

# Implementation of al-Mā'ūn Theology in the concept of educational equality in Indonesia (Study of Ahmad Dahlan's Thoughts in the Social Aspects of Education)

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**Abstract:** This article discusses how the process of implementing Ahmad Dahlan's al-Mā'ūn theology became a manifesto for the concept of education in the Muhammadiyah Association. Based al-Mā'ūn theological philanthropy, researchers will present a study on how Ahmad Dahlan way's eradicated poverty and ignorance that shackled Indonesian society. The study aspect in this article will collaborate how western social science and the social sciences pioneered by Ahmad Dahlan became a new force in forming an egalitarian society or in Marxist language a classless society. The method used in this paper is qualitative, namely a method that uses the literature that has been collected as a reference source. In processing data, researchers use descriptive analysis methods, namely by presenting the data that has been collected and then analyzing it to achieve the objectives of the research. This article starts from three basic questions, First, What is Ahmad Dahlan's paradigm and direction of thought? Second, What is meant by social theology and al-Mā'un's theology? Third, How is the concept of education and implementation of al-Mā'un's theology in equalizing education in Muhammadiyah. The results of this study show that; 1). Among the directions of Ahmad Dahlan's thinking is to realize Muslims who return to al- Qur'an and Sunnah. 2). Social Theology and al-Mā'un have interconnected similarities and differences. 3). The concept of education and implementation of al-Mā'un Theology in equalizing education in Muhammadiyah can be done in various ways. This includes providing subsidies and educational scholarships for those in need.

**Keywords:** al-Mā'ūn Theology, Ahmad Dahlan, Educational Equality

## Introduction

Muhammadiyah as an Islamic renewal movement in Indonesia cannot be separated from the charismatic figure of its founder, Ahmad Dahlan. The background to the mention of the "reformist movement" is Dahlan's concern about the rise of religious rituals which are mixed up with TBC practices (Takhayul, as a product of syncretic Islam with Javanese culture, Bid'ah and Churafat as products of traditionalist Islam). Apart from that, the direction of the term reformer is the theocentric awareness of its founder, namely a new awareness of religious values. (Suwarno, 2010) The related thing that Dahlan did was solely to uphold *amar ma'ruf nahi munkar*.

There are at least two main points in the contribution of Dahlan and Muhammadiyah to the development of Indonesian society. First, the social aspect. As for the idea that came to be role mode in this aspect is al-Mā'un's theology. An understanding of social philanthropy that is not just an interpretation but is translated into action. Second, the educational aspect. Dahlan made major contributions which had implications for the progress of education in Indonesia. Among Dahlan's ideas in the concept of tajdid or educational ijthad (Mul Khan, 2010) in Indonesia are learning models and educational facilities that resemble the West, as well as efforts to integrate religious and general knowledge to eliminate scientific dichotomies.

It is not surprising that the success behind Dahlan's big role in the advancement of education in Indonesia has led scientific activists to study (even adopt) Dahlan's thoughts. However, among existing research studies, researchers have not found any discussion regarding the implications of Dahlan's theology in educational equality in Indonesia. This initiated researchers to study more deeply how Dahlan and Muhammadiyah seek education for all elements of society, including "little people" and farmers through social philanthropy based on al-Mā'un theology.

This paper has three basic questions regarding the aspects that are the focus of discussion in this research, first, what is Ahmad Dahlan's main foundation in realizing social and educational movements? Second, how were Ahmad Dahlan's movement strategies and actions converted into thought? In this discussion the researcher will also touch more or less on the thoughts of similar figures. Third, what is the direction of change and implementation of Ahmad Dahlan's thoughts in the aspect of education in Indonesia? The three points above will be studied in detail and with precision in order to achieve the research objectives.

### Materials and Methods

This research method is qualitative, namely scientific research by referring to a data base that has been collected. In collecting it, researchers grouped it into two parts, namely primary and secondary data. First. Primary data, namely data collected from the main reference, namely the book, *Kiai Ahmad Dahlan's Lessons; 7 Philosophy & 17 Groups of Al-Qur'an verses*, Work by KRH. Hadjid. This book is used as an initial benchmark in analyzing Ahmad Dahlan's thoughts, which is then explained regarding the results of his analysis.

Second. Secondary data, namely data collected from existing literature and has a correlation with this study. Apart from that, other secondary data are writings, books or scientific articles related to social theology and the discussion in this study. In processing data, researchers used descriptive analytical methods. Namely describing the data that has been collected and then carrying out in-depth

analysis of the data in order to achieve the objectives of this research.

## Results and Discussion

### Short Biography of Ahmad Dahlan

Muhammad Darwis or better known today as Ahmad Dahlan is one of the initiators of reformist thought in Indonesia. The founding figure of the Muhammadiyah Organization was born in Yogyakarta, August 1 1868. His father, K.H Abu Bakar, was a leading cleric and preacher in the large mosque of the Yogyakarta Sultanate at that time. Meanwhile, his mother, Siti Aminah, was the daughter of H. Ibrahim, who at that time served as head of the Yogyakarta Sultanate.

The genealogy of Ahmad Dahlan is Muhammad Darwis bin K.H Abu Bakar bin K.H Muhammad Sulaiman bin Kiai Murtadla bin Kiai Ilyas bin Demang Djurung Kapindo bin Demang Jurung Juru Sapisan bin Maulana Sulaiman Ki Ageng Gribid (Djatinon) bin Maulana Muhammad Fadlullah (Prapen) bin bin Maulana' Ainul Yaqin bin Maulana Ishaq bin Maulana Malik Ibrahim. (Yusril, 2019) Ahmad Dahlan is the 12th descendant of one of the Wali Songo Maulana Malik Ibrahim (Habib Mustof, Fika Wahyu Nurita, Fatimah Al Mutamaddinah, 2022)

Ahmad Dahlan married Siti Walidah who later became known as Nyai Ahmad Dahlan, founder of Aisyiyah. From this marriage they were blessed with six children, namely Djohanah, Siradj Dahlan, Siti Busyro, Irfan Dahlan, Siti Aisyah, Siti Zaharah. Apart from Siti Walidah, Ahmad Dahlan was also married to Nyai Rum, sister of kiai Munawwir Krapyak, Nyai Yasin Pakualaman Yogyakarta, and Nyai Aisyah, sister of Adjengan Penghulu Cianjur who later had a child Dandanah. (Yusril, 2019)

Since childhood, Ahmad Dahlan has received religious knowledge and Arabic language. This is because he was educated in an Islamic boarding school environment. Young Dahlan learned many things from his father and the scholars around him so that at the age of eight, Dahlan was able to read al- Qur'an fluently. At the age of 15, Dahlan went to Mecca to perform the Hajj and then stayed there for five years. Since he was in Mecca, Ahmad Dahlan

learned a lot about the thoughts of Islamic reformers, such as Ibn Taimiyah, Muhammad Abduh, Jamaluddin al-Alghani, and Rasyid Ridha. After returning from Mecca, his name changed from Muhammad Darwisy to Ahmad Dahlan. (Yusril, 2019)

### **A brief history of the Muhammadiyah Association**

The birth of Muhammadiyah as a social religious movement on November 18 1912 in Yogyakarta was inseparable from the social conditions of society at that time. At that time Muhammadiyah faced three fronts, namely Modernism from Dutch colonial, Traditionalism and Javaneseism. In response to Dutch Modernism, Ahmad Dahlan founded schools (including HIS *met de Qur'an* and Scakelschool in Wuluhan), scouting, and voluntary association.

To answer traditionalism, Ahmad Dahlan used the da'wah by *tabligh* method (convey) by visiting his students. What Ahmad Dahlan did was a new breakthrough at that time. The reason is, the phenomenon of "teachers looking for students" can be said to be a "socio-cultural disgrace". Ulama are claimed to be mediators between humans and God. This caused the position of ulama at that time to be very high and they became elites in community life and teachers in conveying religion. (Mulkhan, 2013)

The method used by Ahmad Dahlan in dealing with Javaneseism is positive action, namely prioritizing the *amar ma'ruf* and not frontally attacking it (*nahiy munkar*). This can be proven by looking at old records in an article in Swara Muhammadiyah in 1915. The article contains various types of sunnah prayers. Dahlan (in the article) also mentioned that luck is only obtained because of God's will, and Sunnah prayers are one of them his *wasilah*. Apart from that, Dahlan also explained that Talisman is not a *wasilah* luck comes. What Dahlan did was an effort to demythologize because he rejected myths. (Sani, 2011)

The birth of Muhammadiyah as one of Indonesia's renewal movements was inseparable from the socio-cultural factors of society at that time. Ahmad Dahlan, who at that time lived among the community, saw that this condition was an opportunity to preach and invest as much as possible in the afterlife for the sole purpose of Allah.

Broadly speaking, there are two factors behind the birth of Muhammadiyah, namely internal and external factors.

The internal factors that were the background to the birth of Muhammadiyah can be classified into at least three parts, first, matters that have a correlation with Islamic teachings themselves as a whole. Ahmad Dahlan as the founder, has a strong desire and determination to interpret the values contained in al- Qur'an. Second, the attitude of diversity in the conditions of Muslims is syncretic. This is influenced by Hindu-Buddhist culture before the arrival of Islam to the archipelago. Syncretic belief is a cultural assimilation, which then in the next process gave birth to Javanese religion. Third, the educational institutions that existed at that time did not teach openness and attitude *tasāmuh* (tolerance). As a result, *output* from the educational institutions at that time were religious people, however blind *taqlid* to jurisprudence *madzāhib*, imams, teachers, kiai, or *sheikh*. (Sani, 2011)

There are two kinds of external factors, first, the conditions of colonial rule and the spirit of renewal in the Middle East, news of which reached the archipelago. This situation makes Muslims experience two difficulties in obtaining their rights, namely independence and the Christianization mission which can shake their beliefs. Second, the ideas of renewal in the Middle East which entered the archipelago at the end of the 19th century towards the 20th century. Among the intermediaries in which these ideas of reform entered the archipelago were magazines *al-manār* and people who perform the Hajj pilgrimage. These are the factors that became the background for the birth of the Muhammadiyah association.

### **Ahmad Dahlan's paradigm and direction of thought**

Ahmad Dahlan as the founder of Muhammadiyah has a character of practical religious understanding. This is because the conditions of reality at that time demanded this, and the reality was very different from now. Among the characteristics or characteristics of Kiai Ahmad Dahlan and Muhammadiyah's thinking are as follows; reason, relativism in religious understanding, philosophy of tolerance, interpretation of religion is not

absolute, faith and social responsibility, charity prayer and social responsibility.

This then makes the relevance of Ahmad Dahlan's thoughts as a renewal of Muhammadiyah-style Islam. Amin Abdullah then mentioned four characteristic features. This is in order to face an increasingly complex reality and is a consideration for young people. (Sani, 2011) First, Muhammadiyah religious thought always suggests returning to al- Qur'an and Propethic Tradition with *ijtihad* and *tajdid* dimensions socio-religious. These two dimensions can be distinguished, but cannot be separated. Second, actualizing the ideals of struggle using the methodology of renewing Islamic thought through an organizational system, not a personal system.

Third, the Muhammadiyah perspective model of religious renewal is a symbol of "jection of establishment". This happened because of Muhammadiyah's renewal model through *ijtihad* and *tajdid*. Fourth, Muhammadiyah is responsive and adaptive to changing times. In facing reality and social conditions, movement *tajdid* always accompanied by sharpening dynamics and purification. This is in line with how al- Qur'an emphasizes social reality and prosperity.

From the explanation above, it can be seen that the focus and direction of Ahmad Dahlan's thinking is the theological aspect (especially purification of monotheism concept) and the social aspect. These two basic aspects then have implications for the educational aspect. Furthermore, what the researcher mentioned will be strengthened by Ahmad Dahlan's lessons known as 7 Philosophies and 17 Groups of Al-Qur'an Verses which the researcher will explain later in table form along with analysis.

**7 Philosophies and 17 Groups of Verses of al-Qur'an**

The following is the basis for Ahmad Dahlan's thoughts in carrying out social and religious da'wah movements. KRH. Hadjid in his book "*Pelajaran Kiai Haji Ahmad Dahlan; 7 Falsafah dan 17 Kelompok Ayat al-Qur'an* " (KRH. Hadjid, 2021) explains this in detail. Below is a table presentation, classification and analysis.

No	Ahmad Dahlan's philosophy	The value contained in it
1	<i>Kita, manusia ini, hidup di dunia hanya sekali untuk bertaruh: sesudah mati, akan mendapat kebahagiaan atau kesengsaraanakah?</i>  We, this human, live in the world only once to bet: after death, will we get happiness or misery?	Moral and social aspects of humanities, namely <i>Mu'amalah ma'a an-nās</i> become one part of wasilah to go towards <i>Mu'amalah ma'a Allah</i> . Don't be negligent and careless in this world, because the impact will carry over to the afterlife.
2	<i>Kebanyakan di antara manusia berwatak angkuh dan takabur, mereka mengambil keputusan sendiri- sendiri.</i>  Most of the people are arrogant, they make their own decisions.	Moral and social aspects of humanities, in this philosophy Ahmad Dahlan emphasizes that humans should not be soaring and remain humble.
3	<i>Manusia itu, kalau mengerjakan sesuatu apapun, sekali, dua kali, berulang kali, maka kemudian akan menjadi biasa. Kalau sudah menjadi kesenangan yang di cintai, maka kebiasaan yang dicintai itu sukar untuk diubah. Sudah menjadi tabiat, bahwa kebanyakan manusia membela adat kebiasaan yang telah diterima, baik itu dari sudut keyakinan atau iktikad, perasaan kehendak maupun amal perbuatan. Kalau ada yang akan merubah, mereka akan sanggup membela dengan mengorbankan jiwa raga. Demikian itu karena anggapannya bahwa apa yang dimiliki adalah benar.</i>  That man, if he does anything, once, twice, repeatedly, then it will become normal. If it has become a pleasure that is loved, then the beloved habit is difficult to change. It has become a habit that most people defend accepted customs,	Istiqomah. That is to aspire to always do good things that are in accordance with one's beliefs. This aspect can also be classified in the social category, if the actions carried out involve interacting with other people.

The 17 groups of Al-Qur'an verses that Ahmad Dahlan uses as a reference in preaching and spreading goodness are as follows; (KRH. Hadjid, 2021)

No	Verse group	The verses in it	The value contained in it
1	Group 1:  Clean a self	Al-Jātsiyah: 23 As- Shams: 9 Al-Jumu'ah: 2 Al-A'la: 14- 17	The verses included in this group are the foundation of Ahmad Dahlan's teachings <i>tazkiyatu an- nufūs</i> . This section also discusses how to clean yourself and how the prophet cleansed them.
2	Group 2:  Fighting Lust for Love of Material Property	Al-Fajr: 17-23	In this group only one verse is mentioned, but Ahmad Dahlan also mentions Surah Al-Mā'un. This group of verses emphasizes that in Islam, it is not enough just to <i>Mu'amalah ma'a Allah</i> , but it's also necessary <i>Mu'amalah ma'a an-nās</i>
3	Group 3:  People who deny a Religion	Al-Mā'un: 1-7	It is necessary to memorize the verses that are read so that you can understand and implement them. In this group, Ahmad Dahlan explains how to study al- Qur'an.

4	Group 4: What does religion mean?	Ar-Rum: 30	According to Ahmad Dahlan, a religious person is a person whose soul faces Allah and turns away from others.
5	Group 5: Islam and Socialism	At-Taubah: 34-35 Ali Imran: 186 Al-Anfal: 28 Al-Baqarah: 126	Prohibition on hoarding wealth for self-interest and must spend in the way of Allah. Apart from that, in this group it is also explained that in seeking wealth you need to go through halal means, then fulfill the needs of yourself, your children and your wife, then donate the rest in the Way of Allah.
6	Group 6: Surat Al-Ashr	Al-Ashr: 1-3 Al-Hujurat: 15 Al-Anfal: 2-4	This group explains the interpretation and explanation of Surat Al-'Ashr. Apart from that, Ahmad Dahlan also explained the definition of good deeds.
7	Group 7: Faith/ Belief	Al-Ankabut: 1-3 At-Taubah: 44-45	The discussion in this group explains faith. Ahmad Dahlan explained that the Prophet had a level of faith that continued to rise and did not fall again. but, ordinary people have faith that sometimes goes up and sometimes goes down. So, what is worrying is when faith declines and the person dies.
8	Group 8: Amal Saleh	Al-Kahfi: 110 Az-Zumar: 2 Al-Ahzab: 21	The main contents of the Qur'an explained by the prophet Muhammad, namely al-Imān, al-Islām, and al-Ihsān. In this group of verses it is also explained how Ahmad Dahlan interprets verses <i>wa 'amilu ash-shalihāt</i> .
9	Group 9: <i>Wa tawāṣau bi al-ḥaq</i>	Yunus: 108 Al-Kahfi: 29 Muhammad: 3 al-An'ām: 116 al-Furqān: 44 al-Anbiyā': 24 Yunus: 32 Ash-Shaf: 9 Al-Baqarah: 147 Al-Anfal: 8 Al-Isrā': 81 Al-Mu'minun: 70 Al-Jātsiyah: 27	Discussion on the meaning of "ḥaq" in the Qur'anic verse. In addition, another discussion is the reasons why people are in error according to Ahmad Dahlan.
10	Group 10: <i>Wa tawāṣau bi aṣ-ṣabr</i>	Al-'Ashr 1-3 Al-Baqarah: 214	The obligatory tree that needs to be held firmly is Faith, Good Deeds, Will. Surat al-'Ashr influenced Ahmad Dahlan in the courage to act, charity, bequest and strong charity to change the situation.
11	Group 11: Jihad	Ali Imran: 142	Jihad is a courage that every Muslim must undertake. It is necessary to sacrifice body and soul and property in defending the religion of Allah.
12	Group 12: <i>Wa ana min al-muslimin</i>	Al-An'ām: 162-163 Ali Imran: 85 Ali Imran: 19 Ali Imran: 83 Ali Imran: 67	Islamic sentences found in the Qur'an. 1). People who practice a religion other than Islam are not accepted by Allah. 2). The true religion is the religion of God, namely Islam. 3). As for the meaning of Islam, it means "surrendering the body and mind to God alone". 4). An example of a true Muslim is one who only faces Allah and turns away from others, not associating

13	Special Group: Strength comparison of both sides	Al-Alaq: 19 Al-Kāfirūn: 1-6 Al-Anfal: 30	Hold fast, commitment, and istiqomah to the principles of faith.
14	Group 13: Al-Birru	Al-Imran: 92 Al-Baqarah: 177 Al-Infithār: 13 Al-Insān: 5-12 Al-Muthaffifin: 18-28 Al-Māidah: 2 Ali-Imran: 193 Al-Hasyr: 9	The importance of doing good to others. This group of verses is closely related to the 5th group of verses.
15	Group 14: Surah Al-Qōri'ah	Al-Qōri'ah: 6-11 Al-A'rāf: 8-9 Az-Zalzalah: 7-8 An-Nisa': 40 Yunus: 61	On the Day of Judgment, humanity is faced with the Supreme Court on the Day of Judgment. Then asked about what was done and what was left behind to be counted or examined and compared.
16	Group 15: Surah Shaf's	Shaf: 2-3 Al-Baqarah: 44	The importance of doing what has been said. This is because making advice, opening your mouth, and listening to that advice is very easy. However, practicing it is very difficult, especially for people who still enslave themselves to lust.

From the 7 philosophies and 17 groups of Al-Qur'an verses which are Ahmad Dahlan's paradigm of thinking and acting, the researcher concludes that these aspects are not far from the divine aspects (tawhid, Islamic theology, and social aspects of society). All of them are part of the values and morals of the Qur'an and As-Sunnah. This main aspect then has implications for Public Education in Indonesia.

### Social Theology and Theology of Al-Mā'un Ahmad Dahlan

In general, the popular social theology related to human liberation is Marxism, namely classless society. Marxist social theology is almost similar or even part of liberation theology. Marx tried to free workers from the arbitrary behavior of capital owners. (Thought & Agustina, 2022) Social theology which departs from socio-historical conditions is also usually called left theology or red theology. Theology that departs from religious dogma and tends to be normative is usually called right theology or green theology.

Even though it is popular and widely studied, Marx's thoughts have also received a lot of criticism,

especially from activists and religious figures. For Marx, religion is opium. This then has implications for worker alienation. According to Roger Garaudy, there are at least three factors why religion is said to be opium, first, a person's belief in religion will make him run to God if there is a problem. Second, a person only seeks God when he is difficult, weak and sad. Third, religious values are used as an anesthetic by the bourgeoisie for the oppressed. Nevertheless, Marx still has a big role and contribution in fighting for workers, especially in the concept and order of work which is a typical human activity. (Raioan & Randa, 2023)

Meanwhile, Islamic figures who initiated social theology related to the defense of people *mustadh'afin* among them are, 1). Hassan Hanafi with his Islamic left applies three methods (dialectics, phenomenology, and hermeneutics), (Nafi'ah, 2021; Muhammad Adress Prawira Negara, 2023; Zul Helmi, 2020) in formulating experimentation *at-turāts wa at-tajdīd* based on three agendas (Rosyadi, 2022), Asghar Ali Engineer's theology of liberation with "tauhid *"lā ilāha illā Allāh"*, al- Qur'an and Sunnah as basic concepts, movement as change and justice as a goal (Fanani, 2022; Muhammad Adress Prawira Negara, 2023; Muhammad Adres Prawira Negara, 2023), and Ali Shari'ati with his liberation theory based on humanism in Islam. (Ummah, 2020; Zaman Badrus Roja, 2021)

Meanwhile in Indonesia, Ahmad Dahlan is a figure who has social and humanitarian ideas based on the Al-Qur'an paradigm (or what has become known as al-Mā'un theology). This Al-Qur'an paradigm concept was later formulated as Prophetic Social Science by Kuntowijoyo. (Kuntowijoyo, 2006) The emergence of al-Mā'un's theological ideas was a form of manifestation of the PKO's generous (Penolong Kesengsaraan Oemoem) in 1920. The leader of the PKO at that time, Hadji Mohammad Soedjak, emphasized that the PKO used Islamic religious principles and did not divide religions. and the nation, the following is a quote from Hadji Mohammad Soedjak;

*"Hadjatnja PKO itoe akan menolong kesengsaraan dengan memakai asas agama Islam dengan segala orang, tida dengan membelah bangsa dan agamanja".*

That is, from Muhammadiyah which is based on Islam for universal humanity.

It is the values found in surat al-Mā'un that encourage Ahmad Dahlan and his students to be charitable (men of action, faith in action). This can then make Muhammadiyah a group with a modern philanthropic concept. Some examples of things that Muhammadiyah has done are reforming the management of zakat (alms giving), the concept of alms (donation) and Waqf (religious endowment). The Muhammadiyah Philanthropy social theology movement is defined as an invitation to care for others. This is one form of implementing Surah al-Mā'un. (Mubhar & Fahmi, 2023)

There are at least three main aspects in realizing al-Mā'un's theology as action, namely 1). Education, 2). Health, 3). Support for poor communities. In realizing the third point, there are three pillars of work that need to be done, namely 1). rehabilitation (health services), 2). schooling (education), 3). feeding (social services). With the points above, Ahmad Dahlan believes that social ills in Indonesia (damage to the realm of belief, freezing in the field of jurisprudence, decline in education, and poverty of the people and loss of local feeling) can be overcome (Mubhar & Fahmi, 2023)

Al-Mā'un's theology is a social theology based on al- Qur'an. Theology with the aim of equalizing social strata and positions in the style of Ahmad Dahlan, in the following period was widely discussed by Abdul Munir Mul Khan, after whom the term leftist theology emerged, namely the basis for defending the *mustadh'afin* people which departs from the individual towards social theory. (Huda, 2011) The implications of Ahmad Dahlan's ideas are widely felt in the social aspect. Furthermore, al-Mā'un's theology will have an impact on the education of Indonesian people regardless of religious background. Whether Muslim or not, as long as they are in need, Muhammadiyah will try to be there to help.

The background to the emergence of the term al-Mā'un Theology is the story of Ahmad Dahlan's students who continuously taught the al-Mā'un letter until the students felt fed up and bored. So, when one of the students raised his objection to the continuous repetition of material, Ahmad Dahlan responded to the student's question with another

question, do they remember the short letter? Then when the students admitted that they had memorized it, Ahmad Dahlan asked again, did they understand the content and purpose of the letter? When the students admitted that they had understood the contents and objectives, Ahmad Dahlan asked again, had they implemented and implemented the contents of the letter? It was from the third question that the students began to understand the reason why Ahmad Dahlan kept repeating the material from Surah al-Mā'ūn (Mulkhan, 2010)

### **Educational Concept and Implementation of al-Mā'ūn Theology in educational equality in Muhammadiyah.**

Among the backgrounds that encouraged Ahmad Dahlan to promote education in Indonesia were dissatisfaction and anger over colonialism carried out by the Dutch. Ahmad Dahlan's efforts were then realized together with Muhammadiyah which then produced positive results regarding the concept of Modern Education in Indonesia. Ahmad Dahlan's goal is to focus more on developing a strong personality. Apart from the Development and Infrastructure aspects, Ahmad Dahlan also emphasizes the characteristics aspects of students, namely 1). Noble morals that include religious piety. 2). Broad-minded (a form of perseverance in various fields of knowledge studied. 3). Willingness to fight and benefit for the progress and benefit of the people. (Achmad, 2021)

In implementing the curriculum, Ahmad Dahlan is one of the pioneers in Indonesia who integrates religious knowledge and general science. This concept of pedagogy was then brought by Ahmad Dahlan into the Muhammadiyah organization with the aim of reconciling the direction of Islamic boarding school education at that time and the direction of Dutch school education. According to him, Islamic education must have a mission to develop true Muslims who have devotion to Allah as a person *abdullah* and *khalīfatullāh* on the face of the earth. (Achmad, 2021)

Ahmad Dahlan has implemented the concept of equal distribution of education in Indonesia in order to create a social order that is not unequal. In order to spread Islamic teachings and its reform aspects,

Ahmad Dahlan taught in Dutch schools. Meanwhile, for those who cannot afford school education, they can attend the surau or langar where Ahmad Dahlan conducts recitations and preaching to the general public.

Furthermore, Muhammadiyah continues to carry Ahmad Dahlan's ideas regarding educational equality in Indonesia. This can be seen from Muhammadiyah's efforts to provide subsidies and scholarships for the general public, especially for ethnic groups *mustadh'afin*. Through LAZISMU (Institute 'Amil Zakat, Infaq, and Shadaqah Muhammadiyah), both central, branch and campus levels, are committed to providing education to the *mustadh'afin* or groups who find it difficult to receive education in Indonesia.

### **Conclusion**

This research concludes that there are 17 groups of verses from al- Qur'an formulated by KRH. Hajdid is a driving force behind Ahmad Dahlan's enthusiasm to eradicate tuberculosis, equalize the social order and offer equal distribution of education in Indonesia. Of the 17 groups of verses, Surah al-Mā'ūn has a big role for Ahmad Dahlan. This form of embodying al- Qur'an from text to action was then continued by the Muhammadiyah Association to this day.

Among the examples is Muhammadiyah's efforts to provide subsidies and scholarships for the general public, especially for ethnic groups *mustadh'afin*. Through LAZISMU ('Amil Zakat, Infaq, and Shadaqah Muhammadiyah Institute), Muhammadiyah is here to contribute to the equality of education in Indonesia. This is also intended to equalize the social order of society so that there is no inequality between one another.

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