

Character Education Concept by KH Ahmad Dahlan in the Context of Covid-19 Crisis

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ABSTRACT

The purpose of this study is to determine the value of tolerance character education, and the value of social care character education from K.H.Ahmad Dahlan based on the value of character education from the Ministry of National Education. This research is a library research with the type of qualitative research, and the approach used is philosophical and pedagogical approach. The results of this study, from the concept of KH character education. Ahmad Dahlan values tolerance education that KH. Ahmad Dahlan explained that every human being needs to listen to anyone's opinion, do not refuse or do not want to listen to the voice of the other party, then the voices must be thought through deeply and weighed, filtered and chosen correctly. While from the concept of KH character education. Ahmad Dahlan from the value of social care that KH. Ahmad Dahlan is very concerned about people who can not afford, based on the QS. Al-Maaun made KH. Ahmad Dahlan for the welfare of the people who are not able to, not only not capable in material, but care about the health, education and survival of the people who are unable. This makes KH. Ahmad Dahlan established an institution especially for the poor, such as hospitals, schools and orphanages.

Keywords: Character, Concept, Education, KH. Ahmad Dahlan

1. PRELIMINARY

The definition of education in RI Law No. 20 of 2003 education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation and country.

According to Haryati (2013) Character education is interpreted as education that develops character values in students so that they have values and characters as their characters, apply these values in their lives, as members of society and citizens who are religious, nationalist, productive, and creative.

In order to strengthen the implementation of character education, there are 18 values in the development of national culture and character education created by Diknas. Starting in the 2011 school year, all levels of education in Indonesia must insert this character education in the education process. The 18 values in character education according to the Ministry of National Education are Religious, Honest, Tolerance, Discipline, Hard Work, Creative, Independent, Democratic, Curiosity, National Spirit, Love the Motherland, Appreciating Achievement, Friendly / Communicative, Peaceful Love, Reading Fondness, Care for the Environment, Care for the Environment, Responsibility.

Departing from the state of Kauman at that time, the realization that Islam was a liberating religion, he was intrigued to see and understand that the Muslims around his residence were very shackled and concerned. Many of them who are shackled by ignorance, poverty, backwardness and ignorance caused by religious customs and beliefs that do not make sense have plunged into shirk behavior. While they do not understand very well about religious teachings properly and correctly, worship is only carried out formally and is limited to sholata, fasting, pilgrimage and zakat. Social issues such as poverty and the development of the times are not much taught to them (Tanjung, et al: 2015).

Based on the analysis, the researcher is of the opinion that, according to KH Ahmad Dahlan, the damage to the character of the social order of the community at that time was not in line with the objectives of character education itself, therefore at that time those who could get school education were studying general science, especially only children based on royal descendants or those who have power only, then many of their parents left their children in educated schools for political, commercial and marital interests and there were also interests because the people were willing to convert to the glory of life, because at that time Yogyakarta was colonized by the Dutch. This is because for the sake of politics and survival during the leadership of the Dutch East Indies who were in power at that time so that by all means done to achieve a goal that is as a guarantee of a better life than before.

The people in Kauman at that time were in a state that was shackled by ignorance, poverty, ignorance and ignorance caused by unreasonable religious customs and beliefs which had even plunged into shirk behavior. And there are still many people in Kauman at that time did not understand very well about the teachings of religion properly and correctly, their worship was only carried out formally and limited only to prayer, fasting, pilgrimage and zakat, then social issues such as poverty and the development of the times were not taught much to them. This is due to the lack of a deep understanding of the direction and purpose of Islam, so that the habits of the ancestors are still linked in matters of worship (Tanjung et al: 2015)

The palace community was very important in education during the Dutch Hidian's leadership because it was to guarantee the life of his children in the future, who did not experience ignorance and poverty. While people who are not kraton prefer to live an ordinary life regardless of their children's education, because in terms of costs that are not available for school fees, some have left their children in this boarding school because the economy of their parents is slightly intermediate to the kraton community. For people who do not have wealth and a lot of life can only let their children play without regard to education. This was also due to the fact that during the leadership of the Dutch East Indies in applying Islamic religious knowledge it was severely limited in its movements by the colonialism of the Dutch East Indies.

The influence of the Dutch Hindi Colonia became even stronger in the system of Islamic religious affairs that had been arranged in such a way. The Dutch government participated in the appointment of all staffing structures for religious affairs. The Dutch colonial government increasingly pointed to the principles of religious affairs as soon as they were. The impact of the members of the Higher Islamic Mahkama is no longer from people who are experts in the science of Islamic law.

From some of the explanations above, researchers try to find out how is the view of character education according to KH Ahmad Dahlan from the value of Diknas character education, namely the value of tolerance education, and the value of social education?

2. LITERATURE REVIEW

A. Constructivism Learning Theory

This constructivist learning theory states that learners learn is a process of forming knowledge. The theory of constructivism focuses on the needs of students to know the environment of students and personally shape their knowledge. Students are expected to be active in the process of learning activities, actively thinking to find something, arrange concepts and give meaning to things that are learned so that they can be implemented in the form of attitudes and personality. The most important and determines the implementation of motivation and symptoms of learning is the learning intentions of students themselves. That knowledge will be meaningful when students look for it and find it themselves

B. Character building

Elkind & Sweet (2004), defines character education as follows: "character education is the deliberate effort to help people understand, care about, and act upon core ethical values. When we think of the kind of character we want for our children, it is clear that we want them to be able to judge what is right, care deeply about what is right, and then do what they believe to be right, even in the face of pressure from without and temptation from within".

Character Education according to Ratna Megawangi (2007) is an effort to educate children to be able to make wise decisions and apply it in their daily lives, so that they can make a positive contribution to the surrounding environment. Character values that need to be instilled in children are universal values in which all religions, traditions and cultures must uphold these values. These universal values must be able to become a glue for all members of society even though they have different cultural, ethnic and religious backgrounds. According to Fakhry Gaffar (2010) character education is a process of transforming the values of life to grow and develop in one's personality so that it becomes one in the behavior of that person's life.

C. Purpose of Character Education

According to the Ministry of National Education (2010), character education is carried out in order to achieve the goal of national education, namely to develop the potential of students to become people of faith and to fear God Almighty, have good morality, be healthy, have knowledge, be capable, be capable, be creative, be independent, and become democratic and responsible citizens.

The purpose of character education according to Wiyani (2013) in a school setting is:

1. Strengthen and develop life values that are considered important and necessary so that it becomes a student ownership personality that is unique to the values developed.
2. Correcting student behavior that is incompatible with the values developed by the school.
3. Establish a harmonious connection with family and community in playing the role of shared character.

D. Principles of Character Education

The principles of Character Education according to the Character Education Partnership (2010), are as follows.

1. The school community promotes ethical values and core performance as a foundation of good character.
2. The school defines characters comprehensively including thoughts, feelings, and actions.
3. Schools use a comprehensive, deliberate and proactive approach to character development.
4. The school creates a caring community.

5. The school gives students the opportunity to do moral things.
6. The school offers a meaningful and challenging academic curriculum that respects all students, develops their character, and helps them achieve success.
7. The school encourages student self-motivation.
8. School staff are ethical learning communities who share responsibility for character education and adhere to the same core values that guide students.
9. The school fosters shared leadership and long-term support from character education initiatives.
10. Schools involve families and community members as partners in character building efforts.
11. The school regularly assesses climate and culture, staff functions as educator characters, and the extent to which students manifest good character.

E. Legal Basis for Character Education

As for the legal basis for character education, namely:

1. Law No. 20 of 2003 concerning the National Education System
2. Government Regulation No. 19 of 2005 concerning National Education Standards
3. Government Regulation No. 17 of 2010 concerning the management of Education Organization
4. INPRESS No. 1 of 2010 concerning the strengthening of methodology and curriculum
5. Presidential Regulation No. 87 of 2017 concerning Strengthening Character Education

3. RESEARCH METHODOLOGY

This type of research is library research, which is a series of studies relating to library data collection methods, or research whose research objects are extracted through a variety of library information (books, encyclopedias, scientific journals, newspapers, magazines, and documents). Literature research or literature research is research that studies or critically reviews knowledge, ideas, or findings contained within the body of academic-oriented literature, and formulates theoretical and methodological contributions for a particular topic.

The approach used in this study is a philosophical and pedagogical approach. Philosophical approach is an approach taken to reason and compile a systematic data based on a particular point of view (in this case the perspective used is the historical point of view in learning). While the pedagogical approach is an approach to explain data in more detail by using the theory of laying genetic historical moments in learning.

Data collection techniques namely the documentation method, which is looking for and studying data about things or variables in the form of notes, transcripts, books, newspapers, magazines, minutes of meetings and so on (Arikunto: 2006).

The data analysis technique used in this thesis proposal is the analysis of Miles and Huberman data models, namely Data Reduction, Data Model (Data Display), Withdrawal Conclusions. The approach used understanding (Hermeneutics) by using historical interpretation, which is an activity to establish ideas and provide interconnected meaning between the data obtained, which is related to the author's personality, as well as concerning events (Emzir: 2010).

The data validity technique is based on certain criteria, (Emzir: 2010) criteria, namely First, Trust (credibility), Transferability, Third, Dependency (dependability), Fourth, Certainty (compermability).

4. RESULTS AND DISCUSSION

A. KH. Ahmad Dalan Against Education

The world of education turned out to have been poisoned by the invaders for personal gain and their survival on the motherland. Departing from that concern that pushed the struggle through the field of education became a serious serious concern for the leaders of this nation's fighters. Because it is only by education that this nation can advance and be free from the grip of imperialism. This is among the reasons behind the need for education to be established by educational institutions through the organization of the Muhammadiyah organization by KH. Ahmad Dahlan. In general, Islamic education during the colonial period can be mapped in two major periods; Dutch colonial period and Japanese colonial period.

As is known in the 17th to 18th century AD, education in Indonesia must be under the strict supervision and control of the VOC (a joint venture of a Dutch trading company). At this time the condition of education in Indonesia can be said to be inseparable from commercial purposes and interests. Education was held only to meet the needs of VOC employees and their families as well as to meet the needs of young skilled workers from the indigenous population.

In general the education system during the VOC consisted of: 1. Basic Education, 2. Latin Schools, 3. Theologicium Seminaries (Seminary Schools), 4. Academi der Marine (Academy of Services), 5. Chinese Schools, 6. Islamic Education. At the end of the 18th century, after the VOC went bankrupt, the power of the Dutch Hidia was finally handed over to the Dutch royal government directly. At this time education began to receive relatively advanced attention than before.

Some principles which the Dutch government has upheld as the basis for their policies in the field of education include:

- a. Keeping your distance or not taking sides in one particular religion
- b. Pay attention to harmony with the environment so that students will be able to be independent or earn a living to support colonial interests
- c. The education system is organized according to social layers, especially those in Java
- d. Education was measured and directed to give birth to an elite class of people who could be used as supporters of the political and economic supremacy of the colonial government.

During the Japanese occupation, which was faced with an attempt to win its war, thus forcing itself to approach Muslims. It can even be said that Japan's position in Indonesia is very dependent on the assistance of Muslims in facing the vast territory that has been occupied by allies and anatar Muslims and Japan have the same interests, namely to face Western occupation. Islamic education during the Japanese colonial era began in 1942-1945 which then implemented several policies related to education that had broad implications, especially for the education system in the era of independence, including: a. He made Indonesian as the official language of introduction to education to replace Dutch. b. There was an integration of the education system by abolishing the education system based on social class in the Dutch colonial era.

As for Islamic education, Japan adopted a number of policies including:

1. Changed the Voor Islamistische Zaken Office in the Dutch period led by the Orientalists to become the Sumubi who was led by an Islamic leader himself, namely KH. Hasyim

Ash'ari

2. Islamic boarding schools often receive visits and assistance from the Japanese government
3. Allowing the formation of Hezbollah ranks which taught the basic training in military art for young Muslims under the leadership of KH. Zainal Arifin
4. Allow the establishment of Islamic High Schools in Jakarta under the tutelage of KH Wahid Hasyim, Kahar Muzakkir and Bung Hatta
5. Permission of ulama and nationalist leaders to form the ranks of the Defenders of the Homeland (PETA) which later became the forerunner to the TNI in the time of independence.
6. The permissibility of the Indonesian Islamic Council of A'la (MIAI) continued to operate, even though it was later dissolved and replaced by the Indonesian Muslim Syuro Council (Masyumi) which included two major Indonesian Islamic organizations, Muhammadiyah and NUI. Apart from its original purpose Japan facilitated various activities of the Muslims at that time, in fact this helped the development of Islam and the condition of its people after independence was achieved.

The education system to be built by KH. Ahmad Dahlan is an education oriented to modern education, namely by using a classical system. What he did was something that was still quite rare by Islamic educational institutions at that time. Here, he integrated the Dutch education system with an integrated traditional education system.

The foundation of KH. Ahmad Dahlan in adopting forms of education from outside, was inspired by the teachings of the Prophet; "You should learn the language of your enemy so that your enemy is not deceived". And the words of the Prophet; "Demand knowledge even if it reaches China." This is the background for KH. Ahmad Dahlan to establish a school that uses Dutch.

The vision of education initiated by Muhammadiyah is clearly reflected in the basic ideas which constitute the ideals of providing education, as the founder wants, to "create an intellectual kiai and an intellectual kiai or an intellectual ulama, and an ulama intellectual". This is in line with the advice that is often stated before his students as follows:

*"Dadiyo kiai sing progress, lan kanggo Muhammadiyah"*It means, "Become a scholar who thinks ahead, and don't stop for the sake of devotion to the Muhammadiyah organization ". Therefore, the education system developed by Muhammadiyah is aimed at integrating pesantren and secular education systems in the form of school institutions.

Therefore, the content in the Muhammadiyah school gives greater content to the general sciences, while in the religious aspect at least the Muhammadiyah school alumni can carry out the five daily prayers, and pray their circumcision, read the Holy Qur'an and write Arabic letters (Al-Qur'an) know the principles of aqeedah and can distinguish heresy, khufarat, shirk and muttabi Muslims (followers) in the implementation of worship (Sucipto: 2010).

In terms of aspects of the teaching methods carried out by KH. Ahamad Dahlan in teaching Islamic knowledge in general and reading the Qur'an, KH. Ahmad Dahlan implements a teaching method that is adapted to the ability of students so as to attract the attention of students to practice it. Of course some students felt that the time of Islamic study on Saturday afternoon was not enough. Therefore, some students, including those who are not yet Muslim, often come to KH. Ahmad Dahlan in Kauman on Sunday to ask questions and conduct further discussions about various issues related to Islam (Sucipto: 2010).

Muhammadiyah since 1912 has been working on the world of education, but the formulation of specific educational goals was only compiled in 1936. At first this educational objective was apparent from the words of KH. Ahmad Dahlan: "Dadijo Kjai sing kemajoean, there are members of the Muhammadiyah's caged gawe" (Be advanced human beings, never get tired in working for Muhammadiyah).

To make it happen, according to KH. Ahmad Dahlan, education is divided into three types, namely (a). Moral Education, morals, namely as a business process to foster good human character, based on the Qur'an and Al-Sunnah; (b). Individual education, which is as an effort to foster a whole, individual awareness that is sustainable between the world and the hereafter; (c). social education, which is as an effort to foster a "yes" and the desire for community life (Kurniawan: 2011).

In the Statutory of Muhammadiyah in 1912, the purpose of the Muhammadiyah Association was to have the following: (1) to spread the teachings of the Prophet Muhammad Sallallahu Alaihi Wasallam to the earth's inhabitants of sons in the Yogyakarta residency, and (2) to advance religious matters to their members. To achieve this goal, Muhammadiyah established various business charities, including schools.

The educational model that was first pioneered by KH. Ahmad Dahlan is a madrasa. This educational model is not new because it has already developed and reached its peak in the era of Nizamul Muluk. Madrasa system in the Middle Ages was already classified as modern. However, according to Mehdi Nakosteen sources, the madrasa system in the Middle Ages was still only fully teaching the Islamic sciences. Because the madrasa at that time indeed intersected with political friction between the Sunnis and Shi'ites.

Thus, the madrasa model with an integrated curriculum system can be said to be a pure idea of KH. Ahmad Dahlan. However, if in the future there are sources that can provide information about the influence of Haji Abdullah Ahmad's thoughts to KH. Ahmad Dahlan, the Madrasah Ibtidaiyah Diniyah Islamiyah model is only limited to the adoption of ideas from the founder of the Adabiyah School (Arif: 2016).

The education system to be built by KH. Ahmad Dahlan is an education oriented to modern education, namely by using a classical system. What he did was something that was still quite a step taken by Islamic educational institutions at that time. Here, he combined the Dutch education system with the traditional education system internally. The foundation of KH. Ahmad Dahlan in adopting a form of education from outside, was inspired by the teachings of the Prophet; "You should learn the language of your enemy so that your enemy is not deceived". And the words of the Prophet; "Demand knowledge even if it reaches China." This is the background of KH. Ahmad Dahlan to establish a school.

When Christians founded HIS met de Bijbel, Ahmad Dahlan founded HIS met de Qur'an. And when the Suryowirawan organization founded the Padvinder scouting movement, he also did not miss forming Pandu Hizbul Wathan. Likewise in developing schools and hospitals, often he learned a lot from the Pastor in Yogyakarta (Sucipto: 2010).

B. The Concept of Character Education According to KH. Ahmad Dahlan Based on Educational Values

a. Educational Value of Tolerance

KH. Ahmad Dahlan explained that every human being needs to listen to anyone's opinion, do not refuse or do not want to listen to the voice of the other party. Furthermore,

the voices had to be thought through deeply and weighed, filtered and chosen correctly.

Score tolerance education is also in line with the times continues to evolve, changes in the method of development of the times changed also the angle of the human mind, we remember in the 1970s many village youth are still not in school and we compare today many village youth have attended school even for rural youth not go to school is always the scorn of his peers, according to the teachings of KH. Ahmad Dahalam who founded Muhammadiyah in order to educate Nusatara children who could not go to school, even up to now according to the results of the 46th Conference of Muhammadiyah having the vision of education "the formation of learners who are pious, noble, advanced and superior in science and technology as a manifestation of tajdid propaganda amar ma'ruf nahi munkar.

As explained by KH. Ahmad Dahlan that a Muslim will not become a Christian just because he studies Christianity. Instead, it can actually increase the faith of a Muslim. However, it can still happen otherwise, sure it will make it misguided. Therefore, in seeking the truth, we are considered to always ask for protection from Allah, as the prayer of the Prophet said (Mustofa: 2018)

In the book Hadjid in the quote Imron Mustofa claimed to have studied with KH. Ahmad Dahlan for 6 years. But for 6 years no knowledge came into the heart other than 7 cases that are more popular as 7 philosophies KH. Ahmad Dahlan. Here's one of the 7 philosophies of KH. Ahmad Dahlan as told by his youngest student namely:

First, we humans, live in the world only once to bet: after death, will get happiness or misery? In explaining to his students, KH. Ahmad Dahlan quotes the words of a scholar as follows: Humans are all dead (feeling) except the ulma, that is, those who have knowledge. And the scholars are in confusion, except those who do good deeds. And those who practice charity are all concerned except those who are sincere or clean. From this we can know that KH. Ahmad Dahlan always thinks of life after death only once, so lose someone who doesn't use his age to do good.

After explaining about life after the death of KH. Ahmad Dahlan then emphasized the importance of charity. It is said that the person who has knowledge will reap the rewards after he has done good deeds. Without charity, knowledge is like a fruitless tree, charity without sincerity will not be of value before the Creator. Thus, let us always harmonize between knowledge, charity, and sincerity.

Second, KH. Ahmad Dahlan then explained that everyone has a tendency to feel the most right. The Jews considered themselves to be the most righteous and those outside them were heretics. Likewise Christianity, feels himself most entitled to heaven while others will be miserable. Likewise with Islam, which is only a group of Muslims who survived the fires of hell, while other than Islam will be miserable. Non-religious people are considered by Jews, Christians, Muslims, and other religions to be a certain group who are deviant and will be tortured. But on the contrary, non-religious people assume that humans after death will not be harmed and tortured.

Regarding this matter, KH. Ahmad Dahlan said "Humans at each other always throw razors, have the exact assumption he threw woe at others." This is where we can know that KH. Ahmad Dahlan actually really love peace. As Muslims we really have to believe that the religion we embrace is true. However, do not let that assumption make us arrogant always misleading groups outside us. Because the right to mislead people or groups is only Allah.

Can be understood KH. Ahmad Dahlan in preaching is not anti against non-Muslims and Westerners. He actually cooperated with them, as long as it was still beneficial to many people. Of course, by sticking to the verses vacuum sentenced waliyadin (for you your religion, for me my religion).

Based on the principle of love for fellow human beings, the struggle of KH Ahmad Dahlan can be carried out in a wider environment. Not only in religion, but spread to the fields of education, social, health, and so on. Thus, the birth of Western-style Islamic schools (with tables and chairs), scouting, orphanages, hospitals, and empowerment of the oppressed who are destitute through the management of modern organizations. Openness of mind KH. Ahmad Dahlan loaded it can absorb knowledge from various directions. Islam is the basis of its struggle. From Christians and science and technology findings he learned about the development of social life (Mustofa: 2018)

Third Man, if he does any work, once, twice, repeatedly, then he can. If it has become a pleasure that is loved, then the habit that is loved will be difficult to change. It has become a habit that most people defend accepted habits, both from the point of belief or intention, feelings of will or deeds. If anyone will change, they will be able to defend at the expense of body and soul.

Fourth, humans need to be classified as one in the truth, must jointly use their minds, to think about, how the real nature and purpose of human life in the world. Humans must use their minds to correct their beliefs and beliefs, their purpose in life and behavior, seeking true truth (Mustofa: 2018).

Tolerations that are always applied by KH. Ahmad Dahlan to all fellow comrades in arms and students who he taught about community life directly. In the aspect of learning methods taught by KH. Ahmad Dahlan in the Kweekschool School, namely in teaching Islamic religious issues both in general and in reading the Qur'an, he applied teaching methods that were adapted to students' abilities so that they were able to attract the attention of students to learn them, so this made students feel the time of Islamic study. it is not enough, so there are some Kweekshcool students who are not yet Muslims who often come to KH. Ahmad Dahlan's home in Kauman on Sundays to discuss issues related to Islam (Sucipto: 2010).

As explained by KH. Ahmad Dahlan that a Muslim will not become a Christian just because he studies Christianity. Instead, it can actually increase the faith of a Muslim. However, it can still happen otherwise, sure it will make it misguided. Therefore, in seeking the truth, we pay attention to always ask for protection from Allah, as the prayer of the Prophet said.

Apart from that, KH. Ahmad Dahlan criticized a lot of social life on the importance of the understanding of tolerance between religions that was contrary to the teachings of Islam at that time for those who were Muslims. Like the event of the establishment of a violation established by KH. Ahmad Dahlan for the first time, this langgar was made as a place for KH. Ahmad Dahlan teaches his students, but unfortunately the violation must be dismantled or torn down because it is considered to teach that it is not good even deviating from the creed.

Right on the 14th of the month of Ramdhan came a messenger from Kawadanan Pengulon carrying orders for KH. Ahmad Dahlan, so that the violations are dismantled or broken down, this makes KH. Ahmad Dahlan refused to bring down the violation. From this

incident KH. Ahmad Dahlan was offended by being very suffocated, then he took a deep breath to relieve his anger. Then the envoy came back to KH. Ahmad Dahlan in order to notify the matter that was ordered by Kiyai Penghulu to carry out forced destruction and knock down KH. Ahmad Dahlan. He remained in his stance not to carry out demolition and knock down the langgar that he had just repaired. After that incident happened the second time KH. Ahmad Dahlan went out without the knowledge of his family, he stepped alone to some extent, at the time of KH. Ahmad Dahlan left and at that time also violated KH. Ahmad Dahlan was overthrown by the Kawadanan Pangulon government led by the chaplain of Penghulu (Hariri: 2018). In addition to the surrounding area of Yogyakarta Kauman many Muslim communities but did not understand it at the time.

From this we can understand that a person is not allowed to close his mind and heart to listen to others. Even though the person is different from our religion, it could be that the words actually contain the truth. Openness of heart and mind makes our insights broader.

Based on the results obtained tolerance character education issues applied by KH. Ahmad Dahlan can be analyzed that in teaching our religion does not require only fellow tribes or races, but if people of different ethnicities or even religions want to study the religions that we believe, especially Islam, there is no harm in those of different religions to study them. In terms of arguing the matter of religion or belief that is followed feels the most correct but there is no harm in discussing the search for the truth of the most correct teaching, and that requires teachers who will understand and better understand.

b. The Value of Social Care Education

KH. Ahmad Dahlan indeed bases his service on the verses of the Qur'an. Consistently, he always strives to make his mission to produce results that can benefit the community.

Kiyai Ahmad Dahlan was one of the leaders in the movement who lit a fire of renewal in the Archipelago, by establishing Muhammadiyah. His renewal ideas were influenced by religious education and socio-religious realities while in the archipelago and in Saudi Arabia.

Departing from the teachings of KH. Ahmad Dahlan founded Muhammadiyah as a forum for the implementation of understanding to Islam. There are two factors behind it, namely the external and internal factors of Indonesian Muslims, external factors, the political policies of the Dutch colonial government that continue to try to strengthen its hegemony, internal factors many Indonesian Muslims who still believe in the issue of heresy and tuberculosis (TBC) so that causing them to be ignorant, poor and lagging behind European countries.

This idea later became one of the ideals that Ahmad Dahlan wanted to create, namely aspects of monotheism, worship, beliefs and understanding that originate from the Qur'an and Hadith to his attention. In the aspect of monotheism, he wants to clean up all kinds of acts of heresy, in the aspect of worship trying to be clean of heresy issues, aspects of muamalah cleanse from khufarat of Islamic teachings.

"Most leaders have not yet headed for the good and good of all human beings, just needing their own class, their people are unconcerned. If the body itself has fun, the feeling is rewarded, has reached its purpose ... so also has become the habit of people, reluctant and not the same as what has been lived, because in the feeling of goods, things that look new make it wretched and difficult, despite the fact, that people who undergo new things like to get pleasure and happiness. That is except for people who get pleasure and happiness. That

is the exception except for those who are truly committed to the benefit of many people and like to think and feel long and deep. "

KH. Ahmad Dahlan also said about maintaining and increasing the ability to think that is still related to concern for social problems. By saying in the book Azrul Tanjung, et al:

..... "living a perfect mind and so that in order to remain eternal, there is a pool of six, other factors: First, choosing things must be compassionate. Humans do not come to virtue, if not with compassion; because the character of people who are not merciful, all his actions are usually events but with the occurrence of pleasure, which eventually bored and continued in vain. Second, you must be earnestly seeking; because carelessness is intended for the primacy of the world and the hereafter, it can never be achieved if it is not sought with power and endeavor with the defense of property and things, strength, and thought "

These two views illustrate the personality and thinking that Ahmad Dahlan is a figure who is very concerned with social problems, poverty and ignorance, especially those experienced by the people at that time (Tanjung: 2015)

Mohammad Damami in the book Imron Mustofa he explained first, KH. Ahmad Dahlan first translated "and (those who) do not recommend feeding the poor". Second, KH. Ahmad Dahlan explained that the verse encourages Muslims to be sensitive in thinking about the fate of the poor. This verse is emphasized again to show people who have to be sensitive and willing to alleviate the suffering of poor people / do not have. Third, KH. Ahmad Dahlan explained the purpose of the verse, namely so that the number of poor people could be minimized. In fact, if it can be completely eliminated. Moreover, one of the moral characteristics of righteous people is that they want to lighten the burden of their neighbors, namely in this case those who are less fortunate / poor.

Fourth, KH. Ahmad Dahlan also explained that this verse forbids Muslims from ignoring the fate of poor people. Fifth, KH. Ahmad Dahlan explained that this verse teaches Muslims to work together to help the poor from their economic difficulties Mustofa: 2018).

The idea of social theology then gave birth to the idea of how Muslims are not stupid, poor and lagging behind European society. The main key of Dahlan's ideas lies in the reality of the truth of the interpretation of the Qur'an, holy sense, the findings of science and technology as well as the universal experience of humanity. Because Dahlan himself has finished studying the philosophy of neurosians, which is the key to developing the ability of the holy mind, in addition to learning from the experience of a religious nation and followers of religion, only then can we find out how to achieve the goal of applying Islamic teachings, namely the saving of human life in a world based on love.

There are several stories that one day when Kiyai Dahlan hit a block to gather his neighbors to buy household equipment such as chairs, tables, wall clocks and so on in a spontaneous battle. Kiyai Dahlan explained that the acquisition of this circle would be used for the "capital" of the struggle, including helping Fuqara (Kum Fakir), masakin (poor kaun), and aitam (orphans). Nothing wrong if KH. Ahmad Dahlan is referred to as "a man of action" and not "a man of thought" alone.

One of the teachings instilled by Ahmad Dahlan is love, even with this provision he can invite participating doctors - doctors from the Netherlands to help the needy who need treatment. Even the teachings of love also make elite priyayi Dr. Seotomo to help Kiyai Ahmad Dahlan establish Muhammadiyah Hospital (RSM) in Surabaya which is intended for the poor and oppressed. KH. Ahmad Dahlan believes that the social work he initiated is the

teachings of Islam that are sourced from the Qur'an and As-Sunnah which must be understood with a pure mind and heart and practiced with compassion of love (Tanjung: 2015).

Based on the analysis it was concluded that the value of character education from the system applied by KH. Ahmad Dahlan, he really cares about the people whose economy is inadequate, not only those economies that they consider inadequate, but such as health, knowledge and society that are difficult to obtain by the Kauman people when they were still colonized by the Dutch. Therefore KH. Ahmad Dahlan found a solution, like someone who is poor in knowledge, so he formed a school institution, then set up a Public Welfare Helper or the so-called PKU for the poor with health.

KH. Ahmad Dahlan is known as a figure of change and pious deeds in religion, on several occasions when he taught and delivered teachings to his students about the Surah Al-Maa'un repeatedly, but most of them did not understand why KH. Ahmad Dahlan always repeated the contents of the letter. Behind it all there is a spirituality value that is instilled in the heart of the students to continue to help each other and care for the people around him to help him. Besides that, we all have to empower the poor and the poor.

KH. Ahmad Dahlan is a Kiai who sincerely devoted to Islam and the nation. Foresight KH. Ahmad Dahlan in capturing the needs of the community. At that time the community was below the poverty line: eating hard and not sleeping soundly. KH. Ahmad Dahlan then interpreted Al-Maa'un's letter, from this interpretation, he was moved to prosper the poor people. Thus, hospitals, orphanages, schools and so on were intended for the poor.

5. Conclusion

Based on the results of the research that has been done, the following conclusions can be drawn:

From the concept of character education from the value of tolerance education it can be concluded that KH. Ahmad Dahlan explained that every human being needs to listen to anyone's opinion, do not refuse or do not want to listen to the voice of the other party. Furthermore, the voices must be thought through deeply and, filtered and chosen correctly. KH. Ahmad Dahlan has its foundation in the letter Ali Imran verse 104.

And in teaching tolerance to students in 7 second philosophy KH. Ahmad Dahlan said everyone has a tendency to feel the most right. Regarding this matter, KH. Ahmad Dahlan conveyed "Humans with each other always throw razors, have the exact assumption he threw woe at others." From this statement that everyone has the most correct opinion, but with a different opinion about the truth, especially religious issues, the purpose must be understood more deeply and chosen.

KH. Ahmad Dahlan in preaching is not anti against non-Muslims and Westerners. He actually cooperated with them, as long as it was still beneficial to many people. Of course by sticking to the verses *lakum is punished waliyadin* (for you your religion, for me my religion

While from the concept of character education from the value of social education that KH. Ahmad Dahlan is very concerned about poor people in particular, a very big sense of concern makes KH. Ahmad Dahlan for the welfare of disadvantaged people based on QS. Al-Maa'un teaches not to neglect the poor, this is what makes KH. Ahmad Dahlan really wanted to prosper the people who could not afford not only in terms of material, but in terms of health, education. So from here KH. Ahmad Dahlan established various institutions especially for the poor, such as

hospitals, schools, orphanages.

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