Kiai Dahlan's Reinterpretation of Tolerance Education

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Abstract This research is based on the phenomenon of intolerance rooted in exclusive attitudes and weak contextual religious literacy. Tolerance education is one of the keys to building a harmonious social life amid the plurality of Indonesian society. This research uses a literature study method with hermeneutic analysis techniques to explore the meaning and messages contained in primary and secondary sources. The results show that Kia Dahlan's concept of tolerance education is built on three main principles: unity of heart, deliberation, and living happily together. It emphasizes a caring and inclusive attitude, respect for differences, and openness to criticism and dialogue. This research is expected to make a theoretical contribution to the development of tolerant and applicable Islamic education in the context of pluralistic Indonesia.
Keywords: *Tolerance Education, Kiai Dahlan, Muhammadiyah*

INTRODUCTION

The problem of intolerance arises because people disagree about values, doctrines, symbols, and activities that are different from them. Another problem is the truth claim, the attitude of feeling the most righteous, which will trigger an attitude of exclusivity, rigid, uncompromising, inflexible, and literal.[1] Intolerant behavior often occurs due to a lack of humanitarian awareness. The awareness that every human being is different and not the same must be instilled in people's understanding and behavior through tiered tolerance education. Tolerance education should help manage disputes through an attitude of accepting the presence and expression of differences that

[1] Abdullah, M. A. (2017). Islamic Studies in Higher Education in Indonesia: Challenges, Impact and Prospects for the World Community. *Al-Jami'ah: Journal of Islamic Studies*, *55*(2), 391–426.

humans always argue about.[2] Islamic Religious Education should take the role as a formal system in internalizing tolerance based on the principle of *raḥmatan lil 'alamin.*

Truth claims are the main element of the emergence of various conflict issues in the world, including intolerance.[3] Unilateral claims can lead to violent attitudes that can lead to turmoil and conflict in the community due to not understanding of the basic principles of tolerance. In addition, being silent is also not absolutely right because a person is not considered tolerant just because he refrains from interfering, but because he practices non-interference as a habit of life.[4] Tolerance education needs to be present in an effort to revive a social life that is tolerant but still able to maintain social and religious identity amid its diversity in facing various problems of life and the nation.

The attitude of intolerance will become the embryo of radicalism and terrorism. The stages of change in understanding, attitudes, and actions can be described in the process of intolerance, radicalism, and terrorism. First, intolerance is a view that hates diversity and differences. At this stage, intolerance is still in the form of understanding. This is the beginning of radicalism. Does not respect differences and tends to blame others (exposed from the mind/understanding side). Second, radical is an attitude that begins to actively blame others, such as idolatry and disbelief, and hatred of different streams (exposed from the attitude side). Thirdly, terrorism is an act that begins to embody radicalism in violent acts and actions. Radical ideas will respond to differences and diversity with acts of murder.[5]

The development of civilization and the advancement of information technology have also become one of the factors for the easy entry of intolerance. The Guide to Preventing Radicalism in the Work Environment of SOEs and Private Companies states that intolerance has entered the minds of a number of people. Based on APJII survey data in 2017, 143.26 million Indonesians are internet users, and 53% of them use the internet as a news source. Meanwhile, PPIM survey data in 2017, as many as 54.87% of the younger generation seek religious knowledge from the internet (blogs, websites, social media). The National Counterterrorism Agency (BNPT) launched data on 9000 websites containing intolerant content, and 39% of students in 15 provinces in

[2] Macleod, C. (2010). Toleration, Children and Education. *Educational Philosophy and Theory*, *42*(1), 9–21.

[3] Huda, M. T., Amalia, E. R., & Utami, H. U. (2019). Ayat-Ayat Toleransi Dalam Al-Quran Perspektif Tafsir Al-Misbah Dan Tafsir Al-Azhar. *Jurnal Pemikiran Keislaman*, *30*(2), 255–270.

[4] Rice, S. (2009). Education for Toleration in an Era of Zero Tolerance School Policies: A Deweyan Analysis. *Educational Studies*, *45*(6), 556–571.

[5] Tahir, S., Malik, Abd., & Novrika. (2020). *Buku Panduan Pencegahan Radikalisme di Lingkungan Kerja Bumn Dan Perusahaan Swasta*. BNPT, BUMN, KADIN Indonesia.

Indonesia, who were respondents to a survey organized by BNPT indicated that they were vulnerable and interested in radicalism.[6] Interestingly, the composition of the community based on the age that uses the internet the most is between 19-34 years or as much as 49.52% followed by the age between 13-18 years as much as 16.68%, meaning that millennials and generation Z have the highest potential for exposure to intolerance.[7]

In these conditions, the lack of literacy or soothing narratives about diversity and differences that exist is also a gap that is increasingly rampant and spreading the intolerance virus, especially with the spread of books, websites, and social media accounts that instill ideologies related to intolerance. People are hit by information content and reading sources without having time and even without wanting to find out the truth.[8] Weak literacy is caused by the lack of development of contextual understanding. Literacy is not only about literacy and numeracy (*calistung)* activities but also cognitive enlightenment (common sense), affective enlightenment (taste), and reflection in action (psychomotor).[9] The presence of Islamic figures will participate in developing the thought and culture of true tolerance, not tolerance because it is forced or tolerance wrapped in pretense.[10]

One of the figures who has paid attention to tolerance education is Kia Dahlan, in his speech before his passed away, Kia Dahlan said that humans need to unite their hearts because as fellow humans even though they have different nations and religions, because in fact our ancestors are one, namely prophet Adam and mother Eve.[11] some contemporary Muhammadiyah figures finally tried to offer an epistemology of the concept of tolerance education through the translation and interpretation of the noble values of religion and Pancasila into concrete real life.

Haedar Nashir stated that moderate Islam does not mean no opinion, no attitude or just different from other thoughts. According to him, any belief in Islam has no absolute truth and its realization is far to the construction of understanding and

[6] Ibid.

[7] APJII: Asosiasi Penyelenggara Jasa Internet Indonesia. (2017). *Infografis Penetrasi dan Perilaku Pengguna Internet Indonesia*.

[8] Tahir, S., Malik, Abd., & Novrika. (2020). *Buku Panduan Pencegahan Radikalisme di Lingkungan Kerja Bumn Dan Perusahaan Swasta*. BNPT, BUMN, KADIN Indonesia.

[9] Hutri, A. (2019). Pemberdayaan Masyarakat Berbasis Gerakan Literasi di Taman Baca Masyarakat Pondok Sinau Lentera Anak Nusantara. *Jurnal Kesejahteraan Sosial*, *5*(1), Article 1

[10] Ma'arif, A. S. (2015). *Fikih Kebinekaan*. PT Mizan Pustaka.

[11] Dahlan, KH. A. D. (2023). *Pidato Kongres Muhammadiyah ke-11 di Yogyakarta Tahun 1922 "Tali Pengikat Hidup Manusia."* Majelis Pustaka dan Informasi Pimpinan Pusat Muhammadiyah.

practice. Moderate is not without principles, but the process of actualizing values is broader and more flexible in accordance with the principle of *da'wah bilhikmah* (intelligent and wise).[12] According to Syafi' Ma'arif, Pancasila must be open to new interpretations, even religion that comes from God must remain open to reinterpretation in order to answer the various problems of the changing times.[13] However, Amien Rais provides limits to tolerance for a Muslim, namely sticking to the belief that only Islam is acclaimed by Allah Swt. At the same time, a Muslim must remain a peacemaker between religious communities "*Lakum dinukum waliyadin*" or in technical terms wishful coexistent among religions, or living in peace between religious people on earth.[14]

Based on the above arguments, this research aims to reinterpret Kiai Dahlan's concept of tolerance education. This research departs from the belief that the values of tolerance taught by Kiai Dahlan are not only part of the heritage of moderate Islamic thought, but are also relevant to answer the challenges of diversity and social dynamics in the modern era. Through a qualitative approach and a character study, this research seeks to explore in depth the conception of tolerance in education according to Kiai Dahlan both through his writings and traces of his praxis and see how these ideas are understood, interpreted, and contextualized by his students. Thus, this research is expected to be able to make a theoretical contribution to the development of an inclusive Islamic education discourse, as well as offer a practical framework for strengthening the value of tolerance in the world of education, especially in the Muhammadiyah environment.

METHODS

This research uses library research, data sources are grouped into primary data (first-hand sources / historical actors) and secondary data (second-hand sources).[15] Primary data in this research is in the form of archives of Kiai Dahlan's speech at the 11th Muhammadiyah congress in Yogyakarta in 1922, entitled The Rope of Human Life.

[12] Nashir, H. (2010). *Muhammadiyah Gerakan Pembaharuan*. Suara Muhammadiyah.

[13] Ma'arif, A. S. (2010). *Politik Identitas dan Masa Depan Pluralisme Kita*. Pusat Studi Agama dan Demokrasi.

[14] Rais, M. A., AR, M. S., Sukaca, A., Hidayat, S., Jamaluddin, S., & Fadholi, Z. M. (2010). *Istiqomah Membendung Kristenisasi dan Liberalisme*. MTDK-PPM.

[15] Zed, M. (2023). *Metode Penelitian Kepustakaan* (Cetakan ke-6). Yayasan Obor Indonesia.

The secondary data in this research is a paper written by a student and friend of Kiai Dahlan during his lifetime, H.M. Sudja' entitled *Cerita Tentang Kiai Haji Ahmad Dahlan* published by Suara Muhammadiyah, first printing in 2018; Written by a student and friend of Kiai Dahlan during his lifetime, KRH. Hadjid entitled *Pelajaran Kiai Haji Dahlan 7 falsafah dan 17 Kelompok Ayat Alquran* which was republished by Suara Muhammadiyah, the first printing in 2018; and the writings of Muhammadiyah figures in the contemporary era.

Data analysis using hermeneutic techniques, namely *"The task of hermeneutics is to clarify this miracle of understanding, which is not a mysterious communion of souls, but sharing in a common meaning",* [16] The hermeneutic approach serves to clarify uncertain understandings but seeks to uncover the same understanding. Hermeneutic analysis aims to clarify meanings that are still mysterious but with the same meaning and intent.[17] The data validity test using the confirmability test technique is a checking process carried out by researchers by reflecting on the findings through journals, consulting with experts, peer review, and disseminating the results at conferences to get feedback. In this process, the confirmability test is carried out through FGD (Focus Group Discussion) with peers.[18]

RESULTS AND DISCUSSION

We can find the values of tolerance education from Kiai Dahlan's speech at the 11th Muhammadiyah congress in Yogyakarta in 1922 entitled Tali Pengikat Hidup Manusia. The speech was very memorable and inspired the listeners directly, as well as providing valuable lessons for his friends. In the speech, Kiai Dahlan wisely invited everyone to appreciate and respect differences, strengthen the bonds of brotherhood, and build tolerance among others in order to create peace and prosperity in social life. One of the quotes from Kiai Dahlan's famous speech is:

> "Bukankah manusia itu perlu bersatu hati karena beberapa sebab? Pertama, Sebab manusia, bangsa apa saja, sesungguhnya nenek-moyangnya satu, yaitu Nabi Adam dan Ibu Hawa. Jadi, semua manusia itu satu daging dan satu darah. Kedua, supaya semua manusia dapat hidup senang bersama-sama di

[16] Gademer, H. G. (2004). *Truth and Method*. Continuum Publishing Group.

[17] Ibid.

[18] Purwanto, A. (2022). *Konsep Dasar Penelitian Kualitatif Teori dan Contoh Praktis*. Yayasan Insan Cendekia Indonesia Raya.

> dunia. Jika manusia lalai akan tali pengikat ini, maka akan rusak dan merusakkan. Ini suatu kenyataan yang tidak boleh dipungkiri lagi."[19]
>
> "Is it not necessary for mankind to be united in heart for several reasons? First, because human beings, of whatever nation, actually have one ancestor namely, Prophet Adam and Mother Eve. So, all humans are one flesh and one blood. Secondly, so that all humans can live happily together in the world. If people neglect this binding rope, it will be damaged and ruined. This is a fact that cannot be denied."[20]

If we pay attention at the content of Kiai Dahlan's speech above, we will see that there are very important aspects of tolerance education in it. According to him, tolerance education must prioritize cooperation and collaboration, as taught by Kiai Dahlan when he encouraged his santri and friends to unite despite differences in the Nation and State. In achieving the noble goal of tolerance education, we need to work together to create a life of happiness and brotherhood in this world. However, the brotherhood in question is not only limited to a particular religion, nation, ethnicity, language or sect, but must exceed these boundaries by changing our perspective that we are all the same human beings.

The essence of Kiai Dahlan's concept of tolerance education can also be found in the following brief quote, *"Kebanyakan pemimpin-pemimpin belum mempunyai tujuan untuk baik dan enak untuk semua manusia. Mereka baru mementingkan kaumnya (golongannya) sendiri, lebih-lebih lagi ada yang hanya mementingkan badannya sendiri, kaumnyapun tidak dipedulikan".* [21] "Most leaders do not have the goal of being good and pleasing to all people. They only care about their own people, and some even care only about their own bodies, while others do not even care about their own people."[22] From this quote, it is clear that Kiai Dahlan was committed to fighting for all elements of society, not just Muslims or the Muhammadiyah community, but also for all people regardless of religion, belief, or race. Kiai Dahlan believes that all problems can be solved if we use a pure heart and a healthy mind, so that the decisions taken do not only

[19] Dahlan, KH. A. D. (2023). *Pidato Kongres Muhammadiyah ke-11 di Yogyakarta Tahun 1922 "Tali Pengikat Hidup Manusia."* Majelis Pustaka dan Informasi Pimpinan Pusat Muhammadiyah.

[20] Ibid.

[21] Dahlan, KH. A. D. (2023). *Pidato Kongres Muhammadiyah ke-11 di Yogyakarta Tahun 1922 "Tali Pengikat Hidup Manusia."* Majelis Pustaka dan Informasi Pimpinan Pusat Muhammadiyah.

[22] Ibid.

come from him.[23] Kiai Dahlan's tolerant educational insights can also be seen from the teachings and philosophy of life addressed to Muslims as follows:

> "Marilah, segera kita, pemimpin-pemimpin, berkumpul membicarakan kebenaran *(haq)* itu tanpa memilih-milih bangsa, semuanya saja. Dan jangan sekali-kali puas atau bosan sehingga kebenaran itu terdapat (ditemukan). Sesudah itu lalu kita berasaskan satu, berpengetahuan satu dan bertenaga satu rupa. Pendeknya, manusia semuanya harus Bersatu hati karena adanya pemufakatan dengan memaikai hukum (*weweton*, jawa) yang sah dengan hati suci dan tidak jera sehingga semua manusia bersatu-hati".[24]
>
> "Let us immediately invite the leaders to gather to discuss the truth (*haq*) without choosing a nation, all of them. And never be satisfied or bored until the truth is found. After that, we should have one principle, one knowledge and one energy. In short, all human beings must be united in heart because of the consensus by using the law (weweton, Javanese) which is valid with a pure heart and no deterrent, so that all human beings are united in heart".[25]

The quote reflects that Kiai Dahlan embraced the educational values of tolerance, which he taught to the audience at the time. Kiai Dahlan encouraged leaders to gather and discuss the truth, regardless of religious and national differences. This shows that Kiai Dahlan saw differences as a challenge to seek the truth and unite for a common goal. In addition, Kiai Dahlan emphasized the importance of cooperating based on legitimate law and sincerity, without ever getting bored with achieving a common goal. Thus, Kiai Dahlan placed great importance on the values of tolerance and cooperation across cultures and religions in his outlook on life. Kiai Dahlan's tolerant attitude teaches that he did not reject interference or intervention, but rather emphasized the importance of true understanding, especially through rational dialogue.

This dialogue strategy seems to have always been used by Kiai Dahlan as the basis of the epistemology of tolerance education in counteracting the practice of Christianization in the country. Kiai Dahlan never resorted to physical confrontation but instead used the approach of discussion and deliberation. This method was later

[23] Mulkhan, A. M. (2010b). *Marhaenis Muhammadiyah* (Cetakan I). Galang Press.

[24] Hadjid, KRH. (2018). *Pelajaran Kiai Haji Ahmad Dahlan 7 Falsafah & 17 Kelompok Ayah Al-Qur'an* (Edisi Pertama Tahun 1960-an oleh Jajasan Dana Bantuan). Suara Muhammadiyah.

[25] Ibid.

imitated by Kiai Dahlan's students, one of whom was H. Fahrudin. In the book *Kawan lawan Kawan*, republished by UAD Press, it is very clear that there is an open attitude when deliberating. On one occasion, H. Fakhrudin was challenged to sign a letter of agreement to convert to the winning religion.

> "Saudara-saudara mesti ingat sendiri! Apakah pada waktu saudara belajar agama Kristen memakai perjanjian? Ataukah menjalankan agama Kristen menurut sepanjang penerimaan pikiran saudara. Sendainya saya disuruh menjalakan sesuatu yang tidak sesuai akal fikiran sendiri, apakah mesti dapat menjalakan pekerjaan itu dengan rajin?".[26]
>
> "You must remember for yourselves! When you learned Christianity, did you use the covenant? Or did you practice Christianity according to what you thought. If I were told to do something that was not according to my own mind, would I be able to do the work diligently?".[27]

Based on this quote, H. Fahrudin never forced his debate opponent to accept (enter) Islam if it was proven to admit defeat because according to him, it would not make an impression on someone to carry out the existence if the truth obtained came from compulsion. The principle of debate used is to find the essence of truth without bringing down the opponent. H. Fakhrudin always uses strong arguments every time he answers questions from his opponent. However, before debating H. Fakhrudin always reminds that the purpose of this debate is not to make enemies but to find the essence of truth.

According to Abdul Mu'ti, Kiai Dahlan never attacked followers of other religions. This can be seen from the sharp criticism that Kiai Dahlan threw at religious people who absolutized the truth of their beliefs. Kiai Dahlan wanted the order of society to be integral, not blocked by differences in ethnicity, nation, and religion in developing an attitude of tolerance in order to live in harmony to become a civil society.[28] According to Mu'ti, Kiai Dahlan's tradition of tolerance can be traced to his attitude towards Christians. His position as a courtier (*abdi dalem*) and member of Budi Utomo allowed him to form close friendships with nobles and even the Dutch. It is no

[26] Fachrodin, H. (2020). *Kawan Lawan Kawan: Dialod Islam dana Kristen dalam Sejarah*. UAD Press.
[27] Ibid.
[28] Mu'ti, A., & Ul Haq, F. R. (2023). *Kristen Muhammadiyah, Mengelola Pluralitas Agama dalam Pendidikan*. PT. Kompas Media Nusantara.

wonder that Kiai Dahlan cultivated many friendships with Christian missionaries and zending.[29]

Based on the above arguments, the ontology of Kiai Dahlan's tolerance education can be structured to teach a harmonious life where we can live united and happy together. The epistemology of being united and happy together is social deliberation to find an agreement together. Kiai Dahlan believes that humans can be united and happy together if there is consensus by using legal and holy laws.

Based on this understanding, there are three indicators of Kiai Dahlan's tolerance education described as follows: First, unity of heart, which is an attitude of caring, loving, and willing to associate with people from various backgrounds regardless of religion, race, language. This attitude is lived because according to Kiai Dahlan, the nature of our ancestors is one, namely the Prophet Adam and Eve, so that the differences that exist we need to accept as God's provisions. Second, deliberation, which is the desire to constantly dialogue across thoughts so that we not only listen to the opinions of others, but also actively engage in an honest and open dialogue process. Kiai Dahlan was convinced that open dialogue with the aim of seeking the truth together would create a more harmonious and peaceful society in a complex society. Therefore, it is necessary to respect other people's different beliefs and ethnicities but at the same time still have a strong and solid moral ethic. Third, living happily together by not being fixated on a single thought. Kiai Dahlan taught that through the diversity of thoughts we read, we can broaden our understanding to achieve a broader view. Therefore, being happy together will be realized if each individual has an open mind and is willing to accept various criticisms from others.

[29] Ibid.

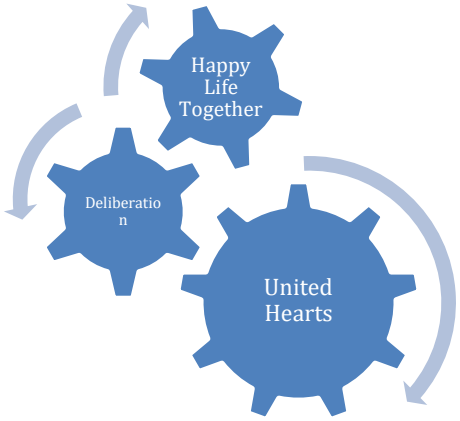

Figure 1. Key Words of Kiai Dahlan's Tolerance Education

The tolerance education taught by Kiai Dahlan was characterized by acceptance of various opinions, including those of his own students. In those days, education was based on a more teacher-centered approach, so it was rare for a student to criticize his own teacher's thoughts and actions. In one of his stories, Kiai Dahlan received a suggestion from a student to establish an organization that could be a forum for Kiai Dahlan's renewal ideas. The student argued that the School should be managed by professional management, as the experience of *pesantren* in general shows that the spirit of renewal often fades after the Kiai has passed away. With this organization, dependence on individuals can be broken. The proposal was sincerely and joyfully accepted by Kiai Dahlan, and was the background for the establishment of the Islamic organization now known as Muhammadiyah.[30]

Even though Kiai Dahlan received a spark of reform ideas from Islamic reformers such as Muhammad Abduh and Muhammad Iqbal. However, the educational problems faced by Kiai Dahlan were far different from those of his inspirers. People already knew that from the beginning, education in Indonesia had been divided into two different paradigms: secular Dutch schools and religious boarding school education. Kiai Dahlan's contemplation eventually led to the epistemology used is tolerant education/understanding as an effort to work on the huge gap between the two.[31]

[30] Setiawan, F. (2022). *Kebijakan Pendidikan Muhammadiyah: 1911-1942*. UAD Press.

[31] Ali, M. (2000). *Ijtihad dalam Pandangan Muhammad Abduh, Ahmad Dahlan dan Muhhamad Iqbal*. PT Bulan Bintang.

Therefore, in conveying the idea of renewal, Dahlan used a tolerance approach in Mukti Ali's term "tolerance propaganda", namely giving understanding to the community by modifying it according to Indonesian nature.[32] Another form of tolerance of thought, when Dahlan's leadership organization "Muhammadiyah" issued a fatwa on a particular issue, then people who do not carry out will not get any punishment. Even more than that, Muhammadiyah mobilizes unity by letting criticism in the results of *ijtihad* by looking for which of these opinions is closest to the Quran and hadith.[33]

Many figures explicitly mention that Kiai Dahlan is a tolerant Muslim. One of them is Kuntowijoyo, who stated that Kiai Dahlan was very tolerant of the religious practices of his day, so that Kiai Dahlan could be accepted by various groups. Even though there are many unfounded accusations against Kiai Dahlan such as *Wahabi*, Kiai *kafir*, and so on due to the renewal agenda carried out by Kiai Dahlan. However, if we dig deeper into the strategies used by Kiai Dahlan, we will see that he used the positive action method, which prioritizes *amal ma'ruf* without direct confrontation.[34] If we refer to Rainer Forst's concept of tolerance, then acting tolerantly does not mean being silent, but also involves efforts to invite goodness by keeping oneself from being excessive.[35] In this context, Kiai Dahlan showed a strong commitment to the progress of Muslims. He sought to bring about change through concrete actions that promoted goodness and progress, while still maintaining balance and not causing unnecessary conflict.[36]

Many do not know, according to Munir Mulkhan's analysis, Islam at the time of Kiai Dahlan actually seemed very cultural, open, and tolerant. This is natural if we analyze Dahlan's relationship with the Kraton, of course that is the center of Javanese culture even today.[37] Even according to Nakamaru in Mulkhan, the movement led by Kiai Dahlan looked radical from the outside, but was actually full of tolerance. (Mulkhan, 2010) The radical-intolerant paradigm accused of Muhamamdiyah, especially from the Islam-Nationalist or Islam-NU circles, actually occurred due to the behavior of Kiai Dahlan's followers who were frontal in purifying Islam after the period of Muhammadiyah's growth, especially after Kiai Dahlah has passed away. Even the eradication of *Taklid, Bid'ah,* and *Churofat* extends to the form of all traditions such as

[32] Ibid.

[33] Ibid.

[34] Mulkhan, A. M. (2010a). *Jejak Pembaharuan Sosial dan Kemanusia Kiai Ahmad Dahlan*. PT Kompas Media Nusantara.

[35] Forst, R. (2013). *Toleration in Conflict: Past and Present*. Cambridge University Press.

[36] Mulkhan, A. M. (2010a). *Jejak Pembaharuan Sosial dan Kemanusia Kiai Ahmad Dahlan*. PT Kompas Media Nusantara.

[37] Mulkhan, A. M. (2010b). *Marhaenis Muhammadiyah* (Cetakan I). Galang Press.

starting a meeting with *al-fahtihah, sholawat* to the Prophet and so on. So that the identity of purification is getting harder because the identification of pure Islam becomes the origin of not NU. Yet when we look at the Muhammadiyah congress in 1924, it was opened by the chairman of HB (now PP) by reading *alfatiha.* (Mulkhan, 2010)

Ironically, about ten years after the founder passed away, Muhammadiyah turned into a sharia movement that distanced itself from the problems of people's lives such as ignorance, poverty and health and was even involved in practical politics since it won independence.[38] So it is not surprising, when a few decades later, the purification agenda after Dahlan's passed away actually turned into radical activities, forcing the will. This can be seen in the 60s when the branches and recitations slowed down as purification showed its true colors. The failure to understand Dahlan's followers (pure Muhammadiyah) eventually resulted in high confrontation, and even the younger generation of Muhammadiyah and NU could turn into an ideological conflict that was not easily reconciled.

In addition, *Tarawih 11 rak'ats*, Eid prayers in the field and youths wearing HW uniforms became attributes and conversations of the disapproving population because it was considered a new religion. The peak of the purge of *Taklid, Bid'ah, and Churofat* was around the end of 1965 when all tombs and sacred places were destroyed by Muhamamdiyah youth and even the "*Dukun Santet"* and other clinics were included as political victims along with PKI supporters. From these various phenomena, it is certain that this is very far from the main idea of Kiai Dahlan's teachings, which are gentle and full of tolerance.[39] It seems that Kiai Dahlan's wealth of ideas, creativity and open nature are not understood by the development movement except for his idea of rationalizing modernity.[40]

They forget that when Kiai Dahlan founded Muhammadiyah, it was characterized by progressive Islam that was adaptive and tolerant.[41] The realization of progress (progressive) does not mean intolerance of what already exists, but more than that, it means taking part in various challenges of the times. In the colonial era, for example, Kiai Dahlan played a role in the national awakening movement towards an independent Indonesia. In the old order era, the spirit of Kiai Dahlan's movement was

[38] Ibid.
[39] Ibid.
[40] Anshoriy, H. N. (2010). *Matahari Pembaharuan* (Cetakan I). Galangpress.
[41] Nashir, H. (2017). *Memahami idiologi Muhammadiyah* (Cetakan IV). Suara Muhammadiyah.

passed on through an active role in upholding the State so that it remained in the corridors of the constitution it aspired to.

In the new order era, the organization continued to take part in community work to advance the nation's life with an attitude of wisdom in dealing with various national political issues. In fact, after the reformation, this organization continues to make efforts to progress as a pillar of civil society and spearhead a new era of Indonesia that is more democratic, advanced and critical of the government according to the Muhammadiyah corridor. According to Heidar Nashir, the progressive changes over the last century are the manifestation of the renewal (*tajdid*) pioneered by Kiai Dahlan.[42] Nashir believes that the *tajdid* process carried out by Muhammadiyah has been carried out in a moderate way even since Kiai Dahlan's generation lived.[43] Moderate does not mean combining extremes because there are elements that do not need to be taken from these extremes.[44]

In addition, a tolerant attitude was also shown when Kiai Dahlan did not hesitate to adopt the traditions of colonial intellectuals, Christian or Catholic communities, this further confirmed Kiai Dahlan as a tolerant person, which at that time was very rare for scholars to do because it was considered to resemble the people as a hadith that was quite popular. *"He who imitates a people is one of that people."* in the extreme meaning that Dahlan was an infidel, colonial, and colonizer. To borrow Munir Mulkhan's term, there is a pure Islamic group within Muhammadiyah. Then this group does not mean rigid and does not accept anything outside the purity of Islam. Its position is clear, which is to accept while maintaining boundaries so as not to overdo it, in addition to understanding the practices of *Taklid, Bid'ah, and Churofat* (Kiai Dahlan) such as *tahlilan, sepasaran, slametan* only seen as a tradition, a means of da'wah and respect for parents. As long as there are no rigid restrictions as demanded by worship, in Kuntowijo's terms, the person can be classified as pure Islam.[45]

At the beginning of Kiai Dahlan's da'wah period, people's religious understanding tended to be simple and limited to aspects of Islamic law, which made people's understanding limited. Muslims at the time adopted the paradigm of *taqlid*, which is passive acceptance and without critical thinking, and this tradition continues to be passed down from generation to generation. The logic of *taqlid* became the

[42] Ibid.

[43] Ibid.

[44] Ibid.

[45] Mulkhan, A. M. (2010a). *Jejak Pembaharuan Sosial dan Kemanusia Kiai Ahmad Dahlan*. PT Kompas Media Nusantara.

dominant speculative theology among Muslims at that time. As a result, the understanding of Islam became rigid and maintained dominance, which resulted in the backwardness of Muslims. In fact, Islam actually provides freedom for humans to seek and understand the world around them. Therefore, Kiai Dahlan emphasized the importance of rationality in understanding Islamic texts by combining revelation and reason to face the challenges of modernity. Kiai Dahlan promoted the prophetic aspect of Islam and developed the spirit of *ijtihad* as an antithesis to *taqlid.*[46] However, in an effort to realize this model of thought reform, Kiai Dahlan tried to convince the scholars that Islam and modern civilization could run parallel.

Kiai Dahlan believed that an open attitude and not being fixated on just one thought would lead to a broader understanding. Therefore, he did not only associate with fellow Muslims, but was also open to interacting with anyone. This was evident when Kiai Dahlan recruited doctors from the Netherlands when establishing PKO (Penolong Kesengsaraan Oemoem). Kiai Dahlan also established relations with non-Muslims during colonialism and formed close friendships with Christians. Kiai Dahlan preferred to engage in scientific dialogue and never felt inferior to non-Muslim leaders. Kiai Dahlan often defended the truth of Islam and was open-minded by exchanging ideas with Christian leaders, such as his dialogue with Pastor Van Lit. Unfortunately, the meeting only happened once as Pastor Van Lit passed away some time after that.[47]

In short, Kiai Dahlan is an inspiring figure who consistently teaches and applies tolerant living attitudes in various aspects of life, including in education. The proof is that his non-oppositional approach succeeded in forming harmonious cooperation between Muhammadiyah and the Dutch government. Kiai Dahlan provides an example of a collaboration that was crucial in the face of a political climate that was inhospitable to the indigenous nationalist movement at the time. Through his accommodating and cooperative attitude, Kiai Dahlan provided solid guidance in overcoming inequalities and fostering renewal in the religious realm, especially in the context of education. Even in an educational environment dominated by missionaries supported by the Dutch government, Kiai Dahlan was able to embrace the opportunity to learn an educational system that was more advanced than the ancient traditions still followed by the indigenous education system.[48] Thus, the legacy of Kiai Dahlan's thoughts and actions

[46] Amirudin, N. (2018). Humanism Education of Kiyai Haji Ahmad Dahlan (Tracing the Early Muhammadiyah Period of Education and Its Implications). *Journal of Social Science Studies*, *5*(2), 171–182.

[47] Sulaiman, M. (2019). Makna Agama Menurut KH. Ahmad Dahlan. *Tajdida*, *17*(1), 58–77.

[48] Rif'an, A. (t.t.). *Pemikiran Pendidikan K. H. Ahmad Dahlan Dan Hadratussyaikh K. H. Hasyim Asy'ari*.

in promoting tolerance remains relevant today and serves as an important guide for all of us in achieving harmony and progress in a diverse society.

CONCLUSIONS

Kiai Dahlan's education of tolerance is an education of harmonious life where humans can unite and live happily together based on deliberation. The interpretation of Kiai Dahlan's tolerance education includes three aspects: first, uniting the heart by caring, loving, and wanting to get along with anyone. Second, deliberation is achieved by being transparent and willing to accept criticism from others. Third, living happily together, which means respecting other people's beliefs but still maintaining a principled stance.

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