

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

Abstract by
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KH Ahmad Dahlan (KHAD) is the leader of Muhammadiyah in Indonesia who developed the educational foundations of moral education . This study investigated the implementation of the five principle developed by KHAD in facing global challenges of public life in favor, in the context of the nation's character education. This study was conducted in 11 Muhammadiyah senior high school in Yogyakarta DIY applying the a qualitative approach. The research subjects were schools principals and teachers. Data was collected through interviews and focus group discussions. The study found that the practice of education in schools in teaching religion and general science is complementary, enabling student to live develop life intelligently and morally . The implementation of the principle of *the five* KHAD has been adopted by the school to create a program that is balanced between academic and non-academic programs. However, evaluation is not yet systematic is not yet systematic or optimal in accordance with the principles established by KHAD.

Key word : *Moral Education, KHAD*

INTRODUCTION

A. Background of the Problems

Muhammadiyah history is based on two factors. There are two underlying factors of its development, namely subjective and objective factors. Subjective factors are so strong, that it can even be considered as a major factor and as determinants that encourage the establishment of Muhammadiyah which result in the deepening of KH Ahmad Dahlan's love for the Qur'an in terms of reading and examining it, discussing and reviewing its contents as well. KH Ahmad Dahlan examined and questioned about the causes that make a verse was revealed, in that it is questionable whether that should be done. The attitude of K.H. Ahmad Dahlan \in order to carry the word of God as are all summed up in Surah An-Nisa verse 82 and verse 24 of Surah Muhammad letter, which employs the terms of *tadabbur* or pay attention and look at the full accuracy of what is implied in every verse. This attitude is encouraged by K.H. Ahmad Dahlan when examining Ali Imran verse 104: "And let there among you, all class of people who call to

goodness, tell kindness and forbid evil, they are the lucky ones". Understanding the plight of the paragraph above, K.H. Ahmad Dahlan moved to establish an association, organization responsible for Islamic preaching mission commanding the good and forbidding the evil in the midst of the wider community. Meanwhile, objective factors are namely; firstly, impurity of Islamic practice by the Qur'an and Sunnah as the only reference by the majority of Indonesian Muslims. Before the arrival of Islam in Indonesia, Indonesian people were Hindu and Buddhist with all the practices emerged in their daily life. The religion of Islam was spread from one archipelago to another after a very long journey. Therefore, the fact influencing other beliefs inadvertently attached to the body of Islamic teachings cannot be denied. Such conditions are still acceptable in which Muslims in Indonesia, at that time, showed things that are not in accordance with the principles of Islam (Alam Islamy, 2006: 18-19)

Secondly, educational institutions owned by Muslims have not been able to prepare a generation that is ready to carry out the mission as the "Messenger of God on earth." Boarding school is one of the typical educational institution owned by Muslims in Indonesia, as well as a unique education system in Indonesia. In fact, Islamic educational institutions should prepare themselves into institutions successor to the ideals of Islam and ready to carry out the mandate of God as the "Messenger of Allah" on earth, whose main task is to strive for the establishment of peace among mankind, and seeking the creation of prosperity and prosperity of the human race. Given the function of Islamic education, what existed in educational institutions boarding school at the time felt by KH Ahmad Dahlan there is one fundamental shortcomings that must be improved (Alam Islamy, 2006: 19).

In facing global challenges the role of Muhammadiyah is increasing, because its existence is faced with various global interests which are able to shift the efforts of Muhammadiyah in "createing" the preachers. Muhammadiyah 's main problem in playing its role in the global era is regarding crucial study because there is a very strong tendency that the behavior of the Indonesian people tend to consume without ever being able to produce, import without ever making their own, receive without ever sending, and imitate without ever innovating. In fact, history has taught us that civilization is cyclical, and the time will continue to

roll. Change is inevitable and permanent state is impossible. That is the law of the *cosmos* permanent rotation, as defined by the Qur'an.

The development of Muhammadiyah could not be separated from the historical development of mankind. The laws (laws of nature) and the logic of historical stated that the cycle of civilization in the future will be in the hands of us, the Muslims, as a consequence of the "clash of civilizations" is often discussed by Samuel Huntington, which was based on the theory of "the last is the qualified" which is not the most powerful. The theory stating: "that survives is the most powerful"; is the law of the jungle, while the theory of "the last is the most qualified" is a human law. It is undeniable that the Soviet Union had been once a very powerful country.

The challenges of globalization is intensively promoted by America. In the *East* and the *West*, everyone is discussing everything that comes from America, either in the form of technology products and even the ideas. The most noticed attitude of citizens in coping with globalization is that globalization effect is so undeniable that most citizen could not resist or even ignore such a pressure, can not take for granted what it is, give up while nodding to say, "sami'na wa atha'na. "Attitude is the most appropriate thing to moderate everything which seeks to take advantage of the positive things of globalization and its inclusiveness while trying as hard as possible to stay away from negative things from both material and spiritual things (Alam Islamy, 2006: 19). The challenges of globalization today are still faced by Muhamadiyah in the fight for education coming from the teachings of Quran and Sunnah of the Prophet Muhammad with the spirit of purification.

The new dynamics of the history and civilization in the era of globalization became a challenge to Muhammadiyah and other religious social movement/organizations in Indonesia. Firstly, the ongoing process of secularisation has become a common thing in human civilization. This process poses a challenge to religious life through the penetration/encouragement of secular values. As a result, materialism, individualism and hedonism is immensely spread. In this case the religious propaganda will engage in a fierce battle with the propaganda of secularism. Secondly, the process of modernization is still happening sophisticatedly which is proven by modern management practices and even ultramodernization in organizing activities. Socio-religious organization's inability to adapt the advantages of modern management will result not

only in the gap in the quality of the activities but also the loss of effectiveness of the activities that would discourage the existence of the organization. Thirdly, the pattern of information flowing between people is growing increasingly sophisticated relying on new information technology. This development approach to communication and information challenging socio-religious organization that tends to be traditional, so it is not able to compete in the arena of cyberspace (Alam Islamy, 2006: 19)

The age of Muhammadiyah has almost reached 100 years according to Hijriyah (lunar) calendar. Activities carried out by Muhammadiyah have been many and varied. Muhammadiyah's participation that have been carried out by Muhammadiyah, leaders, members and citizens, in the life of the nation, from the time of national awakening/before independence, the time of independence and the nation's development times. Charitable efforts of Muhammadiyah have involved many fields, especially in education, health and social programs growing rapidly and scattered throughout the country ranging from big cities to places that are hard to reach (suburbs) and in large numbers. Muhammadiyah's activities undertaken were really affordable by poor people (Zamroni, 2006: 25). Muhammadiyah fighting spirit with the spirit of worship has encouraged Muhammadiyah movement regarding its existence in the global challenge.

The existence and development of the Muhammadiyah is determined by various factors. The factors that influence or even determine the progress and success of Muhammadiyah since its establishment proven by its existence reaching the age of 100 years without significant turbulence. The first factor is the leadership and cadres of Muhammadiyah who has been consistently successful in controlling and functioning as a pedestal struggle to uphold Islam, the Islamic missionary movement intentions to keep the *Amar Makruf Nahi Munkar*. Movements by Muhammadiyah to realize that Islam is a mercy to the whole nature forward coolness and tranquility, instead of a religion of threats. The second factor, the leadership and cadre of Muhammadiyah has been succesfull in building unity and togetherness which is based on brotherhood. This gives rise to a sense of fraternity equal relationships between various groups and levels in the leadership of Muhammadiyah. Therefore, it is not a surprising interaction among leaders, cadres and Muhammadiyah members to be democratic and egalitarian. There is

no structural bureaucratic barriers that cause the gap between the various groups and levels of organization among Muhammadiyah. The third factor is the success of the "founding father" in instilling the principle to love charity among the citizens which is implemented with sincerity. Muhammadiyah leaders and cadres so far successfully managed to continue "indulgence" and sincerity in this charity among residents (Zamroni, 2006: 25).

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

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

Criticism and evaluation aimed at assessing the theology of Muhammadiyah as an organization that includes Islamic groups who want a pure Islamic rule enacted considered that

they sometimes are ignoring local and cultural traditions. Besides, the notion that Muhammadiyah today has a tendency to be conservative (in a religious understanding and fundamentalis in political attitudes). This trend is causing Muhammadiyah no longer responsive to the actual development of Islamic thought which is considered that they are so stucked in a narrow activism in Indonesian politics. Those need to be enlightened so that the future of Muhammadiyah to be an organization with a very large participation for empowerment of Muslims and national life in Indonesia in overcoming the problem of the decline of the nation during this time is fullfiled (Abdurrahman, 2006: 2).

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

B. Problem Formulation

Based on the explanation, the formulation of the problems is: How are the principles 1-5 implemented to overcome the challenges of globalization as well as to emerge the character education of the nation?

- a. Describe that the implementation of religion is managed dynamically instead of just as a worship ceremony in order to create refinement in the life of a community.
- b. Describe the implementation of education to instill attitude of the students for social development.

C. Objectives of the research

The general objective of this study is to describe the interpretation and implementation of teachers in applying the teachings of Kyai Ahmad Dahlan's principles at schools particularly in primary schools in Yogyakarta. In particular, the research is expected to describe more empirical practice of education in SD Muhammadiyah and problems in maintaining Kyai Ahmad Dahlan's principles in facing the challenges of change, to describe the interpretation and implementation of education developed by Muhammadiyah schools are based on Islamic principles.

D. Significances of the Research

1. Theoretically, this research is a resource for other researchers especially in understanding the education concept of Ahmad Dahlan.
2. Empirically, this research can be utilized by schools to implement the thoughts of Ahmad Dahlan, especially as the foundation of educational management in Muhammadiyah elementary schools.

E. Research Framework

Muhammadiyah schools' progress requires an understanding and awareness of principals and teachers, even parents, regarding the foundation proposed by its founder (Kyai Haji Ahmad Dahlan). In addition, the ability to maintain the continuity was needed to adapt the new challenges faced in the present and the future. The understanding of the perception of principals and teachers in Muhammadiyah schools as proposed by Ahmad Dahlan has to be applied for school development at the present time which is always changing very fast. There are two major parts of this study namely; firstly, understanding or interpreting the thought of Kyai Haji Ahmad Dahlan as the foundation of educational practices in Muhammadiyah schools. The assumption is that with a good understanding of the principals and teachers of the Kyai Dahlan it could be a huge capital to build the direction (goals) of school education to reach what is expected. In accordance with the purpose of the foundation of the thought, it will be more geared towards curriculum development, teacher standards, the pattern / learning models, standards and other facilities and equipment. Secondly, the understanding of the business of the principals and teachers in adapting the ideas proposed by Ahmad Dahlan in facing the challenges of life now and in the future. With the ability of principals and teachers to adapt the thoughts of Kyai Dahlan

to the challenges of life now and in the future be able to maintain their continuity and the progress will be achieved.

The perception of the principals and the teachers are based on the fundamental thoughts as the five underlying thoughts mentioned before, namely:

1. The educational form which is based on religion
2. The educational system that teaches religion and other sciences.
3. Appreciation for intelligence.
4. Religion is understood dynamically and as an applicable religion.
5. The development of noble character.

Adaptation of the assessment as proposed by Kyai Haji Ahmad Dahlan in facing the challenges that present the real life situation, putting on the efforts experienced by Muhammadiyah schools and teachers in implementing the practice of education and teaching in schools that they have been applying. The teachings developed by Kyai Haji Achmad Dahlan provide a very strong base in developing basic education in Indonesia, particularly in the struggle for the development of education in Indonesia. Based on the critical analysis of the thought of Kyai Haji Achmad Dahlan, Prof. Dr. Sodik A. Kuntoro concluded that there are 5 basic principles of thoughts proposed by Kyai Haji Achmad Dahlan in building the foundations of education in Indonesia, namely:

Principle 1 :

The form of education which is based on religious matters.

Principle 2 :

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

Principle 3 :

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

Principle 4:

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

Principle 5:

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

C. RESEARCH METHOD**Types and Approaches of the Research**

This research is qualitative. Bogdan and Taylor (Moleong, 2006: 4) argues that qualitative methodology is a research procedure that produces descriptive data in the form of words written or spoken of the people and is based on observed behavior.

Research Subject

The subjects were principals and teachers from 11 schools Muhammadiyah in Yogyakarta. The subjects were chosen based on the consideration that schools were Muhammadiyah assessed community to rank academic success, the schools were also the favorite, which have not been really successful.

Data collection technique

The main data source in qualitative research is words/description and direct actions. Meanwhile, the written data, photos, and statistics are considered additional data. Data collection techniques should match the instrument of data collection and also research purposes (Suharsimi Arikunto, 1996: 136-137).

Data Analysis Technique

Data analysis was carried out to organize, sort, categorize and give a unique code and category, while the data management aims to find .The first step in the process is the analysis of field data collection. Secondly, the reduction of the data means making a summary, choose the subject matter, focusing on the important things, look for themes and patterns, as well as throwing deemed unnecessary. Thirdly, after the data is reduced, further analytical step is the presentation (display) data. Presentation of data directed to the data reduction results organized, arranged in a certain pattern to make it understandable. strong evidence supporting the next phase of the data collection. The process of obtaining the evidence is what is referred to as the verification data.

Validity of the Data

Criteria validity of the data that is the degree of confidence that replaces the concept of internal validity. Data triangulation was also done by repetition of the information obtained through various methods, sources of data, time, and settings. Cross checking was done between data collection methods that were obtained, both from interviews, observation and FGD (Focused Group Discussion).

D. RESULTS AND DISCUSSION

The Profile of Kyai Haji Ahmad Dahlan

Kyai Haji Ahmad Dahlan was born in Yogyakarta, August 1, 1868 as Muhammad Darweesh. He was the fourth child of seven brothers. He belonged to the twelfth descendant of Maulana Malik Ibrahim, one of the leading leaders among Walisongo, known as the pioneer the spread of Islam in Java namely Maulana Malik Ibrahim, Maulana Ishaq, Maulana 'Ainul Yaqin, Maulana Muhammad Fadlullah (Sunan Prapen), Maulana Sulaiman Ki Ageng Gribig (Djatinom), Demat Djurung Djuru Sapisan, Demat Djurung Djuru Kapindo, Kyai Ilyas, Kyai Murtadla, KH. Muhammad Sulaiman, KH. Abu Bakr and Muhammad Darweesh (Ahmad Dahlan).

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

In 1909, Haji Ahmad Dahlan Kyi entered Boedi Oetomo With the intention of teaching religion, in the year - the organization that gave birth to many nationalist leaders. Activities undertaken by Boedi Oetomo give lessons to meet the needs of its members. Lessons that were

given was very useful for members so that the members Boedi Utomo suggested that Kiai Dahlan had to open his own school being neatly arranged and supported by an organization that is permanent. It is intended to avoid a fate like a traditional boarding schools forced to close when kijaji leader died. Suggestions were then followed-up Kiai Dahlan by setting up an organization called Muhammadiyah on 18 November 1912 (8 Dzulhijjah 1330). This organization was engaged in the community and education. Through this organization he is trying to improve education and build the Islamic society.

For Kyai Haji Ahmad Dahlan, Islam was about to be approached and examined through the lens of modern in accordance with the demands of the times instead of teaching traditionally. He taught the Holy Quran with translation and interpretation so that people are not only able to read or chant the Koran alone, but can understand the meaning in it. Thus, that method was expected to produce deeds as expected by Qur'an itself. According to his observations, the state of society previously only learned Islam from its outer parts (surface) without studying and understanding its contents which resulted in a fact that Islam was only a dead dogma. In the field of education, Kyai Haji Ahmad Dahlan has successfully reformed *pesantren* education system which he said was not clear hierarchically and ineffective method due priority to memorize and do not respond to general science. Then, Kyai Haji Ahmad Dahlan establish religious schools to give lessons of general knowledge and also Dutch. There was even a Muhammadiyah school such as HIS Qur'an. Instead, he was to enter religious instruction in public schools. Kyai Ahmad Dahlan continue to develop and build schools. So during his lifetime, he has established many schools, mosques, hospitals, clinics, and orphanages. Missionary activities themselves did not miss too. He further enhanced the propaganda to the teaching reform. Among famous main teachings, he taught that all worship is forbidden unless the existing orders of the Prophet Muhammad. He also taught his students to ban grave pilgrimage, worship and excessive treatment against particular things such as daggers, chariots and spears. In addition, he also purify Islam from the mixing the teachings of Hinduism, Buddhism, animism, dynamism and *kejawen*.

In the field of the organization in 1918 to form Aisyiyah specifically for women. Formation Aisyiyah organization is part of Muhammadiyah who realize the importance of the

role of women in the life and struggle as a male companion and partner. For youth, Kyai Ahmad Dahlan formed Padvinder or Pandu now known as scout by the name of Hizbul Wathan abbreviated HW that the youth be taught marching to wear shorts, tie, and hat. HW wearing a uniform or a uniform, like Scouting today. HW formation purposes intended as a place of education of the youth who are the flower of hope religion and nation are expected to produce a cadre of reliable

On the other hand, as a cadre who is able to show that Islam is not conservative but progressive, not outdated, but in line with the demands of the situation and the progress of time. Renewal process taught Kyai Ahmad Dahlan slightly deviates from the tradition that existed at the time, so that all the movements and steps taken deemed strange, no wonder Kyai Ahmad Dahlan often terrorized as ever killed, his house was hit by big stones and so on. For example there was a story when Kyai Ahmad Dahlan conduct propaganda in Banyuwangi he was threatened and accused of being a false religious scholars, however the had never been struggle not backward. Kyai Ahmad Dahlan did not resign because of his belief that he brought a renewal of religion (*mushlih*) with every turmoil and risk. With patience, people gradually accept the changes. Lofty goals contained in the renewal of the act is to teach all acts, measures and efforts taken by Kyai Ahmad Dahlan to prove that Islam is a religion that can lift the renewal of human life.

KH Ahmad Dahlan struggled to bring a positive impact to the Indonesian people who are mostly Muslim. Kyai Ahmad Dahlan was highly encouraged to struggle for intellectuals and youth to practice the method of learning by joining as a member of Muhammadiyah movement that continues until today. In the process, Muhammadiyah has become one of the largest Islamic organizations in Indonesia. The renewed method as proposed by Kyai Haji Ahmad Dahlan is one proof as the first Islamic cleric in Indonesia who undertake education and improving the lives of people by not using the school and not by the book, but with the organization. It is an undeniable evidence during his lifetime. besides, Kyai Haji Ahmad Dahlan never established boarding school as done by other *ulama*'. Muhammadiyah is a charitable organization that implement the ideas of renewal, so Kyai Ahmad Dahlan attract the attention of observers development of the Islamic world then and now. The struggle for independence of the Republic of Indonesia is very big, especially the ideas of renewal which teaches priceless values for the National Independence

in the early of 20th century. Kyai Haji Ahmad Dahlan was a figure who never cease to learn a variety of science, for example, he learned Fiqh from KH. Muhammad Salih; Nahwu-Sharaf (grammar) from KH.Muhsin; astronomy (astronomy) from KH. Raden Dahlan studied; studied hadith from Kyai Mahfud and Sheikh KH. Ayyat; studied the Quran from Sheikh Amin and Syaid Bakri Satock and learned about medicine and poison of animals from Syekh Hasan.

Kyai Haji Ahmad Dahlan struggle is never lost, even though he has died at the age of 66, precisely on February 23, 1923 in Yogyakarta and was buried in Karangakajen. Kyai Haji Ahmad Dahlan services were also recognized by the government by being awarded the honorary title of Hero of National Independence. The honorary title is stated in Presidential Decree No. 657 of 1961, dated December 27, 1961.

The implementation of KHAD’s teachings at schools

Principals and teachers gain more experiences in implementing the teachings of Kyai Haji Ahmad Dahlan in schools vary according to the condition and situation of the school. Generally, the implementation of the first principle of Kyai Haji Ahmad Dahlan’s teachings can be described as follows:

Principle 1

The educational form established by Muhammadiyah is Islamic education..

Implementation
<ul style="list-style-type: none"> a. Encouraging students to pray dhuha, dzuhur and recite Quran everyday before the class begins. b. Character education should be internalized to the students by the practice of values and by folloeing Muhammad. c. The vision and mission of Islamic schools must be targeted to developing noble character and high achievement of the students. d. Being a Moslem with strong character, noble personality as shown by General Soedirman, an Indonesian hero who was educated by Muhammadiyah schools. e. Teachers have to be the role models at schools shown by noble character and personality

of them.

- f. Internalizing the dedication for social development.
- g. Internalizing the goal of education which is to create people with noble character as mentioned in Islamic principles.
- h. Forming noble character shown by pure faith to Allah SWT and noble attitude in the daily life.
- i. Internalizing noble character in the students' mindset, attitude and behavior.

Based on the above data it can be concluded that the development of Muhammadiyah schools is based on religion that refers to two basic foundations rooted in the Quran and Hadith especially in developing the potentials of the students in the process of purification of Islamic teachings. Efforts made by the school in realizing the first principle is supposed to be conducted by the school to make the various programs and in terms of the process and evaluation of the implementation of the first principle there is a tendency that the principles have not been applied optimally, so that there is another tendency that the continuity of the teachings of Ahmad Dahlan on to the principle carried out in a sustainable manner at every level of education in every school. As the result, there is a tendency that the response and implementation of the teachings of the Quran and Hadith between schools tend to be different.

Principle 2

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

Implementation
a. The teaching process starts by reciting some verses of Quran.
b. The school teaches Islamic education under the cooperation with other institution to conduct sophisticated knowledge of Quran (reciting Quran, for example).
c. The school conducts academic and non-academic events.
d. Teachers must have profound knowledge of Islamic education, in order that they are able

to correlate general sciences with the concepts within Islamic education concepts.

- e. The ratio of religion education and other scientific education is attained by considering the condition of the students, for example; 1:5 (8 hours for religion science and 40 hours for other sciences).
- f. Students are free to be creative as long as their creativity does not break Islamic concept.
- g. The learning process of religion sciences and Muhammadiyah is not only supported by its thorough concept but also useful learning activities.

Based on the results of the above it can be concluded the practice of education in schools in teaching religion and general science should be done integratedly so that children can develop their intelligence and moral to a people who is capable of being a bright child, with good character and with pure faith (Tauhid). Such an implementation has been done by the school to create a program that is balanced between academic and non-academic programs as part in the process to emphasize the exemplary but under a systematic evaluation which has not run so the results between schools is not optimal yet, especially in accordance with the principles established by KHAD.

Principles 3

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

Implementation
a. Schools give awards for the students who achieve good achievement of their religion and other sciences.
b. Schools develop the use of IT, language learning, and other inventions of particular technology without denying the principles as mentioned in Quran and hadits.
c. Schools use the principles of KHAD as the role model to be followed by the students.
d. The teachers who do not want to follow the advances will be warned by the school authorities.
e. Teachers develop teaching and learning strategies which are dynamically applicable and

strategic.

- f. Teachers develop the students' mindset to be sophisticated by still referring to Quran and hadiths.
- g. The number of students on each class should be limited into 25-30 in order to gain the students' focus on the learning process, and the teacher will be able to dig the students' ability and uniqueness.
- h. Teachers together develop an innovative and Islamic-based school.

Based on the results above, a conclusion can be derived. Firstly, Kyai Haji Ahmad Dahlan's appreciation toward intellectual intelligence to develop a dynamic life reform (*Tajdid*) against practices or ideas that are already inappropriate is understood as an important aspect in building the foundation of the development of education in relation to the principle of *fastabikul Khoirot* in developing scientific intellectual, and dynamic mindset in responding to changes. The implementation of this principle is still realized in school programs which are in the process of establishing principles that have not been responded and applied optimally in every school. The results illustrate the strength of *tajdid* at each school. Besides, the process of evaluating the implementation of this principle has not been systemically designed. As a result, the continuity of schools in developing a dynamic life in terms of refinement of the practice or thought has not been managed well.

Principle 4

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

Implementation
<ul style="list-style-type: none">a. Schools teach religion and other sciences in a comprehensive way (together).b. Schools teach students to be able to do prayer and recite Quran and environment-based education through real practices.c. Schools teach religion and other sciences theoretically and practically.d. Schools encourage students to have religious behavior based on what is mentioned in Quran and Sunnah.

- e. Schools establish cooperation within the society to implement religious and social activities.
- f. Schools teach students that religion should be understood dynamically, instead of just doing it as a part of worship, yet the values need to be practiced for the social life development.
- g. Schools encourage students to have good attitude, namely: sincerity, honesty, doing good deeds, giving *zakat* as well as internalize the sense of sympathy among others.
- h. Schools ask students to habituate religious activities, such as quran reciting, praying, dhuha prayer and daily *infaq* (giving some money for charity)
- i. Schools make some policies regarding helping poor family, fundraising for charity, zakat, charity for orphans, etc.

Based on the results , it can be concluded that religion is supposed to be understood dynamically, not just used for ritual activity/worship, yet it needs to be practiced for the improvement of the whole life of society especially in establishing a balance between *hablum minallah (faith to God)* and *hablum Minanas (human relationship)*. In addition, the implementation of the fourth principle that religion is supposed to be understood dynamically, not just used for ritual activity can be realized by developing various programs that balance between science and deeds (religious matters). The learning process may be developed in various ways, but have not been developed for the evaluation, so that the results are not optimal yetm especially in terms of the continuity of its application among schools.

Principle 5

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

Implementation
a. Schools internalize the values of honesty, sincerity, respect, love and helpfulness through real activities.
b. Schools establish religious culture by putting moral values/quotes on the school walls.
c. Students are encouraged to join religious activities and social activities.

- d. Schools creates visions in terms of achievement, and good manners of the students which is based on Quran and Hadits to achieve good achievement and being religious in any aspect (religion and other aspects)
- e. Schools implement Islamic daily activities to the students.
- f. Teachers as role models at school by showing good models of behavior.
- g. Schools internalize good character for the students from the beginning up to the end of the school hours.

Based on the results above it is concluded that in order to build education aimed at constructing noble character of the students as well as commitment to serve the operations and the improvement of the social progress it requires teachers to be role models who were seen as someone with strong personality and well mannered.

The Problems of Following the principles of KH Ahmad Dahlan

The implementation of such principles in schools is managed by creating a concrete program that is capable of developing behavior based on the value of honesty, sincerity, mutual respect, love, and mutual help.

However , some problems still faced by teachers in applying the principles of the CRC based on two factors namely :

Internal factors derived from the school environment , while external factors coming from outside the school . These problems can be described as follows :

:

Faktor internal	Faktor eskternal
Not all teachers understand the whole idea KHA Dahlan	The influence of globalization that weakens the existence of values KHA Dahlan
Learning strategy has not been effectively	Curriculum policy which does not refer to the

implemented by all teachers	values of education established by KHA Dahla
Evaluation has not been well-designed	People are less supportive application of the principles

CONCLUSION

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

Suggestion

Muhammadiyah school foundation which is based on the teachings of KHD need to think continuously. Besides, cooperation and coordination between schools and parents in designing and developing school programs are also necessary.

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

