

Islamic Education Enlightenment in Indonesia and Its Actualization (Socio-Cultural Study of K.H. Ahmad Dahlan Struggle)

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(Received: 11-2-16 / Accepted: 22-3-16)

Abstract

Moslems in the beginning of twentieth century generally faced deterioration. Nusantara (name of Indonesian before independence) was a Moslem majority area. At that time, there was a Dutch colonialism in that the challenges of the moslems were very complex characterized by sect Islamic practices and the hegemony of Dutch colonialism. Besides, there was a mysticism experience statically by which the moslems had a lack of enlightenments which lead to a bad Nusantara area. The same situation also occurred in today's Multidimensional social life. One of them is characterized by the poor moral values from low to high society. According to many experts, one of them is Munir Mul Khan, K.H. Ahmad Dahlan is a reformer in Indonesia. This resulted in an interesting study area so that moslems can take the benefit of it. The method of the study is historical search of K.H Ahmad Dahlan's spirit of struggle which then actualized and implemented in today's' life. It is found that Islam should be disseminated by the times. Heart and intellectuals are used to understand the Qur'an and Hadits to practice them in daily life.

Keywords: Islamic education, Actualization, K.H. Ahmad Dahlan.

1. Introduction

The scholars from year to year face a growth and innovation as the results of developing socio-cultural dimensions which try to complete the society challenge accompanied by sincerity. Some of the scholars decided not to put their pens on the blank paper for actualization, but tried to emit a fragrant from the heart in the form of action. Jalaludin Rumi bequeathed verses as follows:

Deer's footprints has come that ulama can smell the sweet spray from its navel the book of sufi's wisdom is not written but on a blank page in the white snow heart of the ulama that catch the sufi's pen tracing the footstep inside the snow like the hunter who follows and runs to catch his prey. [1]

The verses above describe the spirits of a scholar in praying silently and sincerely only expecting the gift from Allah. When K.H. Ahmad Dahlan created an organization named Muhammadiyah, the news was spread widely to many places. One of them was Tremas Islamic boarding school. One of the priests there heard the news and said:

If Muhammadiyah can last for five years, it means that the movement is truly and sincerely. Otherwise, if the movement only aged for 1 or two years, so the movement is false. [2]

Nowdays, the problem of Moslem was complex which includes multi dimension crisis. It will spread widely if it is not fixed immediately. A song entitled *ilir-ilir*, explains “dodot ira dodot ira kumitir bedah ing pinggir, dondomono jumatono kanggo sebo mengko sore, mumpung jembar kalangane, mumpung padang rembulane.” Means that the wrack of education can be seen through the immorality from well educated people who are still studying in school or serving in the government office. Today is an era of technology globalization where everything can be accessed. Thus, to preserve from the negative influence by Islam education, K.H. Ahmad Dahlan stated “Muhammadiyah now is different from the future Muhammadiyah.” [3]

That message has a meaning that Islam must be preached following the rhythm of changing times. Another message from K.H. Ahmad Dahlan stated that the deterioration of Islam was caused by the immorality of Moslem. [4] The message is closely linked to the phenomena in his lifetime, where the Moslem’s condition was in *jumud* condition which was characterized by colonization and covered by Islam jurisprudence (sect jurisprudence) and static mysticism. The problem description above is very important to study and analyze about K.H. Ahmad Dahlan by considering the same phenomena happening at that past time to the present. Thus, the author was interested to study the struggle of K.H. Ahmad Dahlan about the moslem’s moral improvement which was reflected from thoughts and moral actions.

According to the problem described above, the questions are proposed as follows: a) How does the condition and context influence K.H. Ahmad Dahlan issuing the views of Islamic Education fundamentally?; b) What method used by K.H. Ahmad Dahlan in improving the quality of Islamic Education?; c) How is the contextualization-implementation concern and struggle of K.H. Ahmad Dahlan towards the present and future Islamic Education?.

The objectives of the study are as follow:

- a) Searching the condition and context that influence K.H. Ahmad Dahlan who makes Islamic Education more fundamental than the previous one;
- b) Analyzing the method used by K.H. Ahmad Dahlan in improving the quality of Islamic Education;
- c) Describing the implementation of K.H. Ahmad Dahlan towards the Islamic Education systematically.

The benefits of the study are as follow:

- a) To improve the quality of Islamic Education according to the development times;
- b) The results of this study are to inspire the quality of Islamic Education;
- c) The results are to actualize Islamic Education which can be aligned with the improvement of knowledge and technology.

2. Research Methodology

2.1 Type of Research

This study belongs to biographic study because the method is through the history of someone’s life and society relationship, so the object of the study includes characters, influences both are on the environment and thoughts, and ideas of the subject and character building during lifetime. [5] Tatang M. Arifin stated that literary study is focused more on “literature” not library.[6] It is because the literary study has relevant books as references.

2.2 Data Collection Procedure

Since the study is biographic, the most authentic data collection method is the use of private letters, diary, masterpiece, writings about the investigated figure or friends' notes about the object studied. [7] Thus, the references used include:

1. Primary Source: Speech text of K.H. Ahmad Dahlan entitled "Tali Pengikat Hidup." [8]

2. Secondary Source: The sources are significant books with the relevant title about K.H. Ahmad Dahlan and Islamic Education includes:

- i) A. Munir Mulkhan, 2010, *Pesan & Kisah Kiai Ahmad Dahlan Dalam Hikmah Muhammadiyah*, Yogyakarta: Suara Muhammadiyah.
- ii) Hadjid, 2008, *Pelajaran K.H. A. Dahlan 7 Falsafah Ajaran & 17 Kelompok Ayat Al-Qur'an*, Yogyakarta: LPI PPM.
- iii) Robert W. Hefner, Sukidi Mulyadi dan Abdul Munir Mulkhan, 2008, *Api Pembaharuan Kiai Ahmad Dahlan*, Yogyakarta: Multi Presindo.
- iv) Adi Nugraha, 2009, *K.H. Ahmad Dahlan (short biography 1869-1923)*, Yogyakarta: Ar-Ruzz Media.

3. The Data Analysis Method: The method to analyze data in this study uses the steps as follow:

- i) **Library research**, a literature research. [9] The steps are:
 - a) Finding the relevant books which support this study.
 - b) Compose a note, then consulted or cited from the relevant books.
- ii) **Description method**, is a research method by describing the real phenomena selected from subjective perspective. [10]
- iii) **Historical method**, is a method used to know the development of the relevant figure's thought, about environment and the influence inside or daily lifes. [11]
- iv) **Contextualization method**, is a method to analyze the problem about the past and take the benefit to face the globalization challenge.

3. Finding and Discussion

3.1 A Glimpse of Education Policy in Indonesia from Time to Time

3.1.1 Education during Dutch Imperialism Until 1945

Dutch invaded Nusantara (Indonesia before independence) about 3, 5 centuries. During the colonialism, many natives suffered from physical and spiritual affliction. The physical affliction includes hunger, homeless, and jobless, while the spiritual affliction includes lack of education which leads to mental retardation. This mental retardation caused no sufficient competitiveness to realize themselves as superior humans.

The education during Dutch imperialism was only served to high-level society to reinforce the colonialism power in Nusantara. Education is a mean to melt the frozen self existence. Many native priests who faced loss from the Dutch built education institution such as Islamic boarding school to preserve the native culture and moral from western culture. [12]

The Dutch, during colonialism, did not support the education, but took the wealthy from the native. The Dutch held *cultuurstelsel* which obligated cultivation fully for the Dutch's prosperity. [13]

Cultuurstelsel (cultivation) was very striking for reinforcing the people, which then changed into opened door politics, by inviting foreign investors (European) to manage the fabrics which were previously managed by the Dutch. This condition generated imbalance which produced a new caste. The caste was divided into three layers: 1) the ruling caste, includes colonial rulers and foreign investors, 2) middle class as colonial government means, includes native rulers and oriental people, especially Chinese, 3) the lowest class is mostly the disadvantaged people. [14]

After the Dutch implemented the two methods (*cultuurstelsel* and opened door politics), there was a compassion which led to ethical politics (*etische politiek*). This politics contained the reaction of Dutch where there were two groups appeared who both agreed and disagreed. This politics were for Bumi Putra people to advance the native people in a quick period using the western education method. [15] The ethical politics were appointed when Queen Wilhelmina made a speech in Saten General in 1901. From the time, the ethical politics were applied in real. [16] After the Dutch legalized the ethical politics, some schools were built, such as Volk School (School in village) with a three-year study period continued by Velvog School (higher-level school) with a two-year study period. The school institution was then developed by building Meer Uitgebreid Leger Onderwijs (MULO), a secondary school level. There was also a program called Algemeene Middelbare School (AMS) which was equal to high school level. [17]

These schools, built by the Dutch, were so expensive that the students came from noble level, while the poor people were always poor. One thing should be noted was the Dutch didn't concern too much to improve the native people's education, but to create bureaucratic power. Since 1864, the Dutch held a test called Klein Ambtenaars' Examen which was a test for a low-level employee to be a government employee. [18]

The Dutch came back to their own country once they were beaten by Japan. From that time, Nusantara was under the authority of Japan. Japanese government issued an education program called Hakko Ichiu which was engaging Indonesian to work together to achieve the Asian prosperity. The implementation of Hakko Ichiu required students to say the oath of allegiance to the Japanese emperor every morning, then trained in army. The schools built by Japan were very different from the Dutch's. The model and method were changed into Japan's system which was oriented to the preparation for war. Thus, students didn't get more knowledge about science but knowledge about military. [19]

Islamic education was started by K.H. Ahmad Dahlan by collaborating the Dutch school subjects with Islamic subjects. [20] Means that the education had a plus point, which was Islamic education.

The education has some characteristics as follow:

- a) The emphasis on the disbursement of science, the development on the basis of worship to Allah SWT;
- b) Recognition of someone's potential and ability to evolve in a personality.

Scientific experience was on the basis of responsibility to God and society. [21] Moslems historically had two educational institutions, formal and informal in which formal education includes modern school, while informal education includes boarding school and *madrasah diniyah*. The boarding school already existed and firstly owned by Hindu people, but then managed using Islamic education by teaching kinds of books called yellow book (*kitab*

kuning). After Nusantara had been colonized by Portuguese and Dutch which left a different system of education, some Islamic Priests reacted positively. In 1912, K.H. Ahmad Dahlan built a school which adopted those colonizers' schools. In this school, students were not only taught by Religion education, but also sciences. This effort was applied to improve the education quality of Moslems.

Since the existence of Portuguese and then Dutch's invasion, Nusantara had a misery life. The Dutch started to colonize in 1619 by having Jan Pieter Coen invaded Jakarta and then spread his authority. Their first objective was to search for spices which then developed to rule economy, politics, and religion. From the Dutch colonial system, the style of indigenous education was turned up as follows:

i) Isolative-Traditional: The isolative traditional here means the sense of not willing to accept anything about western colonial and the inhibition of influence of modern thinking of Islam.

ii) Synthesis: Synthesis here is meeting the old style (boarding school) with the new style (colonial or western educational model) in the form of Islamic schools. In reality, this synthesis thought contained some variations style of Islamic education, such as: a) the style of school education following the western educational system especially in its classical teaching system, but the contents remained more about Islamic education, b) the style of school education which promoted religious education, but general subjects were also given, c) the style of school education which collaborated religious subject and non-religious subject, d) the style of education which followed Government style with some religion subjects, as developed by Adabiyah and Muhammadiyah school. [22] Islamic education, as an institution, had some variations, such as: a) school of public, b) Islamic school with school-based management, c) school as *tafaquh fi din* institution, d) school as an institution of regeneration and mobility. These Islamic schools had characteristic that seeking knowledge is worth worship, every person was entitled to develop in one's personality accountability to Allah and society. At the beginning, Islamic education competed with the Dutch's school. For every institution which was not able to adjust to government will be closed. That was the real challenge for Moslems to improve their quality of education.

K. H. Ahmad Dahlan in negotiating the educational institutions established together with the Muhammadiyah committee in order to remain to exist in that the institution used two faces, combining student's curriculum with the Dutch's curriculum. Ahmad Tafsir wrote that K.H. Ahmad Dahlan liked preaching and teaching Islamic education in schools. In 1911, K.H. Ahmad Dahlan established his own school named Muhammadiyah school. The Islamic education taught was Islam without superstition and heresy. [23]

3.1.2 Education in the Old Period (ORLA)

Indonesia proclaimed its independence on August 17, 1945, with the spokesman was Soekarno as the president of Republic of Indonesia. The system of education implementation was of course different from the colonialism era. It had more improvement. The Islamic education had a serious concern from the government both private and public institution. Central national committee (in Indonesia is BPKNP), on December 27, 1945, stated "Islamic schools, which essentially a tool and source of education and the improvement of Indonesian society should be given high attention and help from the government." [24]

From the above description, the spirit of Indonesian in concerning on the Islamic Education is real because based on the 1945 National Constitution and Pancasila, Indonesia is a Religious nation. It was proven from the statement "Berkat dan Rahmat Allah yang Maha Kuasa dan Didorong oleh keinginan luhur maka dengan ini menyatakan kemerdekaannya (Blessing and Grace of Almighty Allah and driven by the noble desire to declare the independence)." The

statement was in accordance with the first verse of Surah al-Ikhlâs:

“When the victory of Allah has come and the conquest” (QS. Al-Ikhlâs [110]:1). [25]

The independence of Indonesia became the conscious of Moslems that what they achieved was from Allah. It was a pride to maintain the Unitary Republic of Indonesia. The problem of Indonesia by Islam or not was not an issue. If Indonesia still leans on the 1945 National Constitution and Pancasila, it has an Islamic spirit and soul.

Regarding to the statement about the limited time of Islamic Education in school, there is a real history. Karel A. Steenbring wrote that a big figure whose thought was a basis of Education and Culture Department was Ki. Hajar Dewantara, the leader of Taman Siswa (Students organization) and the first minister of Education and Culture Department (31 Agustus – 27 November 1945). He looked that Islamic Education was especially as a moral education, and didn't agree as the introduction of jurisprudence generally in Islam. [26]

Then, during the Old Period (ORLA) in 1950, the government released the Constitution as followed: a) Every public school must conduct a religion subject, and the parents determine whether their children follow the subject, b) The way to conduct Religion teaching in public schools was organized by the provision of Minister of Education and culture together with Minister of Religion. [27]

Reviewing about the policies above, the government seemed to have less attention to Religion Education. In this case, Muhammadiyah was not actually harmed because this ORMAS (society organization) had already educational institution spreaded widely all over Indonesia that could develop government-standard curriculum. Muhammadiyah schools were already equipped with Al-Islam and Kemuhammadiyah lesson.

3.1.3 Education in the New Period (ORBA)

The cessation of the old Period was assigned by crushing G30 SPKI on September 30, 1965 in which Indonesia started the new period with Soeharto as the leader. In the beginning of the New Period, some policies about Islamic schools were to continue and strengthen policies from the Old Period. At this stage, the schools had not seen as a part of the national education system, but it was an autonomous institution under the supervision of the Minister of Religion. [28]

By the collaboration of Islamic education and western education, there seemed two faces of educational system which were the public school and Islam-based school. The public school was under KEMDIKNAS (the Ministry of National Education) while the Islam-based school was under KEMENAG (Religion Ministry). This educational dualism should be overcome in integrated way. However, it was still difficult to implement because of the influence of the history. Thus, Indonesia can be divided into three groups: secular, Islamic, and moderate.

The effort for the school and boarding school system was already strived in Aceh, also among the Islamic scholars and Islamic figures and also among government outside the Ministry of Religion. In the meeting of Islamic Scholars in Aceh in November 1967, the curriculum of elementary school and *ibtidaiyah* was proposed to be harmonized. In 1968, the Governor issued a decision to establish a commission, which was in charge of realizing the proposal on the meeting. [29]

According to the author's analysis, now the government has a little grant to the request with the advent of the law chapter V about learners article 12 paragraph 1, the first point, Setiap peserta didik pada setiap satuan pendidikan berhak mendapatkan pendidikan agama sesuai dengan agama yang dianutnya dan diajarkan oleh peserta didik yang seagama (every learner in every institution will receive Religion education in accordance to their own religion and

taught by the same religion teacher).” The emergence of this Law may be due to the education upheaval in the past. Actually, if the Muslims agreed to the integration it seems there is no problem. But, Moslems in this country were at least as the typology above (secular, Islamic and moderate). So, for now there is a group that maintains as it is today, but others require a fundamental change.

Muhammadiyah appreciates the diversity of Indonesian society. The organization established by K.H. Ahmad Dahlan places the middle position (moderate). Aqidah in Muhammadiyah is very thick, while *mu'amalah* is very tolerant. Such an attitude, according to the author, does not escape from the exemplary of K.H. Ahmad Dahlan. This was proven that the education in Muhammadiyah did not leave the general science and religion education.

3.1.4 Education in the Reform Period

After the fall of the New Order regime in 1998, it appeared a new style of leadership. In UUSPN 2003 article 1, paragraph 2, “pendidikan nasional adalah pendidikan yang berdasar Pancasila dan UUD 1945 yang berakar pada nilai-nilai agama, kebudayaan nasional Indonesia dan tanggap terhadap tuntutan perubahan zaman (National education is education based on Pancasila and the 1945 Constitution which is rooted in religion values, national culture of Indonesia and responsive to the changing demands of the times). In article 2 of UUSPN 2003, “pendidikan nasional bertujuan mengembangkan potensi peserta didik agar menjadi manusia beriman dan bertakwa kepada Tuhan yang Maha Esa, berakhlak mulia, berbudi mulia, sehat, berilmu, kompeten, terampil, kreatif, mandiri, dan menjadi warga negara yang demokratis serta bertanggung jawab (national education aims to develop students' potentials to become a religious person to the Almighty God, a good moral person, healthy, knowledgeable, competent, skilled, creative, independent, and become citizens of a democratic and responsible).” [30]

Seeing what Muhammadiyah did in dealing with the education in the reform era, it is necessary to look at the spirit of K.H. Ahmad Dahlan in responding to the challenges of the times in that period. K.H. Ahmad Dahlan, in facing the unfavorable Dutch politics towards Islam, he built a school that had the same system. This kind of school didn't really teach religion, but more inclined to the Dutch concept. So, that education concept was politically advantageous because it won't oppose to the Dutch. [31]

Observing the law written in the paragraph one, then it is in line with the expectations of Moslems. Because Pancasila, the 1945 Constitution, the cultural diversity and responsive to the changing times are in accordance with the spirit of Islam. K.H. Ahmad Dahlan had worked for them at that time. Now is turn for Muhammadiyah to actualize the spirit of K.H. Ahmad Dahlan, so that Islam can bring Indonesian to the positive changes.

3.2 Critical Assessment on the Development of Islamic Education

Islamic Education seems to always morph along with the development of governments take holders policy. Islam is a religion that gives brightness, so that the model of the preach can be found some variants in each region. The presence of diversity in delivering Islamic Education, so Islam will continue to live *fi kulli zaman wal makan*.

The characteristic of Islam is soft without any troublesome to the followers *yassiru wala tu'assiru, basyiru wala tunaffiru*. So, the Islamic education is fully depending on the Moslems by wih each has different implementation. Jalaludin Rumi in his verse stated:

Some Indians put an elephant in a dark room. Since it's impossible to see the elephant in the dark, people who want to see it should touch it with their hands. The first

person came to the room and touched its trunk, then he said, “this creature is like a water pipe.” The second person touched the animal’s ears and stated firmly, “No, it is a giant fan.” The third person touched the feet and said, “No, it’s wrong. The animal is like a pillar.” The fourth person touched the animal’s back and concluded, “No at all. It is a palace.” The different point of view resulted in different opinions. However, if a person came in with a candle, they all will be stupid people. [33]

In many cases, Islam is performed as the follower’s knowledge. Mark R. Woodward explained that *slametan* in Javanese tradition is the theory of Sufi mystical interpretation, and the forms of rituals conducted were related to the practice of Prophet Muhammad’s Hadits. Based on that quotation, K.H. Ahmad Dahlan actually actualized the preach method of Moslems fighter in transcendental period. If Wali Sanga in spreading Islam through the culture, which then became syncretic, so K.H. Ahmad Dahlan utilized the school media managed by the Dutch to include Islamic Education. Besides giving a new atmosphere in the Dutch’s school, K.H. Ahmad Dahlan also established the educational institution which was in line with the Dutch school’s system.

The description above illustrates that the advance and retreat of Islamic education was entirely on Moslems themselves. Moslems are required to always be active, progressive and positive in every changing times. Times will be changing, where as the Islamic Education in substance does not face shifting, thus, theme thods and packaging should always be fresh. As has been attempted by K.H. Ahmad Dahlan formerly was an attempt of the Islamic education existence in the archipelago (Indonesia before Independence).

Ziauddin Sardar quoted from Zaki Badawi, that one of the causes of dichotomy of the education system is the acceptance of Western culture to tally with the adoption of science and technology. Those who hold this view believe that the improvement is the important matter, not a religion. Therefore, the study of Religion is limited on the field, religion is only talking about the individual relationship with God, not others. [34]

Ziauddin Sardar in the above description is true, but from the other side also contains an error. If Moslems do not know the progress of science and technology, the result will always be weak. Efforts will be always given to give Islamic spirit to every matter. It may be possible will merge scientist scholars or scholar scientists or in another way, expressed by the growth of Muslim generations with the spirit of Faith and Piety (IMTAQ), as well as the steady mastery of science and technology.

3.3 Enlightenment Implementation of Islamic Education by K.H. Ahmad Dahlan

K.H. Ahmad Dahlan, in facing the Dutch imperialists, did not appear as an antagonist frontally. His wise attitude was put forward in order to find the best solution. He made his opponents as partners in advancing the nation's children. This was proven by his teaching activities in some Dutch government schools. His inclusive attitude can leach opponents with no wars involved.

As Muhammad Abduh who wanted to restore the purity of Islam by returning to the Qur'an and Sunnah, so K.H. Ahmad Dahlan also tried the same thing. According to K.H. Ahmad Dahlan, by examining the Qur'an and Sunnah, the glory of Islam can be realized. So, in the enlightenment of Islamic Education, K.H. Ahmad Dahlan puts and emphasizes the sacred heart and healthy mind. His spirit of life was as a result of mysticism. Mysticism is a Sufi who said that the root of the word is derived from the word *shafa* containing sacred significance. [35]

The Sufi lifestyle of K.H. Ahmad Dahlan was not realized passively towards the destiny as a general understanding that the triggers the Moslems deterioration is Sufism or mysticism. He displayed a model of Sufism or mysticism with active, progressive and positive. This can be seen from the spirit of his struggle in order to show that Islamic religion a super power religion which is not merely a concept, but also its implementation. Step in initiating the glory of Islam, K.H. Ahmad Dahlan studied al-Qur'an and applied it. One example of his great work was the existence of charity efforts of Muhammadiyah which now continue to exist all over Indonesia.

A good example taken from the spirit of K.H. Ahmad Dahlan is always to be open minded towards the changing times. Moslems should not hostile to other people of different religions because of losing competitiveness in advancing science. This should become a motivation to always learn and act in positive work.

4. Closing

4.1 Conclusion

Based on the discussion above, it can be concluded that: Socio-cultural condition of K.H. Ahmad Dahlan can be seen from some aspects as follow: a) Local, locally, Moslems now is covered by heresy, mystic, and superstition. It is because of a low education and only following their ancestors; b) Nationally, Moslems of Nusantara (the name of Indonesia before independence) was colonized by the Dutch which resulted in the lack of physical and mental. This can cause their lack recognition of ability; c) Internationally, Moslems had deterioration after the fall of Abasiyah dynasty. This caused Moslems only stucked without any opposition to the western culture.

The method used by K.H. Ahmad Dahlan in improving the Islamic Education are as follow: a) Utilizing the sacred heart and healthy mind; b) Come back to al-Qur'an dan al-Hadits in the field of faith and *mahdhah* worship; c) Giving understanding, an open and advance interpretation according to the society development in the field of *muamalah*, social, economy culture and education (modern); d) Learning al-Qur'an by analyzing deeply then applied in social practice (modernism).

Implementation of the enlightenment of Islamic Education established by K.H. Ahmad Dahlan, are: a) Moslems must be ready with the changes of times; b) Moslems must have an inclusive attitude; c) Moslems must be clever in facing the local, national or global politics.

4.2 Suggestion

The suggestions include two institutions, Muhammadiyah and government. For Muhammadiyah, the organization should be ready to face the changing times as the founder was versed in politics so that Islamic education can be taught in the Dutch schools.

Government which has Moslems as the most perpetrators should always make Islamic Education strategically and politically taught in Education.

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