

Muhammadiyah student association characteristic behavior in educational perspective of Ahmad Dahlan

Ikfi Muallifa Izzati, Miftahuddin, Aman
History Education, Yogyakarta State University, Indonesia

Article Info

Article history:

Received Sep 1, 2020

Revised Apr 21, 2021

Accepted May 9, 2021

Keywords:

Character

Muhammadiyah

Social interactions

Worship

ABSTRACT

This study aimed to see Ahmad Dahlan's concept of educational thought and Ahmad Dahlan's concept of education in ordering Muhammadiyah student association (IPM) character. This study used a descriptive narrative qualitative research. The research was conducted at Muhammadiyah Kalibening Senior High School, Banjarnegara Regency. The research process was carried out using interview techniques, observation and documentation with data triangulation analysis techniques. The research analysis found that IPM activities lead to Ahmad Dahlan's educational thinking which can form disciplinary attitudes, responsibility, and have broad insights. IPM activities in this school are included in the school curriculum. Students who join the IPM will try to be introspective and discipline themselves in worship and social interactions. The activities of the Muhammadiyah Student Association are implemented in the applicable school curriculum.

This is an open access article under the [CC BY-SA](#) license.



Corresponding Author:

Ikfi Muallifa Izzati

History Education

Yogyakarta State University

Jl. Colombo No. 1 Karangmalang, Depok, Sleman Yogyakarta

Email: ikfimuallifa.2018@student.uny.ac.id

1. INTRODUCTION

The Muhammadiyah Student Association, abbreviated as IPM, is a cadre organization at the school, madrasah, and Muhammadiyah Islamic boarding schools [1]. IPM is a student organization owned by Muhammadiyah schools. Similar to inta school organization (OSIS) in public schools, IPM does not use the term organization but uses the term leadership as in Muhammadiyah. Students in Muhammadiyah schools are required to be active in the IPM. The leadership of the Muhammadiyah Student Association (PR IPM) is in the Muhammadiyah school unit. The members of PR IPM Subdistrict consist of grade two and grade one students as IPM cadres for the next period.

The use of the term leadership means that those who become leaders of IPM are chosen and elected individuals. A person who will always endeavor in good ways to be the best person. In fact, they are expected to be able to strive to achieve their goals with good movements. Students who join IPM learn to be able to cooperate, help, lead and be led, discipline and characteristics that refer to good character. Branch leaders in short with (PR) IPM in Muhammadiyah schools it is under PR IPM Branch, PR IPM Region, PR IPM Region and PR IPM Center [2]. The progress of IPM activities can add to the ethical values that appear in the behavior of students. IPM character develops dynamically based on a certain period of time.

The Muhammadiyah Student Association is a wall that limits themselves in the association and behavior of students in the school environment and community environment. Students who enter the IPM will tend to be introspective, because they carry the good name of the IPM. This can be seen in the behavior

of students who can socialize politely and behave in a commendable manner. Thus the cultivation of character continues to develop in order to shape ethical behavior in the school environment.

Weak ethical behavior at school causes many deviations in student behavior. Deviations that occur in the Muhammadiyah school environment such as, disrespectful behavior towards school members, lack of ethics language, weak culture of shame, skipping school hours, smoking in the school environment, not entering without information, using a uniform not according to the rules, saying and being dishonest, not confident and others. The deviant behavior of students makes educators look for causes of moral decline [3]-[5]. The decline in the morale of students is indicated by the weak cultivation of character in the family, community, and school environment. Low morality leads to immoral behavior and actions. Low morality is caused by ineffective moral education. Taufik's research results [6] shows that moral education or character is carried out naturally without using appropriate and integrated methods in the curriculum, except using methods of understanding, habituation, and exemplary [7]-[9]. Thus the importance of emphasizing the cultivation of character is integrated in the curriculum since elementary school [10]-[13].

The cultivation of character for Muhammadiyah schools can be seen from the IPM. The cultivation of IPM character traits can be seen at SMA Muhammadiyah Kalibening. Muhammadiyah Kalibening High School is ± 30 km far from the city center. This school is located in the highlands of Banjarnegara Regency. The school environment is in a mountainous area. SMA Muhammadiyah Kalibening is a Muhammadiyah school in Banjarnegara, Indonesia that still survives and is developing IPM. This IPM is the main attraction during the New Student Selection.

IPM has a structured and directed activity program so that the internalization of character can be applied. Internalization of character values in IPM activities organized in the school curriculum. The Muhammadiyah school curriculum uses the national curriculum and the Al-Islam and Kemuhammadiyah (ISMUBA). The activities planned and carried out by IPM refer to Ahmad Dahlan's educational thinking in order to manifest character in Muhammadiyah schools. Ahmad Dahlan's educational thinking, which was introduced by Muhammadiyah, designed Islamic religious education and general education in a single system. With that in mind, the purpose of this study is to find out about 1) Ahmad Dahlan's concept of educational thought, 2) the application of moral values in the educational thought concept of Ahmad Dahlan, the Muhammadiyah Student Association at Muhammadiyah Kalibening Senior High School.

2. RESEARCH METHOD

The research method used inductive qualitative by obtaining qualitative data which still requires interpretation in order to obtain the understanding and meaning of the research. Sources of data obtained from the field are primary and secondary data [14]. Primary sources are data sources that provide direct information to data seekers. Secondary sources are data sources that provide data to data seekers indirectly. Secondary sources used are all documents that support the IPM character in Ahmad Dahlan's concept of educational thinking. The qualitative approach collects narrative data obtained from interview scripts to IPM supervisors and IPM representatives, as well as other supporting documents that strengthen the interview data. Thus, the purpose of this qualitative research is to describe the real situation behind the events being studied in depth. This research was conducted to determine moral behavior in Muhammadiyah Kalibening Senior High School.

Research data collection by conducting interviews, observation and documentation about the behavior of students to the teacher and observing students in the school environment. The analysis technique uses data triangulation techniques. This study seeks to describe students' behavior in Muhammadiyah schools which lead to Ahmad Dahlan's educational thinking. Data analysis was carried out in an inductive manner, which was carried out by going down to the field directly, studying the phenomena that existed in the field. The analysis was carried out by collecting data according to Miles and Hubbermen in Sugiono [15]. Data analysis techniques were obtained and collected from various sources using data triangulation techniques obtained from interviews, observations made by direct observation in the field and documentation. Triangulation of sources is obtained from data sources to determine that the data obtained does not change. Time triangulation is the observation of character behavior of students every day.

The components in conducting data analysis consist of data review, data processing and drawing conclusions or verification. Analytical descriptive analysis is carried out to analyze data and is used to explain existing data through an in-depth analysis process which is then processed into language or in narrative form.

3. RESULTS AND DISCUSSION

3.1. Muhammadiyah student association movement morals

The Muhammadiyah student association (IPM) organization is a da'wah organization among students that has a strong ethos of Islam and progress. Students have both ethos, thus, IPM is in a position to dialogue the past (tradition, dogma, and Islamic repertoire), the current social, economic, cultural realities which surround students and the future which is the ideal of Muhammadiyah. [16]. IPM is a student-based movement in Muhammadiyah schools.

The vision to organize the struggle for the IPM movement, that is, 1) Islam, is defined as the IPM testimony that Islam is a religion which brings virtue, prosperity, justice and peace to all mankind. So the values of the IPM movement refer to the Al quran and Khadist; 2) Scientific, IPM is based on the basis of science. This foundation has confidence in the nature of knowledge in the world that comes from Allah swt; 3) Society, the community vision of IPM departs from the ideals of civil society knowledge; 4) Cadernization, regeneration in IPM means that IPM is an organization for the future generation of young people within Muhammadiyah [17].

The IPM movement carries a mission, namely: (1) fighting for Islamic values, (2) building scientific traditions, (3) forming a civilized society, (4) creating strong cadres. The IPM movement must apply 1) As an Islamic movement among students, IPM seeks to reinforce the values of the Islamic struggle, its pioneering work through good morals and exemplary; 2) As a scientific organization, IPM has a scientific model and activism which is carried out harmoniously and applied in a scientific, responsive, innovative, and creative manner; 3) IPM affirms independent independence and the absence of outside interference; 4) IPM, which is a modern organization, strives to continuously implement reforms and is critical in responding to the movement of the spirit of change in society.

The Muhammadiyah Student Association movement which is a student movement, must have Islamic values, independence values, cadre values, scientific values, and social values. These values should be able to be internalized through IPM activities and work programs in Muhammadiyah schools. The IPM work program is adapted to the school environment and seeks to instill good ethical behavior in accordance with Ahmad Dahlan's concept of educational thoughts.

IPM behavior in daily life is expected to be in accordance with the norms upheld in family life in the community and school environment. In practice, character education is a conscious effort in trying to foster student behavior that is reflected in words, actions, attitudes, thoughts, feelings, works, and works based on good values and norms of the Indonesian nation through guidance, teaching and training [18]. This character cultivator that will form good character in the life of students. Character education aims to develop the values of attitudes and behavior of students, which exude noble morals and noble character [19]. Thus the meaning of character education aims at forming values that are embedded in students and applied in behavior.

Internalizing the character of students is also inseparable from creating a conducive school atmosphere by making the following efforts: faith, honest, piety, role model, democratic atmosphere, openness, caring, safe and comfortable, togetherness, orderly, healthy clean, polite and courteous, beautiful [20]. These factors are an effort that needs to be developed in cultivating character in schools which requires the participation of all school members. Thus, the Muhammadiyah Student Association in addition to having proficiency in science must also have proficiency in religion which is formed in character in everyday life.

3.2. Educational thought KH. Ahmad Dahlan

Ahmad Dahlan is a Muhammadiyah pioneer who has consistently struggled in the social and educational fields from the start. Ahmad Dahlan's educational thoughts, "*Dadiji kjai sing kemajorean, adja kesel anggonmu njambut gawe kanggo Muhammadiyah*", (Be a human being who has the spirit to progress, never feel tired in working for Muhammadiyah). This implies for the world of education, namely: 1) Realizing human beings who are good at religion; 2) Having broad insights and knowledge that is not limited to religion; 3) Having a high spirit of struggle for the benefit of Muhammadiyah and all Muslims [21].

Ahmad Dahlan in an effort to realize his goal of compiling the educational substance or educational curriculum of Muhammadiyah schools consisting of: 1) Moral education, morality is an effort to cultivate a commendable human personality based on the Al-Qur'an and As-Sunnah; 2) Individual education is an effort made to instill a perfect and good self-awareness, sustainable and related to mental and physical changes, between belief and science, between feelings and reason and the world and the hereafter; 3) Community education, namely education as an effort to build the spirit and ability of community life [22], [23].

Education was initiated with an integrated system, which is an Islamic education system that is allowed by Muhammadiyah to combine general science education and religious education into one curriculum that is implemented in schools and in higher education, Islamic boarding schools and madrasas [24]-[26]. Ahmad Dahlan realizes that education is not just cognitive material that is conveyed, but the importance of cultivating character education in learning. Thus, the education system is carried out into a

comprehensive personality and not separated into individuals who only have one religious knowledge or only have general knowledge [27]-[29].

Ahmad Dahlan in his education prioritizes the cultivation of personality education and character education or moral education. Akhlaq education is an education that is prioritized by Ahmad Dahlan, because with the implementation of moral education will form the good personality of students. Ahmad Dahlan designed the purpose of education to form a commendable character in children. Islam teaches that there is a relationship between humans, and a relationship between humans and God, this relationship was made by Ahmad Dahlan as the basis for character education [30]-[33].

The Muhammadiyah Student Association as a student base has a responsibility in carrying out the scientific movement. The IPM paradigm is characterized by being students earnestly seeking knowledge and profound knowledge, thinking as well as dhikr, developing critical reasoning, distinguishing between good and bad things, communicating knowledge and building good relationships between fellow human beings created by Allah, devoted to Allah with faith and knowledge [34]-[38].

3.3. Moral Behavior of the Muhammadiyah student association of Muhammadiyah Kalibening high school

Ahmad Dahlan in his education thought intended for human beings who were capable and knowledgeable of religion, one of the activities that brought IPM religious knowledge is the running of programs that are carried out, such as routine studies every Friday for female students, and Friday prayers in congregation at the school mosque. IPM also designed tadarus activities together after the Duha prayer in congregation. Kultum after Duhur prayer which is filled by class representatives in turn. This is confirmed by the IPM coach as the person in charge of IPM activities IPM.

3.3.1. Responsible

The Muhammadiyah Student Association must have a work program in each of its fields. As well as congregational prayer. This program is carried out in collaboration between the Principal of the School, the IPM coach as the person in charge of IPM, communicated with the Deputy Principal of the Curriculum Section to collaborate IPM activities with learning activities and socialized by all school members, explained the IPM coach. This Jamah prayer is expected to build a sense of responsibility in religious matters. This program must be followed by all school members.

Prayers in congregation are programmed and then carried out by all school members from the time of Duha prayer, Dhuhr prayer, Friday prayer and Asr prayer. School starts at 06.30 and the school gates are closed at 06.45At this time, all members of the school are no exception to praying in congregation Duha and continuing with tadarus together or by memorizing the letters and verses of the al-Qur'an. The memorization of Al-Qur'an is transferred to the class wale or the team of teachers who are responsible for managing the memorization of students. Activities at school finish at 15.30 so it is possible to perform Asr prayers in congregation.

The sense of responsibility that is built will gradually shape the behavior of students. The demands of work programs that are compiled and must be realized will make IPM play a role in organizational activities and remain obliged to participate in learning activities. If only one of them is running, then many students will be left behind in the learning process or the IPM program is not running. This requires students to be able to take responsibility according to the consequences that are experienced. Based on the results of the interviews, in general the IPM will often leave school hours to realize the work program that has been prepared. Such a thing as an IPM must be able to get around so that the learning does not lag behind. Usually they borrow friends' notes to copy, confirm material they have studied, and read or search for material they don't follow. This is the responsibility of IPM to fulfill all obligations.

The spirit of seriousness in participating in learning, concurrently in IPM activities and other school activities, becomes the process of every student's effort to train himself to be able to be responsible for everything that is chosen and carried out. Sincerity is the basis for maintaining the spirit of struggle in realizing the goals to be achieved. The process that is carried out will seriously build a spirit of responsibility that is formed in students in the school environment.

Responsible behavior like this can be cultured within the family, community, especially in the environment where learning activities take place. The prayer program in congregation had many benefits felt by the resource person two that, "Responsibility towards Allah helps exercise daily responsibility. Not only prayers, but also school assignments, school activities, and even the responsibility to comply with school regulations has begun to take shape".

3.3.2. Discipline

The process of cultivating the character values of school members consisting of awareness and knowledge to maximize good values for themselves, others, the community, and the nation as well as to God Almighty, including efforts to shape good behavior so that they become humans who have good character [39]. Awareness of acting makes IPM and students in general make them introspective in their behavior at school and in the community.

Self-discipline imposed on oneself by the individual himself. IPM tries to discipline itself starting from its dealings with the Creator. Forcing oneself to worship on time is an effort to form self-discipline. This effort is considered effective in shaping the disciplinary attitude of all school members (IPM advisors). Not only applies to students, but teachers and employees must also discipline themselves in order to form character in the school environment. Discipline in worship is carried out by praying Duha, Duhur, and Asr in congregation. Over a long period of time, this cultivation took place and took shape. There is a sense of being left behind in learning, being left behind in subject matter, information about school and others if we are not able to be disciplined in many ways, so it is better for IPM to discipline itself, to provide an example (resource person two).

Thus, discipline in matters of worship will stimulate discipline in worldly matters. This can be seen at the time of observation. After completing the coordination meeting of all IPM, they immediately entered the classroom to take part in the lesson.

3.3.3. Extensive Knowledge

The Muhammadiyah Student Association provides them with broad insights. The insights possessed are in the form of balanced religious knowledge and general knowledge. Religious insights in Muhammadiyah schools are affirmed in the ISMUBA material (Islamic, Muhammadiyah and Arabic) which are taught by teachers who are competent in their fields, so that the understanding of Islam and Muhammadiyah is not interrupted by students (interviewing the IPM coach). The general knowledge applied at the Muhammadiyah Kalibening school is no different from other public schools [40].

As an organization of the Islamic era in students, IPM must be able to face the challenges of globalization that is happening in the world of students and education. Muhammadiyah teachers must be ready to prepare themselves to face and answer global problems and the need for affirming the ability to think critically in approaching problems in the name of inter-ethnicity, religion, race which divide the state of a nation. The challenge of IPM in dealing with advances in technological developments that encourage many changes and perspectives. The advancement of technology and telecommunication is a challenge in itself, that Muhammadiyah students must be able to follow and take advantage of these advances to explore knowledge and knowledge in order to progress in thinking and addressing possible problems faced. So it is possible that the IPM will close itself off from advances in science and technology [41].

The benefits of organizing, the benefits of establishing communication, the deepening of science are obtained from IPM activities, especially the science of Muhammadiyah, which directly or indirectly, students who enter the IPM must be one step ahead of other students. His knowledge is obtained by observing the environment, socializing, discussing, and reading many things to maintain the spirit of IPM in activities (resource person one). The broad insight that the IPM has is very important. Because through Muhammadiyah students the spirit and ideals of the struggle are expected to continue to live and have scholars who lead to better changes in accordance with the Al-Qur'an and Al-Hadith.

Muhammadiyah students are thus seen capable of dealing with developments in technology and information in the interests of organizing to make changes in order to open their horizons. They limit themselves in accessing technological advances in the field of the internet so that they do not access information that contains graphic pornographic content and pornographic action, sara, and information that contains advocacy. This is emphasized in the IPM work program in literacy activities.

The Muhammadiyah Student Association's moral behavior values which are encapsulated in responsible, disciplined, and broad-minded behavior have a process that is not short and requires synergy of all members of the Muhammadiyah Kalibening High School. The internalization of ethical behavior that is carried out requires the involvement of all components of society in schools [42]. This process is carried out every day and every time continuously. The driving factors that can be identified through the environmental observation process include 1) School rules and regulations for all school members and having sanctions for each violation, 2) Teachers and employees always behave well towards all school members, 3) Remind each other if mistakes are found, and 4) There is a good response from students, teachers, schools, employees and others in instilling moral values in the school environment.

Several factors inhibiting the internalization of good moral behavior, namely: 1) There are still teachers and employees who come late to school, which has an impact on students trying to come late too, 2) The influence of peers who are still not stable and influence each other and have a strong influence on the

character of the environment on the behavior of students, 3) There is a lack of care about the process of forming good behavior for students.

The long ongoing process cannot be separated from the control and cooperation between schools which is communicated to the families and parents of students. It is intended that what has been formed in school can continue in the family environment. As with the work program launched by the IPM, it can be carried over until students return to the family environment. So that it is not only embedded in discipline, extensive knowledge and responsibility in schools, but in the community in general and in the family environment in particular.

4. CONCLUSION

Ahmad Dahlan's struggle to advance education has not ended. The next generation is still fighting for the ideals of warriors in education. Through education to be able to form the morality of students. The morals that are formed must be based on al-quran and al-hadiths. The behavior that is formed is expected not only to take place in schools but also in the life of the wider community.

The Muhammadiyah Student Association, which is a da'wah movement among Muhammadiyah students, aims to form students who are knowledgeable and have noble character. IPM has an ethos of progress and Islam. IPM is able to balance and accept advances in science and technology without giving up the Islamic guidelines of Alquran and Sunnah. Through IPM students can get to know more about Muhammadiyah and Islam where the learning process requires the role of mentors and coaches who are able to provide direction and inspiration for students who are active in IPM and IPM members in general.

The moral behavior of the Muhammadiyah Student Association at Muhammadiyah High School Kalibening leads to the goal of National education. In general, the character that is applied in the IPM is at least internalized to students who have a responsible, disciplined and extensive knowledge. This behavior is internalized through the established work program. IPM activities cannot be separated from the educational struggle that was announced by Ahmad Dahlan.

REFERENCES

- [1] Muhammadiyah Student Association Center Leader, "Muhammadiyah Student Association Cadre System (in Bahasa)." Yogyakarta: Suara Muhammadiyah, pp. 3, 2014.
- [2] No Name, "Muhammadiyah Student Association Rank Guidelines (in Bahasa)", Yogyakarta: PP IPM, pp. 17, 2012.
- [3] Kemendiknas, *Guidelines for the Creation of Conductive Schools in the Context of Cultivating Noble Morals for school members*. Jakarta; Departemen Pendidikan Nasional. Jakarta: Kemendikbud, pp. 2, 2004.
- [4] Chowdhury, M., "Emphasizing Morals, Values, Ethics, and Character Education in Science Education and Science Teaching." *MOJES: Malaysian Online Journal of Educational Sciences*, vol. 4, no. 2, pp. 44-54, 2018.
- [5] Mariyat, A. K., Hakim, A., and Akrim, "The Policy of Moral Education on KH Imam Zarkasyi's Thought at Gontor Modern Islamic Boarding School," *Jurnal Pendidikan Islam*, vol. 3, no.1, pp. 163-182, 2014.
- [6] Taufik, "Character Education in Schools: Understanding, Methods, Application, and Role of the Three Elements," *Jurnal Ilmu Pendidikan Indonesia*, vol. 20, no 1, pp. 41-51, 2014.
- [7] Suripto, "Eflection Of K.H. Ahmad Dahlan's Educational Ideas For School Developmen," *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi*, vol.5, no.2, pp. 117-131, 2017.
- [8] Taylor, E. W and Cranton, P., *The Handbook of transformative learning : Theory, research and practice*. San Fransisco: San Fransisco : Jossey-Bass, pp. 16, 2012.
- [9] leVine, R. A and White, M. I., *Human conditions: The cultural basis of educational developments*. Routledge, pp. 32, 2017.
- [10] Setyowati, "Character Education Becomes Subject in Schools (in Bahasa)" *Lembaran Ilmu Pendidikan Indonesia*, vol. 39, no. 2, pp. 148-154, 2009.
- [11] Hidayatullah, A and Soemantri, S., "Critical Education and Authentic Learning Strategies: Study of Educational Concepts K.H. Ahmad Dahlan and Paulo Freire (in Bahasa)" *Edukasia Islamika: Jurnal Pendidikan Islam*, vol. 5, no. 1, pp. 103-120, 2020.
- [12] Mayarisa, D., "The Concept of Integration of Islamic Education in the Perspective of Thought Kh. Ahmad Dahlan (in Bahasa)," *Fitra*, vol. 2, no. 1, pp. 56-67, 2016.
- [13] Eka, "Revisiting Character Education from Islamic Perspective: A Quest for Character-Based Education in Indonesia," *Ulumuna*, vol. 21, no. 1, pp. 1-14, 2017.
- [14] Cohen, L., Manion, L., and Morrison, K., *Research methods in education*. Routledge, pp. 78, 2017.
- [15] Sugiyono, *Qualitative and Quantitative Research Methods R & D (in Bahasa)*. Bandung: Alfabeta, pp. 8, 2018.
- [16] PPIPM, *Muhammadiyah Student Association Cadre System (in Bahasa)*. Yogyakarta: Suara Muhammadiyah, pp. 15, 2014.
- [17] A. Khoirudin, *The ideology of the Muhammadiyah Student Association Movement (in Bahasa)*. Yogyakarta: Lembaga Pengembangan Sumberdaya Insani (LaPSI), pp. 15, 2016.
- [18] Kunaryo, H, "Introduction to Education (in Bahasa)". Semarang: IKIP Semarang Press, pp. 20, 2003.

[19] Dauly, H. P., *Islamic Education in the National Education System in Indonesia (in Bahasa)*. Jakarta: Prenada Media, pp. 37, 2004.

[20] Sulthoni, "Cultivating Character Values in Elementary Schools (in Bahasa)," *Sekolah Dasar: Kajian Teori dan Praktik Pendidikan Indonesia*, vol. 25, no. 2, pp. 100-107, 2016

[21] Mu'ti, A, *et al.*, *KH. Ahmad Dahlan (1868-1923) (in Bahasa)*. Jakarta: Musium Kebangkitan Nasional, Direktorat Jendral Kebudayaan, Kemendikbud, pp. 28, 2018.

[22] Dahlan, J., *Ahmad Dahlan His thoughts on Islamic education in Indonesia*. Kebudayaan Kemendikbud, pp. 55, 2017.

[23] Aziz, M. S. A. A, *et al.*, "Badiuzzaman Said Nursi and KH Ahmad Dahlan's Thoughts on Education Reform: A Comparative Study Muhammad Sophy Abdul Aziz, Hudzaifah Achmad Qotadah, Adang Darmawan Achmad," *IJIK*, vol. 11, no. 1, pp. 52-60, 2021.

[24] Arofah, S and Jamu'in, M., "Basic Ideas and Thoughts of Islamic Education Education K.H Ahmad Dahlan (in Bahasa)," *Tajdid: Jurnal Pemikiran Dan Gerakan Muhammadiyah*, vol. 13, no. 2, pp. 114-124, 2015.

[25] Mulkhan, A. M., "Islamic Education and Da'wah Liberalization: Investigating Kiai Achmad Dachlan's Ideas," *Al-Jami'ah: Journal of Islamic Studies*, vol. 46, no. 2, pp. 401-411, 2008.

[26] Fanani, A., "Ahmad Dahlan's Perspective on the Model of Modern Integration of Islamic Education," *Nadwa: Jurnal Pendidikan Islam*, vol. 13, no.1, pp. 95-120, 2019.

[27] Nasrudin, *One Century Muhammadiyah Javanese Interpretation The Example of Kyai Ahmad Dahlan (in Bahasa)*. Yogyakarta: Adi Wacana, pp. 12, 2011.

[28] Abbas, E., "Educational Reform K.H. Ahmad Dahlan Perspective (in Bahasa)", *Ri'ayah*, vol. 5, no. 2, pp. 241-227, 2020.

[29] Amirudin, N., "Humanism Education of Kiyai Haji Ahmad Dahlan (Tracing the Early Muhammadiyah Period of Education and Its Implications," *Journal of Social Science Studies*, vol. 5, no. 2, pp. 17, 2018.

[30] Marzuki, *Basic Principles of Islamic Perspective Character Education. In the book character education, in the perspective of theory and practice (in Bahasa)*. Yogyakarta: UNY Press, pp. 467, 2011.

[31] Ali, M., Kuntoro, S. A., and Sutrisno, "Progressing Education: Reflections on Educational Praxis K.H. Ahmad Dahlan (in Bahasa)," *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi*, vol. 4, no. 1, pp. 43-58, 2016.

[32] Mawardi, A, "Study of Educational Thought KH. Ahmad Dahla (in Bahasa)," *Jurnal Tarbawi*, vol. 1, no. 2, pp.1-16, 2017.

[33] Nurhadi, R and Sudar, "Basis of National Education Philosophy (Study of Educational Thought KI Hajar Dewantara, K H. A. Dahlan, and KH. Hasyim (in Bahasa)," *Jurnal Pendidikan Surya Edukasi*, vol. 1, no. 1, pp. 45-58, 2015.

[34] Khoirudin, A., *Fajar Baru: Sharpen the Nib of the Muhammadiyah Movement that Starts to Dissolve (in Bahasa)*. Bojonegoro: Ilmi Plublisher, p. 80, 2012.

[35] Mustapa, L., "Renewal of Islamic Education: A Study on the Social Theology of K.H.'s Thought Ahmad Dahlan (in Bahasa)," *Jurnal Ilmiah AL-Jauhari (JIAJ)*, vol. 2, no. 1, pp. 90-11, 2017.

[36] Fadli, M and Djollong, A. F., "The Concept of Islamic Education by KH. Ahmad Dahlan (in Bahasa)," *Istiqla*, vol. 5, no. 2, pp. 1-17, 2018.

[37] Ni'mah, Z. A., "Islamic Education Thought Perspective KH. Ahmad Dahlan (1869-1923M) and KH. Hasyim Asy'ari (1871-1947M): Comparative Study in the Concept of Renewal of Islamic Education in Indonesia (in Bahasa)," *Didaktika Religia*, vol. 2, no. 1, pp. 1-13, 2014.

[38] Supala, S., Handayani, D., and Rifai, A., "Humanist Education Kh Ahmad Dahlan, Ki Hajar Dewantara and Paulo Freire/*Pendidikan Humanis Kh Ahmad Dahlan, Ki Hajar Dewantara Dan Paulo Freire*," *THORIQOTUNA: Jurnal Pendidikan Islam*, vol. 3, no.2, pp. 94-115, 2021.

[39] Dermawan, O., "Student Character Education Through Fasting (in Bahasa)," *Educasia Journal: Journal of Islamic Education Research Indonesia*, vol. 8, no. 2, pp. 229-248, 2013.

[40] Nuris, A, "Ahmad Dahlan and Pesantren: Movement for Educational Reform, Da'wah, and Community Empowerment in Indonesia (in Bahasa)," *Journal of Islamic Studies*, vol. 1, no. 2, pp.1-12, 2016.

[41] Lenggono, W., "Muhammadiyah Education Institute (K.H. Ahmad Dahlan's Thought Review About Islamic Education Reform in Indonesia) (in Bahasa)," *Islamadina Jurnal Pemikiran Islam*, vol. 9, no. 1, pp. 43-62, 2018.

[42] Azizah, Y. N and Dinihari, A. N., "Purpose And Concept Of Character Education In Islamic Perspective: A Comparative Study Of Imam Zarkasyi and Ahmad Dahlan Thoughts," *el Buhuth: Borneo Journal of Islamic Studies*, vol. 2, no 2, pp. 141-155, 2020.