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We have reached a decision regarding your submission to JIE (Journal of Islamic Education), "The Philosophy Of Islamic Education Of Kh Ahmad Dahlan And Kh Hsyim Asyari And Its Relevance To The Renewal Of Islamic Education".

Our decision is to: Accept Submission

Zhuo Job Chen
University of North Carolina at Charlotte, United States
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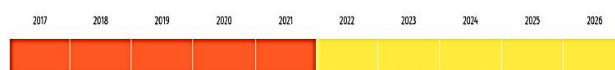
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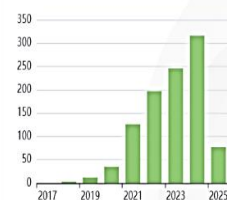
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JIE (Journal of Islamic Education) since 2024 (see history), published two times a year in January to June and July to December, only accepts English manuscripts and specialises in Islamic studies and Islamic education. The aim is to provide readers with a better understanding of Islamic studies and present developments by publishing articles and research reports, with ISSN: 2503-5363 (print) and 2528-0465 (online). This journal was published by the Sekolah Tinggi Ilmu Tarbiyah Muhammadiyah Bangil collaboration with the LETIGES and Association of Muslim Community in ASEAN (AMCA).

The journal invites scholars and experts working in all disciplines of Islamic studies. Articles should be original, research-based, unpublished and not under review for possible publication in other journals. All submitted papers are subject to the review of the editors, editorial board, and blind reviewers. Submissions that violate our guidelines on formatting or length will be rejected without review.



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Editor in Chief JIE has decided that the following article has been received, while the review process will be published in Volume 10, Issue 2, July-December 2025 or Volume 11, Issue 1, January-June 2026

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Title : *The Philosophy of Islamic Education of KH Ahmad Dahlan and KH Hsyim Asyari and its Relevance to the Renewal of Islamic Education*

Thus this letter, to be used properly.

Pasuruan, 2 June 2025
 Editor in Chief,

 Prof. Hafi Mu'awanah, M.Pd



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The Philosophy Of Islamic Education Of Kh Ahmad Dahlan And Kh Hsyim Asyari And Its Relevance To The Renewal Of Islamic Education

***Mohd Waffi Albaraq Bin Mokmin, Dr. Happy Susanto, M.A, Dr. Aldo Redho Syam, M.Pd.I, Assoc. Prof. Dr. Mokmin Bin Basri**

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Article Information	Abstract
Received: 3 January 2022	Islamic education is the foundation of life, with its main goal to produce a generation that is noble and knowledgeable. The importance of Islamic education is that by studying it properly, we can carry out our duties and roles as servants of Allah and as leaders. All our actions and conduct should be based on what Allah has laid down in the Quran and the sunnah of the Messenger. We will be safe both in this world and in the hereafter if we follow all of Allah's rules. Learning religious education is important for Muslims, but we must also remember that learning general knowledge is also important. Because Islamic education must be in accordance with this dynamic and technological age. The purpose of this study is that we can further study and explore Islamic religious education and carry out education in accordance with what Allah SWt commands and stick to Islamic principles, this research method uses a qualitative approach that is described in words taken from library source data through the approach (Library Research). The results of this study indicate that the importance of education at this time, in this day and age Islamic education is also as important as general education because Islamic religious education is the basis for living this technological life. So with that Islamic education is one of the important education, which must be learned for every person.
Revised: 29 February 2022	
Accepted: 2 March 2022	
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Keywords: The Philosophy of Islamic Education, KH Ahmad Dahlan, Kh Hasyim Asyari	Pendidikan Islam adalah fondasi kehidupan, dengan tujuan utama untuk menghasilkan generasi yang berakhlak mulia dan berilmu pengetahuan. Pentingnya pendidikan Islam adalah dengan mempelajarinya secara benar, kita dapat
Filsafat Pendidikan Islam, Kh Ahmad Dahlan, Kh Hasyim Asyari	

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menjalankan tugas dan peran kita sebagai hamba Allah dan pemimpin. Semua tindakan dan perilaku kita harus didasarkan pada apa yang telah ditetapkan Allah dalam Al-Quran dan sunnah Rasul. Kita akan selamat baik di dunia maupun di akhirat jika kita mengikuti semua aturan Allah. Mempelajari pendidikan agama memang penting bagi umat Islam, namun kita juga harus ingat bahwa mempelajari pengetahuan umum juga penting. Karena pendidikan Islam harus sesuai dengan zaman yang dinamis dan berteknologi ini. Tujuan dari penelitian ini adalah agar kita dapat lebih mengkaji dan mendalami pendidikan agama Islam dan melaksanakan pendidikan yang sesuai dengan apa yang diperintahkan oleh Allah Swt dan tetap berpegang teguh pada prinsip-prinsip Islam, metode penelitian ini menggunakan pendekatan kualitatif yang dideskripsikan dengan kata-kata yang diambil dari data sumber kepustakaan melalui pendekatan (Library Research). Hasil penelitian ini menunjukkan bahwa pentingnya pendidikan pada saat ini, pada zaman sekarang ini pendidikan Islam juga sama pentingnya dengan pendidikan umum karena pendidikan agama Islam merupakan dasar untuk menjalani kehidupan yang serba teknologi ini. Maka dengan itu pendidikan agama Islam merupakan salah satu pendidikan yang penting, yang harus dipelajari bagi setiap orang.

I. INTRODUCTION

Philosophers thoughtfully analyze everyday challenges faced by individuals and help determine the most effective solutions. The philosophy of a nation or community acts as a guiding framework or reference point across all areas of life, including education (Ruhaya, 2022)

These efforts aim to disseminate Islamic teachings. The progress of Islamic education is deeply connected to the development of the Muslim community. Throughout this process, Muslims regularly mention the name of Allah SWT as a means of fostering unity. Consequently, deep faith and a strong sense of responsibility form the core of the religious values that emerge. With its profound meaning, Islam promotes physical and mental well-being through education that adheres to Sharia principles. The main goal of this education is to shape individuals who live according to Islamic values and teachings. Throughout the

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evolution of Islamic civilization, many prominent figures have played key roles in the progress of Islamic education (Olfah, 2023).

Life consists of a series of learning experiences that take place across various settings and stages. Each experience, including those within educational environments, contributes to personal development. Education aims to help individuals uncover and nurture their potential, draw nearer to Allah SWT, develop outstanding abilities, and attain fulfillment in both this world and the hereafter (Nugroho, 2022).

Education plays a vital role in shaping civilization. It offers the opportunity to build a strong and competent generation. Beyond just transferring knowledge, education serves as a structured means of shaping society. Its core purpose is to raise awareness of human duties as stewards (Caliphs) of the earth, aiming to cultivate individuals who are righteous, skilled, and committed. In Islam, education is regarded as the foundation of life. Islamic education strongly highlights the importance of learning for everyone. Islam plays a crucial role in shaping children's education through both formal institutions and informal means. Instilling religious values from an early age greatly impacts the formation of a child's character. Therefore, one of the key priorities (Ramdoni et al., 2021).

Education is a vital means of identifying and nurturing each individual's unique abilities. Ensuring equal access to education for all members of society is essential. Through the learning process, individuals build character and enhance their skills, preparing them for future roles and responsibilities. As such, education is seen as an ongoing cultural journey aimed at elevating humanity. It plays a fundamental role in the survival and progress of human civilization. Education serves as the foundation for preparing future generations to become outstanding individuals who can continue the nation's development, just as previous generations have. Its main objective is to equip the younger generation with the skills needed to adapt to ongoing changes (Olfah, 2023).

The education sector is currently facing various challenges, including a decline in moral values and a reduced ability for critical thinking. Many educational institutions still fall short in upholding standards of knowledge and ethics. From an Islamic viewpoint, the ultimate purpose of education is to seek the pleasure of

Allah SWT. However, in reality, many people view education merely as a means to secure employment and earn income. Integrating modern technology into Islamic education is an essential part of today's educational system. To address the increasingly complex challenges of the millennial age, Islamic education must be innovative and current. This approach is key to ensuring the effectiveness of the education system (Kisnandini, 2023).

Adults deliberately provide instruction to children who are still growing and developing. Education should be capable of planning, implementing, and evaluating the attainment of objectives throughout this process. Moreover, education plays a role in passing down culture, knowledge, and ethical values from one generation to another (Muhammad, 2021). The philosophy of Islamic education focuses primarily on the principles and beliefs that underpin the Islamic educational system. One of its key roles is to oversee and guide the educational foundation. This shows that philosophy involves more than just broad educational ideas and values. Education should be seen as an active part of society that engages with it and contributes to solving various social challenges (Mustadi, 2023).

Philosophers who study Islamic education explore a wide range of subjects related to human education as a whole, not just those exclusive to Islam. In essence, the philosophy of Islamic education addresses various challenges that Muslims encounter in their everyday lives (Suhari, 2024). One of the main objectives of the philosophy of education is to develop a deeper understanding of its key concepts and issues. This field examines various educational challenges through a philosophical lens. Its central purpose is to clarify the meaning and importance of education, especially in relation to its vital role in advancing national development within a specific philosophical context (Mar'atus, 2020).

Philosophy represents a reflective effort to make sense of the world through reasoning. It reflects the natural human desire to understand oneself, the surrounding environment, and one's role within it. Additionally, philosophy can be defined as a deep exploration of human nature and the nature of reality. It also serves as a guiding framework for shaping one's way of life and approach to

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interacting with others (Sudarmin et al., 2023). Philosophy of education is closely connected to educational theory, the concept of education itself, and its practical application. These three elements are interdependent and cannot be viewed separately. Educational theory is often grounded in philosophical thought, while educational practices are shaped by theoretical foundations. Conversely, theories can also emerge from practical, real-world experiences. In essence, these components are deeply interconnected and mutually influential (Safitri et al., 2022)

Education is one of the fundamental pillars that supports and advances human civilization. In Islam, education covers various aspects, including intellectual, social, moral, and spiritual dimensions. The philosophy of Islamic education focuses on exploring the foundational principles behind the Islamic approach to education. This discipline has specific aims, functions, and methodologies to ensure that the educational process aligns with Islamic values and teachings (Laela Anjani, Riska Despriyanti, 2024). Every individual needs knowledge for both personal growth and social interaction. Education plays a crucial role in guiding and supporting this development. Through education, a person is mentored, trained, and shaped to cultivate self-discipline. This process can occur through formal, informal, or non-formal means. The ongoing progress in education today remains deeply connected to human life, highlighting the strong bond between the two (Sri et al., 2024).

The philosophy of science plays a vital role in advancing scientific progress by encouraging interdisciplinary collaboration, setting ethical guidelines, and enhancing our understanding of science as an evolving process. Consequently, it offers a reflective foundation that supports the growth of various scientific fields, helping them become more adaptable and purpose-driven (Dina et al., 2024).

II. METHOD

This study employs a qualitative approach aimed at collecting descriptive data expressed in words. The research method used is library research, which

involves analyzing various sources such as books, records, and reports (Ikhwan, 2021).

Primary sources used from books such as the book Islamic Education Thought Kh. Ahmad Dahlan written by Dr. Asrori Mukhtarom MA, Kh Ahmad Dahlan Book (1886-1923) written by Dr. Abdul Mu'thi, M.Ed, Prof. Dr. Abdul Munir Mulkhan and Prof. Dr. Djoko Marihandono, while secondary sources consist of various sources, which are taken from several journal articles whose data sources are in accordance with the context of this journal article.

This study utilizes qualitative data analysis methods, with data being examined continuously from the beginning to the end of the research process. The analysis involves three key steps: data reduction, data display, and drawing conclusions (Husin, 2023).

III. FINDINGS AND DISCUSSION

Figure Biography

1. Kh Ahmad Dahlan

KH Ahmad Dahlan was born on August 1, 1868, in Kauman, Yogyakarta. His birth name was Muhammad Darwis, though he is widely recognized as KH Ahmad Dahlan. He is a prominent Islamic preacher and the founder of the Muhammadiyah organization, which has greatly contributed to the development of Islamic education in Indonesia.

KH Ahmad Dahlan did not attend formal school for eight years, during which he completed reading the Qur'an until Khatam. As he reached adolescence, he began studying religious texts to deepen his understanding of Islamic teachings. His brother, KH Muhammad Shaleh, taught him fiqh, while KH Mushin instructed him in nahwu. Additionally, he gained valuable knowledge from KH Nur and KH Abdul Hamid, and received lessons in hadith science from Shaykh Khaiyat and Kyai Mahfudh. After completing his initial studies, KH. Ahmad Dahlan continued to learn science from Sheikh Muhammad Jambek and Kyai Dahlan in Semarang. He also completed his

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studies of Sayid Bakri Satok and Qirā'atul Qur'an with Sheikh Amin. Additionally, Sheikh Hasan instructed him in science and the use of insecticides. Under the guidance of these scholars, he gained recognition for his exceptional expertise in both scientific and religious knowledge.

Ahmad Dahlan's parents encouraged him to deepen his Islamic studies once he reached adulthood. Eager to expand his religious knowledge, he traveled to Mecca to perform the hajj pilgrimage. While in the holy city, he dedicated much of his time to studying various aspects of Islam, including tawhid, qira'at, and astrology. During his stay, he was taught by Sayyid Bakir Syantha, a respected scholar of the Shafi'i tradition. It was also during this time that his name was changed from Muhammad Darwisy to Ahmad Dahlan.

In 1904, KH Ahmad Dahlan returned to Mecca and stayed there for about two years. During this second visit, he focused on studying hadith and fiqh. He learned Islamic law from Kyai Mahfud Termas and studied hadith under Sheikh Ahmad Khatib and KH Sayyid Babu al-Sjil. While in Mecca, KH Ahmad Dahlan also built relationships with various religious leaders from across Indonesia, including Sheikh Muhammad Katib from Minangkabau, Mas Abdullah from Surabaya, Faki Kamanban from Gresik, and clerics from Banten. To broaden his knowledge and exchange ideas, he participated in several forums and scientific conferences (Mukhtarom, 2020).

KH Ahmad Dahlan passed away on February 23, 1923, at the age of 55. Although he is no longer alive, his thoughts and efforts are still honored today. One of his important teachings was, "Being part of Muhammadiyah is more than just belonging to our organization." This meaningful message continues to be passed down to future generations. It captures the fundamental principles that sustain Muhammadiyah's identity and respect amid changing cultural trends and progress (Mu'thi et al., 2015).

2. Kh Hasyim Asyari

KH. Hasyim Asy'ari was born on February 1, 1871, in the village of Gedang, located in the eastern district of Jombang. His birth name was

Muhammad Hasyim. His father, M. Asy'ari, originally from Demak, was known for founding one of the most prominent pesantrens in Jombang. His mother was the daughter of Kyai Usman, who had established and managed a pesantren in Gedang Village during the late 19th century. As the third of ten siblings, KH. Hasyim Asy'ari came from a Javanese noble lineage with ties to the Majapahit kingdom. From an early age, he received his education at his family's pesantren (Mukminin et al., 2022).

In 1876, KH. Hasyim Asy'ari's family moved to Jombang. At that time, Hasyim Asy'ari was about fifteen years old. He immediately began learning to read and memorize the Qur'an under his father's guidance. He also pursued his education at several Islamic boarding schools (pesantrens). One of the pesantrens he attended was led by Kiai Ya'qub Siwalan Panji, a respected scholar from Sidoarjo. Impressed by Hasyim Asy'ari's intelligence, Kiai Ya'qub arranged for him to marry his daughter, Khadijah. After their marriage, KH. Hasyim Asy'ari and his wife traveled to Mecca to perform the Hajj and deepen their religious knowledge. Upon returning, his family encouraged him to go back to Mecca to continue his religious studies. He rejoined the scholarly community there and spent seven years studying various branches of Islamic knowledge, with a special focus on hadith and fiqh.

Upon returning to his hometown, KH. Hasyim Asy'ari began teaching and actively engaging in religious activities. His reputation soon spread across Java. On January 31, 1926, he founded the Nahdlatul Ulama organization with the support of fellow traditional scholars. Over time, the organization grew rapidly, attracting followers from diverse backgrounds and age groups. The support of scholars and intellectuals from Central and East Java played a significant role in expanding KH. Hasyim Asy'ari's influence. KH. Hasyim Asy'ari served as the supreme leader of Nahdlatul Ulama, holding the title of Rais Aam, from its establishment until 1947. During the Japanese occupation, he was entrusted with leading the Office of Religious Affairs for the regions of Madura and Java. In 1947, he passed away in Tebuireng, Jombang, East Java. Throughout his life, he dedicated himself

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wholeheartedly to the development of Islamic education and the spread of religious teachings (Pilo, 2019).

Philosophy of Education According to Kh Ahmad Dahlan and Kh hasyim Asyari

1. Philosophy of Islamic Education According to Kh Ahmad Dahlan

KH. Ahmad Dahlan emphasized that the root cause of society's backwardness, especially among Muslims, lies in problems related to education. Because of this, he centered his efforts on improving the education system. He believed that human potential is like a hidden seed in the soil, often neglected. For education to truly flourish, he argued, it must be carefully nurtured and properly guided. This is considered vital and fundamental. In fact, it represents a key aspect of religious education that directly influences understanding and daily practice. KH. Ahmad Dahlan believed that Indonesian Muslims must engage in jihad, especially in response to the challenges they face in politics, the economy, and education. However, he emphasized that this form of jihad should be carried out through real, tangible actions not merely as abstract ideas or theories in order to truly embody Islamic values and achieve fulfillment both in this life and the hereafter (Akso et al., 2022).

2. Philosophy of Islamic Education According to Kh hasyim Asyari

KH. Hasyim Asy'ari believed that Islamic education plays a vital role in understanding human nature. Through this educational journey, individuals are guided to recognize their Creator and grasp the purpose of their existence. He emphasized that the essence of Islamic development lies in preserving human dignity, helping others, and fostering mutual respect. In his book *Adabul 'Alim wal Muta'allim*, KH. Hasyim Asy'ari emphasized that Islamic education should be rooted in the core principles of Islamic teachings. He argued that sincerity, respect, and honor are vital elements in the learning process. Therefore, education not only enhances students' intellectual abilities but also plays a crucial role in shaping their spiritual and moral character.

KH. Hasyim Asy'ari emphasized the importance of studying with honesty and integrity. He believed that the pursuit of knowledge should be driven by the desire to seek Allah SWT's approval, not by personal gain. He also highlighted that learning is a lifelong journey. Individuals must continuously strive to grow both in moral character and in knowledge to reach their highest potential (Yulqowin, Ilma, 2024).

Similarities between Kh Ahmad Dahlan and Kh Hasyim Asyari's Thoughts on the Philosophy of Islamic Education

1. The nature of Islamic Education Philosophy

KH Ahmad Dahlan's educational system provided a more comprehensive approach to learning, incorporating methods that better aligned with modern needs. He developed an integrated education model that combined religious studies and general sciences within one unified curriculum. This approach differed from previous methods, which taught secular education and religious instruction separately. Due to colonial regulations, Dutch schools did not include religious education, leaving such teachings confined to pesantrens, mosques, and madrassas. As a result, the existing education system often neglected various scientific disciplines unrelated to religion.

KH. Hasyim Asy'ari believed that the ideal education should be based on the teachings of the Qur'an and Hadith. He emphasized the importance of putting knowledge into practice in everyday life as a key part of the learning process. Additionally, he highlighted the necessity of review and repetition to ensure that knowledge is thoroughly absorbed and retained. Therefore, having firm faith and pure tawhid is essential for success in the pursuit of knowledge. Education is founded on two key principles: students must learn with honesty and sincerity, and teachers must have sincere intentions, aiming not only to share knowledge but also to provide genuine benefits rather than pursuing monetary rewards (Rahmah, 2021).

In conclusion from the perspectives of KH Ahmad Dahlan and KH Hasyim Asy'ari, it can be concluded that both are very concerned about the importance of religious knowledge in education. They agree that Islamic

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education should not be neglected, especially to prepare the next generation, because Islamic knowledge is an important provision that every Muslim must have.

2. Purpose of philosophy of Islamic education

KH. Ahmad Dahlan believed that the main purpose of Islamic education is to help individuals consciously move away from narrow, rigid thinking toward a more open and adaptable mindset. This education aims to develop individuals who possess both inner and outer strength, capable of balancing knowledge with faith. While broadening their understanding through general knowledge, the entire learning process should remain rooted in the teachings of the Qur'an and Hadith. KH. Hasyim Asy'ari states that the main purpose of Islamic education is to fulfill God's will and happily guide people back to Him. This education shapes individuals both mentally and physically. From an Islamic viewpoint, education is essential in nurturing morally upright individuals. Thus, character building and virtuous conduct are central elements of Islamic education, which seeks to cultivate moral integrity (Supriatna, 2017).

The similarity in goals between Kh Ahmad Dahlan and Kh Hasyim Asyari lies in the implementation of education in accordance with the commands of Allah SWT and still adhere to Islamic principles .

3. Materials of Philosophy of Islamic Education

Kh Ahmad Dahlan's educational materials are as follows:

- a. Based on the teachings of the Qur'an and As-Sunnah, moral and moral education forms a noble character in a person.
- b. The goal of personal education is to enhance overall self-awareness, encompassing the development of both intellect and faith, while also fostering a connection between worldly life and the afterlife (Nani, 2024).

According to KH. Hasyim Asy'ari, education encompasses a wide range of subjects, including Nahwu and Sharaf, Fiqh, Ushul Fiqh, Hadith, Tafsir, Tauhid, Sufism, and ethics. Additionally, Balaghah and Tarikh are part of the curriculum. He shares KH. Ahmad Dahlan's view that mastering fundamental materials is crucial for Islamic education, as the core teachings of Islam play a vital role in everyday life, making their comprehension and practice essential throughout the learning process.

Differences in the Thought of Kh Ahmad Dahlan and Kh Hasyim Asyari Regarding Islamic Education Philosophy Education.

1. The nature of Islamic Education Philosophy

KH. Ahmad Dahlan believed that the narrow and rigid mindset of Muslims needed to be transformed through the right approach, with education serving as a powerful means to achieve this. He argued that education should be the main focus of efforts to advance human civilization. To support this, he introduced the concept of education as a catalyst for social change. He was confident that the educational reforms he pioneered would greatly contribute to the progress of education in the future

From an epistemological standpoint, KH. Hasyim Asy'ari has a distinctive way of thinking. He views the Qur'an and Hadith as the primary and most trustworthy sources of knowledge. He emphasizes that all knowledge should align with the principles and teachings found in these two sources. By following the commands of the Qur'an, a person can live peacefully, emulate the Prophet's example, and receive guidance for life in accordance with Allah's revelation (Isnaniatun et al., 2024).

2. Purpose of philosophy of Islamic education

KH. Ahmad Dahlan held that the purpose of Islamic education is to cultivate Muslims with strong ethics, a profound grasp of religious principles, a wide-ranging perspective, and an awareness of international matters. He also hoped that individuals would possess the drive to actively support societal

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advancement. In essence, KH. Ahmad Dahlan highlighted the significance of acquiring knowledge in both religious and secular areas and applying it to benefit the community (Saputri, Marisa, Hidayat Taufiq M, Syaifuddin, 2024).

KH. Hasyim Asy'ari stated that education serves two primary purposes. The first is to develop individuals who continuously seek to draw nearer to Allah SWT. The second is to cultivate people who aim to attain happiness both in this life and in the afterlife (Pilo, 2019).

3. Materials of Philosophy of Islamic Education

Educational materials according to Kh Ahmad Dahlan include

- a. Moral and moral education based on the Qur'an and Sunnah is needed to build superior character.
- b. Education focuses on personal growth and the development of individual skills, aiming to broaden awareness by nurturing both spiritual and intellectual progress. It seeks to create a balance between faith, knowledge, worldly life, and the afterlife. Additionally, Muslims are expected to possess the capability to live a fulfilling life in accordance with these principles.
- c. Social Education encourages, interacts with, and contributes to the life of the community (Saputri, Marisa, Hidayat Taufiq M, Syaifuddin, 2024).

KH. Hasyim Asy'ari stated that the material taught includes everything that can bring us closer to Allah SWT, including the science of fardu 'ain.

Relevance of the Thought of Kh Ahmad Dahlan and Kh Hasyim Asyari to the Philosophy of Islamic education

1. The nature of Islamic Education Philosophy

The aim of Islamic education, based on Islamic principles, is to nurture both the mental and physical growth of students. Its main goal is to help individuals reach their full potential and cultivate outstanding character. In this context, education is a structured process that not only facilitates the exchange of knowledge but also supports comprehensive learning and the development of essential skills. Every individual has the right to expect that

education will effectively contribute to their personal growth and their role within society. All educational efforts should be grounded in Islamic principles, aiming to uphold human dignity, promote harmony with nature, and emphasize the importance of moral education.

The Islamic education system experienced significant transformation during KH. Ahmad Dahlan's efforts. Before his influence, education was split into two separate paths: general education and religious education. His institution marked the end of this division. One notable change in the pesantren environment was a stronger focus on classical texts (Nani, 2024).

KH. Hasyim Asy'ari's ideas remain highly relevant to education today. He emphasized the importance of educational principles rooted in religion, especially in helping students gain a clear understanding of their identity. According to him, the strengths found in both Islam and scientific traditions provide a fundamental foundation for addressing the challenges of an increasingly complex era. He also saw educators as leaders bearing great responsibilities. He believed that education should go beyond simply imparting knowledge and must also provide moral and spiritual guidance to nurture a generation that is both intelligent and virtuous (Pramita et al., 2024).

The philosophy of Islamic education proposed by KH Ahmad Dahlan and KH Hasyim Asy'ari shares a common emphasis on the significance of Islamic religious education. Both agree that religious education should take precedence, while general knowledge also deserves attention. Although general knowledge is acknowledged, it is not considered the primary foundation. All actions should be grounded in Islamic teachings, as our lives are inherently connected to these religious values. Moreover, every aspect of life is governed within the framework of Islamic principles.

2. Supporting Islamic Education Philosophy Methods

The educational environment system includes various elements such as learning objectives, the content taught, the roles and responsibilities of

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teachers and students, and social interactions beyond the classroom. The effectiveness of the learning process largely depends on the types of learning activities provided, along with the available facilities and resources. Innovative concepts and methods in education form the basis for improving various aspects and teaching approaches. This aligns with KH Ahmad Dahlan's belief in the need to transform instructional strategies. It's important to recognize that each educational system has its own distinct and diverse characteristics (Mainuddin & Septiani, 2022).

Choosing teaching methods that correspond with the curriculum, the students' learning environment, and the educational objectives is essential. In pesantrens, traditional approaches such as sorogan, bandongan, and wetonan are commonly used. The third method places greater emphasis on in-depth study of classical texts (Isnaniatun et al., 2024).

Methods such as sorongan, bandongan, and watonan were not used by KH Ahmad Dahlan and KH Hasyim Asyari in teaching. Both figures made a system that was in accordance with the educational objectives to be achieved, which could have a positive impact on the effectiveness of learning.

3. Supporting the Purpose of Islamic Education Philosophy

KH Ahmad Dahlan emphasizes that the purpose of Islamic education goes beyond simply imparting knowledge; it aims to nurture individuals with noble and respectful character. Additionally, students are encouraged to have a broad outlook and be open to both modern and religious ideas. With the right knowledge, a person will be equipped to face life's challenges and contribute positively to the progress and welfare of the Muslim community.

According to KH. Hasyim Asy'ari, the main goal of Islamic education is to develop individuals who can harmonize their spiritual and worldly lives. It is also expected that those who reach this level of excellence will fulfill their responsibilities as servants of Allah and serve as role models for others around the world (Wahyu Ningsih, 2019).

According to KH. Ahmad Dahlan and KH. Hasyim Asy'ari, the primary goal of education is to equip Muslims to navigate the changing times. They aimed for individuals to develop respectful character, broad perspectives, and the ability to make meaningful contributions to their communities, religion, and nation. Facing increasingly complex future challenges requires imparting deep knowledge alongside noble character. This strengthens one's capacity to overcome difficulties, actively serve Islam, and promote the well-being of society.



Figure1. Summary of Figure Biography

Table. 1 Ringkasan Pendapat Kh Ahmad Dahlan dan Kh Hasyim Asyari

No	Konteks	
1.	Philosophy of Islamic Education According to Kh Ahmad Dahlan	According to KH Ahmad Dahlan, the real jihad is the effort to realize quality Islamic education, with the aim of achieving happiness in this world and in the hereafter.
2.	Philosophy of Islamic Education According to Kh Hasyim Asyari	According to KH. Hasyim Asy'ari, the purpose of education is to understand the nature of man, know God more deeply, and know the purpose of creation, in order to achieve happiness in this world and in the hereafter.
3.	Similarities between Kh Ahmad Dahlan and Kh Hasyim Asyari in the philosophy of Islamic education	From the thoughts of KH Ahmad Dahlan and KH Hasyim Asy'ari, it can be concluded that both of them pay great attention to the importance of religious knowledge in the world of education. They agree that Islamic education should not be

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		neglected, especially in preparing future generations, because Islamic knowledge is the main provision that every Muslim must have.
4.	Differences between Kh Ahmad Dahlan and Kh Hasyim Asyari in the philosophy of Islamic education	According to KH. Ahmad Dahlan, humans need to change their way of thinking by developing education and having a more open mindset. According to KH. Hasyim Asy'ari, the philosophy of education must be based on the contents of the Qur'an and make the Qur'an and Hadith the main source in the educational process.
5.	The relevance of Kh Ahmad Dahlan and Kh Hasyim Asyari in the philosophy of Islamic education	The philosophy of Islamic education according to KH Ahmad Dahlan and KH Hasyim Asy'ari has similarities in emphasizing the importance of Islamic religious education. Both believe that religious education should be the main focus, and every action taken should be based on religious teachings.

CONCLUSION

In this study the authors can conclude that according to the two figures are very important to the science of Islam in the world of education and they really prioritize Islamic religious education from general science because the basis or principle of human life is from religious knowledge because with sufficient religious knowledge we can carry out and carry out the commands of God in accordance and in line with the provisions of Islam. Therefore, in this modern era we must emphasize the science of Islam in the world of education. In this age of technological civilization that continues to develop, we must also harmonize Islamic religious education in order to balance modern or general science with Islamic religious science, because Islamic religious education is one of the most important components in our daily lives. By teaching good and correct Islamic religious knowledge to the younger generation, we can instill and create noble characters and broad insight because in this world we as leaders (Khalifah Fil Ardh) must have all of that. With good noble character and broadinsight we can lead ourselves.

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