

Hos cokroaminoto and kh. Ahmad dahlan Thoughts on education

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Abstract: The main concern on this study is HOS Cokroaminoto and KH. Ahmad Dahlan's thoughts on the Islamic education. The result of this study is expected to be an alternative solution to solve the problems of the nation's education through the idea of HOS Tjokroaminoto and KH. Ahmad Dahlan. This research is a library research used descriptive analysis, by which the object of the study is the thought of HOS Tjokroaminoto and KH. Ahmad Dahlan on Islamic Education. The data used were taken from the works of the respective figures and expert opinion in such matters. In the thought of HOS Cokroaminoto, Islamic Education does not teach only aqal intelligence, but must also inculcate the Islamic principles. In one hand, KH. Ahmad Dahlan asserts that Islamic education should be based on a solid foundation; the Qur'an and Sunnah. This foundation is a philosophical framework in formulating the concept and ideals of Islamic education, both vertically and horizontally. The Islamic educational thought owned by HOS Tjokroaminoto and KH. Ahmad Dahlan have similarities in terms of the foundation and the difference in the objectives, whereas the first is more directed at the education that led to the independence of the Muslims; while the second leads to the integralization of religious sciences and general sciences. The similarities and differences of HOS Tjokroaminoto and KH. Ahmad Dahlan's thoughts on Islamic education can be seen from three aspects; the basic principles of Islamic education, curriculum and teaching methods.

Keywords: H.O.S. Cokroaminoto, KH. Ahmad Dahlan, Islamic Education

INTRODUCTION

Educational success is not based only from the aspect of academic value of a test activity, but further, the results of educational activities must be able to accommodate the various aspects of the society's needs dimension, especially the aspect of morality, so that each output of informal and non-formal institutions do not have only the capability in science that it demands.

Muslims issues nowadays are very complex; it encompasses the multidimensional crisis, which will continue to spread if it does not immediately addressed. Wrack of education can be seen through the rampant immorality of well-educated circle who are still sitting in the school chair and those already sitting in the seat of government. This is the era of technology where everything is easily accessible. To fend off the negative influence, there is the Islamic Education.

Many Muslim thinkers like Al-Farabi, IbnSina, IbnRushd, Al-Biruni, IbnKhalidun, Al-Ghazali and others, have set an example on the ideal Islamic education. It was the heyday of Islam (7th to 12th AD) when Islamic high institutions have been able to produce Muslim scientists who have a balance of intellectual, science, and technology with ethics and morals. So, historically, the concept of Islamic

education that promotes the interests of the world and hereafter actually has been applied by the Muslims earlier.

In Indonesia, there are a number of Islamic figures who contributed to Islamic education. Some leaders who have great contribution in Islamic education in Indonesia are HOS Tjokroaminoto and K.H Ahmad Dahlan. Both of them are figures who, in the next development, were able to reconstruct the concept of Islamic education tailored to the realities and needs of the times.

Mutaqqin [1], in his thesis "Enlightenment of Islamic Education in Indonesia and Its Actualization" (The Sociocultural Study of KH. Ahmad Dahlan's Struggle), concluded that Islamic education should be delivered in accordance with the times. Heart and mind placed to understand the Qur'an and the Hadits then implemented in everyday life. Pohan research on the examination of Islamic Nationalism and Socialism in Political Views of HOS Tjokroaminoto only focuses on how HOS Tjokroaminoto's political thought in relation to national revival became the lightening and pioneer of unity in the midst of the struggle that was still primordial in the pre-independence era. Tjokroaminoto was the one who

pioneered the formation of the modern nationwide organizations movement called as Sarikat Islam. He was also the teacher for the great figures of this nation's caliber such as Soekarno, Tan Malaka, Kartoesowiryo, Hamka, Alimin and Moesso. The research is interested in finding how Tjokroaminoto instill the values of life for the great figures as well as the thing that underlies Tjokroaminoto's political thought.

Based on the problems described above, the study of HOS Tjokroaminoto and KH. Ahmad Dahlan figures becomes important by taking into account the phenomena that occur at the time. By learning the history that examines the past to find common patterns, then the pattern used to predict what happens in the future. This paper is expected to be an alternative solution to solve the problems of the nation's education through the idea of HOS Tjokroaminoto and KH. Ahmad Dahlan. It made the study focuses on how the background of HOS. Tjokroaminoto and KH. Ahmad Dahlan's thoughts on Islamic educational, how will the thoughts inspire the nation, and what can be expressed as a solution to the nation's problems, especially in the field of Islamic education.

Primary issues in this research are: 1) How HOS Tjokroaminoto and KH. Ahmad Dahlan's Thoughts toward Islamic Educational; and 2) What are the similarities and differences between HOS. Tjokroaminoto's Thought and KH. Ahmad Dahlan's Thought toward Islamic Education.

In regard to the formulation of the problems above, this discussion aims to describe H.O.S Tjokroaminoto and KH. Ahmad Dahlan's thought on Islamic educational. The usefulness of this research are: First, academically, becomes a contribution to science and knowledge; Second, as research material to proceed with the next research; and Third, dismantle the nation's collective memory on its history, especially in the field of Islamic education.

METHODOLOGY

This study uses library research method, which is the object of the study was the thought of the leaders; in this case the thought of HOS Tjokroaminoto and KH. Ahmad Dahlan on Islamic education. Tatang M. Arifin [2] asserts that literary studies have focused on the study of "literature" and not a library. This is because the literary study uses relevant books as a reference.

Because this study used a literature study, the most authentic data collection method is to use someone's work or writing on a figure that is being investigated or researched. Then the used reference includes: First, the primary source, "Tjokroaminoto and Education: *Moeslim Nationaal Onderwijs*" written by HOS Cokroaminoto and KH. Ahmad Dahlan text to

speech entitled "Strap of Life" (Abdul Munir Mulkhan [3]). Second, secondary sources are books that are closely related to HOS Tjokroaminoto and KH. Ahmad Dahlan's thoughts on Islamic Education and they include: (1) Amelz, HOS Tjokroaminoto: *Life and Struggle*, Jakarta: Bulan Bintang, [4]; (2) Tjokroaminoto, H.O.S, Islam and Socialism, Fajar Asia, [5]; (3) A. Munir Mulkhan, Story and Message of Kiai Ahmad Dahlan in Muhammadiyah Wisdom, Muhammadiyah Voice, Yogyakarta, [6], and (4) Adi Nugraha, KH. Ahmad Dahlan [8], AR-Ruzz MEDIA, Jogjakarta, [7].

In order to analyze the thought of HOS Cokroaminoto and KH. Ahmad Dahlan regarding the Islamic Education, the authors use the following steps: First, using the description method, which is a research method by way of explaining the phenomenon of realities as they are selected from the subjective perspective; Second, using the historical method to determine the development of the leaders' thought, relating to the environment and its influence in daily life [9] Third, the comparative method, which according to Mohammad Nazir [10] is a kind of research conducted to fundamentally find answers about cause and effect, as well as analyzing the causes of the emergence of a particular phenomenon.

RESEARCH FINDINGS

H.O.S Cokroaminoto's Thought of Islamic Education

a. On the Principle of Islamic Education

As pointed by Dala Mukti [11], citing the commission of HOS Tjokroaminoto to the school's students in Jogjakarta, August 24, 1925: "... *All my children, if you're already get to study Islam and if you're already an adult, destined by Allah The Almighty sublime, you are made the be peasants, of course you can work on agriculture in Islam; if you're destined to be a merchant, be a merchant in Islam; if you're destined to be a soldier, be a warrior in Islam; and if you are destined to become senopati, be senopati in command Islam. Until the world is set in accordance with the principles of Islam "*

Based on the above description, it can be understood that Tjokroaminoto believes if someone educated in Islamic way, he puts forward not only skill but also the sensitivity of heart sense. In this way, they will be happy and prosperous in life. The basic principle in Islam education is to promote the Qur'an and attitudes, thoughts, and actions of the Prophet Muhammad through his hadiths. The second principle in Islamic education is the principle of nationalism, which is to instill a sense of nationality with all might; instill a sense of courage, especially *jihad* (works hard to propagate and protect Islam); and infuse independence, means that everyone should strive

seriously and never take the results of the work of others and be independent.

The views of some of the leading figures lived in HOS Tjokroaminoto areas follows:

1) Hamka

In the early of January 1925 I went to Pekalongan. Sometime later I was able to attend the General Meeting of the Islamic Sarikat held in Pekalongan, and he himself had come from Yogyakarta have a speech in the meeting. The meeting was under the chairmanship of Mr.Kadhool.

That is where I heard him as Orator, Agitator, which is great, in a large place, so it was not in the classroom. His voice was loud, emanating from the soul ray and his own conscience. That voice dominated the meeting. All human attentions were to him only, his voice was dominating the room. His eyes flaming like a wolf's eyes, he walked away and forth on the stage. Each sentence retained his establishment and showed his ideals [4].

2). W. Wondoamiseno

Chairman Tjokroaminoto, as God meant to become the nation's leader—in my own opinion—was gifted some special nature, some advantages than others, such as for example:

- a) *There is special courage in him that so feared by the other party as well as his own comrades.*
- b) *There exists skills and eloquence in him, more advance than any other.*
- c) *He has a power for his exceptional work (day-night), bears hungry and sleep.*
- d) *To him, the science of special Islam and Islamic through the lesson given by Prophet Muhammad SAW.*
- e) *He created "Sarikat Islam" which therefore born into "Indonesia Sarikat Islam Party".*

The five articles are enough to be the evidence of his nature and merits whose truth could not be avoided by anyone—especially those Indonesians who have healthy and fair thought.

But it is only by the merits and the good deeds of him as the promoter of the society towards the freedom that we experience these days. However the independency of the State of Indonesia at the moment is not yet meeting the kind of experienced wished by Cokroaminoto, because the Islamic laws has not been valid in this State[4].

He is known as: a master organizer, ideologist, drafter, and orator of mass movement. On top of that, he was a founder who found the right answer to the problems facing the Indonesia people who were colonized by the Dutch. Colonizing the land and State, economic and political, even covering the soul and thoughts, physical and mental, material and spiritual. The answer to these problems is "Islam", that "live" Islam. Islam which came from The-Supreme-Life. Islam has turned the Bedouin Sahara into a cultured human, contributed to world civilization. Islam is the one who can save humanity from the world to the hereafter.

Furthermore, in his article entitled "*MoeslimNationaalOnderwijs*" (National Muslim Education), Cokroaminoto said: We want Islam as taught and practiced in the time of beginnings: Islam with no addition of new stuff, but Islam of its sanctity in the first place. Islam that is being meant covers the religious sense, political governance, law, and its followers (Muslims). Muslims who follow the footsteps of the example that has been practiced by Prophet Muhammad.

b. On the Curriculum

Tjokroaminoto Education and Teaching Center was established around 1930. The school was founded by the *afdeling* (branch) of Indonesia Syarikat Islam Party. It did not only teach intelligence sense but also educate and inculcate the virtues of character, independence and piety, and others. Tjokroaminoto BPP curriculum departed from an article entitled "*MoeslimNationaalOnderwijs*" by HOS Tjokroaminoto.

According to HOS Cokroaminoto, Islamic principles are principles towards democratic and socialism (true socialism according to Islam), and those principles also get towards the intention of achieving the ideals of the people's freedom and the independence of the country, so that when the Muslims set up schools themselves, the teaching provided therein should contain the kind of education that will form true Muslims and is national in the sense of the word: toward the goal of people's independency.

HOS Cokroaminoto wrote a book entitled "*MoeslimNationaalOnderwijs*". This book explains that education and instruction for Muslims in Indonesia, in addition to teaching cleverness sense, should also inculcate the principles of Islam, among others: a) Implanting the seeds of independence and the seeds of democracy, which has become a status symbol and a sign of distinction of the great Muslims in ancient time. In the magazine "SendjataPemoeda", an intern magazine of PSII youth ranks, SIAP (Syarikat Islam CambodgienPadvinderijs / PanduForce) and Indonesia Muslims Youth, HOS Cokroaminoto said, "No man can

be a major verily, verily, no man can be great and the noble literally, he cannot be bold with pure courage and foremost, if there are many items he is feared and worshiped. Those kinds of virtue, greatness, glory and courage, can only be achieved due to the "TAUHID" only, he said, set that there is no God but Allah; <http://tjokroaminoto.wordpress.com/page/3/> b) Cultivating the seeds of sublime courage, sincerity seed, devotion and love to the right, which has been the nature of Islamic society in ancient times; c) Instilling unseen inner seeds, the primacy of morality and good temperament, which had already led the Arabians became a society with smooth host nation customs and became planters and spreaders of civilization and decency.

W. Wondoamiseno once told that Cokroaminoto pontificated to all of his cadres including W.Wondoamiseno as follows: *"If you want to be a great leader of the society, first you have to truly love the people, sacrifice your soul and energy to defend the interests of the people like defending yourself, for you are a part of them. And love the truth in all your efforts, surely God will help you. Do not be arrogant and do not break promises. Do not discriminate people; accept them kindly and respectfully whoever comes to, even though they are poor and needy. If you happen to sleep, wake up with a sincere heart, do not regret a coming that did not bring fortune to you. Believe in God's nature and compassion on his servants. Butif you're dealing with an opponent, both whom and from any nation, you have to show the attitude of a valiant knight, do not let the stooping come over you. A leader must have a sense of feeling that he is higher and more valuable in rank, both in the sight of the people and also in the sight of God. Keep in believing Allah will not waste all your effort as a leader of the people, as long as you keep dishonest and sincere heart. Insha Allah the influence will come by itself. You may seek for science, but trust depends upon the honesty and sincerity of your heart. If you promise to stick to it, do not waste it!"* <http://tjokroaminoto.wordpress.com/page/3/> d) Plant

the seeds pious life as that traditionally have been the cause of the renowned name of Muslims; e) Instilling a sense of love for the motherland by studying the culture and customs of the nation itself.

Many people do not know and do not even think that Cokroaminoto was also an artist. He was an expert in musical arts. He was clever in playing gamelan and drums. He even mastered Javanese dance which has a very high artistic value (Javanese dance is a graduation requirement for OSVIA students from *priyayi* circle). He often participated in the puppet show, played the character of his idol, the Hanuman. In Ramayana, the play of fights between Hanuman and King Dasamuka is often performed. King Dasamuka

(ten faces) is like the capitalism in rage. Anyone face him as an opponent will be certainly crushed; all humans colonized by him. However, when dealing with Hanuman, his strength is able to be broken so the King Dasamukafell down to his death.

He expressed such a desire in the commentaries book of foundation and *thandim* program which is the collapse of international capitalism and imperialism. In addition to the dance and gamelan, he also had interest and attention in the sound art. Javanese song, otherwise known as *Mocopat* was his favorite. Even in his old age, after he became the great leader, he still liked to hum Mocopatin his leisure time. Javanese song, usually contains allegory, advice, or satire. Beautiful wording, rhythmically graceful, but contains a deep meaning, sometimes contains sharp satire. It really is a literary work with a high artistic value.

Education as an element of a culture, even as one of the pillars of civilization, was really considered by Cokroaminoto. He said in the book entitled "Islam and Socialism" as follows: *"..... if there are Muslims established a high, mid or low school (madrasah), with providing only teaching for cleverness' of aqal alone, but in the hearts are not implanted with seeds of freedom and democratic, which used to be a sign of greatness and the difference mark of great Muslims in the ancient times, and in theirs there were no seeds of noble courage, sincerity, devotion and love implanted for what was right, which has become the nature of Islamic social life in the ancient times—and the pupils did not also given instruction that educated them in term of full sincerity, the virtue of gratitude and kind temperament, which once had constructed the Arabians into a 'customs agency' and masters in planting civility and politeness—and also, the students' hearts are not planted with the seeds of simple living, as that has always been made the name of Muslims—schools that only provide "cold" and "no life" intelligence and at the end only leads to materialism, such schools are better be unused for the Muslims."* [5].

The Islam embraced by HOS Cokroaminoto was very evident in his daily life as the guideline to say and act. He also taught his students and followers that Islam is the only thing that can bring people happiness. In order for people to be a great Muslim, they should be educated in Islamic way. In the 1930s, there were lots of Tjokroaminoto schools established by PSII branches in all regions. The syllabus and curriculum were based on the Tjokro's book entitled *Moeslim Nationaal Onderwijs*. This school taught the meaning of independence, manners, general science, and Islamic studies. According to Tjokro, the principles of Islam is in line with socialism and democracy, then the Muslims should be educated as true Muslims to achieve the ideals of freedom of the people [12].

Tjokroaminoto give lessons to his own children and the boarding students on the meaning of freedom and democracy, that is, defending the truth and in side with the society and afraid onlyto Allah SWT. There has been once when his son who just graduated from the school gave Tjokro his graduation diploma, but without proud or happiness, Tjokroaminoto firmly tear it fiercely and confirmed the son that it is better to be a servant of the people and build a branch of SI...The boarding students has also felt the meaning of democracy, that is when Tjokroaminoto was discussing with his friends, they often differ in deciding something, so then middle decision was taken. The boarding students usually only sat and listened and observed it. Tjokroaminoto understand the importance of the general meeting and the courage to speak for mobilizing the masses. At a dinner table in a house in Gang Peneleh, the science of modern movement is transmitted to his students: Alimin, Moeso, Sukarno, and Kartosoewirjo.

For Tjokroaminoto, Islamic education was first performed by reading the Qur'an to deepen the Islamic religion, not only by a reading accompanied with its tajwid but also interpret each verse in everyday life. Tjokroaminoto also frequently monitored the progress of his children in reading the Qur'an and waited for them to finish [12].

Thus, it was the picture of HOS Tjokroaminoto's struggle in the field of education. Curriculum in Tjokroaminoto schools did not only emphasize on Islamic sciences such as monotheism, Islamic History, Moral education, but also art and culture. Islamic education, according to Tjokroaminoto, is an education aimed at forming a human with a wide insight and Islamic personality through brain training, instilling the spirit of freedom and patriotic courage, familiarize in kindness and simple life.

c. On Teaching Method

According to HOS Cokroaminoto, Islamic education should be taught to the students not only to be clever in theory, concept or cognitive, but should be directed as well so the learners are able to actualize his knowledge according to the Islamic teachings, thus the passion for changing personal circumstances, communities and countries to independence in carrying out the teachings of Islam would appear.

In HOS Cokroaminoto's view, objectives may not be achieved if it is not accompanied by earnest charity. Therefore, what is taught includes the virtues of good character and temperament as a form of manifestation of belief in Allah SWT as a Rabb, the human regulator. Besides, the investment of love for the community and being humble to the others, it implies that Islamic education should be felt by the entire

community, not indiscriminately, whether they are poor or rich.

In presenting the lesson, HOS Tjokroaminoto gave more emphasis on contextual approach, it means that the discussion adapted to the conditions and situation at that time. The speech pronounced clearly, unequivocal and directed, so the attitude and the way he talked often emulated by the students, such as Sukarno.

Tjokroaminoto's house in Gang Peneleh, Surabaya, became the silent witness of some young people who were studying below an SI leader. Many were just stopping in for a dialogue but there were some who lived with him. His students, among others, were Soekarno, Kartosuwiryo, AbikoesnoTjokrosoejoso, Hamka, Alimin, and Moeso. In the later development, they would continue the struggle in freeing people from the shackles of colonialism in the different manner and ideologies. Soekarno with nationalist champions, Semaoen and Moeso choose communists and Kartosuwiryo become the general leader of Islamic fundamentalists.

Tjokroaminoto's attitude provided exemplary to his students and became the inspiration for its students. Tjokroaminoto tend to bring along one of his favorite pupil,

Daras describes how Soekarno often studied speech in front of a mirror in a stuffy and darkroom. In one of the boarding room owned by Tjokroaminoto, Soekarno practiced a fiery speech [14]. People who've seen Tjokroaminoto's style of speech always said that Sukarno's style and manner in speech was similar to Tjokroaminoto's. The high or low of sound; how to organize sentences; and construct words; all of them were very interesting and easily understood by all listeners, regardless of whether he is a layman, educated, scholars, pedicab or merchant [6].

Soebagijo describes that Bung Karno's *sandapasor* (humble) attitude was gained from Tjokro; besides being the leaders of the SI community, the orator, also known as a humble and helpful person, willing to make sacrifices for his fellows. Sukarno was Tjokro's golden boy. At his home in Gang Peneleh, almost every night, after dinner time when many boarding students at his age watched television, he sat cross-legged near Tjokro and listened to all the things that Tjokro did; Tjokro ended up giving lots of his books to Soekarno (this also performed by Semaoen although eventually he criticized the actions of the mentor). Soekarno finally understood why Tjokro established SI and why one of his guests, Alimin, struggled to unite the workers and peasants in the associations. Tjokro patiently and diligently explained the importance of political activity and devoted all his

knowledge of the various ideologies. Soekarno then followed Tjokro's trail with a lot of writing under the pseudonym of Bima in Oetoesan Indies so that later Soekarno fought against the invaders through ideas and action [14].

Thus the teaching methods conducted by Tjokroaminoto through contextual approach meant a discussion adapted to condition and the situation at that time, making it easier for their students to understand and further practiced. In addition, Tjokroaminoto also often had discussions with the disciples about the development of Islam.

d). Implementasi Pemikiran HOS Cokroaminoto

Setidaknya terdapat lima pemikiran utama Tjokroaminoto dalam mendidik umatnya yang semuanya berlandaskan pada nafas islami. Tjokroaminoto bukan hanya mengajarkan gagasannya secara lisan tetapi juga memperlihatkankannya dalam kehidupan (perilakunya). Inilah yang membuat anak kandung serta anak kosnya begitu kagum padanya. Sesuatu yang paling sulit dilakukan adalah menyamakan antara ucapan dan perilaku, memang manusia tiada yang sempurna tetapi Tjokroaminoto berusaha untuk mencapainya.

Gagasan **pertamanya** adalah menanamkan benih kemerdekaan dan benih demokrasi yang telah menjadi tanda kebesaran dan tanda perbedaan Umat Islam besar pada zaman dahulu. Tjokroaminoto memberikan pelajaran baik pada anaknya dan anak kosnya tentang arti kemerdekaan dan demokrasi yakni membela kebenaran dan berpihak pada rakyat serta hanya takut pada Allah SWT.

Buah pikirannya yang **kedua** dengan menanamkan benih keberanian yang luhur, benih keikhlasan hati, kesetiaan dan kecintaan kepada yang benar (haq), yang telah menjadi tiap tabiat masyarakat Islam pada zaman dahulu. Tempo [12] dengan gamblang memberi penjelasan bahwa Tjokroaminoto pernah akan dibunuh mertuanya dan rela menanggalkan pekerjaan serta gelar ningratnya karena ia merasa mertuanya ini begitu menghamba pada penjajah dan pikirannya sangat kolot. Hasil gagasannya yang **ketiga** dan **keempat** ialah menanamkan benih peri kebatinan yang halus, keutamaan budi pekerti dan kebaikan perangai, dan kehidupan yang saleh, yang dulu telah menyebabkan orang Arab penduduk laut pasir itu menjadi bangsa tuan yang halus adat lembaganya dan menjadi penanam dan penyebar keadaban dan kesopanan. Tjokroaminoto dengan segala tulisannya menggambarkan bagaimana seseorang harus berperilaku setidaknya setiap muslim harus menjadi muslim yang seutuhnya yang merasuk hingga rasa dan

jiwanya. Hal ini tergambar jelas pada silabus dan kurikulum yang terjabarkan pada sekolah Tjokroaminoto di setiap cabang SI.

Gagasannya yang **kelima** ialah menanamkan rasa kecintaan terhadap tanah tumpah darah dengan jalan mempelajari kultur dan adat istiadat bangsa sendiri. Tjokroaminoto seringkali dalam satu atau dua minggu sekali mengadakan latihan wayang orang bertempat di Panti Harsoyo bersama anak-anaknya & anak-anak pondokannya [14].

2. KH. Ahmad Dahlan's Thought on Islamic Education

a. On the Principle of Islamic Education

There were Muhammadiyah schools which established based on Islamic principles. The principles are

(<http://pendidikan4sejarah.blogspot.com/2011/04/sejarah/muhammadiyah.html>) :

1) Based on Al Qur'an and Sunnah

The aim and purpose of Muhammadiyah as the religion reformation movement regardless of Muhammadiyah's view on the state and function of Al Qur'an and As Sunnah, the *aqal* and social life system.

Muhammadiyah's effort in maintaining and respecting the Islam rooted from Al-Qur'an, As Sunnah, the *aqal* and the reality of social life, particularly on education field, then Muhammadiyah formulated its education aims which was known as *Perumusan Pakajanganas* follows: the education aims of Muhammadiyah teaching is to form human into a Muslim, noble, clever, self-determined, and beneficial for others [15].

2) Amar Ma'rufNahiMunkar Principle

In the context of Amar Ma'rufNahiMunkar principle as one of the principles in Muhammadiyah education implementation, it meant that the order to do good in daily life and prevent wicked action are the essence of Islamic education.

By making amarma'rufnahimunkar into one of the principle in the implementation of Muhammadiyah education, the implementation tends to develop the students' potential so that they become humans who are loyal to Islam and its doctrine, and become a great Muslim who fully aware of his environment in its connection with Allah as the life bestower and the Muslim fellow and the natural surroundings.

3) Science Integration Principle

Muhammadiyah movement in education field have transformed in time to time along with the demand of time development without losing its identity. It

happened because Muhammadiyah, as an association, has an open nature to the surroundings beyond its own environment which made the association becomes responsive to each development. In this case, Muhammadiyah owned a special education system; it held an education system of public school pattern with the combination of Muhammadiyah identity that is based on the Al-Qur'an and As Sunnah. General education with orientation to science; it is the special system of Muhammadiyah education.

4) Alignment on Dhuafa Principle

Muhammadiyah's position on dhuafa side may signify that Muhammadiyah's education followed the emancipator principle. It means that, the education held by Muhammadiyah provides fair opportunities to receive a qualified educational service which has two main points. First, equality, means that everyone has a chance to receive the same educational service regardless the gender, social and economic status, religions, and etc. Therefore, education should be fair to everyone. Second, accessibility, it means that everyone is able to access the same level of educational service regardless the type of service, the level, and education line.

5) Spirit of service principle

Muhammadiyah's spirit of service as a missionary movement and *amar ma'ruf nahi munkar* based on Islam which is derived from the Qur'an and Sunnah has been demonstrated through the efforts of interpreting the purpose and intention of the organization. One of Muhammadiyah's dedications to the community and the nation since it was founded in 1912 by Ahmad Dahlan was to encouraging people to practice the Islamic teachings which led to calmness and joy instead of anxiety.

It shows that, since its inception, Muhammadiyah has been internalized so that the Muhammadiyah's cadres willing to work hard to continue the fight to raise the organization properly.

6) *Tajdid* Principle

Tajdid in Muhammadiyah education is more focused on improving the quality of education process and establishing an integrative education system.

Tajdid principle in Muhammadiyah education are; every citizen has the same rights to receive a qualified education (Article 5, paragraph 1) and every citizen aged 7-15 years are obliged to have the basic education (article 6, paragraph 1).

7) Democracy Principle

In upholding the values of democracy, Muhammadiyah more likely focuses on community

empowerment through education as well as the socio-religious and economic sector.

Muhammadiyah placed their orientation on the awareness and provided knowledge to the students about the rights and obligations and the role of citizens in a democratic society.

b. On Curriculum

According to KH. Ahmad Dahlan, a strategic effort to save Muslims from static thinking patterns that lead to dynamic thinking is through education. Education should be placed on a scale of priority in the development process of the society [16].

According to KH. Ahmad Dahlan, Islamic education should be aimed at the effort forming Muslims who have noble character, pious in religion, broad view and understanding the science of mundane issues, as well as willing to fight for the betterment of society. The purpose of education was a renewal of education which was conflicting with the objectives at the moment, that was, educational boarding schools and Dutch model education school. On one side, boarding school education was only focus on creating individuals into pious Muslims and has deep religious knowledge. In contrast, the education model of Dutch school is a secular education in which religion is not taught at all. As a result of the dualism of those education models, two poles of intelligence were born: the boarding school graduates who master the religion but do not overwhelm the general science and the Dutch school's graduates who master the general science but religion.

Seeing the discrepancy, KH. Ahmad Dahlan argued that the perfect educational goal is to bear the whole individual who masters religious knowledge and general knowledge, as well as the material and spiritual world and the hereafter. For KH. Ahmad Dahlan, all of them (religious-public, material-spiritual and world-hereafter) is a matter that cannot be separated from one another. It was the reason why KH. Ahmad Dahlan taught religious studies and general science at the same time in Madrasah Muhammadiyah.

According to Ridjaluddin FN, the efforts of modernization and reform in the field of Islamic education done by Muhammadiyah at the beginning of this organization appeared from curriculum that was developed through two ways, they were: establishing educational places where religious sciences and general sciences are taught together; and giving secular religious lessons in public schools.

According to Dahlan, the implementation of education should be based on a solid foundation; the Qur'an and Sunnah. This foundation is a philosophical framework for formulating the concept and ideals of Islamic education, both vertically (*khaliq*) or

horizontally (creature). In Islamic view, there are at least two sides of human creation tasks, namely as *'abd Allah* (servant of God) and *ArdhfilKhalifah* (representative of God on Earth).

In the process of the occurrence, humans were given spirit and intellectual. Therefore, the media that is able to develop the potential of the spirit to make sense of the submission and obedience guidelines of humans to its *khaliq*. Here, the sense of existence is a potential basis for participant learners who need to be maintained and developed in order to develop the theoretical and methodological framework on how to organize a harmonious relationship vertically or horizontally in the context of its creation.

To achieve these objectives, Ahmad Dahlan suggested the educational materials to be the teaching of the Quran and Hadits, reading, writing, arithmetic, geography and drawing. The material of the Qur'an and Hadits include: Worship, equality, the function of human actions in determining the fate of deliberations, proving the justification of the Qur'an and Hadits according to the cooperation among religions, cultures-development of civilization, the law of causality changes, lust and desire, democratization, liberalization, freedom of thought, the dynamics of life and the human role in it, and morals (manners) [6].

Therefore, the curriculum in Muhammadiyah school tends to emphasize the general sciences, whereas in the religious aspects, the Muhammadiyah school's graduates at least are able to perform five times prayers in a day, and also the Sunnah prayers, reading the holy book Qur'an and wrote Arab (Al-Qur'an) letters, knowing the principles of *aqidah* and can distinguish the heresy, superstition, *syirik* and *muttabi'* in conducting worship.

KH. Ahmad Dahlan's view on Islamic education was started from the efforts of sense development through the educational process that will eventually lead to the growth of creative and give implications for the Muhammadiyah people to have the spirit of *Tajdid* (renewal) in Islamic education.

Meanwhile, the educational path developed by Muhammadiyah members includes the school or madrasah lines and lines outside the school. The school lines consist of madrasah Muallimin Muhammadiyah and public schools with the addition of Islamic studies ranged between 10-15% in its curriculum. While the outside line of the school organized special courses that provide Islamic studies, such as *asmuballigin*, *whusthoMuallimin*, *zu'ama*, *Za'imat* and the mosque committees [6].

As a Madrasah education institution which previously was a boarding school, Muhammadiyah

provide religious instruction and general science simultaneously. As for religious education, the knowledge that mainly is taken from *fiqh* of Imam Shafi's *madzhab*, the science of Sufism of Imam Al-Ghazali, *tauhid* from the book entitled "Treatise of Tauhid" and "books of Jalalayn interpretation" and the interpretation of "Al-Manar". While general knowledge, including history, arithmetic, drawing, Malay language, Dutch and English [6].

Islamic education given in Muhammadiyah schools was summarized on the subjects of Islam and Muhammadiyah matters that is a formal systematization and methodological interaction of the effort of guiding human development as *abid* (slave), and the *khalifa* bound in a system of the Islamic movement and teaching.

Thus, as a thinker and innovator in the world of Islamic education, Ahmad Dahlan stressed the importance of Islamic education management in a modern and professional way. So it is expected that the Islamic educational institutions are able to meet the needs of learners which deal with the dynamics of the time. To achieve that, Islamic education needs to be open, innovative, and progressive.

c. On Teaching Method

In teaching the knowledge of Islam in general, as well as reading the Qur'an, KH. Ahmad Dahlan implemented teaching methods tailored to the abilities of learners in order to attract the learners to persevere it. Certainly, most students felt that the Islamic studies schedule on Saturday afternoon was not enough.

Therefore, some of the students came Ahmad Dahlan's house in Kauman on Sunday to ask questions and further discussed the issues related to religion and Islam.

KH. Ahmad Dahlan personally pioneered the establishment of a school that combines the teaching of religious knowledge and general science. On various occasions, Ahmad Dahlan conveyed the idea of establishing a school that refers to the method of teaching as applied in government schools to various parties, including the students who studied in Kauman and Kauman's people in general. The majority of them are indifferent, and some even explicitly rejected the idea of the establishment of the school system because it was considered contrary to the traditions of Islam.

This is due to the perception on the part of society that this kind of school models is a product of infidels thinking and inappropriate to be imitated, because they were afraid that it would make them infidels too, although it must be recognized that this method has its own advantages.

KH. Ahmad Dahlan remained to establish educational institutions that apply a model of schools that teach Islamic religious sciences and general knowledge.

The school started with 8 students, who studied in KH. Ahmad Dahlan's living room with the size of 2.5 m x 6 m with him acted alone as a teacher. The teaching materials prepared by KH. Ahmad Dahlan by utilizing two of his desks. Meanwhile, two benches of students' chair were handmade as well from a former *morid* fabric boxes and board made of *surenwood* [6].

The school was then known as the first school built and managed by indigenous independently and equipped with modern teaching and learning equipments such as: benches, blackboards, *dingklik* chairs and classical teaching system.

In the early stages, the learning process had not run smoothly. In addition to the rejection and boycott from the surrounding community, the students which amounted to only 8 people were often absent from school.

To overcome this, KH. Ahmad Dahlan did not hesitate to come each student's house and asked them to go back to school. Besides, he continued to search for new students. Along with the increasing number of the students, the facilities were also increasing in. After the last six months, the number of students increased to 20 people [6].

Teacher Competence is a measurement defined for a teacher to master a set of capabilities to be eligible to occupy one of the positions as a teacher, according to the field tasks and education levels. Teacher is a position that indicates duties, responsibilities, authorities and rights of a teacher who performs its duties based on expertise and specific skills and is independent. In order to be able to carry out their responsibilities properly, a teacher should always enhance his professionalism through the mastery of competencies significantly to ease his duties. The teacher important competencies are: competence in substance field or the study field, the areas of learning competence, education and guidance values competence, and relations and community service competence. All of it is aimed at improving the quality of teachers.

One of KH. Ahmad Dahlan's efforts in enhancing the teacher competences is by establishing teaching profession network. Teaching profession network is the awareness of teachers towards the formation of professional groups to improve cooperation relations in the framework of mutual giving

and exchanging information. According to Mujtahid, with the formation of the teaching profession network the teacher can strive to do several things such as: First, understand the demands of the existing professional standards; Second, achieving qualifications and competencies required; Third, build a good and spacious professional relationship; Fourth, develop a work ethic or work culture that promotes high quality services to constituents; Fifth, adopt innovations or develop creativity in the use of advanced information and communication technology to avoid exceptional in the ability to manage learning development.

Thus, Ahmad Dahlan's teaching methods emphasizes not only on the theoretical understanding but also practical matters. Therefore, the materials—teaching and preaching—are intended not to be understood only, but also lived and practiced in everyday life.

Therefore, due to the patience and tenacity in fighting the ignorance among people who were captivated by oppression, a powerful yet ultimate result was able to be achieved. This is evidenced by the development of Muhammadiyah educational institutions which is experiencing significant growth.

d). Implementasi Pemikiran Pendidikan KH. Ahmad Dahlan

Haji Majid, seorang murid K.H. Ahmad Dahlan menuliskan pengalamannya dalam risalah singkat Falsafah Ajaran K.H. Ahmad Dahlan. Setidaknya ada tujuh point yang dapat dipetik yaitu: **Pertama**; Mengutip perkataan al-Ghazali, K.H. Ahmad Dahlan mengatakan bahwa manusia itu semuanya mati (perasaannya) kecuali para ulama yaitu orang-orang yang berilmu. Dan ulama itu senantiasa dalam kebingungan kecuali mereka yang beramal. Dan yang beramal pun semuanya dalam kekhawatiran kecuali mereka yang ikhlas dan bersih. **Kedua**; Kebanyakan mereka di antara manusia berwatak angkuh dan takabur. Mereka mengambil keputusan sendiri-sendiri. K.H. Ahmad Dahlan heran kenapa pemimpin agama dan yang tidak beragama selalu hanya beranggapan, mengambil keputusan sendiri tanpa mengadakan pertemuan antara mereka, tidak mau bertukar pikiran memperbincangkan mana yang benar dan mana yang salah. Hanya anggapan-anggapan saja, disepakatikan dengan istrinya, disepakatikan dengan muridnya, disepakatikan dengan teman-temannya sendiri. Tentu saja akan dibenarkan. Tetapi marilah mengadakan permusyawaratan dengan golongan lain di luar golongan masing-masing untuk membicarakan manakah yang sesungguhnya yang benar dan manakah sesungguhnya yang salah. **Ketiga**; Manusia kalau mengerjakan pekerjaan apapun, sekali, dua kali, berulang-ulang, maka kemudian menjadi biasa. Kalau sudah menjadi kesenangan yang dicintai. Kebiasaan

yang dicintai itu sukar untuk dirubah. Sudah menjadi tabiat bahwa kebanyakan manusia membela adat kebiasaan yang telah diterima, baik dari sudut i'tiqat, perasaan kehendak maupun amal perbuatan. Kalau ada yang akan merubah sanggup membela dengan mengorbankan jiwa raga. Demikian itu karena anggapannya bahwa apa yang dimilikinya adalah benar. **Keempat**; Manusia perlu digolongkan menjadi satu dalam kebenaran, harus sama-sama menggunakan akal pikirannya untuk memikirkan bagaimana sebenarnya hakikat dan tujuan manusia hidup di dunia. Manusia harus mempergunakan pikirannya untuk mengoreksi soal i'tikad dan kepercayaannya, tujuan hidup dan tingkah lakunya, mencari kebenaran yang sejati. **Kelima**; Setelah manusia mendengarkan pelajaran-pelajaran fatwa yang bermacam-macam membaca beberapa tumpuk buku dan sudah memperbincangkan, memikirkan, menimbang, membanding-banding ke sana ke mari, barulah mereka dapat memperoleh keputusan, memperoleh barang benar yang sesungguhnya. Dengan akal pikirannya sendiri dapat mengetahui dan menetapkan, inilah perbuatan yang benar. **Keenam**; Kebanyakan para pemimpin belum berani mengorbankan harta benda dan jiwanya untuk berusaha tergolongnya umat manusia dalam kebenaran. Malah pemimpin-pemimpin itu biasanya hanya mempermainkan, memperalat manusia yang bodoh-bodoh dan lemah. **Ketujuh**; Ilmu terdiri atas pengetahuan teori dan amal (praktek). Dalam mempelajari kedua ilmu itu supaya dengan cara bertingkat. Kalau setingkat saja belum bisa

The analysis results of HOS Tjokroaminoto and KH. Ahmad Dahlan's thoughts on Islamic education can be seen from three aspects, namely: curriculum, teaching methods and basic principles of

mengerjakan, maka tidak perlu ditambah (diposkan oleh Ahmad Hapidin di 12.45).

DISCUSSION

HOS Cokroaminotowa was a figure who had a big hand in the development Islamic Education history in Indonesia; he was the teacher of the nation. According to him, Islamic education should be taught so that to the students are not only clever in theory, concept or cognitive, but they also have to be directed so they are able to actualize his knowledge according to Islamic teachings, thus the spirit of changing personal circumstances, society and the state towards the independence of the people will appear.

In one hand, K.H.Ahmad Dahlan was one of the education reformers in Indonesia. He is the founder of Persyarikatan Muhammadiyah at Kauman, Yogyakarta, in 1912 M / 1330 H. His movement was repairing the *qibla* direction of mosques; conducting *amar ma'ruf nahi munkar* (dawah), fighting over the heresy and superstition; and establishing schools as a place to educate the students. The ideals initiated by K.H. Ahmad Dahlan were the birth of new human beings who are able to appear as scholars intellect; a Muslim who has the firmness of faith and science comprehensive, has a strong physic and spiritual deeds. K.H. Ahmad Dahlan performed two actions at once, gave religious instruction in secular Dutch schools, and established his own schools where religion and general knowledge are taught together.

Islamic education. The similarities and differences of HOS Tjokroaminoto and KH.Ahmad Dahlan's thoughts on Islamic education are as follows:

Table-1: The Similarities and Differences of HOS Cokroaminoto and KH. Ahmad Dahlan's Thoughts

ASPECTS	HOS. COKROAMINOTO	KH. AHMAD DAHLAN
Islamic Education Principles	<ul style="list-style-type: none"> • Al-Qur'an and Hadits • Nationalism 	<ul style="list-style-type: none"> • Al Qur'an and Sunnah Principles, • Amar Ma'ruf Nahi Munkar Principles, • Science Integration Principle, • Alignment on Dhuafa Principle, • Spirit of Service Principle, • Tajdid Principle, • Democratic Principle.
Curriculum	<ul style="list-style-type: none"> • Tauhid, • History of Islam, • Moral Education • Art and Culture, • Patriotic Freedom and Independency, • Good manner and simple living. 	<ul style="list-style-type: none"> • The combination of the theology which covers: <i>Fiqih, tasawuf, Tauhid</i>, interpretation, and, • General science, such as: history, arithmetic, Malayan, Dutch, and English.
Teaching Methods	<ul style="list-style-type: none"> • Contextual approach, • Discussion or dialogue. 	<ul style="list-style-type: none"> • Classical, • Contextual. It means that the learning is adjusted with the students' abilities in understanding and applying the knowledge.

Selain itu bagi Tjokroaminoto pendidikan Islam dilakukan pertama kali dengan mengaji untuk mendalami agama Islam, bukan hanya sekedar membaca disertai ilmu tajwidnya tetapi juga memaknai setiap ayat dalam kehidupan sehari-hari. Tjokroaminoto juga seringkali mengawasi kemajuan putera-puterinya dalam mengaji dan menunggu mereka hingga selesai mengaji [6].

Sedangkan bagi Ahmad Dahlan, ajaran Islam tidak akan membumi dan dijadikan pandangan hidup pemeluknya, kecuali dipraktikkan. Betapapun bagusnya suatu program, menurut Dahlan, jika tidak dipraktikkan, tak bakal bisa mencapai tujuan bersama. Karena itu, Ahmad Dahlan tak terlalu banyak mengelaborasi ayat-ayat Al-Qur'an, tapi ia lebih banyak mempraktekkannya dalam amal nyata (diposkan oleh Ahmad Hapidin di 12.45).

CONCLUSION

Based on the elaboration of HOS Tjokroaminoto and KH. Ahmad Dahlan's Thought on Islamic Education (Comparative Study), it could be concluded that: *First*, according to HOS Cokroamanito, instead of teaching cleverness sense, education and instruction for Muslims in Indonesia should also inculcate the principles of Islam. According to KH. Ahmad Dahlan, the implementation of education should be based on a solid foundation of the Qur'an and Sunnah. This foundation is a philosophical framework in formulating the concept and ideals of Islamic education, both vertically (*khaliq*) or horizontally (creature). *Second*, the similarities and differences of HOS Tjokroaminoto and KH. Ahmad Dahlan's thoughts on Islamic education can be seen from three aspects; the basic principles of Islamic education, curriculum and teaching methods.

Baik Cokroaminoto maupun Ahmad Dahlan, keduanya tertarik mempelajari Islam melalui al-Qur'an yang perlu dibaca setiap hari dengan disertai penerapan ilmu tajwid kemudian diamalkan dalam kehidupan sehari-hari secara bertahap, dari ajaran al-Qur'an yang paling mudah dan sederhana hingga kepada ajaran al-Qur'an yang paling sulit dan berdimensi kompleksitas.

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