

SULTHAN AND IQRA'-ISTIQRRA' IN THE INTERNATIONALIZATION SPIRIT OF MUHAMMADIYAH EDUCATION

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Abstract-*This paper discloses the urgency of the concepts of sulthan and iqra' -istiqrara' in the revitalization and realization of Muhammadiyah education. This effort is in line with the notions proposed by KH. Ahmad Dahlan, namely: (i) comprehension of tawhid; (ii) modernization of Islamic teachings and traditions; (iii) revitalization of Islamic values and teachings; (iv) repetition of Islamic teachings and tradition; and (v) realization of Islamic teachings into enlightening legacy. The challenge faced by current education is: how to encourage and generate students with creativity and self-esteem as well as multiple intelligences and skills. Based on the Qur'an [55: 33], being creative and dignified is the self-preparation to possess sulthan, namely: (i) knowledge (conceptual and technical); (ii) leadership management; (iii) interpersonal communication skills. Furthermore, the Qur'an [13: 11] also reveals this self-preparation requires a change of mindset (لما), as an effort to have a perfect sulthan in terms of character or mentality. The Qur'an [96: 1-5] reveals those who have sulthan are continuously performed iqra' (deductive reasoning) and istiqrara' (inductive reasoning). It is accompanied by devotion to the truth and respect for the dignity of human. Such a mentality can be developed through knowledge and discipline integrity, being open-minded and humble, and self-control. It is discussed in this paper by using philosophical approach and Qur'anic studies, particularly on the relation between the verses and KH. Ahmad Dahlan's notions in the context of Muhammadiyah education.*

Keywords: *Sulthan, Iqra'-Istiqrara' and Muhammadiyah education*

Abstrak-*Makalah ini mengungkapkan urgensi konsep sulthan dan iqra' -istiqrara' dalam revitalisasi dan realisasi pendidikan Muhammadiyah. Upaya ini sejalan dengan gagasan yang diajukan oleh KH. Ahmad Dahlan, yaitu: (i) pemahaman tauhid; (ii) modernisasi ajaran dan*

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tradisi Islam; (iii) revitalisasi nilai-nilai dan ajaran Islam; (iv) pengulangan ajaran dan tradisi Islam; dan (v) realisasi ajaran Islam menjadi warisan yang mencerahkan. Tantangan yang dihadapi oleh pendidikan saat ini adalah: bagaimana mendorong dan menghasilkan siswa dengan kreativitas dan harga diri serta berbagai kecerdasan dan keterampilan. Berdasarkan Al-Qur'an [55: 33], menjadi kreatif dan bermartabat adalah persiapan diri untuk memiliki sulthan, yaitu: (i) pengetahuan (konseptual dan teknis); (ii) manajemen kepemimpinan; (iii) keterampilan komunikasi interpersonal. Selanjutnya, Al-Qur'an [13:11] juga mengungkapkan persiapan diri ini membutuhkan perubahan pola pikir (لما), sebagai upaya untuk memiliki sulthan sempurna dalam hal karakter atau mentalitas. Al-Qur'an [96: 1-5] mengungkapkan mereka yang memiliki sulthan secara terus-menerus melakukan iqra '(penalaran deduktif) dan istiqla' (penalaran induktif). Itu disertai dengan pengabdian kepada kebenaran dan penghormatan terhadap martabat manusia. Mentalitas seperti itu dapat dikembangkan melalui pengetahuan dan integritas disiplin, bersikap terbuka dan rendah hati, dan mengendalikan diri. Hal ini dibahas dalam makalah ini dengan menggunakan pendekatan filosofis dan studi Al-Qur'an, terutama pada hubungan antara ayat dan KH. Gagasan Ahmad Dahlan dalam konteks pendidikan Muhammadiyah.

Kata Kunci: *Sulthan, Iqra'-Istiqla' dan pendidikan Muhammadiyah*

A. Introduction

A practical model that integrates vision and mission, implementation strategy, curriculum, and process of student entry requirements (input) and graduate profile, basis of knowledge, skills and work network (output) becomes a challenge for current education. A theory of educational technology suggests that the integration and relationship between the input and output of education system should put emphasis on the basis of the actors within educational institutions rather than on the students. Briefly, a larger attention must be given to the input instead of the output. Furthermore, the input will significantly affect the output.

However, it is important to address how education establishes institutional input in order to produce output, namely students with creativity and self-esteem. As a modern Islamic organization which initial and main concern is on education and national development,

Muhammadiyah perceives educational process must entail certain inputs, namely: vision, mission, curriculum and methodology. The educational process as an input is a kind of Muhammadiyah's world view in realizing its platform of view on education based on the Qur'an and Sunnah.

In the context of the input of education, KH. Ahmad Dahlan as the founder and the first General Chairman of Muhammadiyah has established five notions, namely: (i) comprehension of tawhid; (ii) modernization of Islamic teachings and traditions; (iii) revitalization of Islamic values and teachings; (iv) repetition of Islamic teaching and tradition; and (v) realization of Islamic teaching into enlightening legacy. These notions are integrated into the basis of Muhammadiyah education. Through these notions, KH. Ahmad Dahlan attempted to create students with resolute physical and spiritual beliefs in facing challenges in life: those who have a determined mindset in facing and steering the world; be creative and innovative in building the nation; promote values, perspective, understanding and realization based on the Qur'an and Sunnah; continuously repeat the beliefs so as it becomes an enlightening legacy.

Furthermore, the notions are actually the reflection of KH. Ahmad Dahlan's thought, understanding and realization, as derived from the Qur'an and Sunnah. They include the concepts of *sulthan*, *iqra'* and *istiqra'*, and integrity. It can be traced from the religious studies, educational movements and the initial idea developed by KH. Ahmad Dahlan and his students. In relation with these notions, how is the concept of education which able to generate learners with creativity and self-esteem as mentioned in the Qur'an? What is the concept revealed in the Qur'an which becomes the pillar of the education system as practiced by KH. Ahmad Dahlan, in the context of *sulthan*, *iqra'*-*istiqra'* and integrity?

The basic questions include: How to realize five notions proposed by KH. Ahmad Dahlan on the current Muhammadiyah education? In relation with the Qur'an, how is the realization of these notions can generate students whose mindset is knowledge seekers with mentality of creative and self-esteem? What concepts can we learn from viable and relevant practices from the Qur'an in order to realize these efforts? Are the concepts of *sulthan* and *iqra'*-*istiqra'* as well as their relation with KH. Ahmad Dahlan's notions can be a pillar of the change of educated students toward creative and dignified generation?

B. Literature Review

There are several concepts and terms that will be reviewed in this chapter. It will discuss about mindset, *sulthan*, *iqra'-istiqra'* and integrity. The relevance of the concepts in the Qur'an with KH. Ahmad Dahlan's notions as the pillar of Muhammadiyah education.

1. Mindset

Mindset is a habitual or characteristic mental attitude that determines how you will interpret and respond to situations. Its synonym is mentality, mind-set, and outlook.¹ In this paper, the concept is derived from the Qur'an [13: 11], which corroborates the importance of changing mindset. In Sayyid Qutb's influential commentary of the Qur'an *Fi Zilalil Qur'an*,² the lafaz *عقل* means mindset: world view, will and system that support the consciousness to a more enlightening goodness. Basically, mindset must always be in the thought process that leads to virtue.

Regarding with the Qur'an [13: 11], Sayyid Qutb suggested that to make a change, a person or people have to convince each of them to always following the *Sunnatullah* or the law of Allah. *Sunnatullah* is the formula for universal virtue. Qutb explicated, "It is God's will that makes what He does with them dependent on what they themselves do. His laws operate on the basis of how they tackle these laws through their actions".³ In the context of meaning, *Sunnatullah* as explicated by Qutb is similar to 'mindset'.

2. Sulthan

In this paper, the meaning and terminology of *sulthan* is based on the Qur'an [55: 33], namely to understand, dive into the ocean of meaning and pass beyond the regions of heaven and earth, as the Qur'an instructs both jinn and humans to have *sulthan*. How extraordinary *sulthan* is. What is the actual meaning of it?

Sulthan has three meanings as mentioned in the commentary of the Qur'an [55: 33]. *First*, it means science. *Second*, technical and supernatural skills. *Third*, *hujjah* or scientific and conceptual evidence about everything. These meanings are obtained from Al-Qurthubi, Al-Baghawi and Fi Zilalil Qur'an.⁴

¹See www.sederet.com, last accessed 18 September 2018.

²Sayyid Qutb, *Tafsir Fi Zilalil Qur'an*, 7th Ed., Gema Insani, Depok, 2004, p. 38.

³*Ibid.*

⁴See Al-Syaikh Al-Qurthubi, *Tafsir Al-Qurthubi*, Dar Al-Kutub Al-Mishriyah, Mesir, 1964, 14th Ed., p. 170; Al-Syaikh Ibn Al-Farra' Al-Baghawi, *Tafsir Al-Baghawi*,

In general, both Jinn and mankind can conquer heaven and earth with the help of Allah. Nevertheless, the principle of *sulthan* must be continued by contemplating, “Which, then, of your Lord’s blessings do you both deny?” It implies that as the pillar of creativity and self-esteem, *sulthan* should be manifested into science, leadership management and personal communication skills in accordance with faith and integrity towards God and basic virtues.

3. *Iqra’-Istiqra’*

Iqra’ is a command verb, meaning of ‘to read’, ascribed to the revelation of Allah initially revealed to the Prophet Muhammad through the Angel Gabriel.⁵ As mentioned in the Qur’an [96: 1-5], the concept of *iqra’* is a path of knowledge which able to existentially bring people to acquiring knowledge. Therefore, Qutb explicated, “Read in the name of Allah is a way to obtain knowledge according to the Qur’an”.⁶ In the other words, in Islam, the path of science is through a deductive reasoning. Reading general ideas will theoretically lead to knowledge in general, to then be followed up with an (inductive) elaboration of details.

The deductive reasoning used in obtaining knowledge can also replaced by the opposite methodology, which is inductive reasoning. It is called *istiqra’*. Furthermore, it is expected that *iqra’* and *istiqra’* will lead to passable comprehension for seizing theoretical and technical knowledge, extensive leadership vision, and good leadership management as well as interpersonal communication skills. It is presumed they can be a practical method to gain utmost theoretical and practical concepts of *sulthan*.

4. Integrity

The comprehension of the concept of *sulthan* is reflected through a change of mindset and *iqra’-istiqra’* that will lead to the profile of creative learners at the level of concepts and praxis of science. Nevertheless, creative mentality must be accompanied by self-esteem. Such a dignity should be based on integrity. In this context, integrity refers to the steadfastness consciously possessed by a learner in order to practice her/his expertise in a humble and devoted way for Allah

Dar Ihya Al-Turats Al-Arabiyy, Beirut, 1420 H, 4th Ed., p. 334 in Maktabah Syamilah Ar-Rawdah (www.shamela.ws), 7th Ed. See also Sayyid Qutbh, *ibid*.

⁵Al-Syaikh Al-Zarkasyi, Al-Burhan fi Ulum Al-Qur’an, Al-Halabiy, 1957, Juz 4, in Maktabah Syamilah Ar-Rawdah (www.shamela.ws).

⁶Sayyid Qutbh, *Ibid*.

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alone. It involves an investment of knowledge for the earnestness and devotion to the virtues of humanity.

The concept of integrity is also revealed on the Qur'an [96: 1-5, 2: 32, 12: 76, 18: 109, and 31: 27], in which the path of science (*iqra' - istiqlala'*) must be followed up by glorifying God. It is done by glorifying mankind. Furthermore, the basis of this endeavour is because mankind is the subject of knowledge that absolutely needs God's help. Hence, humility is an obligatory. Our knowledge belongs to God. We only have a drop of water from the God's ocean of knowledge. Therefore, creative and dignified students must possess integrity as a pillar to gain knowledge and conduct good deeds.

C. Research Method

This paper combines the methodology of literature study and conceptual analysis of the Qur'an and relevant literature about education and other theories. Since it essentially discusses and analyze the Qur'an, relevant commentaries are also referred to in order to verify our arguments.

Literature study is employed to describe, elaborate, examine and analyze books and journals relevant to the topic of discussion. It was carried out primarily to find out the relevance of the data with the scope of the problems investigated in this paper, namely the urgency of the concept of *sulthan*, change of mindset, *iqra' - istiqlala'* and integrity.

The presentation in its full form becomes an analysis and in-depth analysis of a problem related to what is examined in this scientific paper to be the purpose of the second methodology, which is conceptual analysis.

D. Discussion

KH. Ahmad Dahlan held religious studies on a regular basis for his adherents. Among the materials were commentary, jurisprudence, and Islamic insights, especially related to the idea of the renewal of Islamic teachings. Yet there was an intrigue about the commentary session, in which KH. Ahmad Dahlan discussed *surah* Al-Maun again and again. Finally, one of his pupils questioned it and KH. Ahmad Dahlan responded it, "Have you carried out the content of the *surah* for real?" The response obviously struck their consciousness: the output of education is not the knowledge but rather the concern and benefits for others.

Theologically, KH. Ahmad Dahlan has exposed the first phase of his five notions: comprehension of tawhid. Reading and studying the Qur'an must be commenced by faith. By having the faith and comprehension of tawhid, the values within the Qur'an will be a flame of history that brings the torch of enlightenment and transformation to its surroundings. KH. Ahmad Dahlan has proven it through his perseverance when his mushalla was ruined and as facing opposition from other religious leaders. With solid conviction, he taught about the importance of the comprehension of tawhid in every movement, particularly in the educational realm.

Based on tawhid, education is realized through the modernization of Islamic teachings and traditions as well as the revitalization Islamic values and teachings. Such a movement is continuously carried out through a repetition of Islamic teachings and traditions, so as the realization of Islamic teachings will be enlightening legacy. It is the phase of the implementation of Muhammadiyah education. The initial notions about education as developed by KH Ahmad Dahlan, both during his time and in the current context, emphasize that the input and output of the education movement should be linked to a change of mindset. In overall, KH Ahmad Dahlan highlighted the magnitude of changing mindset as an initial step of enlightenment. Yet the change of mindset should be based mainly on the comprehension of tawhid, which actually involves a change of mindset, mind, and body. Moreover, the notions developed by KH Ahmad Dahlan are analogous to the concepts of *sulthan*, *iqra'-istiqra'* and integrity. How these three concepts became urgent for the establishment of Muhammadiyah education in relation with the five notions of KH Ahmad Dahlan?

To convolute this topic, we need to investigate the concept of the change of mindset. What is it and how to interpret it as a change relevant to the development of educational community?

1. The Importance of Changing Mindset

It is very relatable if a story about the achievements of young people is narrated to initiate the discussion of the change of mindset. In the process, these young people have carved out their achievements with prolonged consistency in practicing the integrity of learning, discipline, leadership, modesty and humility.

On Sunday (9/9/18),⁷ a Japanese tennis player, Osaka Naomi, won the lawn tennis match against Serena William at the 2018 US Tennis

⁷<https://youtube.be/1dVcJg6AyS8>, last accessed 17 September 2018.

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Open Tournament. She defeated her idol, a brilliant female tennis player who had won 23 tournaments. The dramatic match won by Naomi was ended with a wave of tears due to three causes. *First*, Osaka Naomi was very humble by claiming that the trophy should be awarded to her idol Serena Williams and stating, “I have the honour of receiving it. Thank you so much, Serena”.⁸

Second, she moved to America even before she went to Elementary School with the aim being professional tennis player. Her steadfastness, integrity, discipline and consistency to reach success becomes a positive mindset that eventually built her mentality. It can be claimed here that the change of mindset, active learning, discipline and self-integrity are pillars of success.

Third, her moving to America never deteriorates her polite and humble characters. She clutches these characters firmly, making them as self-character. Indeed, Japan is very proud of her. It demonstrates that hard-working, humility, integrity, strong character and continuous self-development become the mindset to tenaciously and enthusiast reach her dreams.

In an article entitled “*Education, Cultural Change and Cultural Pluralism*”⁹, M.K. Bacchus explicated the facts about the change of mindset experienced by an individual of a community or a community itself, which were caused by real situations. It is exemplified by Guyanese people who lived their life as slaves. After the abolishment of slavery, they were enlightened by the discourse about the significance of education. Consequently, they longed to change their lives. They started to learn, gain knowledge and go to school. Nevertheless, the situation behind the efforts was ignored by the authorities and their involvement in formal school is neglected. It is reflected by the acceptance of employee, which was done based on ideological proximity and social caste, instead of educational background.

Facing such situations, Guyanese people were irritated hence they refused to go to school anymore. Antipathy towards education was surfaced. Yet, they finally realized that education, extensive knowledge and insight can be a path toward changes. They altered their minds in perceiving education, from a frightening phantom and disadvantageous one into a focal point for the future.¹⁰ It is an apparent change of mindset.

⁸*Ibid.*

⁹M.K. Bacchus. *Education, Cultural Change and Cultural Pluralism*, *JSTOR Sociology of Education*, 42/4, 1969, p. 369-372

¹⁰*Ibid.*

That mindset more or less affects on one's achievement. A change toward a good and relevant mindset will bring positive transformation. Coupled it with precise momentum, integrity and discipline, then a change of mindset will be likely accompanied by real success. Hence, a change of mindset is a necessity to attain positive progress for both individual and community.

The Qur'an [13: 11] reveals the importance of change, "Allah will not change the mindset (اٰل) of a people, if they people do not change it".¹¹ In the context of this verse, the options of mindset are instigated: to follow the teachings of the prophet, the instructions and the Shari'a of Allah. As people believe in their mindset and then imprint it in their body, mind, and heart, it will be their character or mentality to achieve optimum results. As stated in the verse above and reinforced in the Qur'an [8: 53], a change of mindset is associated with faith in God's favour, namely the teachings of the Prophet Muhammad, his instructions and the Shari'a of Allah, which is accompanied by a total surrender to follow this straight path. Any doubt as indicated by reluctance to changing mindset and consistency to clinging on unbeliever tradition will only lead to adverse impact, such as misery in heart and agony in mind. Doubt is indeed a detrimental mindset.

In Fii Zilalil Qur'an, Sayyid Qutb argued that to make a change, a person or a group of people must convince each of them to firmly following the *Sunnatullah*. It is the formula for universal virtue. Qutb explicated, "It is God's will that makes what He does with them dependent on what they themselves do. His laws operate on the basis of how they tackle these laws through their actions".¹² Implicitly, *Sunnatullah* as explicated by Qutb is matched with the concept of 'mindset'.

History records that people who change their mindset into a positive one are likely to gain virtue through outstanding achievement. In reality, a change of mindset requires resolute, resilient and creative mentality so as those who finally reach this level can be consistent and loyal to the virtues while carrying out their duties. It has been reasserted by KH. Ahmad Dahlan. Determination to uphold the vision of tawhid is a foothold in the modernization of Islamic teachings toward a more enlightening one.

¹¹Al-Qur'an Al-Karim.

¹²Sayyid Qutb, 2004, *Tafsir Fi Zilalil Qur'an*, 7th Ed., Gema Insani, Depok, p. 38.

The change of mindset is linked to the creative and dignified character building, which is an existential space of self-preparation to obtain applied knowledge about the concept of *sulthan* as revealed in the Qur'an [55: 33]. Meanwhile, the process of acquiring such a knowledge necessitates *iqra'* and *istiqla'*, which eventually becomes a set of tradition to realize an enlightened community with integrity as a pillar of genuine education.

The concept, tradition, and the method of implementation in the context of creative and dignified mentality based on the vision of tawhid and renewal spirit have been discussed above. So, what and who is *sulthan*?

2. The Concept of Sulthan

To pass beyond the regions of heaven and earth, Allah instructs both jinn and humans to ask for His help as revealed in the Qur'an [55: 33]. They have no power to pass beyond these regions unless they are helped by God Almighty.¹³

Al-Qurthubi¹⁴ explicated the Qur'an [55: 33] eloquently, by quoting Ibn Abbas. Al-Qurthubi wrote, "If you want to understand about heaven and earth, then try to know by breaking knowledge (*'ilm*) about it. And you will never reach such knowledge about heaven and earth except with *sulthan*. *Sulthan* is a direct explanation from Allah SWT".¹⁵ He also quoted Qatada who said *sulthan* is the reign (*sulthan wa mulk*) and power (*qudrah*) of Allah.¹⁶ Al-Baghawi reasserted that *sulthan* means the reign (*mulk*), power (*qudrah*) and scientific arguments (*hujjah*).¹⁷

From the description above, it can be abridged that *sulthan* is a concept of knowledge, tradition, and the process of conquering heaven and earth that can be classified into: (i) knowledge (conceptual and technical); (ii) leadership management; and (iii) good interpersonal communication skills. In accordance with the instructions of the Qur'an as described in the commentaries, a person will make an effort to pass beyond both heaven and earth if she/he possess and comprehend *sulthan*. It entails the acquisition of knowledge required to mastering the heaven and earth. The knowledge ranges from the conceptual to the functional-technical ones.

¹³See Qur'an Kemenag, Aplikasi Mushaf Digital, Kemenag RI, cq. Lajnah Pentashhihan Mushaf Al-Qur'an, 2007, Jakarta

¹⁴Al-Syaikh Al-Qurthubi, *ibid*.

¹⁵*Ibid*.

¹⁶*Ibid*.

¹⁷Al-Syaikh Ibn Al-Farra' Al-Baghawiy, Tafsir Al-Baghawiy, *Ibid*.

It is expected that people is expected to carry out a process of visionary leadership to be applied when they have power/authority. Hence, *sulthan* is also understood as a science of management, particularly leadership management. Moreover, one should own good interpersonal skills, as well as earnest and sociable personality. To convince others or wider audience, with the expectation that conceptual and technical knowledge has been successfully explored sufficiently with the support of strong leadership management, visionary and good interpersonal communication is required, hence the message can be conveyed to a wide audience. In addition, it is required so that the visionary message of leadership in the path of science can be seized massively by a wide audience, toward a realization of the message. *Sulthan* as *hujjah* is a space and a way of convincing and lobbying others to conform to the virtues.

The three interpretations of *sulthan* above are the manifestation of learner's existential self-development. Steady and systematic development (*tarbiyah*) process by promoting the change of mindset and the realization of *sulthan* will likely lead to the establishment of creative and dignified learners who have tawhid vision and renewal spirit. Furthermore, how is the process of a person to comprehend the concepts of change of mindset and *sulthan* in the context of educational journey? To achieve the educational process so that learners are able to conceptually and practically comprehend both change of mindset and *sulthan*, we propose the method of *iqra'* and *istiqra'*. In other words, to become existentialists who own *sulthan* and conduct change of mindset on the basis of universal virtue, learners must consistently and systematically realize both *iqra'* and *istiqra'*.

KH. Ahmad Dahlan aspired to create learners who have strong tawhid vision, knowledgeable manner, and a visionary movement with renewal spirit hence he devised several notions for educational movement. In other words, learners aspired by KH. Ahmad Dahlan are *santri* who have *sulthan* entrenched in themselves as an existential path of science.

3. *Sulthan* as the Existential Path of Science

The clandestine path towards *sulthan* is the path of science. It has been boldly underlined that the revelation of the Scripture is the revolutionary movement against illiteracy as well as ignorance and immorality. It is then followed by devotion to the truth and respect for the dignity of mankind. Creative and self-esteem can be attained

through the path of science as well as the integrity of discipline, open-mindedness and humility, and good self-control. It is also revealed in the Qur'an [96: 1-5]. It can be said that the existential path towards *sulthan* is an incessant struggle to learn and discipline learning. It is a path towards the Qur'anic knowledge.

The Qur'an conveys the message for mankind about the ought [das sollen] of seeking knowledge, acting based on knowledge, and utilizing knowledge. This informative description leads to the aspects of ontology,¹⁸ epistemology¹⁹ and axiology²⁰ of the Qur'an. Furthermore, such knowledge will lead to the recognition of: (i) the essence of the ultimate form, which is essential instead of material; (ii) knowledge originating from the absolute light of the ultimate form, the enlightening knowledge; and (iii) knowledge that leads to moral accountability as science and value.

In this scheme, the concept of education in Islam is comprehensive. It converses what is knowledge? How to pursue it? What are the sources? What is the estuary? Who is the knowledge seeker? Who is the knowledgeable one? What and how do knowledge and morality relate? In a narrow sense, in association with the creative and dignified character building, the *tarbiyah* process should encourage students to know precisely what they learn, how to seek the right knowledge, and how the knowledge can be a light for them and others.

In the expansion and development of science, the Qur'an becomes a source of inspiration and scientific ethics for the believers to be fond of adore and then to pursue it as a lantern of life. In the history of science, the Muslims—who possess the Qur'anic-based scientific ethics—have carried out assorted studies that improve science and technology for mankind. Essentially, the Al-Qur'an is the guideline for scientific ethics, which is proven its immense power as demonstrated in the history of civilization and Islamic science in Baghdad and Cordoba. *Iqra'* and *Istiqra'* have divulged their existential manifestation by creating a generation with creativity and self-esteem who glorifies Islamic civilization and Islamic values thorough the history of mankind.

¹⁸Ontology is a branch of philosophy that investigates the nature of existence, the basis of something as existing, and the origin of something. See Louis O. Kattsoff, *Pengantar Filsafat*, Tiara Wacana, Yogyakarta, 2004, p. 185-187.

¹⁹Epistemology is a branch of philosophy that investigates the origin, structure, methods and validity of knowledge. See Louis O. Kattsoff, *Ibid.*, p. 74.

²⁰Axiology is a branch of philosophy that investigates problems related to the nature of values (ethics) and aesthetics of actions/things. See Louis O. Kattsoff, *Ibid.*, p. 317-378.

4. *Dalil Naqli, 'Aqli Iqra' and Istiqra'*

Generally, *dalil naqli* about the existential path of science refer to several verses, one of which is the Qur'an [96: 1 – 5]. Scientific activities, of course, must begin with and by reading (*qira'ah*), both written and non-written (e.g., natural phenomena). As a source of written texts, the Qur'an contains several proofs/evidences (*dalil*) about the significance of the existential path of science, which encloses heaven, earth, universe, thinking, science, knowledge and a consistency of words, mind and body in having empirical coordination to act. This proposition fortifies the endorsement and truthfulness of the Qur'an regarding the urgency of the existential path of science for mankind and the universe. It incorporates the exploration of science to unveiling the universe and its content. *Iqra'* allows learners to have self-discipline and integrity through deductive reasoning (*iqra'*).

At the same time, on rational (*aqli*) basis, the *dalil* of the urgency of the existential path of science can be traced from an Arabic word, *qira'ah*. The derivative term is *istiqra'*, a noun from the verb (*isim mashdar*) from the additional three-letter verbs of *alif, ta'* and *siin*. The latter word underlines the importance of inductive reasoning. Since the activity of seeking science frequently employs inductive approach, then on rational (*aqli*) basis, those who explore their thought and seek knowledge with inductive reasoning, ultimately will ascertain new findings or at least confirm the importance of science. Once again, numerous findings have been discovered by Muslim scholars. It is a proof that with the basis of the Qur'an, supported by meticulous investigation and practice with induction approach, Muslim scholars can be a generation that justly focuses on the efforts of the scientific invention. In this century, it is verified by the Western whose approach has advanced contemporary science and technology.

Yet the accomplishment made by inductive reasoning must comply with discipline, integrity, nobility/morality in accordance with religious and humanitarian values. The concepts of *sulthan*, change of mindset, and *iqra'-istiqra'* emphasize the importance of integrity in the learning process and the praxis of science in relation to devotional servitude to Allah and service to humanity. It is the expected output of KH. Ahmad Dahlan's five educational notions, of which values and movements are obviously relevant to be realized in this modern era.

5. Integrity of Religious and Humanitarian Values

Who are the students with creative and dignified mentality who possess tawhid and renewal spirit? They are those who have prepared themselves to change their mindset and even done it already. It is realized as the existential path toward *sulthan*. Furthermore, they consistently and systematically perform *iqra'* and *istiqra'*, both in the context of relationship with Allah and interaction with other human being.

In the path of *sulthan*, the process of *iqra'* and *istiqra'* must be followed by pious implementation. It is conducted through an existential path of science as the foundation of consciousness in doing *qira'ah* and *istiqra'* through a faith that ultimate goal (*ghayah*) of science is the recognition of the omnipotence of the knowledge of Allah, as revealed in the Qur'an [31: 27, 18: 109, and 2: 32].

By acknowledging that the immensity of God's knowledge, there are valuable lessons, namely: (i) we will continue to seek for knowledge. It is an endless scientific activity since every new science will experience obsolescence and be replaced with new ones. Therefore, a learner must never give up in seeking for knowledge; (ii) we should unassumingly realize that the arrogant claim of knowledge is fraud against the nature of science. The more people seek knowledge, the more humble they should be.

Furthermore, the above *dalil naqli* emphasizes that science must also be based on ethics. It is an element which later distinguishes whether it originates from Muslim or Western scholars. For this reason, Paul Feyeraben declared that despite the great benefits of science to technological advance, furtively, the absence of values and ethics within the sciences develop in the West has destroyed democracy, the quality of human life and its wellbeing. According to the Qur'an, the existential path of science is a path of knowledge based on Islamic moral ethics. It should come with humility and benefit for human welfare and dignity.

Nevertheless, it does not necessarily shut down the challenges against the development of science rooted from the ethical light of the Qur'an, especially from the scientific and educational realms. The challenge includes how to maintain the birth of science in Islam as a learning process, pillar of enlightenment and civilization as well as moral basis. In the direction of this goal, Muslims and the Qur'an must persist to live as a crater of knowledge with the ultimate goal (*nihayat ghayah*) is sincere servitude to Allah, in the effort to establish the *tarbiyah Islamiyah* forum.

Conceptual challenges of the five notions of KH. Ahmad Dahlan—which have been interpreted as the concepts of *sulthan*, *iqra'-istiqla'* and integrity—should be further embodied and realized within educational institutions. Essentially, they should be institutionalized into science and character in the frame of educational institutions. Institutionalization and characterization are vital since knowledge and character are two sides of the same coin. In Islam, the ultimate knowledge is faith—which must be followed up with action. Faith and action carried out continuously will build character. This character or mentality is the effort to habituate goodness in the light of science.

The expected output of learners who have creative and dignified mentality imbued with tawhid and renewal vision as aspired by KH. Ahmad Dahlan when establishing Muhammadiyah is a genuine notion of educational movement. It incorporates the concepts of *sulthan*, change of mindset, *iqra'-istiqla'* and integrity, which are designed to reflect on the process and follow-up of education. Moreover, it is a revolutionary endeavour desired to realize learners who have physical and spiritual power to face their future, equipped with knowledge and determined faith in Allah. It is the key for them to reach a real achievement.

E. Conclusion

As the conclusion of the discussion, description and analysis of education, we summarize several points. *First*, KH. Ahmad Dahlan's vision in the educational sphere is contained into five notions which exceptionally relevant for the realization of particular values and legacy.

Second, related with KH. Ahmad Dahlan's notions, the education system requires the realization of the expected output, namely learners who have a broad insight and comprehensive knowledge based on the values of the Qur'an. It is demonstrated by the academic conceptual skills with indicators: qualified scientific works, practical skills in devising theories into concrete programs, good leadership and time managements, and good interpersonal communication skills.

Third, the realization of the notions requires a *tarbiyah* and revolutionary system. The present study reveals this system can be realized in the educational realm through the concepts based on the Qur'an as reflected by KH. Ahmad Dahlan's notions. Briefly, these notions are formulated in the *tarbiyah* concept based on the Qur'an which refers to: a change of mindset [13: 11]; *sulthan* [55: 33]; *iqra'-istiqla'* [96: 1-5]; and integrity [2: 32, 18: 109, 31: 27, 12: 76].

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