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Study of the Philosophy of Islamic Education by KH. Ahmad Dahlan and KH. Hasyim Asyari and its Relevance to the Reform of Islamic Education

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Article Information	Abstract
Received: 13 March 2025	<i>This study analyses the Islamic educational thoughts of KH. Ahmad Dahlan and KH. Hasyim Asy'ari and their relevance to the renewal of contemporary Islamic education in Indonesia. Through a qualitative-descriptive approach based on literature study, this study examines the values, structures, and philosophical meanings of the thoughts of the two figures. The study results show that KH Ahmad Dahlan emphasised integrating religious knowledge and general knowledge in a curriculum that is adaptive to the development of the times. In contrast, KH. Hasyim Asy'ari emphasised the importance of spirituality, sincerity, and character formation through Islamic boarding school education. Both agree that Islamic education must instil the values of faith, knowledge, and real deeds as the foundation for forming a superior generation. This study concludes that the integration of the rational-modern thoughts of KH. Ahmad Dahlan and the spiritual-conservative thoughts of KH. Hasyim Asy'ari can be the basis for developing a contextual, integrative, and adaptive Islamic education model to the challenges of modernity without losing its Islamic identity. The researchers expect that this finding will provide a practical contribution to the reconstruction of the Islamic education system in Indonesia to address the persistent dualism between modernity and traditionalism.</i>
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Keywords: The Philosophy of Islamic Education, Islamic Education, KH. Ahmad Dahlan, KH. Hasyim Asyari.	<p>Penelitian ini menganalisis pemikiran pendidikan Islam KH. Ahmad Dahlan dan KH. Hasyim Asy'ari serta relevansinya terhadap pembaruan pendidikan Islam kontemporer di</p>

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Indonesia. Melalui pendekatan kualitatif-deskriptif berbasis studi pustaka, penelitian ini menelaah nilai, struktur, dan makna filosofis pemikiran kedua tokoh. Hasil kajian menunjukkan KH. Ahmad Dahlan menekankan integrasi ilmu agama dan pengetahuan umum dalam kurikulum yang adaptif terhadap perkembangan zaman, sedangkan KH. Hasyim Asy'ari menonjolkan pentingnya spiritualitas, keikhlasan, dan pembentukan karakter melalui pendidikan pesantren. Keduanya sepakat bahwa pendidikan Islam harus menanamkan nilai keimanan, keilmuan, dan amal nyata sebagai fondasi pembentukan generasi unggul. Penelitian ini menyimpulkan bahwa integrasi pemikiran rasional-modern KH. Ahmad Dahlan dan spiritual-konservatif KH. Hasyim Asy'ari dapat menjadi dasar pengembangan model pendidikan Islam yang kontekstual, integratif, dan adaptif terhadap tantangan modernitas tanpa kehilangan identitas keislaman. Temuan ini diharapkan memberi kontribusi praktis bagi rekonstruksi sistem pendidikan Islam di Indonesia, guna mengatasi dualisme antara modernitas dan tradisionalisme yang masih berlangsung hingga saat ini.

I. INTRODUCTION

The education sector faces various challenges, including a decline in moral values and a reduced ability for critical thinking (Aziz et al., 2023). Many educational institutions still fall short in upholding standards of knowledge and ethics. From an Islamic viewpoint, education's ultimate purpose is to seek Allah SWT's pleasure (Sardiyanah, 2020). However, in reality, many people view education merely as a means to secure employment and earn income. Islamic education practices still show a gap between the philosophical values of education and learning practices in the field (Ibiloye, 2025). Based on research, many Islamic educational institutions currently tend to be trapped in a formalistic approach and do not emphasise the integration of moral and spiritual values that are their initial foundation (Pewangi et al., 2024).

Integrating modern technology into Islamic education is essential to today's educational system. Islamic education must be innovative and current to address the increasingly complex challenges of the millennial age. This approach ensures the education system's effectiveness (Kisnanudin, 2023). Philosophers thoughtfully analyse everyday challenges individuals face and help determine the most effective solutions. The philosophy of a nation or community acts as a guiding framework or reference point across all areas of life, including education (Ruhaya, 2022).

Education aims to help individuals uncover and nurture their potential, draw nearer to Allah SWT, develop outstanding abilities, and attain fulfilment in this world and the hereafter (Nugroho, 2022).

Education plays a vital role in shaping civilisation. It offers the opportunity to build a strong and competent generation. In Islam, education is regarded as the foundation of life. Islamic education strongly highlights the importance of learning for everyone. Islam plays a crucial role in shaping children's education through both formal institutions and informal means. Instilling religious values from an early age greatly impacts the formation of a child's character (Ramdoni et al., 2021). Individuals build character and enhance their skills through learning, preparing them for future roles and responsibilities. As such, education is seen as an ongoing cultural journey aimed at elevating humanity (Olfah, 2023).

The philosophy of Islamic education focuses primarily on the principles and beliefs that underpin the Islamic educational system (Muhammad, 2021). Education should be seen as an active part of society that engages with it and contributes to solving various social challenges (Mustadi, 2023). Philosophers who study Islamic education explore a wide range of subjects related to human education, not just those exclusive to Islam (Suhari, 2024). Its central purpose is to clarify the meaning and importance of education, especially concerning its vital role in advancing national development within a specific philosophical context (Mar'atus, 2020).

Philosophy represents a reflective effort to make sense of the world through reasoning. It reflects the natural desire to understand oneself, the surrounding environment, and one's role (Sudarmin et al., 2023). The philosophy of education is closely connected to educational theory, the concept of education itself, and its practical application. These three elements are interdependent and cannot be viewed separately (Safitri et al., 2022).

Furthermore, the philosophy of Islamic education focuses on exploring the foundational principles behind the Islamic approach to education. This discipline has specific aims, functions, and methodologies to ensure the educational process aligns with Islamic values and teachings (Tarigan et al., 2024). The philosophy of science plays a vital role in advancing scientific progress by encouraging interdisciplinary

collaboration, setting ethical guidelines, and enhancing our understanding of science as an evolving process (Dina et al., 2024).

Theoretically, this study is based on the critical-transformative theory in Islamic education. This theory is rooted in the thoughts of Paulo Freire, who contextualises Islamic education through an integrative approach that combines faith, knowledge, and charity. This approach aligns with the educational philosophy of KH. Ahmad Dahlan, who prioritises "real charity" and liberation-based education, and KH. Hasyim Asy'ari, who combines spirituality and intellectuality in the pesantren system. The thoughts of these two figures represent two poles of the approach to Islamic education renewal: the rationalistic modernisation of KH. Ahmad Dahlan and the spiritual conservatism of KH. Hasyim Asy'ari, both of which can be used as a basis for designing a transformative and integrative Islamic education model today.

Several academic studies show that KH. Ahmad Dahlan and KH. Hasyim Asy'ari are significant figures with a very progressive vision of education. The thoughts of KH. Ahmad Dahlan and KH. Hasyim Asy'ari, who emphasise the importance of renewal, integration of religious values with science, and social actualisation, are very relevant to be re-examined (Darwis et al., 2024). Rahmah (2021) also emphasised that both of them founded educational institutions and built a philosophical foundation for Islamic education that was adaptive to the times. Their study shows that KH. Ahmad Dahlan and KH. Hasyim Asy'ari did not see education as a formal means but as a vehicle for social change and forming people's awareness. From this perspective, Fauzi & Nursikin (2025) stated that both thoughts are still very relevant to be used as a framework for the current renewal of Islamic education, especially in building a holistic system between intellectual and moral aspects. The same thing was emphasised by Nani Kuniasih (2024), who highlighted the practical aspect of Dahlan's education as an effort to connect Islamic values with social reality. Overall, this study strengthens the position that the thoughts of the two figures contain profound and applicable philosophical values, which have not been fully explored contextually in many contemporary Islamic educational practices.

Analysis of previous studies shows that most studies only discuss the biographies and social roles of the two figures without making their educational philosophy the subject of in-depth and contextual analysis of current problems. Previous research focuses on historical descriptions and normative contributions to Islamic education. In this study, the author attempts to provide a new contribution by integrating the thoughts of the two figures within the framework of contemporary Islamic educational philosophy that applies to the dynamics of current Islamic educational renewal.

The main objective of this study is to philosophically analyse the Islamic educational thoughts of KH. Ahmad Dahlan and KH. Hasyim Asy'ari and to examine their relevance to the contemporary Islamic educational renewal movement can be applied in the design of a more contextual, integrative, and adaptive Islamic educational curriculum and methods. Through this approach, the contribution of this study is expected to be intellectual documentation and provide practical offers for the reconstruction of the Islamic education system in Indonesia, which is still facing the dualism between modernity and traditionalism. By using the thoughts of these two significant figures as a philosophical foundation, Islamic education can better answer the challenges of the times while maintaining its Islamic identity.

II. METHOD

This study uses a descriptive qualitative approach to explore and reveal the meaning, structure, and values in the thoughts of KH. Ahmad Dahlan and KH. Hasyim Asy'ari regarding the philosophy of Islamic education. This approach allows researchers to interpret non-numerical data collected through document review, not from direct observation in the field. The method used is library research, which analyses various sources such as books, primary documents, journal articles, and other relevant sources (Ikhwan, 2021). Primary sources consist of books such as Islamic Educational Thoughts of KH. Ahmad Dahlan by Dr Asrori Mukhtarom, MA, and KH. Ahmad Dahlan (1886–1923) by Dr Abdul Mu'ti, Prof. Dr Abdul Munir Mulkhan, and Prof. Dr Djoko Marihandono. Meanwhile, secondary sources are taken

from scientific journal articles and relevant academic documents in the last five years.

The data analysis technique used in this study is a qualitative content analysis technique. The data analysis is carried out through three main stages: data reduction, data presentation, and conclusion (Husin, 2023). At the data reduction stage, researchers filter information from various sources by identifying the main themes and discarding irrelevant data. Furthermore, the information that has been grouped at the data presentation stage is arranged systematically. The last stage concludes by conducting in-depth interpretations of the data that has been analysed and presented. This process is carried out continuously and reflectively to maintain the validity of the findings and relevance to the focus of the research.

Furthermore, the data validity technique in this study uses source triangulation, namely comparing and confirming data from various references such as primary books, scientific journals, and other supporting documents. In addition, increased persistence (prolonged engagement) is carried out by repeatedly reading and analysing sources to obtain a deep and unbiased understanding. Researchers also apply peer debriefing, namely consulting with experts or colleagues in Islamic educational philosophy, to test the consistency and objectivity of the analysis results.

III. FINDINGS AND DISCUSSION

Analysis of the Thoughts of KH. Ahmad Dahlan and KH Hasyim Asyari on the Philosophy of Islamic Education

Based on data collection conducted by researchers, KH. Ahmad Dahlan emphasised that the root of the backwardness of society, especially Muslims, lies in the problem of education. Therefore, KH. Ahmad Dahlan focused his efforts on improving the education system. He believed that human potential is like a seed buried in the soil, which is often neglected. According to him, education must be carefully nurtured and guided to thrive. This is considered vital and fundamental. This is a key aspect of religious education that directly influences daily understanding and practice. KH. Ahmad Dahlan believed that Indonesian Muslims

must wage jihad, especially in responding to the challenges they face in politics, economics, and education. However, he emphasised that this form of jihad must be carried out through real and concrete actions, not just abstract ideas or theories, to realise Islamic values and achieve blessings in this world truly and the hereafter (Akso et al., 2022). This is reinforced by research Kholidin et al (2025), which revealed that KH. Ahmad Dahlan pioneered reformist education that combined Islamic values with the Western education system. He eliminated religious and general knowledge dichotomy, introduced classical methods, and integrated social values into learning. This is in line with the needs of Muslims to adapt to the colonial system while maintaining Islamic identity.

Meanwhile, KH. Hasyim Asy'ari believes that Islamic education plays an important role in understanding the nature of humans. Through this educational journey, individuals are guided to recognise the Creator and understand their purpose in life. He emphasised that the essence of Islamic development lies in maintaining human dignity, helping others, and fostering mutual respect. This aligns with the explanation in his book *Adabul 'Alim wal Muta'allim'*, where KH. Hasyim Asy'ari emphasised that Islamic education must be based on the core principles of Islamic teachings. He argues that sincerity, respect, and honour are important elements in the learning process.

Therefore, education improves students' intellectual abilities and plays an important role in shaping their spiritual and moral character. This is in line with previous research that revealed that KH. Hasyim Asy'ari is considered a traditional education figure who fought for the strengthening of the character, manners, and morals of students through Islamic boarding school-based education (Nelwati et al., 2025). KH. Hasyim Asy'ari emphasised the importance of seeking knowledge honestly and with integrity. He believes that seeking knowledge must be based on the desire to seek the pleasure of Allah SWT, not for personal gain. He also emphasised that seeking knowledge is a lifelong journey. Individuals must continuously strive to grow in moral character and knowledge to achieve their highest potential (Yulqowin & Mujiburrohman, 2025). Furthermore, Rasyid et al (2024) explained that both played an important role in the national struggle through

education. KH. Ahmad Dahlan channelled the spirit of social jihad through modern Muhammadiyah education, which focused on empowerment, while KH. Hasyim Asy'ari built the moral strength of the people through NU and Islamic boarding schools that adhere to the tradition of ulama. In his theoretical framework, Ahmad Dahlan's thinking is closer to the constructivist approach that prioritises social change through education. Meanwhile, Hasyim Asy'ari tends to the transcendental and normative approach, emphasising individual piety as the basis for societal change. This aligns with the findings Idris (2015), which state that these two figures represent two poles of Islamic education: reformist-modernist and traditional-conservative.

From the comparison of the thoughts of KH. Ahmad Dahlan and KH. Hasyim Asy'ari on Islamic education, it appears that both have the same vision regarding the importance of education for the progress of Muslims but differ in approach and emphasis. KH. Ahmad Dahlan views that the root of the backwardness of Muslims lies in the stagnant education system that is not responsive to changes in the times. Therefore, he proposed an education reform uniting religious and general knowledge in one modern curriculum. This is reflected in the Muhammadiyah movement that he founded, which prioritises rational, scientific, and applied education to answer the socio-political challenges of the people.

Meanwhile, KH. Hasyim Asy'ari sees education as a spiritual path to get closer to Allah and honour humanity. He emphasises manners, sincerity, and integrity as the foundation for forming students' character through the pesantren institution. Education is intended not only for worldly skills but also as a form of devotion and seeking God's pleasure. This difference shows two complementary models of Islamic education: one that emphasises progress and social action (Dahlan) and the other that strengthens moral and spiritual foundations (Hasyim Asy'ari). Both show that Islamic education cannot be separated from the social and spiritual context. In the modern world, KH. Ahmad Dahlan's approach is important to face the challenges of globalisation and technological progress, while KH. Hasyim Asy'ari's values remain relevant in maintaining the younger generation's ethics, morality, and spirituality.

The Nature of Islamic Educational Philosophy

KH. Ahmad Dahlan's educational system provides a more comprehensive learning approach by combining methods more in line with modern needs. He developed an integrated education model combining religious and general knowledge in one integrated curriculum. This approach differs from previous methods that taught secular and religious education separately. Due to colonial regulations, Dutch schools did not include religious education, so teaching was limited to Islamic boarding schools, mosques, and madrasas. As a result, the existing education system often ignored various disciplines unrelated to religion.

KH. Hasyim Asy'ari argued that ideal education should be based on the teachings of the Qur'an and Hadith. He emphasised the importance of practising knowledge in everyday life as an important part of the learning process. In addition, he also emphasised the need for review and repetition so that knowledge can be absorbed and remembered in its entirety. Therefore, having strong faith and pure monotheism is very important for success in pursuing knowledge. Education is based on two main principles: students must learn honestly and sincerely, and teachers must have sincere intentions, aiming not only to share knowledge but also to provide real benefits rather than pursuing monetary rewards (Rahmah, 2021). In conclusion, from the perspective of KH Ahmad Dahlan and KH. Hasyim Asy'ari, it can be concluded that both of them are very concerned about the importance of religious knowledge in education. They agree that Islamic education should not be ignored, especially to prepare the next generation, because religious knowledge is an important provision that every Muslim must have.

KH. Ahmad Dahlan believes that the narrow and rigid mindset of Muslims needs to be changed through the right approach, with education as a powerful means to achieve it. He believes education should be the main focus of efforts to advance human civilisation. To support this, he introduced the concept of education as a catalyst for social change. He believes the educational reform he pioneered will significantly improve future education. From an epistemological perspective, KH. Hasyim Asy'ari has a distinctive way of thinking. He views the Qur'an and Hadith as the primary and most reliable sources of knowledge. He emphasises that all

knowledge must align with the principles and teachings found in these two sources. By following the commands of the Qur'an, one can live peacefully, emulate the example of the Prophet, and receive guidance in life according to Allah's revelation (Isnaniatun et al., 2024).

The Purpose of Islamic Education Philosophy

KH. Ahmad Dahlan argued that the main purpose of Islamic education is to help individuals consciously abandon narrow and rigid mindsets towards more open and adaptive mindsets. This education aims to form individuals with physical and spiritual strength and can balance knowledge with faith. In addition to expanding understanding through general knowledge, the entire learning process must remain based on the teachings of the Qur'an and Hadith. KH. Hasyim Asy'ari stated that the main purpose of Islamic education is to fulfil God's will and happily guide humans back to Him. This education forms individuals both mentally and physically. From an Islamic perspective, education is essential in fostering individuals with good morals. Thus, character formation and noble behaviour are the main elements of Islamic education, which seeks to foster moral integrity (Supriatna, 2017). The similarity of goals between KH. Ahmad Dahlan and KH. Hasyim Asyari lies in implementing education by the commands of Allah SWT and still adhering to Islamic principles. Material on Islamic Education Philosophy

KH. Ahmad Dahlan argued that Islamic education aims to foster Muslims with noble character, a deep understanding of religious principles, broad-mindedness, and an awareness of international issues. He also hopes that every individual has the drive to support the progress of society actively. In essence, KH. Ahmad Dahlan emphasised the importance of acquiring knowledge in the religious and secular fields and applying it to benefit society (Saputri et al., 2024). KH. Hasyim Asy'ari stated that education has two main goals. The first is to develop individuals who continuously strive to get closer to Allah SWT. The second is to foster humans who aspire to achieve happiness in this world and the hereafter (Pilo, 2019).

Relevance of the Thoughts of KH. Ahmad Dahlan and KH. Hasyim Asyari to the Philosophy of Islamic Education

The goal of Islamic education based on Islamic principles is to foster students' mental and physical growth. The main goal is to help individuals achieve their full potential and develop outstanding character. In this context, education is a structured process that not only facilitates the exchange of knowledge but also supports comprehensive learning and the development of essential skills. Everyone has the right to expect education to contribute to their personal growth and societal role effectively. All educational efforts must be based on Islamic principles, which aim to uphold human dignity, promote harmony with nature, and emphasise the importance of moral education.

The Islamic education system underwent a significant transformation during the efforts of KH. Ahmad Dahlan. Before his influence, education was divided into general and religious education. His institution marked the end of this separation. One of the important changes in the pesantren environment was a stronger focus on classical texts (Nani, 2024). KH. Hasyim Asy'ari's ideas are still very relevant to today's education. He emphasised the importance of educational principles rooted in religion, especially in helping students understand their identity. According to him, the strength found in Islam and scientific traditions provides a fundamental foundation for facing the challenges of an increasingly complex era. He also sees educators as leaders who carry significant responsibilities. He believes education should be more than just providing knowledge; it must also provide moral and spiritual guidance to foster an intelligent and virtuous generation (Pramita et al., 2024).

In this regard, KH. Ahmad Dahlan also emphasised that Islamic education aims not only to transfer knowledge but also to form individuals with noble morals and dignity. In addition, students are encouraged to have broad insights and be open to various modern and religious thoughts. With the proper knowledge, a person will be ready to face life's challenges and positively contribute to the progress and welfare of Muslims.

Meanwhile, according to KH. Hasyim Asy'ari, the main goal of Islamic education is to form individuals who can harmonise spiritual and worldly life. Those who achieve this level of perfection are also expected to be able to carry out their responsibilities as servants of Allah and become role models for others throughout the world. According to KH. Ahmad Dahlan and KH. Hasyim Asy'ari, the main goal of education is to equip Muslims to navigate the changes of the times. They aim for humans to have dignified characters, broad insights, and be able to make meaningful contributions to society, religion, and the nation. Facing increasingly complex future challenges, in-depth knowledge and noble morals are needed. This will strengthen a person's ability to overcome difficulties, serve Islam, and advance the welfare of society.

Based on this, KH. Ahmad Dahlan and KH. Hasyim Asy'ari's view on education is very relevant to the goals of Islamic educational philosophy, especially in forming individuals who are balanced between knowledge, morality, and spirituality. As explained by Rahmah (2021). in the *Al-Aulia* journal, KH. Ahmad Dahlan introduced a new paradigm to Islamic education by integrating religious and general knowledge. The goal is not only to educate the people but also to foster noble and socially oriented characters. The educational transformation carried out by Muhammadiyah ended the dichotomy of the education system and made schools a vehicle for actualising Islamic values in modern life.

On the other hand, KH. Hasyim Asy'ari emphasised the importance of the spiritual aspect in education. In his view, as explained by Jumrah and Ondeng (2022), education is a means of *tazkiyah* (purification of the soul) and *ta'dib* (instilling manners). With the traditional *pesantren* approach, he focused on forming the personality of students who were intellectually intelligent and noble in morals and spirituality. This reflects that education is aimed not only at worldly things but also at the afterlife.

The philosophy of Islamic education put forward by KH. Ahmad Dahlan and KH. Hasyim Asy'ari has a similar emphasis on the importance of Islamic religious education. Both agree that religious education must be prioritised, while general knowledge deserves attention. Thus, both figures provide a strong philosophical

framework for forming an Islamic education system based on integrative, holistic, and transformative values. Both believe that education is not just a means of transmitting knowledge but an instrument for forming a complete human being—both as an individual, social, and spiritual being.

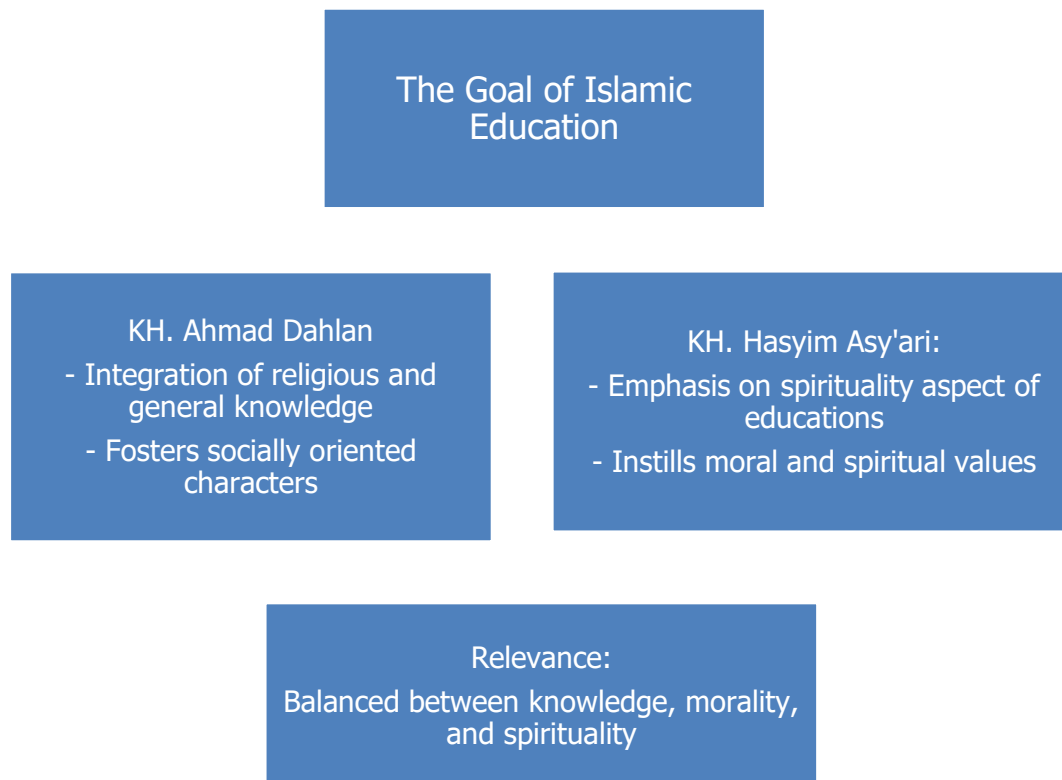


Figure 1. *Relevance of the Thoughts of KH. Ahmad Dahlan and KH. Hasyim Asyari to the Philosophy of Islamic Education*

IV. CONCLUSION

In this study, the authors can conclude that the two figures are significant to the science of Islam in the world of education, and they prioritise Islamic religious education over general science because the basis or principle of human life is from religious knowledge. After all, with sufficient religious knowledge, we can carry out the commands of God in accordance and line with the provisions of Islam. Therefore, in this modern era, we must emphasise Islam's science in education. In this age of technological civilisation that continues to develop, we must also harmonise Islamic religious education to balance modern or general science with Islamic religious science because Islamic religious

education is one of the most important components in our daily lives. By teaching the younger generation good and correct Islamic religious knowledge, we can instil and create noble characters and broad insight because in this world, we as leaders (*Khalifah Fil Ardhi*) must have all of that. With good, noble character and broad insight, we can lead ourselves.

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