is very concerned, however in its application that is done by the people it sometimes deviates from the essence of the teachings of religion itself. This should be the basic concern of Islamic education. Education is often said to be the art of shaping the future. This is not only related to what kind of people are expected in the future, but also with what kind of processes will be implemented since the beginning of its existence, both in the context of learners and processes. Therefore, Islamic education needs to pay attention to the present reality to formulate the format of the steps to be taken. Thus, Islamic teachings are laden with values, even the concept of education. However, all of that is still subjective and transcendental. In order to be an objective and down to earth concept, it needs to be approached scientifically, or vice versa, it is necessary to use an Islamic paradigm which is conditional on educational values.[4]

Presumably this kind of thinking now has the right momentum, because the world of education often faces conceptual crises.[5] Apart from the rapidly social changes, it is the responsibility of every education expert to develop a theory of Islamic education as a paradigm. Currently, there is a tendency for Islamic education to be increasingly challenged as the times develop. On the other hand, there is global competition in the world of Islamic education. While on the others it promises the future for the formation of the quality of students, but another it also raises concerns that the decline in the quality of education will damage the values of Islamic education itself.

Islamic education today faces many challenges that try to threaten its existence. These challenges are part of the many global challenges fighting Islamic culture. The most severe challenge faced by Islamic education is the moral and spiritual crisis of society, so that there is an assumption that Islamic education is still unable to realize the goals of education in a holistic manner.

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[1] Zuhairini, dkk, *Filsafat Pendidikan Islam*, Cet 2, (Jakarta : Bumi Aksara, 1991), hlm 98

[2] Ahmad Barizi dalam A. Malik Fadjar, *Holistika Pemikiran Pendidikan*, (Jakarta: PT RajaGrafindo Persada, 2005), hlm. 77

[3] Zuhairini, dkk, *Filsafat Pendidikan Islam*, Cet 2, (Jakarta : Bumi Aksara, 1991), hlm 148

[4] Abdurrahman Masud, dkk, *Paradigma Pendidikan Islam,* Cet 1, (Yogyakarta : Pustaka pelajar,2001), h. 19

[5] Abdurrahman Masud, dkk, *Paradigma Pendidikan Islam,* Cet 1, (Yogyakarta : Pustaka pelajar,2001), h. 20

Among the challenges faced by Islamic education are: 1) Islamic culture against western culture; 2) internal in nature, seen in the stagnation of the productivity of Islamic thought and efforts to hinder this productivity; 3) the only culture that is owned by some Muslim youth who are studying in a foreign country; 4) the Islamic cultural system in some Muslim countries is still fixated on traditional methods and does not adequately respond to the times so that the younger generation does not turn to the luxury of modern life and western culture; 5) the universal curriculum in some parts of the Islamic world still ignores Islamic culture; and 6) regarding the education of Muslim women.[6]

The highly centralized paradigm of educational development has forgotten the diversity. Fights, riots, hostility, the emergence of groups who have the feeling that their culture is more than any other culture is the result of neglecting this diversity in our world of education. There are many Islamic education figures, both classical and contemporary that the author sees and classifications from seeing the time when these figures were alive who have written the results of their thoughts on education, among them the classics are Ibn Khaldun, Imam al Ghazali, Ibn Maskawih, and others. much more. Meanwhile, contemporary figures are Muhammad Abduh, Ki Hajar Dewantara, Hasan Langgulung, Naquib al Attas, and many more. Their presence can function all of their potential and their responsibilities as *khalifah fil Ardh* which frees the shackles of life that can threaten the alienation of Muslims.

The education system is often understood as a comprehensive pattern of the educational process in formal institutions, agencies, and organizations by transferring knowledge, cultural heritage and human history that affect social, spiritual, and intellectual growth. It means that the education system cannot be separated from systems outside, such as the political system, the management system, the financial system and the judiciary system. One of the Muslim intellectuals or Islamic education figures who tried to reconstruct the paradigm building that could be used as the basis for the national education system was KH. Ahmad Dahlan.

Starting from the reconstruction of this study it becomes very urgent as an effort or reflection to find the concept of Islamic education that is truly relevant in the 21st century. In that context, KH. Ahmad Dahlan is a type of *man of action* so that it is appropriate for him to take a lot of actions, leaving many efforts and not writing. With his efforts in the field of education, he can be said to be a model of the rise of a generation which is the focal point of a movement that rises to answer the challenges faced by Islamic groups in the form of being left behind in the education system and the Islamic understanding of Islam. Unlike the national figures in his era who were more concerned with political and economic issues, KH. Ahmad Dahlan devoted himself completely to education. The aiming point in the world of education in turn leads him to enter the heart of the true problems of the ummah. Based on this context, this study is focused.[7]

On January 30, 2020, WHO designated Covid-19 as a *Public Health Emergency of International Concern (PHEIC)* or a Public Health Emergency that Concerned the World (KKMMD). The increase in the number of *COVID-19* cases took place quite quickly and spread outside the Wuhan area and other countries. The number of infected cases continues

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[6] Hery Noer Aly, dkk, *Watak Pendidikan Islam,* (Jakarta : Friska Agung Insani, 2003), helm 227-234
[7] Hery Noer Aly, dkk, *Watak Pendidikan Islam,* (Jakarta : Friska Agung Insani, 2003), hlm 235-247

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to increase quite significantly at a relatively fast time. In a period of 6 months, 216 countries in the world have contracted this virus. According to WHO, the number of confirmed cases as of June 25 has reached 9,296,202, with the death toll reaching 479,433.

The impact of the COVID-19 caused the economy in Indonesia to decline, dropping the rupiah exchange rate, increasing prices for goods, especially medical devices. Extreme countermeasures such as *lockdown* in one area or even a country that carried out in an effort to minimize the spread of the disease (Zahrotunni'mah, 2020: 248). According to Hongyue and Rajib (in Ginting: 2020), the impact of a pandemic on the economy, social, security, and politics will affect psychological conditions and behavioral changes that are broader in a longer term. These behavioral changes include healthy living behavior, behavior using technology, behavior in education, behavior using social media, consumptive behavior, work behavior, and socio-religious behavior. According to Roycnhansyah (2020), people's behavior during a pandemic has changed, including WFH, *everything virtual, transport mode choice, to control access*. The use of technology, which had previously been mainly used as a secondary work support or even for recreation, has turned into a primary work facility. This also has an impact on the education system in Indonesia. In the education sector, for example, teachers and students will be accustomed to conducting distance learning interactions.

There are many online learning applications that can be applied in the world of education these days. According to Molinda (2005), quoted by Arizona (2020: 66), *online learning* is a form of distance learning / training by utilizing telecommunication and information technology, for example the internet, *CD-ROOM* (directly and indirectly). Online learning connects learners (learners) with learning resources (databases, experts / instructors, libraries) who are physically separate or even far apart but can communicate with each other, interact or collaborate (directly / *synchronously* and indirectly / *asynchronously*).

One of the free and familiar applications to be applied is the *Google Classroom* application. According to Arizona (2020: 66), *online* learning that is implemented using the google classroom media allows teachers and students to carry out learning without going through face to face in class by providing learning materials (in the form of *power point slides, e-books*, learning videos, assignments (independent or group), as well as assessment. Teachers and students in this application are allowed to interact through discussion forums (streams) related to material problems and the course of interactive learning. Even recently the *Google Classroom* application includes Google Meet. which made it possible to conduct video teleconferences.

Based on the research results of Sabran and Sabara (2018), learning by using google classroom media is overall quite effective with a tendency level of 77.27%. The results of research on the use of Google classroom media were also carried out by Sari in 2019, where the results of her research revealed that the effectiveness of learning was influenced by the ease, usefulness, and quality of Google Classroom services.

B.   AHMAD DAHLAN EDUCATION

KH. Ahmad Dahlan was born in 1869 in Kauman Yogyakarta under the name Muhamad Darwis. His father was named Kiai Haji Abu Bakar bin Kiai Sulaiman, a permanent preacher at the Sultan's mosque. Meanwhile, his mother, Siti Aminah, was the daughter of the head man at the Kraton Yogyakarta, Haji Ibrahim. Kauman is a place that is usually located around the palace or complex of rulers such as a regent or regional head,

which is equipped with a large park and mosque. The inhabitants are known to be very religious.[8] KH. Ahmad Dahlan came from an influential and well-known family in the Yogyakarta sultanate, whose lineage biographically can be traced back to Maulana Malik Ibrahim.[9]

The KH lineage. Ahmad Dahlan to Maulana Malik Ibrahim through 11 descendants, namely Maulana Malik Ibrahim, Maulana Ishaq, Maulana Muhamad Fadlullah, Maulana Sulaiman, Ki Ageng Giring (Jatinom), Demang Juru Sapisan Gorge, Demang Juru Juru Kapindo, Kiai Ilyas, Kiai Murtadha, Kiai Muhammad Sulaiman, Kiai Haji Abu Bakar and KH.[10] Ahmad Dahlan. KH. Ahmad Dahlan has 7 siblings, namely Nyai Ketib Harum, Nyai Mukhsin or Nyai Nur, Nyai Haji Saleh, Ahmad Dahlan, Nyai Abdurrahim, Nyai Muhammad Pakin and Basir. KH. Ahmad Dahlan was married to Nyai Abdullah, the widow of H. Abdullah. He has also been married to Nyai Rumu (Prof. A. Kahar Muzakir's aunt), the younger brother of the chief of Cianjur, and he has also been married to Nyai Solekhah, the daughter of Kanjeng Penghulu M. Syari 'ɔhis younger brother, Yasin Paku Alam Yogyakarta. Finally KH. Ahmad Dahlan married Nyai Walidah binti Kiai, the leader of Haji Fadhil (known as Nyai KH. Ahmad Dahlan), who accompanied him until he died.[11]

KH. Ahmad Dahlan is a type of *man of action*. He is known as a leader who is very democratic, open and highly appreciates intellectuals from any group. He did not abandon thoughts in writing, because it was feared that someday Muhammadiyah members would only cling to what he wrote without developing the initiative to seek the best for various aspects of Muslim life.

Therefore KH. Ahmad Dahlan mostly refers to how he built the education system through the Muhammadiyah association he founded. His goal as a scholar is firm, to improve Indonesian society.

Based on the ideals of Islam. Aiming to have religious life. His belief is that in order to build a national society, the nation's spirit must first be built. The Muhammadiyah association he founded emphasized his efforts on improving religious life with educational and social charities.[12]

At the time of KH. Ahmad Dahlan was sick before he died, the doctor advised him to rest in Tosari. He should have rested and temporarily stopped his various activities, but in reality KH. Ahmad Dahlan continued to work hard, even though his wife repeatedly warned him to rest. After the Muhamadiyah association which he founded was organized and strong, KH. Ahmad Dahlan passed away to Rahmatullah on February 23, 1923 at the age of 55 years.[13]

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[8] Mansur, dkk, *Rekontruksi Sejarah Pendidikan Islam di Indonesia,* (Jakarta : Depag, 2005), h. 86.

[9] Mansur, dkk, *Rekontruksi Sejarah Pendidikan Islam di Indonesia,* (Jakarta : Depag, 2005), h. 293.

[10] Yusuf Abdullah Puar, *Perjuangan dan Pengabdian Muhamadiyah,* (Jakarta: Pustaka Antara,1989), h. 53-54.

[11] Hasbullah, *Kapita Selekta Pendidikan Islam*, (Jakarta : PT Raja Grafindo Persada, 1996),h. 114.

[12] Zuhairini, dkk, *Sejarah Pendidikan Islam*, (Jakarta :IAIN Press, 1986), h. 204

[13] Hasbullah, *Kapita Selekta Pendidikan Islam*, (Jakarta : PT Raja Grafindo Persada, 1996),h. 121.

B. EDUCATIONAL BACKGROUND OF KH AHMAD DAHLAN

His family background gave a big influence on KH's early education. Ahmad Dahlan. Since childhood, KH. Ahmad Dahlan was raised and educated as the son of a Kyai. His basic education begins with learning to read, write, recite the Koran and religious books. KH. Ahmad Dahlan never received formal education in Dutch educational model schools. Instead, he received traditional education in Kauman Yogyakarta, where his father was the main teacher who taught basic lessons about Islam, as did other small children at that time. KH. Ahmad Dahlan was sent to a pesantren (Boarding school) in Yogyakarta and other pesantren (Boarding school) in several places in Java, including KH. Ahmad Dahlan learned nahwu lessons from KH. Muhsin, qiraat to Sheikh Amin and Sayyid Bakri, fiqh to KH. Muhamad Saleh, the science of hadith to KH. Mahfudz and sheikh Khayyat Sattokh, and the science of astronomy to KH. R. Dahlan.[14]

After completing his basic education at madrasah and pesantren (Boarding school) in Yogyakarta and any other places, at the age of 22 KH. Ahmad Dahlan left for Mecca for the first time in 1890. During a year he studied and deepened his religious knowledge in Mecca. On this occasion, KH. Ahmad Dahlan learned a lot about religion from well-known scholars. Among his teachers was Sayyid Bakri Syata ', one of the mufti of the Syafi'i Madzhab who lives in Makkah. Even Sayyid Bakri Syata' was the one who gave or changed the name Muhammad Darwis to Ahmad Dahlan.[15]

In 1903, for the second time KH. Ahmad Dahlan visited Mecca. This time he stayed longer, for two years. In this place, KH. Ahmad Dahlan also had discussions with Indonesian ulama, such as Shaykh Ahmad Khatib from Minangkabau, Kiai Nawawi from Banten, Kiai Mas Abdullah from Surabaya, and Kiai Faqih Kumambang from Gresik.[16]

He believed that during his stay in the holy city of Mecca it was KH. Ahmad Dahlan met the ideas of Islamic reform pioneered by Jamaluddin Al-Afghani, Muhamad Abduh and Rasyid Ridha. Besides actively conducting dialogue with the ulama, KH. Ahmad Dahlan is also active in reading magazines and books. The magazines he read were al Manar and al-Urwat al Wutsqa. While the book Zuhairini, et al, History of Islamic Education, (Jakarta: IAIN Press, 1986), p. 204

(Muhammad Abduh), al Islam wal Nasriyyah (Muhammad Abduh), Fi'il Bid'ah (Ibn Taymiyah), Izhar al-Haqq (Rahmat Allah al Hindi), Kanz al Ulum, Da'irah al Ma'arif (Farid Wajdi), Matan al Hikam ('Atha' Allah), al Tawassul wa al wasilah (Ibn Taymiyyah).[17]

Upon his return from Mecca armed with sufficient knowledge, KH. Ahmad Dahlan was appointed as preacher at the Great Mosque of Yogyakarta, replacing his father. In this position, he received the title "mas", which according to Karel A. Steenbrik could already be classified as a group of aristocrats or aristocrats, although with a low strata.[18]

When he was 40 years old, 1909, KH. Ahmad Dahlan has made breakthroughs and da'wah strategies; he entered the Budi Utomo association. Through this association, KH. Ahmad Dahlan hopes to provide religious lessons to its members. More than that, because

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[14] Hasbullah, *Kapita Selekta Pendidikan Islam*, (Jakarta : PT Raja Grafindo Persada, 1996),h. 101

[15] Hasbullah, *Kapita Selekta Pendidikan Islam*, (Jakarta : PT Raja Grafindo Persada, 1996),h. 199

[16] Zuhairini, dkk, *Sejarah Pendidikan Islam*, (Jakarta :IAIN Press, 1986), h. 294

[17] Hasbullah, *Kapita Selekta Pendidikan Islam*, (Jakarta : PT Raja Grafindo Persada, 1996),h. 200

[18] Zuhairini, dkk, *Sejarah Pendidikan Islam*, (Jakarta :IAIN Press, 1986), h. 294

Budi Utomo members generally work in schools and government offices, KH. Ahmad Dahlan hopes to teach religious lessons in government schools. Apparently, the lessons and methods of teaching religion given by KH. Ahmad Dahlan was well received by Budi Utomo's members. Evidently, they suggested that KH. Ahmad Dahlan opened his own school separately. The school should be supported by an organization or association that is permanent. Through this organization, in addition to the teaching system it can be arranged in such a way, it is also more likely to avoid bankruptcy when its founder has died, as is the traditional pesantren (Boarding school) system when we die.[19]

Finally on November 18, 1912, KH. Ahmad Dahlan founded the Muhammadiyah association in Yogyakarta. The purpose of this association is to spread the teachings of the Prophet Muhammad to the inhabitants of the earth's sons and to advance Islamic religious matters to its members. To achieve this goal, KH. Ahmad Dahlan together with the Muhammadiyah association established educational institutions (elementary to tertiary level), held meetings and tablighs, founded waqf bodies and mosques, and published books, brochures, newspapers and magazines.[20]

The spirit and ideals of KH. Ahmad Dahlan, despite facing various obstacles, he managed to deal with it wisely. Through its charisma, the Muhammadiyah association eventually became a large Islamic organization in Indonesia and has contributed significantly to the development of the civilization of the Ummah.[21]

C. AHMAD DAHLAN'S GREAT BUSINESS AND SERVICES

With the depth of religious knowledge and persistence in following the ideas of Islamic renewal, KH. Ahmad Dahlan then actively spread the idea of Islamic renewal to remote corners of the country. While trading batik, KH. Ahmad Dahlan conducted tabligh and religious discussions and in the end at the insistence of his students in 1912 AD, KH. Ahmad Dahlan founded the Muhammadiyah association. In building this organization he faced many challenges. Even so, for him the truth must be carried out and upheld, even though they have to deal with power. Thanks to this persistence, Muhammadiyah became a very large organization. This is evidenced in his great efforts and services. Some of the concrete steps,[22] which are:

1. Changing and correcting the wrong direction of the Qibla according to it. Generally, mosques and langgar in Yogyakarta face toward the East and people praying in them face straight west. Whereas the actual qibla towards the Ka'bah from the land of Java must be tilted to the north +24 degrees from the west. Based on the science of astronomy, people should not face the Qibla straight west, but must tilt to the north +24 degrees. Therefore, KH. Ahmad Dahlan changed the building of his own pesantren (Boarding school), so that it was headed towards the correct Qibla. Indeed, the changes made by KH. Ahmad Dahlan was challenged by mosque officials and royal powers.

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[19] Abuddin Nata, *Tokoh-Tokoh Pembaharuan Pendidikan Islam di Indonesia*, h.100.

[20] Abuddin Nata, *Tokoh-Tokoh Pembaharuan Pendidikan Islam di Indonesia*, h. 101

[21] Abuddin Nata, *Tokoh-Tokoh Pembaharuan Pendidikan Islam di Indonesia.*, h.102.

[22] Mahmud Yunus, Sejarah Pendidikan Islam di Indonesia, (Jakarta: PT Hidakarya agung,1996),h. 267-268

2. Teaching and broadcasting Islam in a popular manner, not only in the pesantren (Boarding school), but he went to other places such as visiting various groups. It can even be said that KH. Ahmad Dahlan is the father of Islamic preacher in Central Java.

3. Eradicating bid'ah, khurafat and superstitions that are contrary to Islamic teachings.[23]

In matters of thought and struggle to preach Islam in Indonesia, KH. Ahmad Dahlan has indeed adopted many thoughts and struggles of Islamic figures from the Middle East (Ibn Taimiyah, Muhammad Abduh, and Rasyid Ridha) who became a motivator and innovator for KH. Ahmad Dahlan in drawing conclusions During his journey, he received a lot of resistance from opposition from society. Because, what is used by KH. Ahmad Dahlan in drawing a conclusion and the law at that time considered that belief in God has been obscured by shirk. Because the Muslims have obscured monotheism, shake the straight pillar of religion. This has led to bid'ah (renewal of Islamic teachings that violate true teachings), khurafat (nonsensical teachings), superstition (belief in something that is thought to exist but actually does not exist, for example cleaning the Islamic world from beliefs that are considered jahiliyah.), deviating from and far from the ingrained tradition in the Indonesian community.[24]

However, thanks to tenacity and hard work, eventually KH. Ahmad Dahlan is getting weaker, and until now his influence is no longer felt. KH. Ahmad Dahlan has participated in advancing and welfare of the nation and state of Indonesia. For the services of KH. Ahmad Dahlan, in raising awareness of this nation through educational reforms, the Government of the Republic of Indonesia declared him a National Hero with Presidential Decree no. 657 of 1961. The basis for this determination is as follows:[25]

1. Lesson plan. Traditional Islamic boarding schools do not have regular and integral lesson plans. The lesson plan is determined by books determined by each teaching teacher, the increase in level is measured by books that have been studied, there are no tests or exams. Meanwhile, in Muhammadiyah boarding school, it has been arranged with a curriculum plan so that efficient learning will be more guaranteed.

2. Education extra times. In traditional pesantren (boarding school), the extra education for the santri (students) out of study time is too free and less guided, while at the Muhammadiyah boarding school, the extra education for the santri (students) out of study time is carried out in a regularly guided dormitory.

3. Mentors and teachers. In traditional pesantren (boarding school), the mentors consist only of those with religious experience, but at the Muhammadiyah boarding school there are religious teachers as well as general science teachers.

4. Teacher and student relationships. In traditional Islamic boarding schools, the teacher-student relationship is more authoritarian, while at the Muhammadiyah boarding school, a more intimate atmosphere is made between the teacher and the students. From this comparative description, it becomes clear that KH. Ahmad Dahlan, namely the use and methods of teaching and learning. The schools and Islamic boarding schools established by KH. Ahmad Dahlan is a model of renewal that is cynical between the old elements

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[23] Wirjosukarto, *Pembaharuan Pendidikan dan Pengajaran Islam oleh Pergerakan Muhammadiyah*, (Jember: Universitas Muhammadiyah Jember, 1985), h. 57

[24] Adi Nugraha, *KH. Ahmad Dahlan; Biografi Singkat (1869-1923)*, (Yogyakarta: Garasi,2009), h. 43

[25] Adi Nugraha, *KH. Ahmad Dahlan; Biografi Singkat (1869-1923)*, (Yogyakarta: Garasi,2009), h. 44

and the new elements that come from the west. The old ones have retained the spirit of religion and religious lessons as the basis, while the new things are college administration techniques which are mostly taken from Western school methods. In the field of teaching techniques, KH. Ahmad Dahlan brought the implementation methods.

As found in Western schools, which at that time was still avoided by ancient scholars on the grounds of "equaling unbelievers", but KH. Ahmad Dahlan only took methods that were considered good and unfavorable, such as his materialistic, individualistic, and intellectualistic qualities, which he avoided. KH. Ahmad Dahlan argues that advancing education requires methods such as those used in advanced schools. Imitating the school administration model does not mean ignoring religious teachings because the administration of the education system is a muamalah area that must be determined and developed independently.

To realize these ideas, KH. Ahmad Dahlan uses two steps in the education system, which:[26]

1. Schools that follow the gubernemen pattern supplemented by religious lessons. In this system, indigenous teachers are involved in the school as teaching staff with a modern syllabus that includes general and religious lessons based on Arabic lessons and exegesis. In this connection, it seems that KH. Ahmad Dahlan complements this deficiency so that there is a balance between religious and non-religious material or at least religious discourse, with the addition of Arabic lessons and Tafsir.
2. The madrasa system which teaches more religious sciences. The school built by KH. Ahmad Dahlan seemed to be the same level school in the Dutch East Indies education system. This school appears to be the first private Islamic school to meet the requirements to receive subsidies from the Dutch government which later did receive these subsidies. Among the madrasas established by KH. Ahmad Dahlan who was quite meritorious and founded during the colonial period were Kweekscool Muhammadiyah, Muallimin Muhammadiyah, Muallimat Muhammadiyah, Zu'ama / Za'imat, Kulliyah Muballighin / Muballighat, Tabligh School, and HIK Muhammadiyah. In that madrasa, general subjects and limited subjects are given. To just look at the curriculum of one of the schools founded by KH. Ahmad Dahlan, in this case Madrasah Diniyah Muhammadiyah consists of 5 classes, children aged 7 to 9 are accepted as students.[27]

D. CHARACTERISTICS OF AHMAD DAHLAN'S THOUGHT

In the early 20th century, the world of Islamic education was still marked by a dichotomous education system between religious education and general education. On the one hand there are madrasah that teach religious education without teaching general knowledge, and on the one hand there are general educational institutions that do not teach religion. At that time Islamic education also did not have a clear vision, mission and goals, especially when connected with the development of society. Muslims are in decline as a result of their traditional education. KH. Ahmad Dahlan is a reformer or pioneer of Islamic

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[26] Wirjosukarto, *Pembaharuan Pendidikan dan Pengajaran Islam oleh Pergerakan Muhammadiyah*, (Jember: Universitas Muhammadiyah Jember, 1985), h. 110

[27] Wirjosukarto, *Pembaharuan Pendidikan dan Pengajaran Islam oleh Pergerakan Muhammadiyah*, (Jember: Universitas Muhammadiyah Jember, 1985), h. 111

education from Java who tries to answer the problems of the people mentioned above. He was a figure who tried to include general education in the madrasah curriculum and to include religious education into general education institutions.

Through education, KH. Ahmad Dahlan wanted the people and nation of Indonesia to have a national spirit and love for the country. He is a character who has succeeded in developing and disseminating the idea of modern education to all corners of the country using his faith in responding to the challenges of life and being able to humanize each other with various lives. In other words, the 21st century Islamic education curriculum is taking part actively, creatively, and critically. The curriculum designed by KH. Ahmad Dahlan wanted to integrate religious knowledge and general knowledge into one inseparable unity and also maintain the principle of balance. In the KH concept. Ahmad Dahlan, religious knowledge which is included in the curriculum must be taught at all educational institutions, both religious and general education institutions.

On the other hand, general knowledge must be taught at all institutions, including Islamic educational institutions, so that religious provision is not only the responsibility of Islamic education institutions, but also the responsibility of National Education institutions. With this kind of curriculum, it will produce scholars who have not only authority in their fields, but also authority in Islamic sciences at the national and international levels so that Muslim intellectuals, Muslim engineers and Muslim doctors will be born who will broadcast Islamic treatises and realize their goals. Da'wah according to its specialty and each method complement each other. In closing, the writer can give an example that KH. Ahmad Dahlan is a relatively good offer in this context that an assessment of the thinking of educational leaders is relevant to continue. The study of these thoughts is a discourse that can enrich steps to perfect Islamic education in the present and in the future.

KH thinking age. Ahmad Dahlan who was initiated in the form of Muhammadiyah education has now reached a century. In that long time, Muhammadiyah education includes KH's ideas. Ahmad Dahlan faced various waves of change; socio-cultural changes and socio-economic changes. These changes from time to time are more rapid and often surprising. Therefore, Muhammadiyah education is required to always be ready to anticipate all global trends that occur outside its educational institutions.[28]

Therefore, KH. Ahmad Dahlan did not abandon his thoughts in writing, because it was feared that someday Muhammadiyah members would only stick to what he wrote without developing the initiative to seek the best for various aspects of Muslim life. There are indications that Muhammadiyah education has been stuck (jumud) in the last three decades. The spirit of reform, which was inherited by KH. Ahmad Dahlan is no longer turned on. In other words, that there has been a discontinuity of reform in the Muhammadiyah education itself. What is going on today, in the present is simply continuing the initial idea of education. Fresh ideas that try to make reforms in a certain measure already exist, but they often just stop at the level of thought, they have not reached actions yet like those carried out by KH. Ahmad Dahlan.[29]

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[28] Hery Noer Aly, dkk, *Watak Pendidikan Islam,* (Jakarta : Friska Agung Insani, 2003), hlm 53
[29] Hery Noer Aly, dkk, *Watak Pendidikan Islam,* (Jakarta : Friska Agung Insani, 2003), hlm 54

The efforts made by KH. Ahmad Dahlan, although admittedly very limited, his movement in the framework of reforming the education system can be said to be a major revolution in the world of Islamic education in Indonesia. In the present, KH. Ahmad Dahlan in practical terms as follows; moving the education model of langgar and pesantren to schools, namely by introducing rooms that use chairs, benches, a curriculum consisting of general knowledge and religion.[30]

At present, it can be said that there is almost no uniqueness that distinguishes Muhammadiyah education from other education. Muhammadiyah education is very conventional and loses its renewal power. This is clearly seen from its conservative attitude measuring educational renewal from the reform format made by Sang Suhu (KH. Ahmad Dahlan), and not on the spirit of reform. As a result, Muhammadiyah education is less able to respond to external dynamics because it is unable to offer creative solutions, especially at the institutional and curricular levels. The format of educational reforms conducted by KH. Ahmad Dahlan was quite modern and creative for that period, but everything soon became obsolete with the development of modern times.

The hint of the global trend which is always changing rapidly has actually been echoed by KH. Ahmad Dahlan to the early generation of Muhammadiyah. In this connection, as quoted by Khozin in his following book, "Contesting Muhammadiyah Education", it is stated here that KH. Ahmad Dahlan advised: Muhammadiyah today is different from the Muhammadiyah that will come. So, keep going to school, studying anywhere. Become a teacher, go back to Muhammadiyah, be a semester, engineer, etc. and come back to Muhammadiyah.[31]

E. AHMAD DAHLAN RELEVANCE IN THE ERA OF PANDEMIC COVID-19

During the Covid-19 pandemic, all educational institutions, especially Muhammadiyah shelters, were all carried out online, both syncronous (direct) and asyncronous (indirect). Through online learning, both students and students can learn as usual and not miss the lecture material, because the time they feel is more flexible. However, online learning is not fully welcomed by students or students, because there are some students who think that online learning has a higher level of difficulty than conventional learning. This is coupled with demands for internet quota which must always be available. This is the biggest difficulty experienced by students or students. Other obstacles faced are the poor internet connection in the area where students live, and the availability of learning devices such as laptops. Students or students feel that the level of understanding of the material is relatively better in the face-to-face learning process in the classroom. Another obstacle is that not all lecturers or teachers and students or students are ready to operate the online learning system quickly, including preparing digital learning materials.

Sayekti (2019: 154) adapts the opinion of Tung (2000), that online learning has several characteristics, including: 1) Teaching material is presented in the form of text, graphics and various multimedia elements, 2) Communication is carried out simultaneously and simultaneously such as video conferencing, chats rooms, or discussion forums, 3) Used for learning in virtual times and places, 4) Various elements of CD-ROM-based learning can

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[30] Hery Noer Aly, dkk, *Watak Pendidikan Islam,* (Jakarta : Friska Agung Insani, 2003), hlm 55
[31] Hery Noer Aly, dkk, *Watak Pendidikan Islam,* (Jakarta : Friska Agung Insani, 2003), hlm 57-58

be used, to improve learning communication, 5) Teaching materials are relatively easy to update, 6) Increase interaction between students and facilitator, 7) Allows formal and informal forms of learning communication, 8) Can use a wide variety of learning resources on the internet.[32]

The implementation of online learning in all Muhammadiyah educational institutions runs smoothly, but it is felt that most of the lecturers or teachers and students or students are less ideal than conventional face-to-face learning. Communication that is sometimes carried out simultaneously makes some students find it difficult to ask questions during the learning process. This lack of fluency in communication causes the material to be difficult to understand, especially in practicum courses. This was coupled with the statement of one of the informants who said that the lecturer or teacher was more focused on giving assignments rather than material. In addition, the location and geographic conditions of the residence of different students or students sometimes cause a bad internet connection, which interferes with the audio and display / visualization of teaching materials on the screen of the device / laptop. In addition, online learning was considered by some informants to be less effective because some applications with smooth connections sometimes wasted quotas.

The success of an online learning system depends on several components, whether students or students, lecturers or teachers, learning resources, and information technology. These components are integrated so that they can actually produce quality student graduates as well. Online learning was considered by some informants to be effective if it was applied during the Covid-19 pandemic because it was related to health protocols. However, the level of effectiveness cannot be measured so that its significance is not clear. Meanwhile, another opinion was expressed by two informants. The first statement, "This learning model is not effective, because there are several courses or subjects such as practicum which are difficult to understand when implementing online learning" and the second statement, "Online learning is not effective because of several obstacles. The material obtained is less understandable, especially in courses or practicum subjects. Moreover, the large number of students causes less controlled learning and supervision". If applied in the long term without being interspersed with other learning models, online models can cause a feeling of boredom.

Apart from being considered effective by some informants, online learning models are also inseparable from the obstacles faced by both lecturers or teachers and students or students. The informant's statements regarding the obstacles faced in online learning are as follows: Quotas that must be purchased, tasks that always accumulate, because conditions at home are different so they must be divided in focus, understanding is conveyed but not so direct that they must be reviewed independently, constraints faced are other than access internet that is not the same in every place, is intrinsic motivation in students, quotas, networks, obstacles in applications, sudden schedule changes, obstacles faced include signals, and internet quotas that are still inadequate for all students or students, and Constraints on practicum support tools such as laptop PCs, etc., limited internet package quota constraints, difficult problems with internet network at home.

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[32] Sayekti,Lina.et all. (2019) Formulasi Model Perkuliahan Daring Sebagai Upaya Menekan Disparitas Kualitas Perguruan Tinggi. Walisongo Journal of Information Technology, Vol. 1 No. 2

F. CONCLUSION

Based on the description that has been described above, several things can be concluded, as follows: *First*, Ahmad Dahlan about the concept of Islamic education can be seen in his efforts to present the face of Islamic education as an integral education system. Ahmad Dahlan who wants to integrate the dichotomy of science, maintain balance, has intellectual, moral and religious characteristics can be seen in the aspects of thinking. Ahmad Dahlan, which includes: a) the purpose of Islamic education; he argued that the perfect goal of Islamic education is to give birth to a complete individual, able to master religious and general sciences, material and spiritual; b) Islamic education material or curriculum; he took two actions at once, which are giving religious lessons in secular Dutch schools, and establishing his own schools in which religion and general knowledge were taught together. According to KH. Ahmad Dahlan includes moral education, individual education and community education; and c) teaching methods or techniques; he mostly adopted the advanced Western school education system.

Second, the relevance of Ahmad Dahlan, in the context of Islamic education today, it seems that some of them are still suitable and some of them need to be refined if applied in the present. Among thoughts Ahmad Dahlan, who has a relationship in Islamic education today is the aspect of the objectives of Islamic education and the Islamic education curriculum, because of Ahmad Dahlan wanted to synergize the cognitive, affective and psychomotor aspects. Especially in the present era, the direction of Islamic education itself does not only make humans have cognitive, affective, and psychomotor abilities but in a person must be embedded in attitudes and personalities with good character. And thinking Ahmad Dahlan, regarding the concept of Islamic education, is full of ideas relating to efforts to instill personality, ethical, and moral values in students. Even though Ahmad Dahlan has existed since the colonial period, but this has not reduced his generation to develop and continue the spirit of renewal Ahmad Dahlan. through the Muhammadiyah association he founded, and until now it is increasingly showing its existence functionally and nationally.[33]

The implementation of online learning runs smoothly, but it is felt that most of the lecturers and students are less ideal than conventional face-to-face learning. Communication is not smooth, causing the material to be difficult to understand, especially subjects or practicum subjects. Student learning outcomes with online learning vary, ranging from unsatisfactory, moderate to good. The obstacles faced by students, lecturers or teachers in online learning are: availability of internet quota, sometimes unstable networks, and supporting tools (gadgets and laptops). Online learning was considered by some informants to be effective if it was applied during the Covid-19 pandemic because it was related to health protocols. A more varied online learning model is needed as an alternative that can be used in the future so that learning remains attractive so that the objectives of education in general can be achieved.

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