

## K.H. AHMAD DAHLAN AND CREATIVE PRODUCTIVE INSTRUCTIONAL METHOD

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**Abstract-***This present study investigates a model of Muhammadiyah education developed by K.H. Ahmad Dahlan. In the midst of a creativity and productivity crisis in Indonesia, it is challenging to divulge the concept of creative-productive learning model since it is a potential basis to build creative and productive characters. As one of prominent Islamic scholars, K.H. Ahmad Dahlan is outstanding for his progressive view, including in the fields of education and instructional. He has shifted the former Sorogan system into the classical system and implemented it in his educational activities, as well as introduced creative-productive learning model. The concept of K.H. Ahmad Dahlan's creative-productive learning and its relevance with the 2013 Curriculum will be discussed in this study.*

**Keywords:** *K.H. Ahmad Dahlan, Instructional, Creative, Productive, and the 2013 Curriculum*

**Abstrak-***Penelitian ini menyelidiki model pendidikan Muhammadiyah yang dikembangkan oleh K.H. Ahmad Dahlan. Di tengah krisis kreativitas dan produktivitas di Indonesia, sulit untuk mengungkapkan konsep model pembelajaran kreatif-produktif karena merupakan basis potensial untuk membangun karakter kreatif dan produktif. Sebagai salah satu cendekiawan Islam terkemuka, K.H. Ahmad Dahlan luar biasa untuk pandangan progresifnya, termasuk di bidang pendidikan dan pengajaran. Dia telah menggeser sistem Sorogan sebelumnya menjadi sistem klasikal dan menerapkannya dalam kegiatan pendidikannya, serta memperkenalkan model pembelajaran kreatif-produktif. Konsep K.H. Pembelajaran kreatif-produktif Ahmad Dahlan dan relevansinya dengan Kurikulum 2013 akan dibahas dalam penelitian ini.*

**Kata Kunci:** *K.H. Ahmad Dahlan, Instruksional, Kreatif, Produktif, dan Kurikulum 2013*

## A. Introduction

Various studies have examined the views of K.H. Ahmad Dahlan in many aspects of life, including in the field of education and instructional method. Among them are Nur Hanif Wachidah,<sup>1</sup> Nur Laila,<sup>2</sup> and Muhammad Najib,<sup>3</sup> which are also discussed in the present study. *First*, Nur Hanif Wachidah investigated the educational concept of K.H. Ahmad Dahlan in *Studi komparatif interaksi edukatif dalam konsep pendidikan Ibnu Khaldun dan K.H. Ahmad Dahlan* [Comparative Study of Educational Interaction in the Educational Concepts of Ibn Khaldun and K.H. Ahmad Dahlan]. This descriptive research revealed that Ibn Khaldun and K.H. Ahmad Dahlan have similarities in terms of the process of educational interaction between educator and learners. *Second*, Nur Laila explained the educational concept of K.H. Ahmad Dahlan in *Pembaharuan Pendidikan Islam Menurut K.H. Ahmad Dahlan* [Islamic Education Reform by K.H. Ahmad Dahlan]. Using a descriptive approach, this study presented the findings that K.H. Ahmad Dahlan proposed Islamic education reform by changing the instructional method from the *Sorogan* system to the classical system. He also introduced a regular lesson plan. *Third*, Muhammad Najib investigated the educational idea of K.H. Ahmad Dahlan in *Pendidikan Humanisme (Komparasi Pemikiran K.H. Ahmad Dahlan dan Paulo Freire)* [Humanism Education (Comparative Study of K.H. Ahmad Dahlan and Paulo Freire)]. It used a philosophical approach to explain the comparison between K.H. Ahmad Dahlan and Paulo Freire in terms of the idea of humanism hence education is aimed at directing the potential of students to be more beneficial to mankind.

Regarding creative productive instructional method, K.H. Ahmad Dahlan argued that the aim of education is to gain the privilege of knowledge and the ability for charity.<sup>4</sup> Despite intellectuality is a basic

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<sup>1</sup>Nur Hanif Wachidah, *Studi Komparatif Interaksi Edukatif Dalam Konsep Pendidikan Ibnu Khaldun dan K.H. Ahmad Dahlan*, (Undergraduate thesis, UMS: FAI Tarbiyah, 2015).

<sup>2</sup>Nur Laila, *Skripsi: Pembaharuan Pendidikan Islam Menurut K.H Ahmad Dahlan*, (UIN Syarif Hidayatullah: Tarbiyah dan Keguruan, 2014).

<sup>3</sup>Muhammad Najib, *Pendidikan Humanisme (Komparasi Pemikiran K.H. Ahmad Dahlan dan Paulo Freire)*, (Undergraduate thesis, UMS: FAI Tarbiyah, 2014).

<sup>4</sup>KRH. Hadjid, *Pelajaran KHA Dahlan: 7 Falsafah Ajaran & 17 Kelompok Ayat Al-Qur'an* (Yogyakarta: LPIPPM, 2008), 3<sup>rd</sup> Ed., p. 29. See Noor Chozin Agham, *Filsafat Pendidikan Muhammadiyah* (Jakarta: UHAMKA PRESS, 2012), 1<sup>st</sup> Ed., p. 181. K.H. Ahmad Dahlan defined knowledge is not merely a thing that can be just scientifically accountable, but also includes human understanding comes from the Qur'an and the Sunnah, both for the benefit of the world and the hereafter. The knowledgeable people

need of human,<sup>5</sup> yet the ideal learning process according to K.H. Ahmad Dahlan is not necessarily aimed to sharpen such an intellectuality but also to provide meaningful experiences for students so as they have emotional attachment with such experiences.<sup>6</sup> It is also emphasized by K.H. Ahmad Dahlan because Islam has no powerful actualization rather than charity/good deeds (with its productive attributes),<sup>7</sup> and productivity is always initiated by creative process.

Creative-productive learning is developed with reference to diverse learning approaches which are assumed to improve the quality

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will surely know and can distinguish what is right and what is wrong based on the Scripture. Meanwhile, those who are not knowledgeable cannot distinguish between evil and good based on the Scripture. Nevertheless, K.H. Ahmad Dahlan viewed that the highest level of knowledge is *Mantiq* (the science of logic). Meanwhile, charity is the manifestation or direct practice of the possessed knowledge, both individually and collectively (Abdul Munir Mulkhan, *Pesan-Pesan Dua Pemimpin Besar Islam Indonesia Kyai Haji Ahmad Dahlan dan Kyai Hasyim Asy'ari*, Yogyakarta: Penerbit Persatuan, 1986, p. 9-14), (Suratmin, Sukriyanto, Ed, *Perikehidupan, Pengabdian dan Pemikiran Abdur Rozak Fachruddin dalam Muhammadiyah*, (Yogyakarta: Pustaka SM, 2000), p. 163-164.

<sup>5</sup>Adi Nugroho, *Biografi Singkat K.H. Ahmad Dahlan 1869-1923* (Yogyakarta: Garasi, 2010), p. 121. For K.H. Ahmad Dahlan, intelligence/reason serves to control human behavior. If the mind is only able to recognize and understand a concept, the reason will able to confirm or reject it. Therefore, K.H. Ahmad Dahlan argues that seeking knowledge for feeding intellectuality is loftier than just feeding physical appetite (K.H. Ahmad Dahlan, *Kesatuan Hidup Manusia: Pesan Tertulis Kyai Haji Ahmad Dahlan*, disusun oleh Munir Mulkhan, *Pesan-pesan Dua Pemimpin Besar Islam Indonesia: Kyai Haji Ahmad Dahlan dan Kyai Hasyim Asy'ari*, (1986), p. 13).

<sup>6</sup>Once, K.H. Ahmad Dahlan explained the interpretation of the Qur'an kepada murid-muridnya. Ketika When it came to Surah Al-Ma'un, it seemed that the discussion was stagnant without any progress. He kept reading, reciting and interpreting it, again and again. One of his pupils, Sudjak, asked him directly, "Kyai, why we keep reading this surah?" "Have you understood it entirely?" "Surely, we have memorized it, Kyai." "Then, have you practiced it?" "What should we practice? Have we recited Surah Al-Ma'un many times after Surah Al-Fatihah during our prayers?" "It is not my point. It means to practice it, do it!" (See, Drs. Mardanas Safwan, Sutrisno & Kutoyo, *K.H. Ahmad Dahlan*. Jakarta: PT. Mutiara Sumber Widya, 1999, p. 64-65).

<sup>7</sup>Adi Nugroho, *Biografi Singkat K.H. Ahmad Dahlan...*, p. 111. It is analogous to a hadith which states that change evilness with the heart is the weakest of faith.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ [رواه مسلم]

From Abu Sa'id al-Khudri *radhiyallahu 'anhu*; I heard the Messenger of Allah say, "Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith" (Sahih Muslim).

of the teaching and learning process.<sup>8</sup> In the midst of creativity and productivity crisis,<sup>9</sup> such approaches become a highlight due to its potential capacity to build creative and productive characters.

As one of prominent Islamic scholars, K.H. Ahmad Dahlan is outstanding for his progressive view, including in the educational and pedagogical spheres. He has shifted the former *Sorogan* system into the classical system and implemented it in his educational activities, as well as introduced creative-productive learning model. The present study will discuss K.H. Ahmad Dahlan's view about creative-productive learning. The problems in the present study are, what is the background of K.H. Ahmad Dahlan's creative-productive learning model? What is K.H. Ahmad Dahlan's view about creative-productive learning? What is the relevance of K.H. Ahmad Dahlan's creative-productive learning model with the 2013 curriculum?

## B. Theoretical Framework

In education, instruction is a system which is composed of various interrelated components. They must include objectives, material, approaches, methods and evaluations in which they become teacher's concerns in selecting and determining the instructional models used in learning activities.<sup>10</sup> Learning activities are carried out by two actors: teachers and students. Teachers teach and students learn from them. Their tasks are related to learning materials in the form of knowledge, morality, art, religion, attitudes, and skills.<sup>11</sup>

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<sup>8</sup>Made Wena, *Strategi Pembelajaran Inovatif Kontemporer: Suatu Tinjauan Konseptual Operasional* (Jakarta: Bumi Aksara, 2011), p. 138.

<sup>9</sup>In 2011, the Global Creativity Index published by the Martin Prosperity Institute ranked Indonesia (81<sup>st</sup>) of 82 countries under Pakistan, with Cambodia in the last rank based on the indicators of technology, talent and tolerance. An alarming phenomenon also comes from the low number of international patent application originating from Indonesia. In 2010, Indonesia only granted 15, while Malaysia, Singapore and Japan had 302, 637 and 32,156 international patents, respectively (See, Dwi Erianto, "Minimnya Paten di Indonesia," <http://www.kopertis12.or.id/2013/08/13/minimnya-paten-di-indonesia.html>, accessed on 29 April 2015). The creativity and productivity crisis can also be observed from the high number of unemployed, limited employment, high level of plagiarism, and frequent failure of the Indonesian people in responding and solving various problems of life.

<sup>10</sup>Rusman, *Model-model Pembelajaran: Mengembangkan Profesionalisme Guru Edisi Kedua*, (Depok: Rajagrafindo Persada, 2012), p. 1.

<sup>11</sup>*Ibid.*

## 1. Learning Components

The components of learning model are: *first*, instructional objectives are behavioural learning outcomes that are expected, possessed, or mastered by students after participating in certain learning activities.<sup>12</sup> *Second*, instructional material are a set of learning materials or substances to help teachers/instructors in teaching and learning activities that are devised systematically in order to meet certain competency standards. It is information, tools and text required for planning and reviewing the implementation of instructional model, as well as for assisting teaching and learning activities in the classroom thus it is devised systematically to display a complete figure of competencies that will be mastered by students in the learning process.<sup>13</sup>

*Third*, instructional approaches. Based on its orientations, it is divided into two, namely (a) teacher-centered approach, and student centered approach.<sup>14</sup> Meanwhile, based on its type,<sup>15</sup> it can be classified into contextual approach,<sup>16</sup> constructivist approach,<sup>17</sup> problem-based

<sup>12</sup><http://belajarpsikologi.com/pengertian-tujuan-pembelajaran/>, accessed on 4 April 2016 at 18.17 WIB.

<sup>13</sup><https://www.padamu.net/materi-pembelajaran>, accessed on 4 April 2016 at 18.17 WIB.

<sup>14</sup>Kokom Komalasari, *Pembelajaran Kontekstual: Konsep dan Aplikasi*, (Bandung: Refika Aditama, 2013), p. 54.

<sup>15</sup>See Kokom Komalasari (p. 54) and Eveline Siregar, Hartini Nara, *Teori Belajar dan Pembelajaran* (Bogor: Ghalia Indonesia, 2011), p. 73-122.

<sup>16</sup>Contextual approach is a learning concept that helps teachers to link the lesson and real world situations, as well as to encourage students to associate knowledge with implementation in real lives as the member of family and society. It is expected that the outcomes will be more meaningful for students. Learning process also takes place naturally. Students work and experience, not just the transfer of knowledge from teacher to student. In terms of contextual approach, context is more than the interrelation within particular physical environment at a certain time. It entails the mental and emotional context of each individual, social context, and cultural context. Thus, contextual understanding has a broader meaning than applied learning. Applied learning implies that materials learned by students in school are applicable in different situations, for instance there are different concepts, different subjects, or also in daily life. Contextual learning implies that all activities incorporate the entire related elements that influence a child's learning process. It does not only concentrate on the application, but also the use of all available resources to support learning process (*Ibid*, p. 117-118).

<sup>17</sup>The constructivist approach is built step by step through a limited and gradual context. Based on constructivism approach, concepts inculcated on a person's cognitive structure will develop and alter due to the exposure of new knowledge or experience. Rumelhart and Norman suggested that human will be able to develop concepts in the cognitive structure by linking new knowledge with existing knowledge (accretion process). Thus, the concepts that exist in an individual might change according to the new experience or knowledge. Bubud Citra, "*Macam-Macam Pendekatan*

approach,<sup>18</sup> and scientific approach.<sup>19</sup>

*Fourth*, instructional methods or the method used to achieve the expected goals. Among instructional methods are lecture,<sup>20</sup> question and answers,<sup>21</sup> discussion,<sup>22</sup> demonstration,<sup>23</sup> problem-solving,<sup>24</sup> and other variations.<sup>25</sup>

*Fifth*, evaluation is an activity to assess an object in a planned, systematic, and directed measures based on certain objectives.<sup>26</sup> In overall, evaluation is aimed to reward student's learning achievement and improve learning programs and activities. In conducting evaluations, data and other information on assessment results—which have several dimensions, including ability, creativity, attitudes, interests and skills, are required. Therefore, in evaluation activities, various instruments are

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*Pembelajaran*,” accessed on 29 September 2017 at 17.11 WIB).

<sup>18</sup>The core of the problem-based learning approach is the community, where problems control the learning process. It implies that before students learn, they are posed by a problem so as they understand that they must learn new knowledge before solving the problem (Evaline & Hartini, *Teori Belajar...*, p. 120).

<sup>19</sup>The scientific learning approach is a learning approach that is designed thus students actively construct concepts, principles, or theories through the stages of observing, interviewing, reasoning, gathering information/trial, analyzing data and drawing conclusions (associating) and communicating ideas, principles or theories. The essence of learning by applying a scientific approach is observation activity (Direktorat Pembinaan Sekolah Dasar, *Panduan Teknis*, p. 21).

<sup>20</sup>The lecture method used by the teacher is to establish communication between students and teachers with verbal activities (Evaline & Hartini, *Teori Belajar...*, p. 81).

<sup>21</sup>Questions & Answers (Q&A) is a method that uses a number of questions that must be answered by students (*Ibid*).

<sup>22</sup>Discussion is a method in which students are posed with a problem either a problematic statement or question to be discussed and solved together (*Ibid*, p. 80).

<sup>23</sup>Demonstration is a method that prioritizes demonstration to students about a process, situation, or certain object that is being investigated, whether actual or not, which is often accompanied by verbal explanations (*Ibid*, p. 81).

<sup>24</sup>Problem solving method emphasizes way of thinking to solve problems, which is supported by collected data (*Ibid*, p. 81).

<sup>25</sup>Evaline & Hartini, *Teori Belajar...*, p. 80-81.

<sup>26</sup>Thoha in Evaline & Hartini, *Teori Belajar...*, p. 166.

employed in accordance with the targeted type of data.<sup>27</sup>

## 2. Instructional Types

Instruction is divided into two. *First*, direct instruction which aims to support the learning process of students relating to declarative knowledge<sup>28</sup> and procedural knowledge,<sup>29</sup> basic skills, and to obtain information that can be gained step by step. It is also often referred to as active teaching learning as characterized by teacher centered model.<sup>30</sup> In this type, teacher commonly uses lecture, demonstration, training or practice, even group work as learning methods.<sup>31</sup>

*Second*, the syntax or whole pattern and flow of learning activities. In direct instruction, there are five major phases,<sup>32</sup> namely: First phase, conveying objectives and conditioning students; second phase, demonstrating knowledge and skills; third phase, guiding training; Fourth phase, checking student's understanding and providing feedback; and fifth phase, providing opportunities for further training and implementation. Therefore, it can be seen that the core of direct learning is the activity of teachers in providing information to students, with lectures and demonstrations as the dominant methods. Direct instruction is suitable for conveying material of declarative knowledge and procedural knowledge.

## 3. Creative-Productive Learning

Creative-productive learning is instructional model developed with reference to diverse learning approaches which are intended to

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<sup>27</sup>Sunarti & Selly Rahmawati, *Belajar dan Pembelajaran*, p. 9-10. It employs typical instruments in learning assessment activities, including: (1) list of questions, (2) observation, (3) interview, (4) student's written report (Evaline & Hartini, *Teori Belajar...*, p. 162).

<sup>28</sup> Declarative knowledge is knowledge about a thing that can be expressed verbally (Kardi & Nur in Trianto, *Mendesain Model Pembelajaran Inovatif-Progresif*, 4<sup>th</sup> Ed., (Jakarta: Kencana Prenada Media Group, 2011, p. 42). For instance, the memorization of certain principle or equations (*Ibid*, p. 42).

<sup>29</sup> Procedural knowledge refers to knowledge about action or making things (*Ibid*).

<sup>30</sup> *Ibid*, p. 41.

<sup>31</sup> *Ibid*, p. 43.

<sup>32</sup> *Ibid*.

improve the quality of learning processes and expected outcomes.<sup>33</sup> Creativity is directly related to productivity and is an essential element in problem solving.<sup>34</sup> To improve one's creativity, Wankat and Oreovoc suggested several tips: (1) to encourage students to be creative, (2) to teach students with various methods to be creative, and (3) to accept student's creative ideas.<sup>35</sup>

In an effort to encourage students' creativity, several measures can be performed,<sup>36</sup> including: (1) to develop some creative measures to solve a problem; (2) to provide several alternatives to solve a problem; and (3) to list several possible solutions to a problem.

In teaching students to be creative, teachers can practice several things,<sup>37</sup> including: (1) to develop as many ideas as possible; (2) to develop ideas based on other's; (3) to avoid any criticism during idea development; 4) to evaluate the existing ideas; and e) summing up the best ideas.

Creative-productive learning is devised based on constructivist learning theory. In constructivism, teachers must be able to inculcate productive thinking habits as characterized by: (1) to nurture thinking ability and regular learning on an independent basis; (2) to cultivate critical thinking; and (3) to foster creative thinking and learning.<sup>38</sup>

Wena formulated the characteristics of creative-productive learning as follows:<sup>39</sup> *first*, student's intellectual and emotional involvement in learning process. It should be facilitated through the opportunities for students to explore the concepts of the discipline being studied and to interpret the outcomes of the exploration.

*Second*, students are encouraged to discover or construct their own concepts through interpretation carried out in various techniques, including observation, discussion and experimentation. Briefly, the concept is not transferred by teacher to students, but it is constructed by students based on their experiences and interactions with the environment during exploration and interpretation.

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33 Made Wena, *Strategi Pembelajaran Inovatif...*, p. 138.

34 *Ibid*, p. 138

35 *Ibid*.

36 *Ibid*, p. 138-139.

37 *Ibid*, p. 139.

38 Marzano in Made Wena, *Strategi Pembelajaran Inovatif...*, p. 139.

39 *Ibid*, p. 140-143.



*Third*, students are given the opportunity to be responsible for completing joint tasks. This opportunity is given through exploration, interpretation and recreation. In addition, students also obtain the opportunity to help their friends in completing a task. Togetherness in exploration, interpretation, recreation and display of the products is a sort of interaction that enriches experience.

Referring to the Ministry of National Education in 2005, Wena affirmed the stages in creative-productive learning, namely: orientation, exploration, interpretation, re-creation, and evaluation.<sup>40</sup>

- a. Orientation. In orientation activities, teacher communicates the objectives, material, time, steps, and the expected outcomes from students, and the applied assessment. It is important to give direction and instruction for students about the learning activities that will be carried out.<sup>41</sup>
- b. Exploration. This activity aims at stimulating students to increase their curiosity so as stimulating further learning activities.<sup>42</sup> Exploration can be done in various methods, i.e., reading, observing, interviewing, experimenting, browsing and so on.<sup>43</sup>
- c. Interpretation. In the learning process, interpretation is crucial to encourage and familiarize students to think critically through analysis, synthesis, discussion, question and answer, or even re-experimentation hence they are accustomed to solving problems by reviewing from various aspects.<sup>44</sup>
- d. Re-creation. In this stage, students are assigned to create a product that reflects their understanding of the concept, topic, or problem being studied based on their respective ideas. Clegg and Berch in Wena suggested that at the end of the learning activities, ideally, students are required to generate a product thus the results of the experience becomes meaningful, particularly to solve problems in their daily real life. The results of re-creations should be creative products that can be presented, displayed, or acted upon.<sup>45</sup>
- e. Evaluation is carried out during the learning process and at the end of learning. During the learning process, it is carried out

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<sup>40</sup>*Ibid*, p. 140-142.

<sup>41</sup>Borich in Wena, *Strategi Pembelajaran Inovatif...*, p. 140.

<sup>42</sup>Black in Wena, *Strategi Pembelajaran Inovatif...*, p. 141.

<sup>43</sup>*Ibid*, p. 141.

<sup>44</sup>Brooks & Brooks in Wena, *Strategi Pembelajaran Inovatif...*, p. 141.

<sup>45</sup>*Ibid*.

by observing the attitudes and thinking abilities of students. Meanwhile, at the end of learning, it is an assessment of student's creative product.<sup>46</sup>

Essentially, the core of the creative-productive learning model is a creative process in learning activities that have an impact on the creation of products. This model is rooted from constructivist learning approach. Thus, the implementation is done through various techniques, including discussion, demonstration, and so forth. In order for supporting the conducive process, learning activities should be performed democratically.

### C. Research Method

The present study is library research. The object of the research is in the form of books, journals, notes, reports, and literature sourced from the literature.<sup>47</sup> The procedure of this study is to generate descriptive data in the form of written data about the K.H. Ahmad Dahlan's creative-productive learning model after conducting content analysis from various texts.<sup>48</sup>

In this study, a qualitative-descriptive approach is employed.<sup>49</sup> Descriptive approach is an attempt to describe, clarify, or depict data on the background or context behind the emergence of the K.H. Ahmad Dahlan's creative-productive learning, and its relevancy with the 2013 curriculum.

The primary data of this study is the manuscript entitled "*Kesatuan Hidup Manusia (Human Living Unity)*" in Abdul Munir Mul Khan's *Pemikiran K.H. Ahmad Dahlan dan Muhammadiyah dalam Perspektif Perubahan Sosial* (1990). Meanwhile, the secondary data are obtained from several sources including: *Pemikiran K.H. Ahmad Dahlan dan Muhammadiyah dalam Perspektif Perubahan* (Abdul Munir Mul Khan. Yogyakarta: Suara Muhammadiyah, 1990); *Modernisasi Pendidikan Islam: Sejarah dan Perkembangan Kweekschool Muhammadiyah*

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<sup>46</sup>*Ibid*, p. 142.

<sup>47</sup>M. Nashir, *Metodologi Penelitian*, (Jakarta: Eresco, 1985), p. 54.

<sup>48</sup>Ricard Budd affirmed that content analysis is a systematic technique for analyzing the content of a message and processing it to understand a concept (Mahmud, *Metodologi Penelitian Pendidikan*, (Bandung: Pustaka Setia, 2011), p. 104-105).

<sup>49</sup>Qualitative approach is an approach in conducting research that focuses on the meaning of a phenomenon. It is presented in a descriptive method to describe the meaning of a data (*Ibid*, p. 89-91).

*Tri Setyarini, Ma'arif Jamuin, and Mohamad Ali*

1923-1932 (Mu'arif. Yogyakarta: Suara Muhammadiyah, 2012); *Kyai Haji Ahmad Dahlan: Pemikiran dan Kepemimpinannya* (M. Yusron Asrofie. Yogyakarta: MPKSDI PP Muhammadiyah, 2005); *Pelajaran K.H.A Dahlan: 7 Falsafah Ajaran dan 17 Kelompok Ayat Al- Quran* (K.R.H. Hadjid, Yogyakarta: LPI PPM, 2008); and *Islam Berkemajuan: Kisah Perjuangan K.H. Ahmad Dahlan dan Muhammadiyah Masa Awal* (Kyai Syuja'. Tangerang: Al-Wasath. 2009).

Since the present study is library research with the object of research in the form of books, journals, notes, reports, and other literature sources, hence the method of data collection is documentation.<sup>50</sup> The collected data are those related with K.H. Ahmad Dahlan's view about creative-productive learning, which subsequently are reduced and sorted based on the needs to be validated using triangulation method.<sup>51</sup> The present study uses data source triangulation.<sup>52</sup>

The validated data is then interpreted and analyzed using inductive methods.<sup>53</sup> It is intended to gain a complete picture of K.H. Ahmad

<sup>50</sup>Esterberg suggested document method involves all data in the written form created by humans. Documentation is very helpful in the process of collecting information about a phenomenon but there is an obstacle in interviewing the actors directly. It might occur if the researcher conducted a study on past events where the actors had passed away (Santoso, *Penelitian Kualitatif Dasar-dasar* (Jakarta: PT.Index, 2012), p. 61). It involves three stages: *First*, collecting the works of the subject, both personal and joint works, concerning with the investigated topic (primary data). It is accompanied by reading and exploring other works created by the subject concerning with other topics (which can be included in primary data). *Second*, trace the works of other figures about the subject or the topic under study (secondary data). *Third*, interviews with the subject (if it is possible), or colleagues and adherents to gain additional information (Syahrin Harahap, *Metodologi Studi Tokoh dan Penulisan Biografi*, (Jakarta: Prenada, 2014), p. 48-49.)

<sup>51</sup>Triangulation is a method used to check the validity of data by involving the used of different data outside the field of study for the purpose of checking or comparing the data (Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2009), p. 330.)

<sup>52</sup>Triangulation of data sources is to explore the truth of certain information through various methods and sources of data collection (Hartaty Fatsaf, "*Triangulasi dalam Penelitian Kualitatif*" ([http://hartatyfatshaf.blogspot.co.id/2013/09/triangulasi-dalam-penelitian-kualitatif\\_21.html](http://hartatyfatshaf.blogspot.co.id/2013/09/triangulasi-dalam-penelitian-kualitatif_21.html), accessed on 27 April 2016 at 16.47 WIB).

<sup>53</sup>Inductive method is a logical process built from specific or particular premises to a general conclusion (Suwardi Endraswara, *Metode, Teori, Teknik Penelitian Kebudayaan: Ideologi, Epistimologi, dan Aplikasi*, (Sleman: Pustaka Widayatama, 2006), p. 51.)

Dahlan's ideas about creative-productive learning and the context behind it. The results of the analysis are contextualized with the 2013 curriculum so as to determine the meeting point or relevance between them. The results of the analysis are contextualized with the 2013 curriculum so as to determine the meeting point or relevance between them.

## **D. Discussion**

### **1. The Basis for K.H. Ahmad Dahlan's Creative-Productive Learning Model**

Based on his profound understanding in the Qur'an and Sunnah, K.H. Ahmad Dahlan devised an educational concept with the perfection of mind, which is to recognize good-evil, right-wrong, happiness-suffering and actions in accordance with the understanding as the basis.<sup>54</sup> This condition can be achieved if the human mind is perfect, namely the critical and creative-free mind through the learning process. Thus, education is required as a means of self-consciousness through pursuing diverse sciences/disciplines.

Genuine knowledge, according to K.H. Ahmad Dahlan, is pragmatic, meaning it can be done and factual or contextual.<sup>55</sup> Meanwhile, knowledge is useful if it can change evil and wrong deeds into good and righteous ones. The ability to distinguish and select between right and wrong, good and evil, and the ability to solve problems based on facts and compassion as the foundation to gain virtue.

As an educational activity, learning process must be done based on the achievement of the virtues of life, which requires creative power with intelligence and willingness to sacrifice. As the perfection of mind will be obtained by an individual if the individual can distinguish and compare between right and wrong as well as the good and evil, for not damaging the sanctity of the heart, and bring trouble and misery. Learning process must improve living standards, freedom of creation,

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<sup>54</sup>Abdul Munir Mulkhan, *Pesan dan Kisah Kiai Ahmad Dahlan dalam Bingkai Muhammadiyah* (Yogyakarta: Suara Muhammadiyah, 2010), p. 141. Moreover, K.H. Ahmad Dahlan argues that this critical and creative thinking can be developed through learning the science of logic (*Mantiq*) (*Ibid*, p. 9-14).

<sup>55</sup>Nevertheless, Kyai Syuja' once stated that the charity and services (*amal usaha*) of Muhammadiyah was born as the outcome of education and learning carried out by K.H. Ahmad Dahlan without any pragmatism and profit-oriented reasons. In addition, it is also the realization of the commands of the Qur'an, the calls for faith and responsibility. Pragmatism is not a basis but the outcome of the contextualization of the Qur'an (Syuja', *Islam Berkemajuan*, p. xiv).

morality, and be responsible for the well-beings of individuals, society, the world of humanity, and faith in the one and only God.<sup>56</sup>

K.H. Ahmad Dahlan views that the logical consequence of knowledge is its usefulness (pragmatism). Not only for oneself, knowledge must be useful for the whole community (reconstructivism). Therefore, learning process should be arranged systematically and creative towards productive activities.

Productive activities became the yield of creative process, which were manifested through the establishment of schools, hospitals, orphanages, and zakat, charity & alms agencies dedicated for the Dutch East Indies (now Indonesia). They were aimed at liberating people from ignorance, poverty and poor health. In addition, Indonesian Muslims are expected to be able to carry out Islam according to the authentic Qur'an and Sunnah.<sup>57</sup>

Shortly, the learning model organized by K.H. Ahmad Dahlan has several characteristics as follow:<sup>58</sup>

- a. *Tajdid*, which is the willingness based on new perspective to change the worldview as well as habits and tradition in order to achieving the objective of education, namely the realization of Muslims with moral characters, skills, self-confidence and benefits for people and country.
- b. *Community*. A sense of mutual need is created among individuals and the wider community with the goal of the community safety in a whole.
- c. *Activity*. Students must practice everything they know and make activities a way to gain new knowledge.
- d. *Creativity*. Students must have the skills in determining suitable attitude and means or efforts in dealing with new situations.
- e. *Optimism*. Students must be convinced that with the pleasure of Allah, education will be capable to direct them to the expected

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<sup>56</sup>Mulkhan, *Pesan dan Kisah Kiai Ahmad Dahlan...*, p. 141-147

<sup>57</sup>Currently, Muhammadiyah has established a number of Charity and Services including 4,623 kindergartens; 2,604 elementary schools (SD/MI); 1,772 junior secondary schools (SMP/MTs); 1,143 high secondary schools (SMA/SMK/MA); 67 boarding schools; 172 higher education institutions; 457 hospitals; 318 orphanages; 54 nursing homes; 82 rehabilitations of disabled; 71 schools for exceptional children (SLB); 6,118 mosques; 5,080 musallas; and 20.945.504 M<sup>2</sup> of land (<http://www.muhammadiyah.or.id/content-8-det-amal-usaha.html>, accessed on 3 March 2016 at 19.23 WIB).

<sup>58</sup>Hamdan, *Paradigma Baru Pendidikan Muhammadiyah* (Yogyakarta: ar-Ruzz Media, 2009), p. 93-114. See Mohamad Ali, *Reinvensi Pendidikan Muhammadiyah*, (Jakarta: al-Wasath, 2010), p. 35.

results with the conditions it is carried out with full dedication and responsibility, as well as evaded from any deviation from Islamic law.

## 2. K.H. Ahmad Dahlan's view towards Creative-Productive Learning

K.H. Ahmad Dahlan was firmly inspired by Middle East Islamic scholars, such as Muhammad bin Abdul Wahhab, Muhammad Abduh, Rashid Ridha and Jamaluddin al-Afghani, in the dimensions of worldview and struggle to propagate Islam. Yet he adapted the implementation of education and the learning process of Dutch schools and ideas from Indigenous thinkers.<sup>59</sup>

K.H. Ahmad Dahlan seemed to have particular interest on Boedi Oetomo, which was founded by Dr. Wahidin Soediro Hoesodo in 1908 in Yogyakarta. He joined the organization through a companion, Mas Djojosoemarto. His acquaintance with Boedi Oetomo linking him with Indigenous intellectuals and leading him as a teacher at Jetis Kweekschool and OSVIA (school for official candidates) organized by the Dutch government in Magelang.<sup>60</sup> His interaction with Indonesian scholars and those schools motivated K.H. Ahmad Dahlan to formulate a novel school model and ideal instructional model for Muslims.

In 1911, K.H. Ahmad Dahlan realized his idea by establishing the Muhammadiyah Kweekschool at his own house.<sup>61</sup> In addition to general material, i.e., reading, writing and arithmetic, he also included materials sourced from the Qur'an, Sunnah, and other books.<sup>62</sup>

Moreover, he also used chalk, blackboards, tables, chairs, and other equipment, which were the typical learning support system of the Dutch schools.<sup>63</sup> It was extremely contradicted to the system employed by general religious teachers/*Kyai* in old-fashioned *pesantren*, who

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<sup>59</sup>Adi Nugroho, *Biografi Singkat K.H. Ahmad Dahlan...*, p. 43. Mu'arif, *Ibid*, p. 72.

<sup>60</sup>Junus Salam & Abdul Munir Mul Khan in Mu'arif, *Modernisasi Pendidikan Islam*, p. 71-72.

<sup>61</sup>Syuja', *Islam Berkemajuan: Kisah Perjuangan K.H. Ahmad Dahlan dan Muhammadiyah Masa Awal* (Tangerang: al-Wasath, 2009), p. 63.

<sup>62</sup>The lessons at *Kweekschool* Muhammadiyah include Arabic, Adab, Tarikh Anbiya and Islam, Husnul Khat, Fiqh, Tawhid, Imla, Qur'anul Karim, Qur'anic commentary, *Ilmul Asyya'*, Hadith and Musthalahul Hadith, History of Java and Indian, Calculations, Earth Sciences, Beginning of *Natuurkennis (Thabi'i Studies)*, Pedagogy, Javanese, Malay, Writing and Drawing (Mu'arif, *Modernisasi Pendidikan Islam...*, p. 109-111).

<sup>63</sup>Asrofie, *Kyai Haji Ahmad Dahlan...*, p. 74-75.

collectively loathed the entirely Dutch style.

Principally, the vision and mission of K.H. Ahmad Dahlan in setting up modern education is to encourage the realization of Muslims who have good characters and straight path in faith, morality, worship, and worldly affairs in fulfilling the interests of human both in the world and the hereafter at once.<sup>64</sup>

K.H. Ahmad Dahlan once proposed a discourse and made efforts to rectify the direction of Qibla in Kauman Mosque, which deviated 24° to the left, but he received many backlashes. Likewise, in modernizing Islamic education, he also accepted hostility and was judged as secular even unbelievers.<sup>65</sup> Yet he was resolute in doing his standpoint. He believed that he should maintain habit and tradition based on his concept of truth and goodness which must correspond between text and context. It is aimed at proving that Islamic teachings originating from the Qur'an and Sunnah are practically useful to solve life problems.<sup>66</sup>

Through his profound understanding of the text of the Qur'an to solve various problems in Kauman at that time, K.H. Ahmad Dahlan modernized Islamic education and pioneered learning model where the core was the practice of knowledge that had been acquired in real life.

In learning process, K.H. Ahmad Dahlan emphasized the real and familiar relation of teachers-students and democratic class.<sup>67</sup> Students must have the opportunity to question as well as express their opinions. In addition, they should be encouraged and habituated to have discussion, dialogue and debate in polite manners.<sup>68</sup> It can be an

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<sup>64</sup>Adi Nugroho, *Biografi Singkat K.H. Ahmad Dahlan...*, p. 62. The Qur'an, surah Adz-Dzariyaat verse 56 explains that jinn and humans are created to worship Allah. Moreover, in Al-Baqarah verse 30 reveals that human carries a special mission as the caliph on the earth. See Chozin, *Filsafat Pendidikan Muhammadiyah*, p. xvi-xvii.

<sup>65</sup>In Minangkabau, the communist accused K.H. Ahmad Dahlan and Muhammadiyah as the Green Syarikatan (*Syarikatan Hijau*) established by the colonial government to exploit people (Hamka, *Kenang-kenangan Hidup*), p. 93.

<sup>66</sup>Munir Mulkhan, *Pemikiran K.H. Ahmad Dahlan...*, p. 140-141.

<sup>67</sup>MT Arifin, *Muhammadiyah...*, p. 223.

<sup>68</sup>Humans are obliged to seek for knowledge, instead of feeling enough or even refusing for other's knowledge (*Manoesia wajib mentjari tambahan ilmoe pengetahoean, djangan sekali-kali merasa telah tjoekoep pengetahoeannja, apalagi menolak pengetahuan orang lain*) (*Ibid*, p. 179-180). Discussions, debates, Q & A and analysis can be reflected in an occasion when a Communist, Alimin, asked fiercely to K.H. Ahmad Dahlan, "*Pak Kyai*, as PKI members, we will die to defend our beliefs, how about Muhammadiyah people?" He replied, "Why you use death as an analog? It will come, either we are ready or not. For your infromation, Muhammadiyah people will voluntary sacrifice their wealth to defend their religion, Islam. Do you,

agenda to balance other activities, such as lecture, reading, comparison, observation, and so forth.<sup>69</sup>

Related to presentation of material, K.H. Ahmad Dahlan underlined the gradual process in conveying teaching materials based on student's cognitive abilities.<sup>70</sup> Through learning process, K.H. Ahmad Dahlan aspired that his students would be safe in the afterlife, and simultaneously be skilful and useful in the world.<sup>71</sup> He incessantly stressed the significance of implementing knowledge in the real world. For this reason, he encouraged his students to create beneficial products for themselves and the wider community. This principle is related to his view toward learning which comprises knowledge and charity.

To determine the attainment of expected outcomes, K.H. Ahmad Dahlan conducted an evaluation which was carried out during and after learning process. It was also characterized by the implementation in students' daily lives. In other words, in conducting evaluation, K.H.

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the Communists, have the courage for such an action? (Chozin, *Filsafat Pendidikan Muhammadiyah...*, p. 180-187)

<sup>69</sup>Humans must use their reasons to correct *I'tiqad* and their beliefs, purpose in life and behavior, to seek the genuine truth. After humans are exposed to assorted teachings, edicts and literature as well as after discussing, contemplating, assessing and comparing them, they finally make a decision and know the truth (*Manoesia haroes mempergoenakan fikirannja oentoek mengoreksi soal I'tiqad dan kepertjajaannya, toedjoean hidoep dan tingkah lakoenja, mentjari kebenaran jang sedjati. Setelah manoesia mendengarkan peladjaran-peladjaran, fatwa jang bermatjam-matjam, membatja beberapa toempoek boekoe, dan sesoedah memperbintjangan, memikirmikir, menimbang, membanding-bangding ke sana ke mari, baroelah mereka itoe dapat memperoleh kepoatoesan, memperoleh barang jang benar sesoenggoeh-soenggoehnja*) (*Ibid*, p. 179-180).

<sup>70</sup>All lessons must be learnt little by little, level by level. For instance, a child studies the alphabet a, b, c d, and they have to understand them completely before moving to subsequent letters of e, f, g and h (*Semoea peladjaran itoe haroes dengan tjara sedikit demi sedikit, setingkat demi setingkat. Misalnja seorang anak akan mempeladjar hoeroef a, b, c, d, kalaoe beloem faham benar-benar tentang hoeroef a, b, c, d, itoe tidak perloe ditambah peladjarannya dengan e, f, g, h*) (*Ibid*, p. 180).

<sup>71</sup>Humans should to be united into one in truth, they must use their minds to think; how is the nature and purpose of the people living in this world? What is the purpose? What should we do in life? What are you looking for? What is the goal (*Manoesia perloe digolongkan mendjadi satoe dalam kebenaran, haroes bersamasama mempergoenakan akal pikirannja oentoek memikir; bagaimana sebenarnja hakekat dan toejoean manoesia hidoep di doenia ini? Apakah perlunja? Hidoep di dounia haroes mengerdjakan apa? Mentjari apa? Apa jang ditoedjoe?*) (K.R.H. Hadjid, *Beberapa Pelajaran K.H. Ahmad Dahlan, dalam PP Muhammadiyah Majelis PPK, Butir-butir Mutiara Iman*, Jakarta: Uhamka Press, 2010), p. 67, quoted by Nur Chozin Agham (2012: p. 179).



Ahmad Dahlan referred more to attitude and behaviour assessment as well as product assessment.<sup>72</sup>

### 3. Relevance of K.H. Ahmad Dahlan's Creative-Productive Learning and the 2013 Curriculum

K.H. Ahmad Dahlan's view towards creative-productive learning was instigated in the early 20<sup>th</sup> when the Dutch East Indies, particularly Yogyakarta, suffered from multidimensional crisis. At that time, people were seriously confined in adversity in various dimensions of life, including moral, intellectual, and social. It was exacerbated by the failure of educational institutions and learning practices in performing their roles and responsibilities to give birth to generations capable of carrying out social transformation to answer the challenge of the era.

K.H. Ahmad Dahlan perceived that the aim of the learning activities is to stimulate the creativity, the sensitivity of students towards the social reality as well as the productivity as problem solver of various problems in society. Thus, learning activities must be built through the philosophical orientation of the viable learning objectives, supported by assorted approaches and methods in order to optimize the achievement of learning objectives.

In the present context, to face the current creativity and productivity crisis undergone by the people in Indonesia,<sup>73</sup> the Government through the Ministry of Education and Culture has initiated an educational curriculum capable to build students who are creative, innovative and productive. It is devised in a package, the 2013 curriculum.<sup>74</sup>

In terms of the philosophy of education, the basis of the learning model in the 2013 curriculum is based on humanism, progressivism, essentialism, reconstructionism, and perennialism.<sup>75</sup> Essentially, the

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<sup>72</sup>Manuscript entitled *Peringatan Bagi sekalian Muslimin Muhammadiyah* in Abdul Munir Mulkhan, *Pemikiran K.H. Ahmad Dahlan dan Muhammadiyah dalam Perspektif Perubahan* (Jakarta: Bumi Aksara, 1990), Appendix 1, p. 233-235.

<sup>73</sup>See, Dwi Erianto, "Minimnya Paten di Indonesia," <http://www.kopertis12.or.id/2013/08/13/minimnya-paten-di-indonesia.html>.

<sup>74</sup>The preparation of the 2013 curriculum with scientific learning approach as its flagship is a response to internal factors, including the demand that refers to 8 SNPs and demography of Indonesia that must be optimized for the benefits of the country. In addition, there are external factors, namely globalization, environmental issues, information and technological advancements, and the relatively low results of TIMSS and PISA for Indonesian children over the past ten years (compared to other developing countries) thus the preparation of a learning model to build creative, innovative and productive students becomes urgent (Rusman, *Model-model Pembelajaran...*, p. 86).

<sup>75</sup>Humanism refers to any perspective committed to the interest of humanity in

aim of learning activities is to educate students in terms of intellectual and characters/moral, in order to bring them into the next stage of development into dynamic, competitive, and solutive individuals.

Furthermore, K.H. Ahmad Dahlan's view toward creative-productive learning stands on the philosophy of prophetism, progressivism, reconstructionism, perennialism, essentialism, and pragmatism. He offered the aim of learning activities which is not necessarily about intellectual alone, but also through appreciation of religious values, in order to build students with a whole character, namely faithful, creative, productive, innovative, empathetic, and solutive individuals.

In coping with increasingly complex realities, starting from globalization, environmental issues, science and technological advancements, the abilities of students to make observations, seek information, and conduct experiments, collaboration and communication becomes absolute prerequisite. Therefore, the 2013 curriculum emphasizes the importance of learning by using scientific approaches,<sup>76</sup> and diverse learning resources and methods, i.e., discussion, socio drama, question and answer, debating, and so forth.

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which there are elements of the character building education, i.e., cooperation, tolerance, hard-work, integrity, discipline, morality, and responsibility for oneself and community. Humanism views students as a whole person according to their development. This philosophy leads to the emergence of various learning approaches, i.e., collaborative, cooperative, contextual, constructivist, scientific, whole language, Pedagogical Content Knowledge, integrated thematic, PAKEM (Active, Creative, Effective and Joyful Learning), multiliteration, problem-based learning, inquiry-based learning, and discovery-based learning. Progressivism views school as a tool to maintain traditions and institutions from the perspective of scientific and technological advancement. From this philosophy, High Order Thinking and PAKEM approaches are devised. Essentialism views school as a tool to preserve cultural heritage. This view is represented by culture-based approach and student experience approach. Reconstructionism prioritizes the aims of education hence almost all curricula apply a goal approach. Meanwhile, perennialism argues that school serves as a tool to improve social life, triggering to the construction of environmental approach, activity-based approach and contextual approaches (Direktorat Pembinaan Sekolah Dasar, *Ibid.*, p. 3-4). It is explicated in Chapter II, theoretical review, sub-chapter "The Role of Educational Philosophy in Learning Theories."

<sup>76</sup>Scientific learning approach is an instructional approach designed for students to actively construct concepts, principles, or theories through the stages of observing, interviewing, reasoning, gathering information/trial, analyzing data and drawing conclusions (associating), and communicating concepts, principles, or theory. The essence of learning by applying the scientific approach is the activity of observation (Direktorat Pembinaan Sekolah Dasar, *Panduan Teknis Pembelajaran di Sekolah Dasar* (Jakarta: Kemendikbud, 2016), p. 21).

The essence of the scientific approach is observation. Such activities will arouse curiosity, leading to students' critical thinking, creativity and originality. Likewise, K.H. Ahmad Dahlan proposed observation so that students would be alert for the condition of their people and be productive for their benefits. In learning process, he invited students to observe the surrounding environment through various learning methods (interactive lectures, discussions, question and answer, debating, *etc.*) to find a solution for any problems through real works.

To determine the achievement of learning objectives, authentic assessment is preferred for the 2013 curriculum.<sup>77</sup> It is not significantly different from the learning evaluation carried out by K.H. Ahmad Dahlan in his creative-productive learning. It is done during and after the learning process. It is aimed at figuring out the extent to which learning objectives are achieved, and monitor whether students have been able to practice the knowledge that has been obtained.

In addition to verbal questions during the learning process, K.H. Ahmad Dahlan also did the assignments as final evaluation activities. Among the assignment were creation and charity.<sup>78</sup> The completion of these assignments signified the achievement of learning objectives. Nevertheless, the absence of those tasks in real life means the unsuccessful mission hence he would repeat the delivery of teaching material so that eventually the students applied the acquired knowledge in real life and with real action. In other words, basically, K.H. Ahmad Dahlan also carried out authentic project-based assessments.

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<sup>77</sup>Authentic assessment or real assessment is the process carried out by the teacher to gather information about the development of students in learning process. Muslich in M. Hosnan claimed that such assessment is required to find out whether students seriously learn or not and whether the student's learning experience has a positive influence on their development, both intellectual and spiritual. It is carried out by collecting assorted data that can provide an overview about the development of students' learning experiences through: a. performance assessment, b. observation and interview, c. presentation and discussion, d. project and investigation, and e. portfolio and journal (M. Hosnan, *Ibid*, p. 388).

<sup>78</sup>KRH. Hadjid, *Ibid*, p. 77-78. As a measure of the success of learning activities, K.H. Ahmad Dahlan assigned his pupils to carry out several projects. For instance, he asked his pupils in the Jamiatul Aba' and Jamiatul Ummahat religious organization to perform development, whether in small mosque, schools, study centers, and so on according to their abilities. It was aimed at realizing their knowledge as well as at preserving and improving learning activities in respective organization. He also gave assignment to the members of *Sopo Tresno* (currently '*Aisyiyah*') to provide assistance for children who suffered a shortage in education and learning due to family financial issues by minimally funding the school's needs for them, including adequate school facility (Syuja', *Ibid*, p. 113-114).

In accordance with the description of the analysis above, it can be claimed that the view of K.H. Ahmad Dahlan toward creative-productive learning and the birth of the 2013 curriculum have similar background, which is the deterioration of social life and the challenge of the nation to keeping its pace with international progress. To cope with this reality, these two learning models agree that the learning process must be carried out creatively through the use of diverse learning approaches and methods, so as to create students and citizens who are faithful, productive, creative, innovative, and affective as well as capable to strengthen characters, skills, and knowledge in an integrative manner.<sup>79</sup> In overall, it can be declared that K.H. Ahmad Dahlan's creative-productive learning model is relevant to the 2013 curriculum.

## E. Conclusion

Specifically, K.H. Ahmad Dahlan's concept of creative-productive learning model is triggered by the malfunction of direct instruction in the traditional *pesantren* and Gubernatorial schools. Furthermore, he devises a student-centered model with interactive communication between *kyai* and *santri*. In addition, he employed contextual, constructivist, and problem-based learning approaches as well as several typical methods, including reflective lectures, discussions, debates, interactive questions and answers, and demonstrations. The use of various methods is aimed at attaining the learning objectives optimally.

Evaluation is done during the learning process by examining any changes in student's behaviour through question and answer session. Meanwhile, evaluation after the learning process is carried out through project or product assessment. It entails the completion of project/task in real life, as an indicator of successful learning activities. On the contrary, the absence of any project/task in real life reflects the unsuccessful learning activities. As a consequence, K.H. Ahmad Dahlan will repeat in conveying the material so as the students will eventually apply the acquired knowledge in real life with real action. The purpose of this evaluation activity is to determine the extent to which learning objectives are achieved, as well as monitor whether students have been able to practice the knowledge that has been acquired or not.

In the context of its relevance to the 2013 curriculum which uses a scientific learning approach, K.H. Ahmad Dahlan's view toward creative-productive learning is significantly relevant. In learning activities, K.H. Ahmad Dahlan uses various approaches and learning

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<sup>79</sup>E. Mulyasa, *Pengembangan dan Implementasi Kurikulum 2013*.

methods so that students actively construct knowledge independently with various support systems (source and learning media), so as to enable the realization of students as individuals and citizens who are faithful, productive, creative, innovative and affective as well as capable to contribute to the life of the world, nation, state, and world civilization through strengthening integrated characters, skills and knowledge as expected from the implementation of the 2013 curriculum.

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