

HASIL CEK_KH. Ahmad Dahlan

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THE RELEVANCE OF K.H. AHMAD DAHLAN'S *TAJIDID* THOUGHTS ON ISLAMIC EDUCATION DURING THE COVID-19 PANDEMIC

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Abstract

The purpose of this study was to examine *Tajdid* K.H. Ahmad Dahlan's concept of Islamic education and its relevance during the Covid-19 pandemic. The advancement of science and technology in the modern era, in accordance with the emergence of research on the relevance of K.H. Ahmad Dahlan in the development of educational learning in Indonesia, is referred to as research in the context of Islamic education science (*Tajdid*). This research data is derived from library references in the form of scientific references and searches of references to research works, both manually and digitally, that focus on discussing K.H. Ahmad Dahlan's thoughts in Islamic education. The study's findings demonstrate that *Tajdid* K.H. Ahmad Dahlan's concept is in line with the advancement of Islamic education.

Keywords: Covid-19, Islamic education, K.H. Ahmad Dahlan, school, *Tajdid*.

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Abstrak

Tujuan penelitian ini adalah menganalisis konsep pemikiran *Tajdid* K.H. Ahmad Dahlan terhadap pendidikan Islam dan relevansinya di masa pandemi Covid-19. Perkembangan ilmu pengetahuan dan teknologi di era modern ini, sejalan dengan munculnya penelitian tentang relevansi pemikiran K.H. Ahmad Dahlan dalam pengembangan pembelajaran pendidikan di Indonesia, dalam perspektif ilmu pendidikan Islam disebut dengan *Tajdid*. Data penelitian ini bersumber dari referensi kepustakaan berupa jurnal ilmiah maupun penelusuran terhadap referensi-referensi karya penelitian, baik secara manual maupun digital yang fokus membahas pemikiran K.H. Ahmad Dahlan dalam pendidikan Agama Islam. Hasil penelitian membuktikan bahwa konsep *Tajdid* K.H. Ahmad Dahlan sesuai dengan pembaharuan dengan peningkatan pendidikan Islam.

Kata Kunci: Covid-19, K.H. Ahmad Dahlan, pendidikan Islam, sekolah, *Tajdid*

Background

Education in the modern era has undergone very significant changes in Indonesia, both from the policies in its management and from the curriculum.¹ In curriculum policies implemented in educational programs, the teaching and learning process is carried out by students and taught by educators.² Education in Indonesia always develops in each period; each educational program is very different from one another, whether on the side of implementing teaching activities or school

¹ Mohammad Jailani, Suyadi, and Dedi Djubaedi, 'Menelusuri Jejak Otak Dan 'Aql Dalam Al-Qur'an Perspektif Neurosains Dan Pendidikan Islam Di Era Pandemi COVID-19', *Tadris: Jurnal Pendidikan Islam*, 16.1 (2021), 1-19 <<https://doi.org/10.19105/tjpi.v16i1.4347>>.

² Mohammad Jailani, Suyadi Suyadi, and Muallimah Muallimah, 'Pengembangan Pembelajaran Alquran Hadis Dengan Pendekatan Akal Bertingkat Ibnu Sina Di SMK Muhammadiyah 3 Yogyakarta Berbasis Rosains: Di Masa Pandemi Covid-19', *SALAM: Jurnal Sosial Dan Budaya Syar-I*, 8.4 (2021), 1-19-66 <<https://doi.org/10.15408/sjsbs.v8i4.18995>>.

policies.³ Talking about education is certainly not far from the learning program.⁴ Related to this, Islamic education is very important as a supporter in the direction of education development and renewal of education.⁵ Religious leaders are also reformers in the field of developing Islamic education and Islamic *da'wah*, even the insights and knowledge learned from Middle Eastern Muslim Scientists.⁶

K. H. Ahmad Dahlan, who originates in Yogyakarta, is better known as a reformer in the fields of science and Islamic education.⁷ His benchmarks and points of view are similar to those of Middle Eastern figures such as Jamaluddin Al-Afghani, Muh Abduh, and Rasid Ridho, and even a well-known religious figure in Indonesia, Buya Hamka, with his Al-Azhar interpretation.⁸

³ Mammad Jailani, Hendro Widodo, and others, 'Pengembangan Materi Pembelajaran Pendidikan Agama Islam: Implikasinya Terhadap Pendidikan Islam', *Al-Idarab: Jurnal Kependidikan Islam*, 11.1 (2021), 143-55.

⁴ Mohammad Jailani, Suyadi, and Betty Mauli Rosa Bustam, 'The First HISPISI 's International Conference on Humanities , Education , Law , and Social Sciences " New Findings during Pandemic in Social Science , Humanities , Education and Law "' , in *Neuroscience Based Islamic Learning a Critique of the Holistic Education Crisis in Pamekasan Madura*, ed. by Professor James A. Banks and others (Jakarta: Universitas Negeri Jakarta, 2021), pp. 123-34.

⁵ Mohammad Jailani, Suyadi, and others, 'Proceeding IConIGC: International Conferen⁷³ on Islamic and Global Civilization', in *Penerimaan Peserta Didik Baru Di Masa Covid-19 Perspektif Neurosains: Studi Kasus Di Smk Muhammadiyah 3 Yogyakarta* (Malang: Faculty of Islamic Studies University of Islam Malang, 2021), pp. 49-65.

⁶ Mahyudin Ritonga and others, 'Arabic Language Learning Reconstruction as a Response to Strengthen Al-Islam Studies at Higher Education', *International Journal of Evaluation and Research in Education*, 10.1 (2021), 355-63 <<https://doi.org/10.1159/21-re.v10i1.20747>>.

⁷ Syamsul Anwar, 'Developing a Philosophy of Scientific Advancement in Muhammadiyah Higher Education Institutions Based on Al-Islam and Kemuhammadiyah (AIK) Principles', *Afkar⁶⁵: Indonesian Interdisciplinary Journal of Islamic Studies*, 17.1 (2021) <<https://doi.org/10.18196/afkaruna.v17i1.9017>>.

⁸ (H. Anhar Anshori, MSI, 2019)

Almost every school carries out renewal and development in Islamic religious education at all levels, especially schools or madrasas which is based on the Islamic religion.⁹ The principal and his staff, particularly the vice principal of the curriculum section, always develop learning programs and the manifestation of programs that are new and relevant to the learners' mindset under the auspices of the ministry of religion, the section of Islamic education, in collaboration with the deputy principal of the Al-Islam *Kemuhammadiyah* and Arabic language section.¹⁰

The main problem in this research is that in the current and modern era of education in Indonesia, starting from February 1, 2020, Indonesia has faced burdensome Islamic education programs problems at the school and *madrasah* levels. Covid-19 has caused major issues in the field of education. Almost every school and madrasah is experiencing a significant impact from covid-19 on the learning process. According to the most recent data from the Indonesian people's Covid-19 task force, there are 1.11 million positive cases and 30,770 thousand deaths per caliphate rate.¹¹ Including there are educators and students in it, it is a change in the development of renewal of Islamic education learning.¹²

⁹ Muhammad Wildan, 'The Persecution of Rohingya Muslims and the Path to Democratization in Myanmar', *Studi Islamika Indonesian Journal for Islamic Studies*, 28.1 (2021), 1-18.

¹⁰ Ratna Sari and M Nurul Ikhsan Saleh, 'Readiness to Implement Inclusive Education in Muhammadiyah Elementary Schools of Yogyakarta', *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies*, 20.2 (2020), 263-87 <<https://doi.org/10.18196/aijjs.2020.0124.263-287>>.

¹¹ Mücahit Özdemir and Mervan Selçuk, 'A Bibliometric Analysis of the International Journal of Islamic and Middle Eastern Finance and Management', *International Journal of Islamic and Middle Eastern Finance and Management*, 14.4 (2021), 767-91 <<https://doi.org/10.1108/IMEFM-06-2020-0277>>.

¹² M Husnaini, Ahmad Syaquji Fuady, and Irnie Victorynie, 'Al-Islam Dan Kemuhammadiyah: How

Due to the Covid-19 pandemic, the minister of education, culture, research, and technology of the Republic of Indonesia Nadiem Makarim took steps to change learning in education policy.¹³ Thus, the Islamic Education section of the Ministry of Religion of the Islamic Education section explicitly renews and develops Islamic learning.¹⁴ The significance of Islamic education in teaching Islamic education to students and students in Islamic educational institutions such as madrasah is also adjusted¹⁵.

So far no studies have been found that refer to the concept of Islamic education in the thinking of K. H. Ahmad Dahlan the field of Islamic teachings as a reformer in the field of developing Islamic education. Although there are some research journals and books, they do not lead to the relevance of Islamic educational thought. What else are you dealing with as the Covid-19 pandemic continues?¹⁶ An example of relevant research is Ahmad Syaqui Fuady 2020, "The Relevance of Mohammad Hatta's Educational Thought to Indonesian Islamic Education". Islamic culture. He concludes his research by stating that education, particularly cultural education, must be Islamic education, implying that religion is the foundation of Islamic culture. The two relevant studies have also been studied as study material for a lecture Anhar Anshori by Anhar Anshori with his book title "Muhammadiyah Lecture: The *Tajdid* Movement:

to Teach the Non-Muslim Students at Muhammadiyah Education University of Sorong', *International Journal of Asian Education (IJAE)*, 2.2 (2021), 224–34.

¹³ Omay Komarudin, Qiqi Yulianti Zakiyah, and Supiana Supiana, 'Policy Formulation and Adoption of Revised Islamic Education Curriculum as Stated in the Decree of Religion's Ministry (KMA) Number 183 of 2019', *Edunesia: Jurnal Ilmiah Pendidikan*, 2.2 (2021), 514–26 <<https://doi.org/10.51276/edu.v2i2.154>>.

¹⁴ (Rahmat and Yahya, 2021)

¹⁵ (Suyadi and Widodo, 2019)

¹⁶ Abdul Muhid and others, 'Big Five Personality Test for State Islamic Senior High School Students in Indonesia', *International Journal of Instruction*, 14.2 (2021), 483–500.

Ideological, Historical, and Analytical Approaches",¹⁷ The three similar studies are also contained in a journal article by Edy Novianti et al 2020, "Analysis of Islamic Religious Education Learning Policy in a Pandemic Period: Opportunities and Challenges", he thoroughly discusses the policies taken by the Minister of Education Nadiem Makarim related to religious education learning activities Islam in the time of Covid-19. However, his research is more focused on criticizing Nadiem's policies, but he believes that he offers alternative opportunities and challenges during the Covid-19 period.¹⁸ In contrast to this research, it is more directed towards *Tajdid* K. H. Ahmad Dahlan in Science and Technology (IPTEK) its implementation in Islamic Education.¹⁹ Given the thought of K. H. Ahmad Dahlan, he initiated how educational technology was used as a reformer in increasing the development of the intelligence of the nation and Muslims.²⁰ Thus, researchers offer an alternative or *Tajdid* (reform) in problems of Islamic education, especially in schools based on Islamic education.²¹ So far,

¹⁷ Mohammad Jailani and Suyadi Suyadi, 'Membangun Bisnis Ekonomi Islam Perspektif Neuromarketing Di Masa Pandemi Covid-19', *Islamic Economics, Finance, and Banking Review*, 1.2 (2021), 1–19.

¹⁸ Mohammad Jailani, Sulisti, and Betty Mauli Rosa Bustam, 'EDISI KHAS: Pengajian Islam Dan Cabaran Pandemi COVID-19', in *Perkembangan Media Pembelajaran Bahasa Arab Berbasis Neurosains: Kajian Lapangan Di Sekolah Menengah Kejuruan Di Masa Covid-19*, ed. by Rohana Zakaria and others (Malaysia: Kolej Universiti Islam Antarbangsa Selangor (KUIS), 2021), pp. 16–50.

¹⁹ Hasna Azizah and Fatah Yasin Irsyadi, 'Educational Game in Learning Arabic Language for Modern Islamic Boarding School', *Jurnal RESTI (Rekayasa Sistem Dan Teknologi Informasi)*, 4.3 (2020), 489–96 <<https://doi.org/10.29207/resti.v4i3.1894>>.

²⁰ Mohammad Jailani and Nur kholis, 'Kajian Pendekatan Hermeneutika Dalam Tafsir Al- Qur ' an', *Journal of Qur'an and Hadits Studies*, 10.1 (2021), 93–101.

²¹ Wildana Wargadinata and others, 'Arabic Creative and Participative Learning: In Search of a New Way of Language Learning by "El Jidal Reborn" Youth Community in Malang', *International Journal of Advanced*

there are still many undeveloped related to science and technology, even learning seems not to develop as expected by the government (Minister of Education).²² Islamic education, as followed by the Covid-19, has not yet reached the actual implementation of Islamic education in schools or madrasas. Given that, this research novelty is still new and exciting in munition and nutrition research, with implications for Islamic education during the Covid-19 pandemic.

The purpose of this study is to validate K. H. Ahmad Dahlan's ideas in the discourse on the importance of developing Islamic education in Islamic educational institutions at the public and private school levels when confronted with the nuances and conditions of the Covid-19 pandemic. Is it the same as other Islamic education concepts as well as their relevance to the current state of affairs? So far, the nuances of the Covid-19 pandemic are many online programs carried out by practitioners, educators, and school management in adapting and overcoming as an alternative to Islamic education programs in the Covid-19 era.²³ K. H. Ahmad Dahlan's thinking is based on two aspects: the Tajdid development of Islamic education reform and the cultural da'wah approach in Islamic education.

This research is based on the argument that educational policies and programs are changing significantly over the decades. The existence of globalization of information and technology related to education at the Indonesian school level. To face these challenges, accurate and effective thoughts are

needed as an alternative.²⁴ The thought of K. H. Ahmad Dahlan with the reformist *Tajdid* approach and his *da'wah* is a comparison and adjustment to develop the process of Islamic education in Indonesia.²⁵ Some changes affect holistically the Covid-19 educational discipline greatly disturbs the education system in Indonesia.²⁶ Many program activities and policies in every school are forced in Islamic educational institutions. The relevance of K. H. Ahmad Dahlan's thoughts will have broad implications in particular for the development of Islamic education learning in Islamic education discourses in terms of their impact during the Covid-19 pandemic.²⁷

In essence, the purpose of Islamic religious education is based on the attachment of Law no. 22 of 2006 which is to make humans perfect in their morals and piety, and able to build a civilization of Islamic knowledge which has implications for being a dignified human being in the eyes of Allah SWT.²⁸ Islamic religious education is a good awareness effort, explaining to students so that they recognize, respond well, and more importantly, it is understood that learning Islamic religious education, the education taught by Prophet Muhammad Saw is related

²² *Science and Technology*, Vol. 2.No. 8s (2020), 4319–32 <<https://doi.org/10.35542/osf.io/54yr9>>.

²³ (Guidance, 2021)

²⁴ Hendro Widodo, Sutrisno Sutrisno, and Farida Hanum, 'The Urgency of Holistic Education in Muhammadiyah Schools', *Al-Ta Lim Journal*, 26.2 (2019), 160–74 <<https://doi.org/10.15548/jt.v26i2.549>>.

²⁵ Hendro Widodo, 'The Role of School Culture in Holistic Education Development in Muhammadiyah Elementary School Sleman Yogyakarta', *Dinamika Ilmu*, 19.2 (2019), 265–85 <<https://doi.org/10.21093/di.v19i2.1742>>.

²⁶ Yusmaliana Desfa and others, 'Creative Imagination Base on Neuroscience: A Development and Validation of Teacher 's Module in Covid-19 Affected Schools', *Universal Journal of Educational Research*, 8.1 (2020), 5849–58 <<https://doi.org/10.13189/ujer.2020.082218>>.

²⁷ (Lilhami, 2021)

²⁸ Suyadi, 'Hybridization of Islamic Education and Neuroscience: Transdisciplinary Studies of 'Aql in the Quran and the Brain in Neuroscience', *Dinamika Ilmu*, 19.2 (2019), 237–49 <<https://doi.org/10.21093/di.v19i2.1601>>.

²⁹ Benaouda Bensaid, Fah Ben Tahar Machouche, and Mustafa Tekke, 'An Islamic Spirit Alternative to Addiction Treatment and Recovery', *Al-Jami'ah*, 69.1 (2021), 127–62 <<https://doi.org/10.14421/ajis.2021.591.127-162>>.

to m⁶⁸ls, and hopes to be devoted to Allah Swt. Allah Swt based on the Qur'an, with the method of training, character and emotional guidance, as well as the experience of students.²⁹ Islamic religious education must also be able to have implications for students in each of their activities, describing values that are sincere and sincere in goodness.³⁰

The teacher must be close to the students, in terms of educating good character, and emotional intelligence in every learning material school, talking about Islamic religious education refers to the guidelines for Islamic education services, an educator must emphasize character and moral education, because on the one hand, it is hoped that students must have a commendable personality, both in the school environment towards teachers, and in the community with their families.³¹ Good education is education that leads to good and clear learning objectives and learning methods. However, in 2020, Indonesia will experience many problems. One of them is the spread of Covid-19 which has been running for more than a year. Influencing in aspects of social, economic life, especially education which is now an all-online activity in cyberspace.³²

The relevance of Islamic education in applied learning is very important to be socialized to the community and also to students as students in schools. To know more consciously in implementing the education

system, the most important thing is the existence of Islamic education to understand the importance of Islamic education. This is very much related to the current conditions during the Covid-19 pandemic in which there is a shortage of learning at school.³³ Therefore, the relevance of Islamic education is relevant to the thinking of K. H. Ahmad Dahlan in advancing Islamic education. K. H. Ahmad Dahlan in determining the foundation and based on the concepts of reformist Islamic education, meaning that it is not static. As Anshori 2020, argues in his book entitled "The *Tajdid* Movement of Ideological, Historical, and Analytical Approaches", that K. H. Ahmad Dahlan's thoughts in terms of the concept of education are influenced by reformers based on teachers from the Middle East.³⁴

K. H. Ahmad Dahlan is a formidable public figure. Once when preaching to Banyuwangi received threats from residents. His friends and colleagues were prohibited from leaving for East Java. Even the police also forbid that the conditions are not possible. However, K. H. Ahmad Dahlan remains optimistic in preaching to eliminate habits (*Bid'ah, Khurofat, and Takhayyul*), and educate the nation and society. Emphasis on the modern era of Islamic education must develop properly in the instructions by the education unit of the Ministry of Education and Culture and the Ministry of Religion.

According to Miftakhuddin, today's students are influenced by the rise of high technology based on social media or online such as Instagram, Facebook, Twitter, TikTok, and games.³⁵ As a result, students lose social

²⁹ (Kharisma Noor Latifatul Maheasy, 2020)

³⁰ Annabel Teh¹⁷lop, Muhammad Wildan, and Rahmat Hidayatullah, "The Social Integration of Hindu and Muslim Communities: The Practice of "Menyama-Braya" in Contemporary Bali", *Studi Islamika Indonesian Journal for Islamic Studies*, 28.1 (2021), 151–67.

³¹ Azlisham Abdul Aziz and others, "The Development Of An Analysis Of Systematic Literature Review Of Islamic Oriented Instruments", *Journal of Contemporary Issues in Business and Government*, 27.1 (2021), 3222–33.

³² Anis Humaidi Et al., "The Process of Establishing Islamic Education at Wali Barokah Islamic Boarding School in Kediri Indonesia", *Psychology and Education Journal*, 58.2 (2021), 1827–37 <<https://doi.org/10.17762/pae.v58i2.2340>>.

³³ Ahmed Has³² Mahboob Ali Dehraj, and Dr. Nasrullah Kabooro, "The Impact of Private Schools on the Islamic Thoughts of Student 's at District Shaheed Banzirabad", *Al-A'jaz*, 1.8 (2021), 17–27.

³⁴ (H. Anhar Anshori, MSI, 2019)

³⁵ Muhammad Miftakhuddin, "Pengembangan Model Pendidikan Agama Islam Dalam Membentuk

sense, empathy, sympathy, and care for those closest to them, they don't care about good morals and good character. The reason is that they focus more on their cell phones and social media. Therefore a teacher must be creative, because of the quality of a technological tool, the emergence of the progress of the times, which is known at this time, is closer to the virtual world, a world that has no boundaries.³⁶ Generation Z is synonymous with the era of cyberspace, many children are close and attached to their cellphones than their parents and teachers. Even they don't want to know they don't want to be disturbed in their social media.³⁷ Development in the concept of *Tajdid* KH. Ahmad Dahlan is an increase or modernization of interpretation that still relies on the Qur'an and Hadith *ash-shabihab wal maqbulab*, within the scope of developing Islamic education in Indonesian schools or *madrasah*.³⁸ This needs to be supported by the actualization and application of logical and intelligent thinking naturally formed by the teachings of Islamic education.³⁹

Method

This study uses a qualitative approach. Data was collected through the library study. In a library research, data is obtained through examining related literature in the form of

Karakter Empati Pada Generasi Z', *J-PAI: Jurnal Pendidikan* 35 *uma Islam*, 17.1 (2020), 1–16.

³⁶ Anne L. Beatty-Martínez and Paola E. Dussias, 'Revisiting Masculine and Feminine Grammatical Gender in Spanish: Linguistic, Psycholinguistic, and Neurolinguistic Evidence', *Frontiers in Psychology*, 10.5 (2019), 1–17 <<https://doi.org/10.3389/fpsyg.2019.00751>>.

³⁷ Laily Nur Arifa, 'The Institution Of Islamic Education In The Era Of Harun Al- Rasyid', *EDUCATIO: Journal of Education*, 5.3 (2021), 206–16.

³⁸ (nd, 2019)

³⁹ Mohd Syaubari Othman and Ahmad Yunus Kassim, 'Keberkesanan Permulaan Pengajaran Menerusi Amalan Kemahiran Berfikir Aras Tinggi (Kbat) Di Dalam Mata Pelajaran Pendidikan Islam Sekolah Rendah Negeri Perak', *Online Journal of Islamic Education*, 4.2 (2016), 23–35.

scientific journal articles, books, documents, and observations of good works that focus on discussing the thoughts of K. H. Ahmad Dahlan in the relevance of Islamic education in the era of the Covid-19 pandemic.⁴⁰ The formal object in this study is the concept of K. H. Ahmad Dahlan's thought in the development of Islamic education reform, while the material object is the relevance of Islamic education during the Covid-19 pandemic which has implications for the discourse on the application of learning in Islamic education.⁴¹

The data collection technique in this research is full sampling, searching for and retrieving data from national journals, international journals, reference books, scientific works (books and scientific journals), as well as online references from Google Scholar. The tool used is a documentation instrument, meaning that this research utilizes holistically and universally from primary and secondary data sources.⁴² The emphasis on the importance of learning Islamic religious education in schools distinguishes this study as novel and intriguing. It is explicitly and thoroughly guided by K. H. Ahmad Dahlan's basic theories and thoughts on the renewal and development of Islamic education, as well as the implications for Islamic religious education in the age of the Covid-19 pandemic.

The Miles and Huberman model is used in the data analysis technique, which consists of data display, data reduction, and

⁴⁰ M Tang and others, 'Student Attitudes: A Comparative Analysis Of Burhanuddin Al-Zarnuji's Thought And The Islamic Education Perspectives', *At-Tarbiyat: Jurnal ...*, 4.1 (2021), 1–13 <<http://jurnal.staianawawi.com/index.php/At-Tarbiyat/article/view/244>>.

⁴¹ Wahyudin Darmalaksana, *Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan, Pre-Print Digital Library UIN Sunan Gunung Djati Bandung* (Bandung: UIN Sunan Gunung Djati Bandung, 2020), 1 <http://digilib.uinsgd.ac.id/32855/1/Metode_Penelitian_Kualitatif.pdf>.

⁴² (Suharsimi, 2013)

data verification. This research's analysis knife is the document grid and the primary source of the research library. The validity of this research data is determined through triangulation. Triangulation is a technique for assessing the validity of data that employs other variables in evaluating the outcomes of interviews with sources. The idea behind triangulation is that the event being studied can be well understood by approaching it from multiple perspectives, resulting in high validity and reliability of the data obtained. Seeing an event from various perspectives (points of view) will increase the reliability and dependability of the data obtained.

Result and Discussion

The findings of this study are based on the themes that emerged during the course of this research as it collected literature and field data to answer the variables in the formulation of the problem questions posed above. Based on data analysis, several findings were discovered that have an impact on the study's findings.

Development of *Tajdid* K. H. Ahmad Dahlan in Islamic Education

K. H. Ahmad Dahlan is always working to improve Islamic education development or management in order to preserve Islamic education in general in Indonesia. *Tajdid*, according to KH Dahlan, is a renewal. *Tajdid* terminology can be defined as development; of course, this is what is meant by development in the context of Islamic education.⁴³ Based on the analysis of research results, Islamic education has always experienced significant changes to the implementation of increased learning for students in schools. One of them is found in public and private schools, where the structure of curriculum policies is changed almost every year.⁴⁴ See the results of the meeting and the provisions of the learning function issued by the General National Education Unit as well

as policies from the Ministry of Religious Affairs for *Madrasah* Bases. It is very important to be followed up in developing changes (*Tajdid*) to the way students learn, the way students learn is usually required to anticipate evaluations in their learning methods. Anshori 2020, argues in his book "*Mubammadiyah Tajdid Movement*" that *Tajdid* does not only apply in the field of *da'wah* to leave the useless ones (*bid'ah*, *keburofat*, and superstition) but also applies in the aspect of developing progressive education. Continuous education has the potential function to develop and advance.⁴⁵

In the context of Social-Education during the Covid-19 pandemic, which occurs in every situation of school conditions, especially educational institutions, both Islamic and general, especially for Islamic education, which requires a strong contribution. Learning development must be by existing learning patterns.⁴⁶ For example, during the Covid-19 pandemic, almost all schools conducted distance learning (online), conducted online activities related to student learning, or evaluate student results.⁴⁷ From an understanding of *Mubammadiyah*, of course, the concept of Islamic education in the development of learning must be by the concepts of the Qur'an and Hadith.⁴⁸ Islamic education must be relevant according to the concept of Islamic education.⁴⁹ Prioritizing Islamic values that have been listed and conceptualized in the instructions of the Qur'an and Hadith, broadly to students.⁵⁰ Emphasizing good morals and character in every behavior of students in the school and community environment.

⁴⁵ (H. Anhar Anshori, M 2019)

⁴⁶ Suyadi and Sutrisno, 'A Genealogical Study of Islamic Education Science at the Faculty of Ilmu Tarbiyah Dan Keguruan UIN Sunan Kalijaga', *Al-Jami'ah*, 56.1 (2018), 29-58 <<https://doi.org/10.14421/ajis.2018.561.29-58>>.

⁴⁷ Wildan.

⁴⁸ (Kharisma Noor Latifatul Maheasy, 2027)

⁴⁹ Cucu Jajat Sudrajat and others, 'Strategi Kepala TK Dalam Meningkatkan Mutu Pendidikan Pada Masa Pandemi Covid 19', *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 5.1 (2020), 508 <<https://doi.org/10.31004/obsesi.v5i1.582>>.

⁵⁰ Bensaid, Machouche, and Tekke.

⁴³ Sari and Saleh.

⁴⁴ Husnaini, Fuady, and Victorynie.

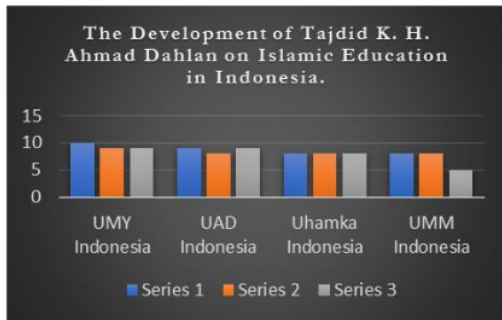


Figure 1. *Tajdid* development in all Muhammadiyah campuses in Indonesia.

It is clear that this concept has evolved; without realizing it, there have been numerous significant changes and developments. It is different again with Muhammadiyah schools; if based on Muhammadiyah, it automatically employs the concept of *Tajdid* Muhammadiyah K. H. Ahmad Dahlan, in addition to the organization, economy, hospital, and implications for social Islam.

In previous and relevant research, the development of Islamic education has been limited to ordinary policy reflections, which have not yet been applied or identified problems that arise in Islamic education. For example, the existence of education politics is a problem that is circulating in the Makasar area. This means that education is still entwined with politics. This is one of the unresolved issues, and an alternative common thread has yet to be discovered. The development of the educational world is the flow of increasingly advanced education, particularly in the homeland.⁵¹ Islamic education should be directed to be better. Based on the understanding contained in the book, *Tajdid* can be interpreted as purification, namely the maintenance of the values of Islamic religious subjects in the aspect of education and the development of Islamic learning.⁵² An example is the development of

⁵¹ Amal Malkawi, 'The Understanding of Graduate Students at Yarmouk University of the Principles of Brain-Based Learning and Their Attitudes towards Them', *National Journal of Psychosocial Rehabilitation*, 24.03 (2020), 1033-43 <<https://doi.org/10.37200/ijpr/v24i3/pr200855>>.

⁵² Rini and Partomuan Harahap, 'Designing the Holistic Evaluation in Teaching Reading', *Arabiyatuna: Jurnal Bahasa Arab*, 5.1 (2021), 141-60.

learning models and learning strategies that are in line with the curriculum of the Ministry of Religion. Continue to maintain the code of ethics of the Islamic religion without reducing its religious values. Including in the context of the Covid-19 pandemic regarding learning and how to learn for students in their respective schools or *madrasab*.⁵³

The purpose of the *Tajdid* concept of Islamic education by K. H. Ahmad Dahlan is to function Islam as *furqan*, *hudan*, and *rahmatan lil alamin*, including underpinning and guiding the development of people's lives and science related to technology.⁵⁴ Muhammadiyah believes that *Tajdid* is one of the character educations of Islamic education which has implications for the development of students. This means that this development may be conveyed to the intended object, especially to school students. In the case of learning during the Covid-19 pandemic, which is almost the process of Islamic education turning everything into online learning.⁵⁵ This helps to focus more on the variations or initiatives of each group in conveying existing learning during Covid-19.⁵⁶

Conceptualization of Islamic education in the world of education and educational institutions is interpreted operationally in actualizing potential students in schools and *madrasab*. As the ability to think logically, honestly, disciplined, have a work ethic and skills, able to adjust the conditions that are happening in the community related to the world of work, education, and even its implications in society.⁵⁷ This means that students are observant of the world around them and the social conditions that are happening in people's lives. This also applies to students that Islamic education aims to require every human being from the social

⁵³ Chandra Supriatini Sari, 'Proceeding of 3 Rd International Conference on Empowering Moslem Society in the 4.0 Industry Era', *International Conference of Moslem Society*, 3.2010 (2019), 48-57.

⁵⁴ (H. Anhar Anshori, MSI, 2019)

⁵⁵ Wargadinata and others

⁵⁶ Benjamin Ross, 'Transhumanism and Buddhist Philosophy: Two Approaches to Suffering', in *The Philosophy of Transhumanism* (Emerald Publishing Limited, 2020), pp. 147-66 <<https://doi.org/10.1108/978-1-83982-622-120201007>>.

⁵⁷ Ross.

strata of society in developing their physical and spiritual potential as a whole to fill the role of Islamic religious, social, and social products as a result of Islamic education that has been achieved and mastered.⁵⁸ In other words, in Islamic education, there is a complex multi-paradigm as a whole which includes the dimensions of intellectual, cultural, transcendental values, abilities, and advantages of physical potential and personalized guidance. These concepts and dimensions are used simultaneously to achieve holistic Islamic education.⁵⁹ Thus, what has happened in the latest modern era, education has changed, on the one hand, sometimes developing on the other, declining, especially Indonesian education. This indicates that education in Indonesia continues to grow and advance, with the need for variety and support from Islamic education.⁶⁰ Islamic education, which is known for its religious values and close to the values of *pesantren*, is a distinct advantage for education in Indonesia. Broadly speaking, it also has implications for education and learning during the Covid-19 pandemic that has occurred. The concept and dimensions of Islamic education that aim to get good results for the millennial generation holistically will have a positive impact.⁶¹ Giving strong faith and immunity to avoid the impact of Covid-19 in its Psychosocial.

The Position of Science and Technology in Islamic Education according to KHAhmad Dahlan

Improving Islamic science and technology (IPTEK), on the one hand, can facilitate the achievement of humanitarian goals, can also bring about the degradation of human dignity and value, if it is not based on

⁵⁸ Walsyukurniat Zentrato, 'Gerakan Mencegah Daripada Mengobati Terhadap Pandemi Covid-19', *Jurnal Education and Development*, 8.2 (2020), 242-48.

⁵⁹ Hendro Widodo, *Pendidikan Holistik Berbasis Budaya Sekolah*, ed. by Hatib Rahmawan, Pertama (Yogyakarta: UAD Press, 2019).

⁶⁰ Fathurrosyid, 'Nalar Moderasi Tafsir Gus Baha'; Studi Kontestasi Pengajian Tafsir Al-Qur'an Di Youtube', *SUHUF: Jurnal Pengkajian Al-Qur'an Dan Budaya*, 13.1 (2020), 77-101 <<http://jurnalsuhuf.online/suhuf/article/view/528/206>>.

⁶¹ (Salihin et al., 2021)

the foundation and guidance of religious values and Islamic religious philosophy as well as the deepening of Islamic values. - Islamic values. So far, the existence of science and technology does not completely affect the smooth process of Islamic education.⁶² Thus, science and technology can be useful for the operationalization of *da'wab* education and the purpose of human dignity and students as the achievement of the nation's welfare. Interpreting that, it turns out that science and technology are very supportive as part of *Tajdid* in the realization of a functional Islamic base education.⁶³

As for the dimensions of *Tajdid* within the scope of Islamic education, they are: first, the purification of *aqidah* and worship in an Islamic education learning which is emphasized with moral education. The second is a strong development accompanied by a life-appropriate purpose that is dynamic, creative, progressive, and has an insight into the future. The third is the development of Islamic education programs in an Islamic education learning program.⁶⁴ Adjusting to the needs and interests of students and the community. The implication is that Islamic education *Tajdid* makes Islamic education holistic to realize the growth of human personality stably and holistically. Developing humans in all aspects of their strengths, especially students. Both in terms of spiritual, intellectual, imagination, physical, both individually and socially. Dradjat 2020, stated that the purpose of Islamic education is a change in behavior by the guidance of Islamic religious education which has implications for making students the most perfect human "*insan kami*".⁶⁵

Hendro Widodo adds in this definition in his book, Islamic education is a process of coaching students to become *taklif* (wise), both intellectually, mentally, and morally, to

⁶² Djamaluddin Perawironegoro, 'Pola Perencanaan Dan Pengembangan Visi Pesantren: Studi Kasus Di Pondok Pesantren Darussalam Ngesong Jombang', *MANAGERIA: Jurnal Manajemen Pendidikan Islam*, 4.2 (2019), 263-86 <<https://doi.org/10.14421/manageria.2019.42-05>>.

⁶³ (Salik and Mas'ud, 2020)

⁶⁴ (H. Anhar Anshori, MSI, 2019)

⁶⁵ (Dr. Hendro Widodo, 2019)

carry out the function of carrying out the function of a servant who is carried out as a servant (*'abd*) towards relationships. with the *keholiq* and as a supervisor (*keholifah*) in the universe. This means that the functions and roles of Islamic religious education and science and technology are closely related and theoretically and empirically greatly improve the learning concept of students. It cannot even be separated from the reality of human life if students cannot be kept away from practice in everyday life at school and home.⁶⁶ Together with the closest family and the surrounding community by increasing a good understanding of Islamic religious education. Because actually in Islamic education there is an effort to develop human nature so that it can make humans or students develop the gift of their human potential.⁶⁷ So the broad aspect is very influential on Islamic education in the future, namely the circulation of information, social media, and the advancement of Islamic education technology as a benchmark and self-control for the younger generation. An example of a cycle that is very easy to find, if faced with the Covid-19 pandemic, the part that is involved in the world of education will participate in finding the best solution.⁶⁸ This is Islamic education as the spirit of education as a driver in aspects of educational programs. Giving perfect directions and teaching points, it is hoped that students will continue to enjoy education even amid the Covid-19 pandemic.⁶⁹

The Relevance of the *Tajdid* Thoughts of K. H. Ahmad Dahlan with Islamic Education in the Future Covid-19 pandemic.

Every level of society (social stratification) needs to be directed at the ability to absorb science and technology to keep up with the times. During the Covid-19 pandemic, understanding and developing Islamic knowledge is very important to facilitate the reach of information technology.⁷⁰ Likewise, all aspects of student

community life are not far from the use of Islamic education science. One of them is how to continue to provide learning to students as well as possible.⁷¹ Students remain easy to reach good learning information. Based on information circulating throughout the information both mass media and print in Indonesia⁷². Moreover, in the world of research, it is well known that in the development⁷⁹ and learning life of Islamic education during the Covid-19 pandemic, many of the students' experienced difficulties in accessing learning.⁷³

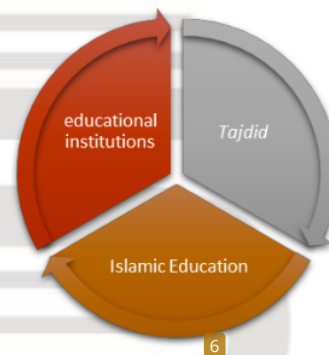


Figure 2. Dimensions of *Tajdid* K. H. Ahmad Dahlan Islamic Education Perspective.

The relevance of Islamic education in the Covid-19 era is in line with the dimensions of *Tajdid* K.H. Ahmad Dahlan. *Tajdid* is essentially renewing and even stimulating, according to the term, by removing students' feelings of laziness and stress during the Covid-19 period. The younger generation in Indonesia, for example, in educational institutions such as elementary and secondary schools, vocational schools, and even universities,⁷⁸ require this *Tajdid* concept or dimension. K. H. Ahmad Dahlan, the founder of Muhammadiyah, has been studied in depth, as have the organization's current goals. In line

⁶⁶ (Dr. Hendro Widodo, 2019)
⁶⁷ (Dr. Hendro Widodo, 2020)
⁶⁸ (Antoun, Bali and Hajj, 2020)
⁶⁹ (Suyadi, 2019a)
⁷⁰ Wahid Khozin and Opik Abdurrahman Taufik, 'Identifikasi Gaps Pendidikan Inklusif: Studi

⁷¹ (Suyadi, 2017)
⁷² Saiman Mappiasse, Nanang Bus Subekti, and Supriadi, 'Kualitas Hidup Guru Agama Setelah Lebih Dari Satu Dekade Religious Teachers' Quality Of Life After More Than A Decade Of', *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 19.2 (2021), 141-54.
⁷³ (Suyadi and Albar, 2018)

with this, it is also to instill hope in knowledge seekers, both students and students, during the Covid-19 era. Information is becoming increasingly dim, as evidenced by a lack of stimulation and renewal following the concept of how to learn.

Students must master and have superior abilities in science and technology, as an important role to develop their talents and interests in the community, carry out the extent to which they can analyze existing problems. Can take good steps to face and respond to the impact of Covid-19 that is happening in Indonesia.⁷⁴ The goal is nothing but to get happiness in the world until the 14th century as a complementary infrastructure in learning in the 13th modern era of the Covid-19 pandemic.⁷⁵ The concept of *Tajdid* learning K. H. Ahmad Dahlan leads to the starting point of Islamic education, which 83rd influenced by the understanding of the Qur'an and the Hadith of the Prophet Muhammad.⁷⁶ In detail, having critical scientific traits is very open to accepting the truth from where it comes from which is based on the right power of reasoning. This means that K. H. Ahmad Dahlan in its development implements and applies it to Islamic education which is applied in schools with educators and students. Students are equipped with very good learning and understand.⁷⁷ For example, if in the Covid-19 pandemic learning online learning is applied and delivered to students without reducing the essence and points of learning based on Islamic education.⁷⁸

One of the goals of K. H. Ahmad Dahlan's concept of Islamic education *Tajdid* towards student learning, being able to master

science and technology is an inseparable part of the application of the values of faith and righteous deeds which implements the realization of students who behave wisely and become *uhul albab* individuals.⁷⁹ As Suyadi argues in his book *Islamic Education and neuroscience*, one of the goals of Islamic education in the aspect of life is that students are expected to be able to think and learn well.⁸⁰ Through the ability of the brain and the relevance of its mind in its affective, cognitive, and psychometric values.⁸¹ One of the basic things is how to have and focus on scientific and technological concepts, including the brain and being intelligent in understanding them.⁸² In other aspects, for example in da'wah, one of the concepts of Islamic education, K. H. Ahmad Dahlan, in the field of da'wah, thinks that every member of *Mubammadiyah* with the knowledge he has must broadcast Islamic values that are by the essence of the Qur'an and Hadith to the community. to suit the ability to live an Islamic life as a civil society.⁸³ In another impact, the development of *Tajdid* Islamic education stimulates and raises a happy immune so that many students will be happy in learning. Both concentrate on science and technology and also on its impact on the family and the community environment as an important role in Islamic education and religious development.⁸⁴ Establishing and

⁷⁴ Suyadi and others, 'Early Childhood Education Teachers' Perception of the Integration of Anti-Corruption Education into Islamic Religious Education in Bawean Island Indonesia', *Elementary Education Online*, 19.3 (2020), 1703-14 <<https://doi.org/10.17051/ilkonline.2020.734838>>.

⁷⁵ Sartika and Erni Munastiwi, 'Peran Guru Dalam Mengembangkan Kreativitas Anak Usia Dini Di TK Islam Terpadu Salsabila Al-Muthi'in Yogyakarta', *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini*, 4.2 (2019), 35-50 <<https://doi.org/10.14421/jga.2019.42-04>>.

⁷⁶ (Putri and Rahmah, 2020)

⁷⁷ (Fajar Agung Nugroho, 2020)

⁷⁸ (Nurjanah Wijayanti, 2020)

⁷⁹ Hafid Setiadi, 'Worldview, Religion, and Urban Growth: A Geopolitical Perspective on Geography of Power and Conception of Space during Islamization in Java, Indonesia', *Indonesian Journal of Islam and Muslim Societies*, 11.1 (2021), 81-113 <<https://doi.org/10.18326/IJIMS.V11I1.81-113>>.

⁸⁰ (Suyadi, 2020)

⁸¹ Ibrahim Onnur Akkurt, 'Neurolinguistics: A Spectrum of 46th search Neurolinguistik: Bir Arastirma Spektrumu', *Turkish Journal of Educational Research*, 2.1 (2021), 24-27 <<https://doi.org/10.51242/saka-tjer.2021.10>>.

⁸² (Hisny Fajrussalam, Koko Adya Winata, Ihin Solihin, 2021)

⁸³ M. Abdul Fattah Santoso and Yayah Khisbiyah, 'Islam-Based Peace Education: Values, Program, Reflection and Implication', *Indonesian Journal of Islam and Muslim Societies*, 11.1 (2021), 185-207 <<https://doi.org/10.18326/IJIMS.V11I1.185-207>>.

⁸⁴ Waharjani Waharjani, 'Children's Faith Education In An Interfaith Marriage Family (A Case Study of Moslem and Catholic Couples in the Special

building a civilization of Islamic education in Indonesia, for example, enlivening the tradition of the importance of reading culture in Indonesian society.

Conclusion

Based on the results of research and discussion, it turns out that K. H. Ahmad Dahlan's concept of Islamic education, known as *Tajdid* (renewal) has broad implications for the development of education in Indonesian madrasas. Specifically on Islamic education in the field of learning and Islamic education curriculum policies. Very helpful for students in learning and facilitate the mastery of science and technology. It is not absolute or absolute in Islamic education learning that there is a renewal of interesting concepts in it so that students can increase their affective, cognitive, and psychomotor values.

Tajdid Islamic education K. H. Ahmad Dahlan can balance the relevance of Islamic education that occurs today. In line with that as an alternative method and learning in the era of the Covid-19 pandemic. It is known that Covid-19 can affect every aspect of the social, economic, and educational fields in Indonesia. With Covid-19, new learning and ways of learning have emerged, which are better known as home learning, virtual learning, and online learning, as evidenced by the regulations of the Ministry of Education and Culture and the Ministry of Religion. It explicitly makes it easier for the psycho-social students due to the social impact of Covid-19.

Where this is in line with this research and previous research, of course, as a creation of Allah, the researcher is an ordinary human being and this research has its shortcomings, limitations, and weaknesses, both in terms of content and even the main substance of the research. Therefore, the researcher recommends that academics, the Research Research Institute, be followed up as a manifestation of investment in the treasures of Islamic scholarship in the future. For example, with the perspective of scientific manifestations of approaches such as hermeneutical Islamic Education, Ibn Sina's

Region of Yogyakarta), in *International Seminar On Education*, 2020, pp. 679–91.

studies which are the basis of his research are still not widely known in the response to Islamic education. The researcher also recommends to the government of the Ministry of Education and Culture and the Ministry of Religion that the willingness of Education, especially Islamic Education, is truly relevant by the nature of Islamic Education,

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