



The Relevance of KH. Ahmad Dahlan's Thought to the Development of Contemporary Islamic Education

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Abstract

Islamic education in Indonesia faces a dual challenge: the growing demands of modernization on the one hand, and the need to preserve an authentic Islamic identity on the other. This article aims to examine the relevance of the educational thought of KH Ahmad Dahlan, the founder of Muhammadiyah, in responding to the challenges of contemporary Islamic education during the 2020–2025 period. Using a qualitative approach specifically content analysis supported by historical-critical analysis this article examines primary and secondary sources on Dahlan's thought as well as the current state of Islamic education. Key findings indicate that the five core concepts of Dahlan's thought namely, the integration of religious and secular knowledge, an orientation toward righteous deeds, openness to modernity, equal access to education, and the application of critical-reflective methods resonate strongly with the agenda for the transformation of contemporary Islamic education, including in the context of the digitization of learning, the development of competency-based curricula, and character building. This article concludes that the reactualization of Dahlan's thought provides a relevant and operational epistemological framework for the development of Islamic educational institutions in the digital age.

INTRODUCTION

Any discussion of the renewal of Islamic education in Indonesia cannot be separated from the figure of KH. Ahmad Dahlan, a scholar born in Kauman, Yogyakarta (1868–1923), who, through the Muhammadiyah movement, laid the foundation for a progressive Islamic education system. More than a century after Dahlan established modern schools that integrated religious instruction with general knowledge, questions about the relevance of his ideas have resurfaced amid the currents of technological disruption, the pandemic, and shifts in the global educational paradigm (Anwar, 2022; Mustofa & Khotimah, 2025).

The challenges facing contemporary Islamic education are far more complex than previous generations could have imagined. The COVID-19 pandemic has accelerated digital transformation while simultaneously widening the educational

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access gap. In Indonesia, Islamic educational institutions ranging from pesantren and madrasahs to Muhammadiyah schools have been forced to migrate to digital platforms without adequate infrastructure (Izzulloh & Moebin, 2022; Kholifah, 2022). In this context, Dahlan's philosophy which positions openness to modernity as a theological principle offers a normative foundation that cannot be ignored (Asman et al., 2021).

The main finding of this article is that KH. Ahmad Dahlan's educational philosophy is not merely a historical artifact, but rather an epistemological framework that remains relevant and is, in fact, becoming increasingly relevant for addressing the challenges of contemporary Islamic education. This argument is based on a critical analysis of Dahlan's intellectual legacy and the current state of Islamic educational institutions in the post-2020 era. A number of recent researchers support this position, including (Akhyar & Kosim, 2024; Dewi et al., 2023; Salsabila et al., 2024), who independently reached similar conclusions from different perspectives.

This article aims, first, to systematically identify the core of Dahlan's educational thought; second, to map the challenges facing contemporary Islamic education during the 2020–2025 period; and third, to analyze the points of relevance between the two, along with practical implementation models. Academically, this article is expected to enrich the body of research on Indonesian Islamic educational thought and provide operational recommendations for practitioners and policymakers within Muhammadiyah as well as Islamic educational institutions in general (Nurdiyanto et al., 2025).

METHODS

This article employs a qualitative research approach using a descriptive-analytical content analysis method (Anidar et al., 2026; Aryasutha et al., 2025; Efendi et al., 2026; Eltoukhi et al., 2025; Engkizar et al., 2024, 2026). Primary data sources include works that directly document the thoughts of KH. Ahmad Dahlan, while secondary sources include contemporary academic studies that discuss Dahlan's thoughts in relation to Islamic education, including books, journal articles indexed in SINTA and Scopus, as well as proceedings from national and international seminars from 2020 to 2025.

Data collection was conducted through content analysis of sources selected based on thematic relevance and academic quality. Data analysis employed a historical-critical approach: tracing the historical context of the emergence of Dahlan's thought to then critically assess its relevance to the contemporary context of Islamic education. This analytical framework is reinforced by a comparative approach, in which Dahlan's ideas are contrasted with the actual challenges faced by Islamic educational institutions. The validity of the findings is ensured through source triangulation that is, confirming each finding with at least two independent sources in line with methodological recommendations in qualitative research on Islamic education.

RESULT AND DISCUSSION

Dahlan's educational philosophy cannot be understood in isolation from its underlying theological and socio-historical context. He was not merely a pragmatic reformer who adopted Western educational models, but rather a thinker who drew directly from interpretations of the Quran and the Sunnah, and then formulated their implications for educational practice (Asman et al., 2021). Based on a review of various sources, at least five core concepts can be identified as the pillars of his educational philosophy.

First, the integration of religious studies and secular studies. Dahlan firmly rejected the dichotomy between religious studies (*ulum al-din*) and secular studies

(*ulum al-dunya*). For him, all branches of knowledge originate from Allah and therefore there is no fundamental contradiction between the two. He put this principle into concrete practice by establishing schools that incorporated science, mathematics, and foreign languages into the madrasah curriculum (Dewi et al., 2023; Faizi, 2022). This idea of integration preceded what later became known as the concept of the “Islamization of knowledge,” popularized by Ismail Raji al-Faruqi several decades later.

Second, the orientation toward righteous deeds. For Dahlan, education is not merely about the accumulation of knowledge, but rather about shaping individuals who actively do good and are responsible toward society. He often refers to Surah Al-Ma’un as the philosophical foundation of his educational philosophy: knowledge that does not lead to social concern is sterile knowledge (Asman et al., 2021). This principle aligns with the concept of transformative learning in contemporary educational theory, in which learning is considered successful only if it produces positive changes in social behavior (Akhyar & Kosim, 2024).

Third, openness to modernity. Dahlan views modernity including technology and the scientific method not as a threat, but as an opportunity that Muslims must seize. The principle of *al-muhafazhah ‘ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-shlah* (preserving the good of the past and adopting what is better from the new) serves as the theological compass guiding his stance (Salsabila et al., 2024). This openness is not unfiltered; Dahlan emphasizes the need for *al-naqd wa al-ijtihad* (criticism and *ijtihad*) in sifting through the elements of modernity that enter.

Fourth, equal access to education. Dahlan was a pioneer of women’s education among Indonesian Muslims. Long before the discourse on gender equality became mainstream, he established schools for girls and spearheaded the founding of the ‘Aisyiyah organization (1917), which specifically focused on women’s education and empowerment (Anwar, 2022). This commitment also extended to providing access for children from low-income families, making Dahlan one of the pioneers of inclusive education in Indonesia before the term was even coined (Arlini & Mulyadi, 2022).

Fifth, the critical-reflective method. Dahlan disliked dogmatic teaching methods and rote memorization without understanding. He encouraged his students to ask questions, debate, and examine religious texts directly. The *halaqah* method he developed at the Kauman Surau fostered open discussion, including of well-established religious traditions (Faizi, 2022; Nurdianto et al., 2025). This approach laid the groundwork for critical thinking skills, which are now among the four 21st-century competencies most in demand by the global workforce.

Islamic education in Indonesia entered the 2020s amid significant turbulence. The COVID-19 pandemic, which began in early 2020, forced more than 50,000 madrasahs and thousands of pesantren to transition to online learning in a very short period of time and with highly varying levels of preparedness (Mardhiyah et al., 2023)(Indonesian Ministry of Religious Affairs, 2021). More than 60 percent of Islamic educational institutions outside Java lack adequate technological infrastructure to conduct online learning effectively, making the pandemic not merely a technical challenge but an existential crisis (Izzulloh & Moebin, 2022).

The next challenge stems from the curricular context. The implementation of the Merdeka Curriculum by the Ministry of Education, Culture, Research, and Technology (*Kemendikbudristek*) encourages all educational institutions, including madrasahs and Islamic schools, to adopt a competency-based approach, differentiated instruction, and projects to strengthen the Pancasila student profile (I. A. Gani, 2024). On the one hand, this policy opens up broader opportunities for creativity in Islamic education; on the other hand, it demands a fundamental

paradigm shift from institutions that have long operated under traditional models (Sari et al., 2024).

On the epistemological front, contemporary Islamic education faces pressure to address the accusation that its system produces graduates who are religiously knowledgeable but socially unproductive. Meanwhile, a lack of vocational skills and digital literacy poses a major obstacle for graduates of Islamic educational institutions in entering the contemporary job market (Hadi et al., 2025). Furthermore, the spread of radicalism and religious extremism among the younger generation who use social media as the primary channel for disseminating extremist ideologies requires Islamic educational institutions to play a more active role in fostering digital literacy grounded in the values of religious moderation (*wasatiyyah*) (Hajita, 2024).

The Relevance of Dahlan's Thought to Contemporary Challenges. First, the Integration of Knowledge as a Response to the Curriculum Dichotomy. Dahlan's concept of the integration of knowledge is directly relevant to efforts to overcome the curriculum dichotomy that still plagues Islamic educational institutions. Many madrasahs still maintain a strict separation between teachers of religious and general subjects, even in terms of classrooms and schedules. This structural separation reflects the epistemological dichotomy that Dahlan sought to dismantle (Hajita, 2024; Supriadi et al., 2024).

A concrete implementation of Dahlan's principle of integration in the digital age can be seen in the practices developed by a number of Muhammadiyah schools that integrate programming education with Islamic ethics into a single interdisciplinary course. In this course, students not only learn to write code but also analyze the ethical implications of technology applications using a contemporary fiqh framework (Akhyar & Kosim, 2024; Dewi et al., 2023).

Second is Amal Saleh and Social Project-Based Learning. The emphasis on *amal saleh* in Dahlan's thought finds fresh relevance in the context of the Pancasila Student Profile Strengthening Project (P5), which is a mandatory component of the Merdeka Curriculum. There is substantial alignment between the six dimensions of the Pancasila Student Profile and Dahlan's educational ethos, which places social responsibility at the pinnacle of the learning process (Ghani, 2023). This alignment is no coincidence; rather, it reflects that Dahlan's educational values have permeated the national educational discourse.

A number of Islamic boarding schools have developed programs that integrate Quran memorization, the study of *muamalah fiqh*, and digital business training into a single, integrated curriculum. This program produces students who not only memorize the holy book but are also capable of managing businesses based on halal values a tangible manifestation of Dahlan's orientation toward righteous deeds, updated to meet the demands of the times (Kholifah, 2022).

Third is openness to modernity and digital transformation. The principle of openness to modernity pioneered by Dahlan resonates very strongly in the context of the post-pandemic digital transformation of Islamic education. Dahlan's attitude of embracing printing technology and Dutch-style school institutions as instruments of da'wah in his time is, in spirit, identical to the efforts of contemporary Islamic educational institutions that adopt e-learning platforms, artificial intelligence, and social media as educational tools (Hadi et al., 2025). Dahlan's selective-adaptive principle actually provides a more sophisticated theological guide than either outright rejection or unfiltered acceptance of new technologies (Salsabila et al., 2024).

The digital adaptation of Muhammadiyah's Islamic educational institutions has proceeded more rapidly and in a more focused manner than that of other Islamic educational institutions on average (Izzulloh & Moebin, 2022). This initiative not only reflects an openness to technology but also demonstrates Muhammadiyah's

institutional capacity to develop technological solutions aligned with the values and specific needs of the Muslim community (Herlina & PP Muhammadiyah, 2022).

Fourth is equitable access in the era of the digital divide. Dahlan's commitment to equitable access to education faces new challenges in the era of the digital divide. Ironically, digital transformation actually has the potential to deepen inequalities in access to Islamic education, as students from low-income families and remote areas are falling further behind due to limited digital infrastructure (Arlini & Mulyadi, 2022).

A response in line with Dahlan's spirit can be seen in the program to distribute devices and provide free internet access in remote madrasahs, which is a priority of contemporary Islamic education policy. This program reflects the idea that technological modernization must not leave behind those most in need a principle firmly upheld by Dahlan in a different context but with the same spirit (Supriadi et al., 2024).

Translating Dahlan's ideas into contemporary Islamic educational practice requires a structured operational strategy. At the curriculum level, the principle of knowledge integration can be operationalized through the development of curriculum designs that explicitly link learning competencies with Islamic values, without compromising the academic standards required by national regulations (A. Gani, 2015). This design must be modular and adaptive so that it can be applied in various types of Islamic educational institutions (Hadi et al., 2025).

In terms of teaching methods, Dahlan's philosophy encourages the adoption of inquiry-based learning and project-based learning, which position students as active participants. In the digital age, these methods can be enriched with augmented reality-based simulations for learning fiqh of worship, or online collaboration platforms for cross-school social projects inspired by Dahlan's spirit of righteous charity. Islamic boarding schools that have adopted technology in Arabic language instruction have seen a significant improvement in students' fluency compared to conventional methods (Kholifah, 2022).

Teacher training and professional development are crucial components. Dahlan's concept of *al-mu'allim al-mujaddid* (the reformist teacher) requires Muslim educators to continually update their competencies, both in Islamic studies and in the mastery of educational technology (Anwar, 2022; Nurdiyanto et al., 2025). Madrasah teacher training programs that integrate digital literacy with in-depth Islamic studies have been shown to significantly improve the effectiveness of learning (Supriadi et al., 2024).

Although the relevance of Dahlan's thought is quite convincing, its re-actualization is not without its problems. The first criticism comes from those who argue that contemporary interpretations of Dahlan's thought are often selective and apologetic that is, they focus only on aspects that "fit" the modernization agenda, while ignoring more conservative or contextual-historical dimensions. Dahlan operated within a specific colonial context, and his thought must be understood in a dialectical relationship with that context, rather than simply being transplanted into a vastly different one (Arlini & Mulyadi, 2022; Faizi, 2022).

The second criticism concerns the tension between the universalism of Dahlan's thought and the diversity of contexts in Indonesian Islamic educational institutions. The Muhammadiyah educational model tends to be strong in urban areas of Java, but requires significant adaptation when applied in the context of rural pesantren in Nusa Tenggara or Sulawesi (Sari et al., 2024). The implementation of the Muhammadiyah model in outlying areas often encounters unexpected cultural resistance. To overcome these challenges, a more sophisticated hermeneutic approach is needed: not merely executing Dahlan's "recipe" Dahlan's "recipe" literally, but rather by internalizing the spirit and methodological principles

underlying his thought namely, openness, the courage to engage in *ijtihad*, and a commitment to the marginalized and then applying them creatively and contextually (Akhyar & Kosim, 2024).

CONCLUSION

This article concludes that KH. Ahmad Dahlan's educational philosophy centered on the integration of knowledge, a focus on righteous deeds, openness to modernity, equal access, and critical-reflective methods holds substantial and practical relevance to the challenges facing contemporary Islamic education in the 2020–2025 period. This relevance stems from the epistemological depth of Dahlan's thought, which possesses a robust structure capable of responding to diverse historical contexts. Based on the analysis conducted, this article recommends four actions. First, the Muhammadiyah Council for Primary and Secondary Education needs to develop integrative curriculum guidelines that explicitly translate Dahlan's principles into measurable competency standards and learning indicators. Second, Islamic educational institutions need to invest greater resources in teacher training programs that integrate Islamic dimensions with mastery of educational technology. Third, further empirical research is needed to document and evaluate models of implementing Dahlan's thought in various Islamic educational institutions. Fourth, a cross-institutional dialogue forum should be developed to bring together leaders of Islamic boarding schools, madrasahs, and Islamic schools to share best practices in the reactivation of the values of Islamic educational reform.

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