

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 is 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, as well as the emergence of research on the relevance of K.H. Ahmad Dahlan in the development of educational learning in Indonesia, is relevant in the discourse of Islamic education (*tajdid*). Research data are taken from library references in the form of published research, both manually and digitally, that focus on discussing K.H. Ahmad Dahlan's thoughts in Islamic education. The study's findings demonstrate that K.H. Ahmad Dahlan's concept of *tajdid* is in line with the advancement of Islamic education.

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

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 pembaharuan (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 many significant changes in Indonesia, both in terms of management and in terms of the curriculum.¹ In the 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 periodically; each educational program is very different from one another, whether in terms 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, and Muallimah Muallimah, 'Pengembangan Pembelajaran Alquran Hadis Dengan Pendekatan Akal Bertingkat Ibnu Sina Di SMK Muhammadiyah 3 Yogyakarta Berbasis Neurosains: Di Masa Pandemi Covid-19', *SALAM: Jurnal Sosial Dan Budaya Syar-I*, 8.4 (2021), 1051-66 <<https://doi.org/10.15408/sjsbs.v8i4.18995>>.

policies.³ Education is certainly closely related to the learning program.⁴ Furthermore, Islamic education in Indonesia is very important to support education development and the renewal of education.⁵ Religious leaders are also reformers in developing Islamic education and in the propagation of Islamic values (*da'wah*), even the insights and knowledge gained from Middle Eastern Muslim scholars.⁶

K. H. Ahmad Dahlan, who came from Yogyakarta, is better known as a reformer in the fields of science and Islamic education.⁷ His points of view are similar to those of Middle Eastern reformers such as Jamaluddin Al-Afghani, Muhammad Abduh, and Rashid Ridha, and even a well-known religious figures in Indonesia, such as Buya

Hamka, the author of the famous *Al-Azhar* exegesis of the Quran.⁸

Almost every school carries out renewal and development in Islamic religious education at all levels, especially religious schools or *madrasahs* which are based on the Islamic religion.⁹ The principal and his staff, particularly the vice principal of the curriculum section, are always developing new learning programs and implementing them under the auspices of the ministry of religion, the section of Islamic education. This is done in collaboration with the deputy principal of the Al-Islam *Kemubammadiyah* and Arabic language section.¹⁰

The main issue dealt with in this research is that since from February 1, 2020, Islamic education programs at the public and madrasah level has faced many difficulties. Covid-19 has caused major issues in the field of education. Almost every school and madrasah are experiencing a significant impact in the learning process. According to the most recent data from the Indonesian Covid-19 task force, there are 1.11 million positive cases and 30,770 thousand deaths per capita.¹¹ Educators and students believe that there needs to be a renewal of Islamic education learning.¹²

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

⁴ Mohammad Jailani, Suyadi, and Betty Mauli Rosa Bustam, 'The First HISPISE ' 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 Conference 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/10.11591/ijere.v10i1.20747>>.

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

⁸ (H. Anhar Anshori, MSI, 2019)

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/aijijis.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 Syauqi Fuady, and Iرنie Victorynie, 'Al-Islam Dan Kemuhammadiyah: How to Teach the Non-Muslim Students at Muhammadiyah Education University of Sorong', *International Journal of Asian Education (IJAE)*, 2.2 (2021), 224–34.

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 renewed and developed Islamic learning.¹⁴ The significance of Islamic education in teaching Islamic education to students and students in Islamic educational institutions such as the madrasah has also been adjusted¹⁵.

So far, no studies have been found that refer to the concept of Islamic education in the thought of K. H. Ahmad Dahlan as a reformer in the field of developing Islamic education. Although there are some research journals and books, they do not discuss the relevance of his Islamic educational thought. An example of relevant research is Ahmad Syauqi Fuady 2020, "The Relevance of Mohammad Hatta's Educational Thought to Indonesian Islamic Education." He concludes argues 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 by Anhar Anshori with his book title "Mubammadiyah Lecture: The *Tajdid* Movement: Ideological, Historical, and Analytical Approaches".¹⁶ 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". In this article, the author discusses the policies taken by the Minister of Education Nadiem Makarim related to religious education learning activities Islam during the Covid-19 pandemic. However, his research is more focused on criticizing Nadiem's policies; he also offers alternative opportunities and challenges during the Covid-19 period.¹⁷ In contrast to this research, another is more directed towards the *tajdid* K. H. Ahmad Dahlan in field of science and technology (IPTEK) and its implementation in Islamic Education.¹⁸ Focusing on the thought of K. H. Ahmad Dahlan, the author of this article describes how educational technology was used to develop the intelligence of the nation and Muslims.¹⁹ Thus, researchers offer an alternative or *tajdid* (reform) to deal with problems related to Islamic education, especially in schools based on Islamic education.²⁰ So far, there are still many issues related to science and technology that are not well-developed as expected by the government (Minister of Education).²¹ Islamic education, due to the Covid-19 pandemic, has not yet

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 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.

¹⁷ Mohammad Jailani, Suyadi, 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 Antarbangngsa Selangor (KUIS), 2021), pp. 44–50.

¹⁸ 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>>.

¹⁹ Mohammad Jailani and Nur kholis, 'Kajian Pendekatan Hermeneutika Dalam Tafsir Al- Qur ' an', *Journal of Qur'an and Hadits Studies*, 10.1 (2021), 93–120.

²⁰ 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 Science and Technology*, Vol. 2.No. 8s (2020), 4319–32 <<https://doi.org/10.35542/osf.io/54yr9>>.

²¹ (Guidance, 2021)

implemented Islamic education in schools or madrasahs. Given that, this research examines the implications of these issues in Islamic education during the Covid-19 pandemic.

The purpose of this study is to validate K. H. Ahmad Dahlan's ideas on the importance of developing Islamic education in Islamic educational institutions at the public and private school levels, especially when confronted with the nuances and conditions of the Covid-19 pandemic. What is their relevance in the current situation? So far, the consequences of the Covid-19 pandemic are the proliferation of online programs carried out by practitioners, educators, and school management as alternatives to Islamic education programs in the Covid-19 era.²² K. H. Ahmad Dahlan's thinking is based on two aspects: the development of *tajdid* development in Islamic education and the cultural da'wah approach in Islamic education.

This research argues that educational policies and programs are changing significantly over the decades. We have seen the globalization of information and technology related to education at the Indonesian school level. To face these challenges, accurate and effective ideas are needed as an alternative.²³ The thought of K. H. Ahmad Dahlan with the reformist *tajdid* approach and his *da'wah* can assist in the development of Islamic education in Indonesia.²⁴ Some changes have affected the

Covid-19 educational discipline; this has disturbed the education system in Indonesia.²⁵ Many program activities and policies are implemented 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 in terms of their impact during the Covid-19 pandemic.²⁶

In essence, the purpose of Islamic religious education is based on the attachment to Law no. 22 of 2006, which stipulates the need to make human beings perfected in their morality and piety, and to build a civilization of Islamic knowledge in fulfillment of the dignity of human being in the eyes of Allah.²⁷ Islamic religious education to have good awareness and effort in explaining educational material to students so that they learn and respond well. More importantly, it is understood that the education taught by the Prophet Muhammad is related to morality and devotion to Allah. The divine teachings in Islamic education are based on the Quran, with the method of training character and emotional guidance, as well as the educational experience of students.²⁸ Islamic religious education must also be able to have implications for students in each of their activities, describing values that are sincere good.²⁹

²² 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>>.

²³ 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>>.

²⁴ Yusaliana 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>>.

²⁵ (Elihami, 2021)

²⁶ 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>>.

²⁷ Benaouda Bensaid, Salah Ben Tahar Machouche, and Mustafa Tekke, 'An Islamic Spiritual Alternative to Addiction Treatment and Recovery', *Al-Jami'ah*, 69.1 (2021), 127–62 <<https://doi.org/10.14421/ajis.2021.591.127-162>>.

²⁸ (Kharisma Noor Latifatul Maheasy, 2020)

²⁹ Annabel Teh Gallop, Muhammad Wildan, and Rahmat Hidayatullah, 'The Social Integration of Hindu and Muslim Communities: The Practice of "Menyama-

The teacher must be close to the students in terms of educating good character, and have emotional intelligence in regard to every learning material. Islamic religious education refers to the guidelines for Islamic education services. An educator must emphasize character and moral education, because, on the one hand, students must have a commendable personality both in the school environment towards teachers and in the community with their families.³⁰ Good education is education that leads to good and clear learning objectives and methods. However, in 2020, Indonesia has experienced many problems. One of them is the spread of Covid-19, which has been running for more than a year, influencing all aspects of social, economic life, especially education which is now mainly an online activity in cyberspace.³¹

The relevance of Islamic education in applied learning must be socialized to the community and also to students. To know more consciously how to implement the education system, the most important thing is 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.³² Islamic education is relevant to the thinking of K. H. Ahmad Dahlan in advancing Islamic education. K. H. Ahmad Dahlan has determined foundation of the concepts of reformist Islamic education as

Braya” in Contemporary Bali’, *Studi Islamika Indonesian Journal for Islamic Studies*, 28.1 (2021), 151–67.

³⁰ Azlisham Abdul Aziz and others, ‘The Development Of An Analysis Of Systematic Literature Review OIslamic Oriented Instruments’, *Journal of Contemporary Issues in Business and Government*, 27.1 (2021), 3222–33.

³¹ 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>>.

³² Ahmed Hassan, 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’jaaz*, 1.8 (2021), 17–27.

something that is not static. As Anshori 2020, argues in his book entitled “The *Tajdid* Movement of Ideological, Historical, and Analytical Approaches”, K. H. Ahmad Dahlan’s thoughts in terms of the concept of education are influenced by reformers based in the Middle East.³³

K. H. Ahmad Dahlan is a formidable public figure. Once when preaching to Banyuwangi, he received threats from residents. His friends and colleagues were prohibited from leaving East Java. Even the police also forbid them from doing so. However, K. H. Ahmad Dahlan remains optimistic in preaching to eliminate bad cultural habits that are superstitious (such as *bid’ah, khurofat, and takhayul*), and educate the nation and society. Emphasis was placed on the modern aspect of Islamic education, which must develop properly through the instructions of 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 technology based on social media, such as Instagram, Facebook, Twitter, TikTok, and video games.³⁴ As a result, students lose social skills, empathy, sympathy, and care for those closest to them, they do not 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.³⁵ Generation Z is

³³ (H. Anhar Anshori, MSI, 2019)

³⁴ Muhammad Miftakhuddin, ‘Pengembangan Model Pendidikan Agama Islam Dalam Membentuk Karakter Empati Pada Generasi Z’, *J-PAI: Jurnal Pendidikan Agama Islam*, 17.1 (2020), 1–16.

³⁵ Anne L. Beatty-Martínez and Paola E. Dussias, ‘Revisiting Masculine and Feminine Grammatical Gender in Spanish: Linguistic,

synonymous with the era of cyberspace; many children are more attached to their cellphones than to their parents and teachers.³⁶ Development in the concept of *tajdid* of KH. Ahmad Dahlan is to modernize the interpretation of the religion that relies on the Quran and Hadith towards the goal of developing Islamic education in Indonesian schools or *madrasah*.³⁷ This needs to be supported by the actualization and application of intelligent thinking formed by the teachings of Islamic education.³⁸

Method

This study uses a qualitative approach. Data was collected through library study. In library research, data is obtained through examining related literature in the form of scientific journal articles, books, documents, and observations of good studies that focus on the relevance of of K. H. Ahmad Dahlan's thought on Islamic education to the challenges posed by the Covid-19 pandemic.³⁹ The formal object in this study is K. H. Ahmad Dahlan's thought on 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.⁴⁰

The data collection technique in this research is full sampling, searching for and retrieving data from domestic and 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 uses primary and secondary data sources⁴¹ The emphasis on the importance of learning in Islamic religious education distinguishes this study from other research. 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 data verification. This research's analysis uses 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.

Psycholinguistic, and Neurolinguistic Evidence', *Frontiers in Psychology*, 10.5 (2019), 1–17 <<https://doi.org/10.3389/fpsyg.2019.00751>>.

³⁶ Laily Nur Arifa, 'The Institution Of Islamic Education In The Era Of Harun Al- Rasyid', *EDUCATIO: Journal of Education*, 5.3 (2021), 206–16.

³⁷ (Pond, 2019)

³⁸ 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.

³⁹ 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.staiannawawi.com/index.php/At-Tarbiyat/article/view/244>>.

⁴⁰ 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](http://digilib.uinsgd.ac.id/32855/1/Metode_Penelitian_Kualitatif.pdf)>.

⁴¹ (Suharsimi, 2013)

Result and Discussion

The findings of this study are based on the themes that emerged during 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 to preserve Islamic education in general in Indonesia. *Tajdid*, according to KH Dahlan, is renewal. *Tajdid* can be defined as development; of course, this is what is meant by development in the context of Islamic education.⁴² 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.⁴³ Here we 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 that it is followed up by developing (*tajdid*) improvement to the way students learn. The way students learn is usually to anticipate evaluations in their learning methods. Anshori 2020, argues in his book '*Muhammadiyah Tajdid Movement*' that *tajdid* does not only apply in the field of *da'wah*, such as the call to leave behind misguided and superstitious cultural habits (such as *bid'ah*, *keburufat*, and *takbayyul*) but also apply in the development progressive education. Continuous education has the potential to further develop and advance.⁴⁴

In the context of social education during the Covid-19 pandemic, this is needed for every school condition, especially in both Islamic and public institutions, but especially for Islamic education, which requires a strong

contribution. Learning development must be based on existing learning patterns.⁴⁵ For example, during the Covid-19 pandemic, almost all schools conducted distance learning (online), from the student learning sessions to the evaluation of student results.⁴⁶ From *Muhammadiyah's* point of view, the concept of Islamic education in the development of learning must be based on the Quran and Hadith.⁴⁷ Islamic education must be relevant according to the concept of Islamic education.⁴⁸ Islamic values that have been listed and conceptualized in the instructions of the Quran and Hadith must be prioritized for students.⁴⁹ Emphasizing good morals and character in every behavior of students in the school and community environment is also necessary.

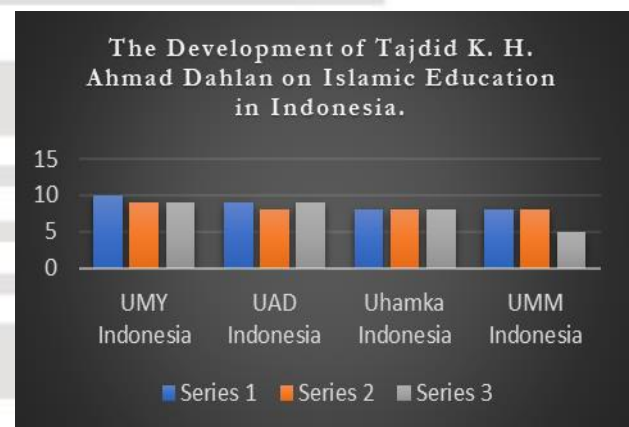


Figure 1. *Tajdid* development in all Muhammadiyah campuses in Indonesia.

It is clear that this concept of *tajdid* has evolved. Without realizing it, there have been numerous significant changes and developments. This is different again with regard to Muhammadiyah schools. Since they are based on Muhammadiyah principles, they automatically employ the concept of *tajdid*

⁴⁵ 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.2018.56.1.29-58>>.

⁴⁶ Wildan.

⁴⁷ (Kharisma Noor Latifatul Maheasy, 2020)

⁴⁸ 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>>.

⁴⁹ Bensaid, Machouche, and Tekke.

⁴² Sari and Saleh.

⁴³ Husnaini, Fuady, and Victorynie.

⁴⁴ (H. Anhar Anshori, MSI, 2019)

Muhammadiyah K. H. Ahmad Dahlan in addition to the organization, economy, healthcare, and their 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. They also merely identified problems that arise in Islamic education. For example, the existence of education politics is a problem that is circulating in the Makassar area. This means that education is still entwined with politics. This is one of the unresolved issues, and an alternative solution has yet to be discovered. The development of the educational world consists of the emergence of increasingly advanced education, particularly in Indonesia.⁵⁰ Islamic education should be directed to be better. This is based on the understanding contained in the book, namely that *tajdid* can be interpreted as purification, the maintenance of the values of Islamic religious subjects in the aspect of education and the development of Islamic learning.⁵¹ An example is the development of learning models and strategies that are in line with the curriculum of the Ministry of Religion. This involves continuing to maintain the code of ethics of the Islamic religion without reducing its religious values. In the context of the Covid-19 pandemic this includes learning in schools or *madrasah*.⁵²

The purpose of the *tajdid* concept of Islamic education by K. H. Ahmad Dahlan is to make Islam as the criteria (*furqan*), guidance (*budan*), and mercy to the worlds (*rahmatan lil alamin*). This includes underpinning and guiding the development of people's lives in

relation to science and technology.⁵³ *Muhammadiyah* believes that *tajdid* is one of the pillars 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. This is the case with learning during the Covid-19 pandemic, which is the process of Islamic education that has turned to online learning.⁵⁴ This helps to focus more on the variations or initiatives of each group in conveying existing learning during Covid-19.⁵⁵

The conceptualization of Islamic education in the world of education and educational institutions is interpreted operationally in actualizing potential students in schools and *madrasahs*. The ability to think logically, honestly, and in a disciplined manner, to have a work ethic and skills, to be able to adjust the conditions that are happening in the community related to the world of work, education, and even its implications in society—these are all part of Islamic education.⁵⁶ This means that students would become observant of the world around them and the social conditions of people's lives. This also applies to students: namely that Islamic education aims to encourage every human being from the social strata of society to develop their physical and spiritual potential as a whole to fulfill Islamic religious, social, and social obligations.⁵⁷ In other words, Islamic education is a complex multi-paradigm which includes the dimensions of intellectual, cultural, transcendental values, abilities, and improvement of physical potential and personalized guidance. These concepts and dimensions are used simultaneously to achieve

⁵⁰ Amal Malkawi, 'The Understanding of Graduate Students at Yarmouk University of the Principles of Brain-Based Learning and Their Attitudes towards Them', *International Journal of Psychosocial Rehabilitation*, 24.03 (2020), 1033–43 <<https://doi.org/10.37200/ijpr/v24i3/pr200855>>.

⁵¹ Rini and Partomuan Harahap, 'Designing the Holistic Evaluation in Teaching Reading', *Arabiyatuna: Jurnal Bahasa Arab*, 5.1 (2021), 141–60.

⁵² 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.

⁵³ (H. Anhar Anshori, MSI, 2019)

⁵⁴ Wargadinata and others.

⁵⁵ 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>>.

⁵⁶ Ross.

⁵⁷ Walsyukurniat Zentrato, 'Gerakan Mencegah Daripada Mengobati Terhadap Pandemi Covid-19', *Jurnal Education and Development*, 8.2 (2020), 242–48.

holistic Islamic education.⁵⁸ Thus, what has happened in the modern era is that education has changed. On the one hand it is developing; on the other, on the other it is 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.⁵⁹ Islamic education, which is known for its religious values and close to the values of traditional boarding schools (*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.⁶⁰ It Gives strong faith and immunity to deal with the psychosocial aspects of the Covid-19 pandemic.

The Position of Science and Technology in Islamic Education according to K. H. Ahmad Dahlan

Improving Islamic science and technology (IPTEK), on the one hand, can facilitate the achievement of humanitarian goals. However, it can also bring about the degradation of human dignity and value if it is not based on the foundation and guidance of religious values and Islamic religious philosophy. So far, the existence of science and technology does not completely affect the smooth process of Islamic education.⁶¹ Thus, science and technology can be useful for the operationalization of *da'wah* education and the

advancement of human dignity in the achievement of the nation's welfare. It turns out that science and technology are very supportive as part of *tajdid* in the realization of an Islamic base education.⁶²

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 in which moral education is emphasized. 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.⁶³ This must adjust to the needs and interests of students and the community. The implication is that *tajdid* in Islamic education makes Islamic education holistic to realize the growth of human personality in a stable and holistic manner. It must also develop human beings in all aspects of their strengths, especially students. This must be achieved in terms of spiritual, intellectual, imagination, and physical aspects, as well as individually and socially. Dradjat 2020, stated that the purpose of Islamic education is to change behavior by the guidance of Islamic religious education which has implications for making students the most perfect human "*insan kamil*".⁶⁴

Hendro Widodo adds in this definition in his book that Islamic education is a process of coaching students to become *taklif* (wise), both intellectually, mentally, and morally, to carry out the function of carrying out the function of a servant (*'abd*) of Allah, who is the creator and governor of the world. This means that the functions and roles of Islamic religious education and science and technology are closely related. It theoretically and empirically improves the learning capacity 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.⁶⁵ Together with the closest family and the surrounding community, the student

⁵⁸ Hendro Widodo, *Pendidikan Holistik Berbasis Budaya Sekolah*, ed. by Hatib Rahmawan, Pertama (Yogyakarta: UAD Press, 2019).

⁵⁹ 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 <<https://journalsuhuf.online/suhuf/article/view/528/206>>.

⁶⁰ (Salihin et al., 2021)

⁶¹ 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>>.

⁶² (Salik and Mas'ud, 2020)

⁶³ (H. Anhar Anshori, MSI, 2019)

⁶⁴ (Dr. Hendro Widodo, 2019)

⁶⁵ (Dr. Hendro Widodo, 2019)

can increase understanding of Islamic religious education. In Islamic education there is an effort to develop human nature so that it can make students to develop the gift of their human potential.⁶⁶ Thus, the broad aspect of Islamic education is very influential for 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 is that if faced with the Covid-19 pandemic, the part that is involved in the world of education must participate in finding the best solution.⁶⁷ Islamic education as the spirit of education is the driver of educational programs. It gives perfect directions and teaching points. It is hoped that students will continue to enjoy education even amid the Covid-19 pandemic.⁶⁸

The Relevance of the *Tajdid* Thoughts of K. H. Ahmad Dahlan in regard to Islamic Education in the Future of the Covid-19 Pandemic.

Every level of society (social stratification) needs to be directed towards 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.⁶⁹ Likewise, all aspects of student community life are not far from the use of Islamic education science. One of the issues is how to continue to provide learning to students as well as possible.⁷⁰ Students remain capable of accessing learning information. Based on information circulating throughout the information both mass media and print in Indonesia.⁷¹ Moreover, in the world of

research, it is well known that in the development and learning life of Islamic education during the Covid-19 pandemic, many students experienced difficulties in accessing learning.⁷²

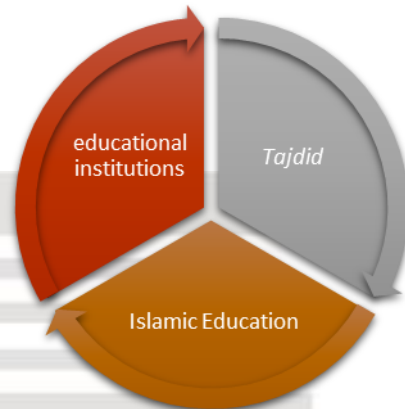


Figure 2. Dimensions of *Tajdid* K. H. Ahmad Dahlan Islamic Education Perspective.

The relevance of Islamic education in the Covid-19 era is in line with the dimensions of *tajdid* of K.H. Ahmad Dahlan. *Tajdid* is essentially renewing and even stimulating, achieved through 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, 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 with this, *tajdid* is also capable of instilling hope in knowledge seekers, especially during the Covid-19 era. Information is becoming increasingly dim, as evidenced by a lack of stimulation and renewal in learning.

Students must master and have superior abilities in science and technology, as an important tool to develop their talents and interests in the community; they must carry this out so that they can analyze existing problems, and can take good steps to face and respond to the impact of Covid-19 in Indonesia.⁷³ The goal is nothing but to achieve

⁶⁶ (Dr. Hendro Widodo, 2020)

⁶⁷ (Antoun, Bali and Hajj, 2020)

⁶⁸ (Suyadi, 2019a)

⁶⁹ Wahid Khozin and Opik Abdurrahman Taufik, 'Identifikasi Gaps Pendidikan Inklusif: Studi Evaluatif Di Madrasah Ibtidaiyah Ma ' Arif Sidomulyo , Kebumen', *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 19.1 (2021), 40–50.

⁷⁰ (Suyadi, 2017)

⁷¹ Sulaiman 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.

⁷² (Suyadi and Albar, 2018)

⁷³ Suyadi and others, 'Early Childhood Education Teachers' Perception of the Integration of

happiness in the world until the hereafter as a complementary infrastructure in learning in the modern era of the Covid-19 pandemic.⁷⁴ The concept of *tajdid* learning by K. H. Ahmad Dahlan is the starting point of Islamic education, which is influenced by the understanding of the Quran and the Hadith of the Prophet Muhammad.⁷⁵ In detail, having critical scientific traits requires that the student accepts the truth wherever it comes from, and this is based on the right power of reasoning. This means that K. H. Ahmad Dahlan iconcept of *tajdid*, 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 understanding.⁷⁶ For example, if 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.⁷⁷

One of the goals of K. H. Ahmad Dahlan's *tajdid* concept of Islamic education is to get students to be able to master science and technology as an inseparable part of faith and righteous deeds. This allows students to behave wisely and become *ulul albab* individuals (i.e. "people of deep understanding").⁷⁸ As Suyadi argues in his book *Islamic Education and Neuroscience*, one of the goals of Islamic education is that students are expected to be able to think and learn well.⁷⁹ This means developing the ability of the

brain and mind in their affective, cognitive, and psychometric values.⁸⁰ 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.⁸¹ In other aspects, for example in *da'wah*, one of , K. H. Ahmad Dahlan's concepts of Islamic education in the field of *da'wah* is that every member of *Mubammadiyah* must broadcast Islamic values that are derived from the Quran and Hadith to the community. This is in order to suit the ability to live an Islamic life in a civil society.⁸² In another impact, the development of *tajdid* in Islamic education stimulates and raises a strong immunity so that many students will be happy in learning. It concentrates on both 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.⁸³ This will lead to establishing and building a civilization of Islamic education in Indonesia, and for example, reawakening the tradition of reading 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 *madrasahs*. Specifically on Islamic education in the field of learning and Islamic education curriculum policies, *tajdid* is very helpful for students in learning and facilitating the mastery of science and technology. It is clear

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>>.

⁷⁴ 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>>.

⁷⁵ (Putri and Rahmah, 2020)

⁷⁶ (Fajar Agung Nugroho, 2020)

⁷⁷ (Nurjanah Wijayanti, 2020)

⁷⁸ 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>>.

⁷⁹ (Suyadi, 2020)

⁸⁰ Ibrahim Onnur Akkurt, 'Neurolinguistics: A Spectrum of Research Neurolinguistik: Bir Arastirma Spektrumu', *Turkish Journal of Educational Research*, 2.1 (2021), 24–27 <<https://doi.org/10.51242/saka-tjer.2021.10>>.

⁸¹ (Hisny Fajrussalam, Koko Adya Winata, Ihin Solihin, 2020)

⁸² 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>>.

⁸³ Waharjani Waharjani, 'Children's Faith Education In An Interfaith Marriage Family (A Case Study of Moslem and Catholic Couples in the Special Region of Yogyakarta)', in *International Seminar On Education*, 2020, pp. 679–91.

that in Islamic education learning there is a renewal of interesting concepts for students to learn in order to increase their affective, cognitive, and psychomotor values.

Tajdid Islamic education of K. H. Ahmad Dahlan can give balance to Islamic education today. It can offer an alternative method of 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 life 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. This explicitly makes it easier for the psychosocial conditions of 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 researchers continue to pursue this topic in the future, for example, with the perspective of scientific approaches such as hermeneutic Islamic Education, and Ibn Sina's studies, whose thought on education is still not widely known. The researcher also recommends to the government of the Ministry of Education and Culture and the Ministry of Religion that they be willing to consider Islamic Education in their general curriculum.

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