

Analysis Of The Thought Of KH. Ahmad Dahlan And Its Implications For The Development Of Education, Akhlaq And Religion In Indonesia

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Abstract

In-depth religious knowledge and an incomplete understanding of education will make a person not think logically, and be apathetic. Therefore, it is very important for a person to learn a thorough understanding of religion accompanied by a balanced education. This research aims to analyze the thought of KH Ahmad Dahlan and its implications for the development of education, morality and religion in Indonesia. This research uses a qualitative approach with a literature study method. The data analysis technique uses descriptive analysis, namely collecting, processing, analyzing, and presenting data descriptively. The results of the study explain that religion and education must go hand in hand in order to achieve good akhlaq. KH. Ahmad Dahlan emphasized that Islamic education must be able to adapt to the needs of the times. Education is not only to fulfill spiritual needs but also physical, then KH. Ahmad Dahlan tried to combine religious education with general education.

Pengetahuan agama yang tidak mendalam serta pemahaman terhadap pendidikan yang tidak utuh akan menjadikan seseorang tidak berfikir secara logis, dan bersikap apatis. Oleh karena itu, sangat penting bagi seseorang mempelajari pemahaman agama secara menyeluruh dengan dibarengi pendidikan yang seimbang. Penelitian ini bertujuan untuk menganalisis pemikiran KH. Ahmad Dahlan dan implikasinya terhadap perkembangan pendidikan, akhlak dan agama di Indonesia. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi literatur (pustaka). Teknik analisis data menggunakan analisis deskriptif yakni mengumpulkan, mengolah, menganalisis, serta menyajikan data secara deskriptif. Hasil penelitian menjelaskan bahwa agama dan pendidikan harus berjalan beriringan demi tercapainya akhlak yang baik. KH. Ahmad Dahlan menegaskan, pendidikan Islam harus mampu menyesuaikan dengan kebutuhan zaman. Pendidikan tidak hanya untuk memenuhi kebutuhan rohani tetapi juga jasmani, kemudian KH. Ahmad Dahlan mencoba memadukan antara pendidikan agama dengan pendidikan umum.

A. INTRODUCTION

Every believer believes that religion is a teaching that comes from God (Baharun, 2017). Every religious believer must try to understand and practice the contents of the religious teachings he adheres to. The practice of religious teachings that he lives is a manifestation of the person's understanding and meaning of the teachings and values of the religious teachings he believes in (Fachri, 2017). Furthermore, according to Franz Magnis Suseo in Jaelani (2023) the influence of religion can calm the community, and can sharpen awareness and also be able to provide enthusiasm and motivation. Therefore, humans need to have a life guide that comes from religious beliefs in facing the problems of their lives.

According to Johnson (1990), religious ideas can have an independent influence on human behavior. Religion as a whole system of beliefs and practices of life that are able to unite into the unity of community morality (Maliki, 2004). Religion is also a constituent or basic shaper of identity and civilization identity (Thoha, 2004). Therefore, religion becomes the first basis in carrying out life in accordance with the teachings of the beliefs it adheres to. Realistically, the broader one's religious understanding, the better one's behavior and actions will be, thus giving birth to good morality as well. However, not a few also the higher a person's religious understanding, the more exclusive his behavior and actions. Among them; easy to blame others, self-righteous, not easy to get along (passive) and so on.

One of the incidents or cases resulting from an incorrect understanding of religion without being accompanied by good morality has occurred at SDN Jomin Barat II, Cikampek, Karawang in July 2023. A 2nd grade elementary school student was bullied because she had different beliefs and did not wear a hijab. Even worse, the student was bullied by peers, teachers and the principal to be forced to wear the hijab and even beaten (Malau, 2023).

Schools should be a comfortable place for students where all beliefs and differences should be respected. Schools should not compartmentalize or dichotomize learners. All learners from any background, be it religion, ethnicity and race, should be accepted indiscriminately and treated fairly. The school is created to be a social system in which it consists of components of the school community with various backgrounds; economics, family environment, habits, religion and even different desires, ideals and interests. With these differences, it is not impossible that in the school community there are clashes of interests that can also lead to conflicts of interest, so continuous

efforts are needed to develop attitudes of tolerance and tolerance (Purwaningsih, 2021).

KH Ahmad Dahlan's thinking compares the general education system with religious values. Because according to him, education is an effort to make a complete human being so that he realizes his own existence, the existence of God and also the existence of other people around him (Hadjid, 1996). Furthermore, KH. Ahmad Dahlan emphasized that education is an effort to build the way of thinking of Muslims from a static mindset to dynamic thinking (Nizar, 2002).

Research on the thoughts of KH Ahmad Dahlan was conducted by Muhammad Fadli and Andi Fitriani Djollong in 2018 which discussed the concept of Islamic Education according to KH Ahmad Dahlan. In the study, it was stated that KH. Ahmad Dahlan's educational thinking can be classified into two, namely; First, purifying Islamic teachings (purification) from things that are superstitious, khufarat, bid'ah and others. Second, encouraging Muslims to get out of traditional-conservative thinking that is still used and contrary to Islamic teachings (Fadli, 2018).

Research on KH Ahmad Dahlan's thoughts has also been conducted by Achmad Abimubarok in 2022, which took the theme of KH Ahmad Dahlan's ideas regarding ideal Islamic education and its relevance to the Merdeka Belajar policy. The results of this study explain that KH Ahmad Dahlan's educational thinking is very relevant to the new curriculum initiated by the Ministry of Education and Culture regarding the independent learning curriculum. The three ideas include; reason, charity and progress. Intellect is the basis for developing students' critical reasoning power. Charity is a component to apply good deeds in society and progress is learning material that must be in accordance with the needs of the times (Abimubarok, 2022).

The two studies mentioned above, none of which explain issues related to morals or morality. Research conducted by Muhammad Fadli and Andi Fitriani Djollong in 2018 only discusses the concept of education in Islam regarding the re-purification of Islamic teachings. Meanwhile, research conducted by Achmad Abimubarok in 2022, explained more about the nature of Islamic education and its relation to independent learning. None of the research specifically mentions the morals resulting from KH. Ahmad Dahlan's thought and its relation to religion and education.

Therefore, this research is different from the two studies mentioned above. This research not only focuses on KH. Ahmad Dahlan's educational thought but also its

relation to religion and akhlaq. According to KH. Ahmad Dahlan, humans as intelligent living beings must have religion in carrying out their role. Meanwhile, good education, according to him, must be in accordance with religious and rational values. Furthermore, education must be guided by the Qur'an and Hadith as well as an understanding of Islamic teachings must be understood comprehensively and not subjectively (Nata, 2005). So with the right religious capital and education he will know his nature as a human being in the midst of society so that it will give birth and create good morality.

B. RESEARCH METHODOLOGY

This research uses a qualitative approach, which is research used to describe and analyze phenomena, events, social activities, attitudes, beliefs, and thoughts of a person both individually and in groups (Sukmadinata, 2009). Meanwhile, according to Sugiyono (2007), qualitative research has a foundation in the form of the philosophy of postpositivism, namely the object of research has natural conditions, researchers who are characterized by triangulation, inductive data analysis, as well as results that tend to emphasize the general meaning (global).

The data collection technique in this research uses literature study, which is research conducted by collecting data from various literature in libraries and so on (Septiani, 2019). The data analysis technique used in this research is descriptive analysis technique, which is an analysis that departs from the data that has been collected and leads to general conclusions. General conclusions can be in the form of categorizations or propositions (Bungin, 2001). Among the analysis techniques, researchers try to read, understand, identify, analyze and compare and contrast with theories related to education, religion and akhlaq.

Primary sources in this research are based on books or works by KH. Ahmad Dahlan on education, religion and akhlaq. The primary source is a data source that directly provides data to data collectors or researchers (Sugiyono, 2012). Meanwhile, secondary sources or data in this study were taken from articles or journals related to the research theme. Secondary data is data obtained from existing data, in the form of literature that has a relationship with the problem being studied (Mansur, 2019).

C. RESULTS AND DISCUSSION

1. Biography of KH Ahmad Dahlan

KH. Ahmad Dahlan was born in Yogyakarta in 1868 M / 1268 H. Has a real name as a child, namely Muhammad Darwis. KH. Ahmad Dahlan is the son of a KH. Abu Bakar Bin KH. Sulaiman, a mosque khatib sultan of the city of Yogyakarta. His mother was named Isiti Aminah Binti KH. Ibrahim a great clerk in Yogyakarta (Salam, 2009). While the lineage from his father is connected to the Walisongo figure, Maulana Malik Ibrahim in the 12th order, namely KH. Ahmad Dahlan bin KH. Abu Bakar bin KH. Muhammad Sulaiman bin Kyai Murtadha bin Kyai Ilyas bin Demang Djurung Djuru Kapindo bin Demang Djurung Djuru Sapisan bin Maulana Sulaiman Ki Ageng Gribing (Djatinom) bin Maulana Muhammad Fadlullah (Sunan Prapen) bin Maulana Ainul Yaqin (Sunan Giri) bin Maulana Ishaq bin Maulana Malik Ibrahim (Shodiqin, 2013).

The progress and development of Muslims made KH. Ahmad Dahlan motivated to make a movement about reforming the da'wah, religious, educational and social systems. He founded an organization called Muhammadiyah, from here KH. Ahmad Dahlan began to build schools, orphanages and other organizations for the benefit of Muslims. The wife of KH. Ahmad Dahlan also founded an Islamic women's organization called Aisyiah. KH. Ahmad Dahlan died in 1923 at the age of 54. KH Ahmad Dahlan was buried in Karangajen, Yogyakarta (Mulyani, 2023).

KH. Ahmad Dahlan's education began with learning religious knowledge from his father when he was a child. It was proven when he was only eight years old, KH. Ahmad Dahlan was able to read the Qur'an fluently and clearly. The community environment around his house is very friendly, polite and on average has strong religious knowledge. So do not be surprised, KH. Ahmad Dahlan from childhood already has a noble character and morals (Nakamura, 1983).

Based on information from Junus Salam (2009), KH. Ahmad Dahlan's other educational background was not pursued through formal education, but with traditional education to pesantren. KH. Ahmad Dahlan studied religious science with various different teachers. Among them are learning fiqh science through KH Muhammad Saleh, falak science KH R Dahlan, nahwu science KH Muhsin, hadith science KH Mahfudz and Sheikh Khayyat Sattokh, Qiraat al-Qur'an through Sheikh Amin and Sayyid Bakri.

In 1883 when he was 15 years old, KH. Ahmad Dahlan had already made the pilgrimage. After performing the pilgrimage, KH. Ahmad Dahlan continued to study to deepen religious knowledge and Arabic in the city of Mecca for 5 years. Then from there, KH. Ahmad Dahlan recognized the thoughts of Islamic reformers such as Muhammad Abduh, al-Afghani, Rasyid Ridha, and Ibn Taimiyah (Fadli, 2018). KH. Ahmad Dahlan is an example of a knowledge seeker who is very thirsty for new knowledge that is not yet known, especially Islamic science. So that it makes him have sharp thoughts about the re-purification of Islamic teachings to return to the Qur'an and as-Sunnah. Then KH. Ahmad Dahlan has several written works as a result of his studies and ideas about Islamic science, including the following; *Tadzkiratu al Ikhwan fi Ba'dli Tawarikh wal 'Amali al Falakiyati* (completed written 1901), *Natijah al Miqat* (completed written 1903) and *Bulughu al Wathar* (completed written 27 Dhul Qa'dah 1320 in Darat Semarang) and many more works of KH. Ahmad Dahlan's other works were still unpublished due to limited facilities at the time (Chamami, 2016).

2. Founder of the Muhammadiyah Association Organization

The Muhammadiyah religious organization was pioneered by KH Ahmad Dahlan in Kauman, Yogyakarta, on 08 Dhulhijjah 1330 H / 18 November 1912 AD (Saleh et al., 2024). This was due to suggestions from his students and friends to establish a religious organization (Shihab, 1998). Then another factor that led to the establishment of the Muhammadiyah organization because it began with social, religious and moral anxiety and concern. Religious anxiety stems from the many mechanistic and superstition-based religious practices. The moral anxiety originated from the many deviant social behaviors and people who were still illiterate and relatively easy to fool (Hidayat, 2011).

The main purpose of the establishment of the Muhammadiyah organization is to spread the teachings of Islam, both through education and other social activities. In addition, the purpose of the establishment of the organization was to correct deviant beliefs and eliminate actions considered by Muhammadiyah as *bid'ah* (something new). The *bid'ah* in question is a bad *bid'ah* or one that is not in accordance with Islamic law. This organization also gave rise to worship practices that were almost never known before by the community, such as daily prayers in the field, and also coordinated the distribution of zakat and so on (Lubis, 1989).

Then on December 20, 1912 KH. Ahmad Dahlan applied to the Dutch East Indies government to obtain a legal entity (*rechtspersoom*) for Muhammadiyah, but the

application was only granted in 1914 with Government Decree No. 18 dated August 22, 1914, this permit only applies to the Yogyakarta area and this organization can only move in the Yogyakarta area (Khalimi, 2010). In a matter of years it was not difficult for this organization to get a positive and good response from the community so that it got a positive and good response in the community (Munandi Saleh, 2024).

The Muhammadiyah organization began to grow rapidly after the Muhammadiyah Congress held in Yogyakarta in 1917. At that time Budi Utomo made a fiery speech. At the time of the congress, there were many requests from sympathizers and Muhammadiyah members to establish branch organizations in the regions. So that in 1920 the Muhammadiyah organization began to spread in various regions of Indonesia (Noer, 1996).

Every year the Muhammadiyah organization began to be in great demand and developed even in remote areas. The Muhammadiyah organization has become a stronghold in building the civilization of Indonesian society. Apart from spreading Islamic teachings, Muhammadiyah is often involved in political decisions or policies that will be taken by the Government. Because the influence of the Muhammadiyah organization is getting stronger and has an increasingly broad base of people.

3. Analysis of the Thought of KH. Ahmad Dahlan

a. Religious values in the perspective of KH Ahmad Dahlan

Value is a term that represents ideas or meanings that are abstract and not clearly measurable. The definition of value itself is very diverse depending on one's perspective in understanding the meaning of value itself. Sri Lestari explains that value is an important part of experience that influences individual behavior. Values include individual attitudes, as standards for action and beliefs. Value becomes a guideline or general principle that guides action, and value is also a criterion for sanctioning or rewarding selected behavior (Sri Lestari, 2014).

According to Syafruddin by quoting the definition of Milton and James Bank (2013), "value is a type of belief that is within the scope of a belief system, in which a person should act or avoid an action, or about something that is appropriate or inappropriate to do, have, and believe". Similarly, Ahmadi and Salimi say that value is a set of beliefs or feelings believed to be an identity that gives a special pattern to patterns of thinking, feeling, attachment and behavior (Ahmadi & Salimi, 2008). In addition to the definition above, Mulyana tried to put forward Kluckhohn's definition

that value is an implicit or explicit conception that distinguishes an individual or group characteristics from what is desired, which affects the choice of means, goals, and the end of action (Mulyana, 2011). From the various definitions of value, it can be concluded that value is a standard of action, attitude, concept of an individual's belief in something he believes in.

While the word religion is considered by many experts to be taken from Sanskrit, namely "a" which means not and "gama" which means chaos. So religion means not destroyed or organized according to the direction of what is believed. Religion is a teaching that regulates the state and condition of humans and manners and how to socialize with others (Bakri, 2022). According to Nurjannah, religion in terminology is a certain behavior related to the belief system adopted by its followers. The form of behavior or action that must be done by someone is the direction of the religious system in humans, namely a series of understandings about how to behave properly and how to avoid behavior that is prohibited by the beliefs they hold (Nurjanah, 2018).

Religion is interpreted by Bustanuddin Agus as a teaching revealed by God for guidance for people in living their lives. Religion is also very synonymous as a universal feature of human social life in the sense that all societies have ways of thinking and patterns of behavior that meet to be called "religion" which consists of specific types of symbols, images, beliefs and values with other human beings in interpreting their existence which also contains rituals (Rusmin, 2014). However, according to Nimfort, religion does not only regulate vertical relationships (individual relationships to the creator), more than that religion is also a form of emotional attitudes and practices used to try to solve the most important problems in human life (Rasjidi, 2003). From the explanations above, of course, we will be able to conclude that religious values are standards, attitudes of action, and concepts of life that are directed from a belief to try to build a positive emotional relationship with the creator and also fellow humans.

Regarding the value of religion in KH. Ahmad Dahlan's perspective as in several books written by himself or notes in his students, it can be said that it is not much different from other scholars who want to convey something simply as needed by the people of that era. But the interesting side is that KH Ahmad Dahlan made religious affairs not closed by one thought alone and more open in thought which is also accompanied by the limits of shari'at.

Evidence of this can be seen in the books made or translated by scholars at that time, including KH. Ahmad Dahlan's own teacher, KH. Sholeh Darat who paraphrased the book "Jauharah at-Tauhid" by Shaykh Ibrahim al-Laqqani with the title "Tarjamah Sabilul 'Abid 'ala Jauharah at Tauhdi". This means that what KH Ahmad Dahlan did was to continue the tradition of scientific sanad that already existed (Mufroah, 2017). In the book, it is explained that the value of Islam for KH. Ahmad Dahlan is a guide for humans to regulate how humans live, get along with others, regulate nature, which has been prescribed by Allah SWT. through the mediation of His Prophet and as well as instructions to be happy in the world and prepare for happiness in the hereafter.

In the book of Akoid Doel Iman, there are 45 chapters of creedal issues outlined, if we try to analyze more specifically then we will find that KH. Ahmad Dahlan in his aqidah views is more inclined to the Asy'ariyah school when viewed from several articles written in the book (Ahdar, 2019). An example of one of the articles he wrote is in the nineteenth article on *Keprije tegese ngimanake Goesti Allah* (How does it mean to believe in Allah?), which is explained as follows:

Tegesipoen ngimanaken Goesti Allah poenika; ngestokaken saestoenipun Goesti Allah poenika kagoengan sifat 41, kaperang dados tiga: 1. Sifat Wadjib, 2. Sifat Mochal, 3. Sifat Djaiz. Sifat Wadjib 20, sifat sifat mochal 20, poenika kaperang dados sekawan: 1. Sifat Nafsijah, 2. Sifat Salbijah, 3. Sifat1Ma'ani, 4. Sifat Ma'nawiyah.

Broadly speaking, the details of these attributes by KH. Ahmad Dahlan are in accordance with the manhaj akidah of the Asy'ariyah school. However, theologically based on KH. Ahmad Dahlan's thinking with Shaykh Muhammad bin Abdul Wahhab who continued Ibn Taymiyyah's theological footsteps also produced an interesting synthesis equation. Among the interesting forms of synthesis, one of the interesting syntheses is that KH. Ahmad Dahlan emphasized that the Muhammadiyah organization was not affiliated with any mazhab. This is the difference with the Asy'ariyah who are more likely to use the four schools of fiqh; Hanafi, Maliki, Syafi'i, and Hambali (Sulaiman, 2019). So from this aspect we can conclude that the religious values taught by KH. Ahmad Dahlan are anti-fanaticism and openness in humans. We can also see that KH. Ahmad Dahlan has taught manhaj wasithiyah, openness of thought, and is not fixated or affiliated with just one thought.

Solichin Salam in the book KH. Ahmad Dahlan, an Islamic reformer from Indonesia wrote a chapter about how KH. Ahmad Dahlan viewed a Muslim who should

not be exclusive and only associate with fellow Muslims. The most obvious evidence of this attitude is that when establishing PKO (Penoloeng Kesengsaraan Oemoem), KH. Ahmad Dahlan also recruited Dutch doctors. Another interesting side, KH. Ahmad Dahlan also built relationships with non-Muslims in an era where colonialism was closely aligned with Christianity, KH. Ahmad Dahlan never felt inferior and even liked to open communication and discuss with non-Muslim leaders (Beny, 2019).

In the period of colonialism, KH Ahmad Dahlan displayed thought or theological resistance with his chosen method, namely scientific dialog. In his activities to defend the truth of Islam, KH. Ahmad Dahlan often held meetings and scientific dialogues with non-Muslim religious leaders. On one occasion, KH Ahmad Dahlan held a meeting to exchange ideas with Pastoor Van Lith as a Catholic religious leader. In addition, KH Ahmad Dahlan also held a meeting with Pastoor Van Driesche at the house of Br. M. Joyosumarto and Domine Bakker in Djetis City (Sulaiman, 2019).

It is no secret that in his efforts to defend Islam, KH Ahmad Dahlan did not get tired or give up on opening dialog with interfaith leaders. Meeting with other religious leaders was initiated by him only to seek the truth and defend Islam, which at that time was under pressure from the Dutch colonizers (Sulaiman, 2019). The way to open a dialog with these interfaith leaders is by exchanging ideas with each other or replying to each other with books or works. This was initiated by him as a form of reflection and to show the value of Islam in defending beliefs in a good way as Allah Swt. says in al-Qur'an letter an-Nahl, verse 16: "Invite (people) to the way of your Lord with wisdom and good teaching, and argue with them in a good way".

b. Education in the perspective of KH. Ahmad Dahlan

The educational situation in the early 20th century was fairly traditional. The learning system at that time was still dichotomous or there was a separation between general science and religious science. The presence of KH Ahmad Dahlan gave color to the style of Islamic education in Indonesia. KH. Ahmad Dahlan made the two sciences into a unity that integrates each other. Although under Dutch colonial rule, for the sake of his devotion to the nation and religion, he was always aggressively spreading knowledge in the country. According to him, as a Muslim, the struggle is not only using sharp weapons, but with understanding and belief in the concept of tawhid in Islam. (Mustofa, 2020)

KH. Ahmad Dahlan spent almost all his time in the world of pesantren education, namely Islamic education with a classical learning system. However, KH.

Ahmad Dahlan saw the reality of a progressive era which finally began to combine religious education with general education. This is in accordance with what KH. Ahmad Dahlan aspired to the world of education in Indonesia to give birth to human beings who are intellectual and have firmness of faith as well as having broad insight in the field of science. The education he pioneered combines faith and progress so as to produce a generation capable of facing all the challenges of the times (Yuliana & Nisrokha, 2020). Education must also fulfill three important components of body, mind and spirit (Besta Alby Choirin, 2024).

Therefore, the purpose of Islamic education according to KH. Ahmad Dahlan is to create Muslim humans who are virtuous, broad-minded and understand the problems of worldly science and are willing to fight for the progress of society (Dahlan, 1942). In an effort to realize the purpose of education, there are at least three aspects that must be done by school institutions or educational institutions, namely:

- 1) Having a complete personality, which is a balance between physical and spiritual needs.
- 2) Having a high social spirit, namely someone who is knowledgeable must be useful for the wider community.
- 3) Have morals and morals that are based on the Qur'an and as-Sunnah (Mainuddin, 2022).

Then in the implementation of the teaching-learning process, KH. Ahmad Dahlan reinterpreted the traditional education system with modern education, as follows:

- 1) More integral learning so that learning outcomes can be evaluated.
- 2) The relationship between educators and students is more democratic. In contrast to traditional education, which gives the impression that educators are authoritarian and cannot be criticized.
- 3) Using local languages, Indonesian and Dutch as an introduction.
- 4) Learning takes place in the classroom.
- 5) The duration of learning time is between five and six hours a day. The learning period is determined based on the school level and a grade increase is given at the end of each learning year. Then those who have completed the learning period are given a diploma as proof of the learning outcomes that have been taught.

6) Implementing an examination system, student attendance and grade promotion (level) and other academic activities (Yudistiro, 2022).

Thus, it can be understood that the ultimate goal of education for KH. Ahmad Dahlan is the creation of a noble personality or character (moral) accompanied by science and technology. So it is not surprising that many of the great scholars were born from the Muhammadiyah-based Islamic education system and not a few of them were also given the title of National Hero. Among them are Ir. Soekarno, Fatmawati Soekarno, General Soedirman, KH. Fakhruddin, Nani Wartabone, Gatot Mangkupraja, Kasman Singodimedjo, KH. Mas Mansyur, Djuanda Kartawidjaja, Adam Malik, Dr. Soetomo, AR Baswedan, Siti Walidah, Otto Iskandardinata, Andi Sultan Daeng Radja (Sugita, 2023).

c. KH. Ahmad Dahlan's Thought on Akhlaq

Moral is a product of culture and religion. Every culture has different moral standards according to the prevailing value system that has been built over time (Halder et al., 2020). Moral is also called ethics, or morality. Morals are explicitly things related to the socialization process of individuals. Without morals humans cannot carry out the socialization process (Woo et al., 2022). Moral is the actions/behavior/speech of a person in interacting with other humans (Abdi, 2021). So morals are the same substance and inherent in every individual human being.

Akhlaq is an important component in the identity of a Muslim, the good and bad of a person depends on his akhlaq (Mohd Yusoff et al., 2022). Akhlaq etymologically comes from Arabic, which is the jama' of the word "khuluq" which refers to a person's character, disposition, behavior or habits, also known as ethics. Many times akhlaq is also called moral, which is a person's actions that are repeated consistently, then become part of the habit, then inherent in one's behavior (Sahnan, 2019).

As for terminology, akhlaq is a reflection of an activity of the heart (qolbu). Furthermore, according to al-Ghazali, akhlaq is a reflection in the soul that allows various kinds of actions to arise without engineering and easily so that it has become a habit or character (Bafadhol, 2018). Meanwhile, according to KH. Ahmad Dahlan, akhlaq can be seen from the definition of akhlaq for Muhammadiyah circles in a Muhammadiyah Daily Magazine (2020), namely akhlaq is a state of soul that can encourage the birth of actions spontaneously, good or bad. Akhlaq is a behavior that is inherent in the soul and encourages spontaneous behavior, without long consideration

(Atoi et al., 2020). As for actions that are carried out due to coercion or certain circumstances or external influences, they are not included in akhlaq.

Furthermore, according to Al-Fikri (2022), the classification of the concept of akhlaq in KH. Ahmad Dahlan's perspective can be seen in the table below:

Table 1. Ahmad Dahlan's concept of akhlaq

No	Characteristics of Akhlaq	Form of Behavior
1.	Akhlaq to Allah Swt	Religious, Ikhlas, Love & Ridha, Muroqabah and Pious to Allah Swt
2.	Akhlaq to self	Şhiddiq (Honest), Istiqāmah (Steadfast), Syaja'ah (Courageous), Patience, Tawaḍhu' (Humble) and Amanah (Trustworthy).
3.	Akhlaq to family	Love and Affection for Family and not dehumanizing women
4.	Akhlaq to others	Being Muslim, having good relations with people and paying attention to the welfare of the community
5.	Akhlaq in the life of the state	Love the country, uphold amar ma'ruf nahi munkar and have an attitude to educate the nation from ignorance.

Based on the explanation above, it can be understood that for KH. Ahmad Dahlan, morals are not only a matter of worship, but include all human life itself. Good morals will produce a peaceful, safe and prosperous life. Moreover, Indonesia as the second largest Muslim majority country is certainly a challenge in itself to be a role model for other countries in implementing good morals in everyday life.

In the world of education, KH Ahmad Dahlan emphasized the problem of morals rather than material. Moral education is education in the field of practical philosophia or wisdom amaliyah. According to KH. Ahmad Dahlan, this education is very important because human character and behavior have a major influence on the development of society in all its aspects and determine social patterns and conditions, so everyone needs to study more deeply related to human behavior and character. (Lama Bawa & Rajiah, 2019).

Thus, KH. Ahmad Dahlan's view of education emphasizes that in the learning process moral and spiritual values must be included. Ahmad Dahlan believed that education is actually an effort to build strong character, noble morals and good morality. Formal educational institutions, according to him, are not only responsible for organizing education, but are also responsible for educating students to become people who are beneficial to society.

Education is a joint effort between educational institutions, families and communities (Li, 2020). Parents, communities and community leaders should actively participate in supporting children's educational development. The interaction between students, parents and teachers is considered an important component of educators and should prioritize the idea of an inclusive educational environment. Therefore, KH. Ahmad Dahlan's educational thinking can transcend the boundaries of formal educational institutions and enter into society forming a solid foundation for sustainable and beneficial education for the progress of the Indonesian nation. (Dewi & Istiq, 2023).

D. CONCLUSION

KH. Ahmad Dahlan is a charismatic scholar who has had a lot of impact and influence on the Indonesian nation. For KH. Ahmad Dahlan, it is not only a matter of faith and faithlessness but also must be able to benefit others. In the field of education, KH. Ahmad Dahlan had a breakthrough to remove the dichotomy between religious education and general education. So that the results of practicing values seriously and implementing integral education (religion and general) will likely produce good morals and morality.

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