

Value of Character and Philosophy of Life KH. Ahmad Dahlan

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ABSTRACT: *This study aims to explore the value of character and philosophy of life of the founder of Muhammadiyah (KH. Ahmad Dahlan). The research method used is library research. The primary data source is the philosophy of the teachings of KH. Ahmad Dahlan, and the secondary sources are other books that are relevant and relevant to the research. Analysis of the data used in this study is the Content analysis method. The author's findings relate to the question that KH. Ahmad Dahlan bequeathed seven philosophies and his messages, in which teaches to be a visionary human being able to think ahead that is to be happy in the world and the hereafter. Character Value is exemplified by him, namely the value of religious character, honesty, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the motherland, valuing achievement, friendly or communicative, peace-loving, fond of reading social care and responsibility. The character education of KH. Ahmad Dahlan can support government character education so that it becomes an active character education.*

Penelitian ini bertujuan untuk menggali nilai karakter dan falsafah hidup pendiri Muhammadiyah (KH. Ahmad Dahlan). Metode penelitian yang digunakan adalah penelitian kepustakaan (library research). Sumber data primer adalah falsafah ajaran KH. Ahmad Dahlan, sumber sekundernya adalah buku-buku lain

yang bersangkutan dan relevan dengan penelitian. Analisa data yang digunakan dalam penelitian ini adalah metode content analysis. Temuan penulis berkaitan dengan pertanyaan yang ada bahwa KH. Ahmad Dahlan mewariskan tujuh falsafah dan pesan-pesan beliau, yang di dalamnya mengajarkan supaya menjadi manusia yang visioner mampu untuk berfikir kedepan yaitu supaya dapat bahagia dunia dan akherat. Nilai Karakter yang dicontohkan oleh beliau yakni nilai karakter religius, jujur, disiplin, kerja keras, kreatif, mandiri, demokratis, rasa ingin tahu, semangat kebangsaan, cinta tanah air, menghargai prestasi, bersahabat atau komunikatif, cinta damai, gemar membaca, peduli sosial, dan tanggungjawab. Adapun pendidikan karakter KH. Ahmad Dahlan dapat mendukung pendidikan karakter pemerintah sehingga menjadi pendidikan karakter yang efektif.

Keywords: *KH. Ahmad Dahlan, Character Education, Muhammadiyah.*

INTRODUCTION

Aspects and values of characters become trending topics in the current digital era. The degradation of character values can be seen from the problems that arise in today's society such as corruption, violence, sexual crimes, destruction, fights between students, and so on which have become heated discussions in the mass media, and on various occasions.

One alternative that can be used to overcome or reduce the problem of the nation's character, which is felt to be declining is by education, namely by a habit of instilling religious and moral values early on. Through these things, it is hoped that it can develop the quality of the nation's young generation in various aspects of life and can reduce the causes of declining national character problems.

Character education is one of the dimensions of knowledge that influences students. The world of education in some aspects is inseparable from character education, and this is because the character is the basis of the attitudes and personalities of every human being. Efforts to establish character education by this nation are not only theories that are conveyed in schools through a series of teaching and learning activities, but through habituation in daily life, such as

honesty, discipline, tolerance, hard work, love for peace, responsibility answer, and so on. The refraction needs to be developed, which will eventually become a reflection of the life of the Indonesian people (Ikhwan et al., 2020).

Child's character will be formed and embedded into adulthood which reflects a person's personality. This will be realized through habituation that is stimulated from an early age. If the habituation given is good, it will produce good character and vice versa. The inculcation of ethical religious and moral values will be more effective given to children from an early age because child development takes place on an ongoing basis which means that the level of progress achieved at a stage is expected to increase both quantitatively and qualitatively at later stages.

Not only that, but the synergy between parenting patterns and educational patterns carried out by schools that are by the Islamic education system should also be carried out in tandem. The Islamic education system, when comprehended as a whole, could make a significant input towards the development of a better education system that is useful for meeting the challenges of today (Dzilo, 2012). Next (Haight, 2004) and show their optimism that problems can be overcome by facing science and religion. The foundation for the integration of science and faith in education is the most fundamental principle in all Islamic teachings: the monotheism (Kartanegara, 2005). Therefore human beings must receive training based on character (wisdom and belief). The first principle of integrity a good Islamic based is being wise and positive thinking (Susanto, 2017).

Character education is inseparable from a moral culture which is not a new idea anymore but is an old idea with knowledge itself, which in essence an education, in general, has two main objectives namely, to help children become smart and kind. Since the time of Plato, the wise society has made moral education an educational goal (Syarifudin et al., 2020). They provide character education integrated with intellectual education, decency and literacy, as well as character and knowledge. They try to form a society that uses intelligence for the benefit of others and themselves, and the development of a better world.

Education and character values are very closely related because the two are interrelated. Education must have a character in it. However, currently, the relationship between culture and nature is not interrelated due to the stigma that prioritizes results rather than the process that must be passed towards synergic education.

To achieve the ideals of character education, the author tries to parse the thoughts that have been offered by the reform figure, KH. Ahmad Dahlan, and this is intended to try to find solutions to the problems of education in Indonesia today. KH. Ahmad Dahlan is a type of man of action, so preaching and teaching activities carried out by KH. Ahmad Dahlan not only through oral and written, but also it does through actions and concrete examples of what he said (Wiranata, 2019). Therefore to explore how Ahmad Dahlan's character education concept should refer more to how he built the Islamic education system. There are even findings suggesting that In Indonesia, Islamic education has become an increasingly popular choice for Indonesian parents over the past decade or so (Parker, 2013).

With his efforts in the field of education, Ahmad Dahlan can be said as a model of the rise of a generation to answer the challenges facing Islam namely, the lagging of Muslims in the field of education. KH. Ahmad Dahlan always thinks of the children of ages in the future so that they can still be a generation of Muslims who have a high fighting value towards Islam. For this reason, amid his increasingly ill health in early 1923, KH Ahmad Dahlan provided some advice and wills. In the information and testament, there is a discussion about character education that has begun to decline, the warning and will is as follows, the setback of the majority of followers of Islam has gone too far to leave the teachings of Islam which makes Islam decline. The decline of Islam was caused by the deterioration of morality so that it was full of fear like a goat and did not have the courage like a tiger.

METHODS

This type of research is library research, namely research that seeks to obtain data using library sources. The data at the center of this study are collected through variable data that is based on the writing, thoughts, and opinions of figures and experts who talk about the main theme of the study. This research is categorized in research in the field of philosophy, where this research is heuristic, Heuristics in philosophy is the actualization of his thoughts continuously. Philosophy must always try again to present fundamental problems. Philosophy must prevent thinking from purely routine, and return it to the path of personal reflection, so that the urgency of the problem is realized. Philosophy must reject mechanistic thinking, and rebuild the flow of dynamic and creative thoughts.

FINDINGS AND DISCUSSION

Biography KH. Ahmad Dahlan

KH Ahmad Dahlan was born in the Kauman village of Yogyakarta on August 1, 1986 AD or 1285 H under the name Muhammad Darwis. KH. Ahmad Dahlan was the fourth son of seven siblings from a father named Kyai Haji Sulaiman who served as the preacher of the great Mataram Mataram mosque (Sucipto, 2010). His mother was named Siti Aminah the daughter of H. Ibrahim who also served as headman in the Yogyakarta Sultanate.

According to lineage lineage, Muhammad Darwis belongs to the twelfth descendant of Maulana Malik Ibrahim, one of the foremost among Walisongo, the pioneers in the spread of Islam in Java. If traced the genealogy is Maulana Malik Ibrahim, Maulana Ishak, Maulana Ainun Jakin, Maulana Fadhulloh (Sunan Prapen), Maulana Sulaiman (Ki Ageng Gribig), Demang Djurang Djuru Sepisan, Demang Djurang Djuru Kapindo, Kyai Ilyas, Kyai Murtdlo, KH. Muhammad Sulaiman, KH. Abu Bakar and Muhammad Darwis (KH. Ahmad Dahlan) Depot of Muhammadiyah Teaching (1968). He grew up in an environment full of religious overtones, namely the community Kauman. Kyai Haji Abu Bakar gave the name of his son, Muhammad Dervish. The sons born are among the 12th descendants of Maulana Malik Ibrahim mother Muhammad's Dervish is known as Nyai Abu Bakr, the daughter kyai Haji Ibrahim bin kyai Haji Hasan with the name Siti Aminah. Kyai Haji Ibrahim himself served as head of keratin so as such it was clear that Muhammad Darwis in terms of father and mother was born and lived in a devout Muslim family (Ikhwan, 2016).

As a child, Muhammad Darwis got along well with his neighbours. He was known as a diligent, honest and helpful child, and had the advantage of being good at making crafts and making game items. Therefore it is not surprising that Muhammad Darwis was loved by friends of the game and the village .

At a young age of 15, he decided to go on the pilgrimage and live in Mecca. Coming home from Makkah in 1889 AD, when it was 24 years old, he married Siti Walidah, his cousin. Kyai's son, the head of Haji Fadhil who would later be known as Nyai Ahmad Dahlan, a founder of Aisyiyah (Sucipto, 2010). From his marriage to Siti Walidah, KH Ahmad Dahlan had six children: Johannah (born 1890), Siraj Dahlan (born 1898), Siraj Busyro (born 1903), Irfan Dahlan and Siti Aisyah (born twins, 1905) and Siti Zuharoh (born 1908) (Sucipto, 2010).

Before establishing the Muhammadiyah organization, Ahmad Dahlan was involved in many social activities in the community, one of which was a lecturer in his hometown. Besides that he also teaches in state schools, such as Kweek School in Jetis Yogyakarta and Opleiding School voor Inlandsche Ambtenaren (OSVIA) in Magelang (Dahlan, 2014).

During his life, KH. Ahmad Dahlan is a preacher or better known as "ketib" (interpreter of sermons) in the Yogyakarta sultanate mosque replacing his father. That period mosque of Sultanate Yogyakarta has 12 Ketib (preacher, sermon giver jum'at) the great mosque in Yogyakarta, one of which is KH. Ahmad Dahlan, known as "ketib amen".

They were coinciding on Saturday night Saturday, 7th Rajab in 1334 H, coinciding on February 23, 1923 AD in Yogyakarta near midnight, Allah. Calling the servant who never tired of serving Him. KH Ahmad Dahlan breathed his last in his bedroom. KH Ahmad Dahlan died at the age of 54 years. December 27, 1961 The Government of the Republic of Indonesia based on the Decree of the President of the Republic of Indonesia No.657/1961 appointed KH Ahmad Dahlan as a hero of the National Awakening.

Character Education According to KH. Ahmad Dahlan

Character includes 'attitudes' such as the desire to do one's best and being concerned about the welfare of others; 'intellectual capacities' such as critical thinking and moral reasoning; 'behaviour' such as being honest and responsible, and standing up for moral principles in the face of injustice; 'interpersonal and emotional skills' that enable us to interact effectively with others in a variety of circumstances; and the 'commitment' to contribute to one's community and society (Huda, 2015).

The concept of character in the view of KH. Ahmad Dahlan is that right and wrong, good and evil are determined by a law that is legitimate and a pure heart. The law is valid and approved with a pure heart when viewed in the eyes of Islam, namely the Qur'an and Sunnah. KH Ahmad Dahlan added that truth and goodness are not only obtained from the deductive interpretation of the Koran, but also from the induction (science and technology) empirical experience of various religious adherents. The achievement of worldly nobility is the way to achieve the nobleness of life after death (Mulkhan, 2010).

In addition, in the face of the deterioration of character education that occurs in the community, he also held a recitation called "Fathul-Asror wa Miftahus-Sa 'Adah". This activity aims to guide

young people to love charity. And then they are gradually taught a lesson so that they become leaders and people who are pious (Salam, 2010).

In carrying out the mission of education and humanity, KH. Ahmad Dahlan is based on the concept of compassion (love) which is the result of his theological interpretation of Surah Al-Maun used as a basis for empowering the oppressed, the needy, and empowering women. Welas Asih is a willingness to restrain lust, willing to sacrifice, not lazy to fight for goodness and truth, making the nobility of the world as a way to achieve the nobleness of the hereafter (Munir Mulkhan, 2010).

KH. Ahmad Dahlan's character education prioritizes personality education and character education or moral education. Ahmad Dahlan prioritizes moral education because through moral education can instill good character from an early age for his students. The purpose of education itself according to Ahmad Dahlan is to form good character for children. In Islam there are teachings about the relationship between humans and humans, humans and God, it becomes the foundation of KH. Ahmad Dahlan's character education (Marzuki, 2011).

KH. Ahmad Dahlan emphasized moral development which was noted and maximized in the education system in the dormitory and in the cottage. The concept of his boarding and boarding education includes physical education and rokhani education. Understanding of religious teachings and their implementation as well as coaching as the next generation becomes the primary goal of the Muhammadiyah boarding houses and huts. The concept of character education refers to the Islamic teaching system. The system of Islamic teachings is grouped into three parts, namely the part of the Aqeedah, the muamalah section, and the moral or character section.

The three parts can not be separated, must become a unified whole. Aqidah is the most basic foundation for the realization of muamalah and good character. Good morals are morals that are based on true aqeedah so as to realize the achievement of complete style (Marzuki, 2011). The concept of character education has one characteristic which is to unite between education found in general subjects and religious subjects. So that all provisions can not be separated from the provisions that have been given by Allah SWT. Where the concept of character education is based on the Koran and as-Sunnah, so it is by what has been taught by Allah and His Messenger.

Through the field of education, KH. Ahmad Dahlan also seeks to instill character to their students. He divided the school into three types, 1) moral knowledge, namely as an effort to foster good human character, based on the Qur'an and as-Sunnah; 2) individual learning, that is as an effort to promote individual awareness that is intact, which is continuous between beliefs and intellectuals, between reason and mind, and between the world and the hereafter; and 3) social education, namely as an effort to foster a balance and desire for people's lives (Syamsul Kurniawan, 2013).

Character Education Based on the Seven Philosophies and Messages of KH. Ahmad Dahlan

The seven philosophies are the thoughts of KH. Ahmad Dahlan written by his student, namely KRH. Hadjid. According to history, he was the youngest student of KH. Ahmad Dahlan who was very diligent in recording what was taught by KH. Ahmad Dahlan.

In the seven philosophies of KH Ahmad Dahlan, the value of character education is applied by him in teaching his students. The points of theory are summarized in the muqaddimah book of Doctrine Philosophy and KH. Ahmad Dahlan, including:

1. "We humans have only lived on earth once, to bet: after death, we will be happy or miserable? And the 'ulama' are in confusion, except for those who practice charity. And those who do charity are all in concern, except those who are sincere or clean "
2. b."Most of the people are arrogant and arrogant, and they make their own decisions".
3. "If humans do anything, once, twice, repeatedly, then they become ordinary. If it has become a pleasure that is loved, then the habit that is loved is challenging to change. It is natural that most people defend the customs that have been accepted, both from the point of belief or faith, feelings of will and deeds. If anyone will change, they will be able to defend at the expense of body and soul. That is because of his assumption that what he has is true " (Hadjid, 2008).
4. "Do you think that most people like to listen or think about finding the right knowledge?" (Al-Furqon: 44).
5. Humans do not obey, do not care about something that is already bright for him. That is, he himself, his own mind, had said that was true, but he did not want to obey the truth because of fear of hardship, fear of the various kinds and concerns, because his lust and heart had already been

damaged, diseased (morally), washed away and attracted by bad habits "

6. "Most people's leaders have not yet dared to sacrifice their property and soul to try to classify humanity in truth. These leaders usually only make fun of, manipulate people who are stupid and weak ”.
7. "The lesson is divided into two parts: (1) Learning knowledge (knowledge and theory); (2) Learning charity (teaching, practising). All lessons must be done in a piecemeal, level by level, and likewise in the study of charity, it must be level. Even if a degree cannot work, it does not need to be added". (Hadjid, 2008).

KH Ahmad Dahlan's Character Education

Religious Character Values

Attitudes and behaviours that are obedient in carrying out the teachings of the religion it adheres to are tolerant of the implementation of other religious worship, as well as living in harmony with the followers of other faiths. explained by (Sutarna, 2018).

KH Ahmad Dahlan highly respects Christians. This is shown by the extensive association, not limited to fellow Muslims. He was very familiar with priests and priests.

Honest Character Value

That is the behavior carried out in an effort to make himself as a person who can always be trusted in words, actions, and work (Sutarna, 2018).

Honesty KH. Ahmad Dahlan can be seen when the problem is the direction of Qibla. When entering the midday prayer, a muezzin of the Great Mosque noticed that there white lines crossed in front of the imam's place from north to south. Three parallel lines with a distance as wide as the prayer in congregation is slightly inclined to the north around 23 degrees. The line seems to provide cues to carry out prayers follow this line.

Value of character Tolerance

Attitudes and actions that respect differences in religion, ethnicity, ethnicity, attitudes, actions of others who are different (Sutarna, 2018).

Religious harmony is not meant to reconcile religious teachings, because each religion has truth claims that are in sensitive areas. So harmony between religions must be interpreted as harmony

among followers of religion, who get along well not their religion, but their people, who are the same nation. Described in the book of work.

Disciplinary Character Value

Actions that show orderly behavior and obey various rules and regulations (Sutarna, 2018).

In the Muhammadiyah movement, KH Ahmad Dahlan is always consistent in thinking, speaking, and working. Thinking with a smart and broad mind with the guidance of the Qur'an and Hadith. Discipline in religion and obeying the commands and prohibitions of Allah SWT (Anshory, 2010: 85). Ahmad Dahlan always gets it to put all the problems and things in the same place should, do a case in a hurry, and still uses his wit intelligence (Syarif, 2017).

The Value of Hard Work Character

Behaviour that shows earnest effort in overcoming various learning barriers and assignments, and completing tasks in a timely and best way (Sutarna, 2018).

When he founded Muhammadiyah, not a few tests and obstacles he faced. Both from the family, as well as from the surrounding community. In the face of trials and various obstacles, KH. Ahmad Dahlan is not the least bit daunted or retreated. Instead, he continued to work hard, so that the reached Muhammadiyah association was. Ahmad Dahlan looked at life this world is critical as a working land hard to realize the welfare of the people humans and advance growth as a manifestation of good deeds where good deeds it will be rewarded for its life good in the afterlife (the reward of heaven) (Ali, 2016).

Creative Character Values

Thinking and doing something to produce a new way or result from something already owned (Sutarna, 2018).

Original characters that are taught, namely; (a) Teach and spread Islam popularly, not only in pesantren, but in various places; (b) Changing and correcting the Qibla direction (Anshory, 2010); and (c) The use of astronomical calculations to determine the beginning and end of the fasting month (reckoning).

Independent Character Value

Attitudes and behaviors that are not easy to depend on others and complete tasks (Sutarna, 2018).

Around 1908-1909, KH. Ahmad Dahlan established the first formal school, Madrasah Ibtidaiyah (elementary level) and Madrasa Diniyah in his own home (Mulkhan, 1990: 19). The school started with 8 students, who studied in the living room of KH. Ahmad

Dahlan's house. He taught and prepared the teaching needs themselves.

Value of Democratic Character

The way of thinking, behaving, and acting that values the rights and obligations of himself and others (Sutarna, 2018).

The value of democracy shown by KH. Ahmad Dahlan can be seen when he is asked by his students what name he will give to the organization he will establish? So he answered: "Muhammadiyah" (Sucipto, 2010).

Value of Character of Curiosity

Attitudes and actions that always try to find out more deeply and extensively from something that is learned, seen, and heard (Sutarna, 2018).

KH. Ahmad Dahlan studied Qiraah with Sheikh Amin and Sayid Bakri Satock. Furthermore, the kyai also studied medicine and animal poisons from Sheikh Hasan (Mulkhan, 1990). KH Ahmad Dahlan's knowledge is extensive, and includes high discipline, making KH. Ahmad Dahlan grow into a wise and sharp thinking person, and has a far-sighted future (Mulkhan, 1990). Great curiosity drives KH. Ahmad Dahlan, taking advantage of every opportunity to learn.

The Character Value of National Spirit

Ways to think, act and have insight that place the interests of the nation and state above self and group interests (Sutarna, 2018).

In the view of KH. Ahmad Dahlan, to free the Indonesian people from the Dutch colonialism, must increase knowledge and intelligence through educational institutions. He always called on the community to do charity and organize and should stick to the principle "Always accountable for acts of God".

The Value of the Character of the Love of the Motherland

How to think, behave, and act that shows loyalty, care, and high appreciation of the language, physical environment, social, cultural, economic, and political nation (Sutarna, 2018).

When the Indonesian people were still colonized, many people were unable to read and write. This condition made KH Ahmad Dahlan establish schools for the people in demanding general knowledge and religion. Also, polyclinics and orphanages were established as well as many, educating young people to hope for the nation. State pole women and state apparatus such as civil service, and police with practical religious knowledge and general science.

Muhammadiyah is closely connected with the struggle for Indonesian nationality. Where since the establishment of the Muhammadiyah Association in 1912, there have been many services

of this organization to the Indonesian people and homeland. Specifically, Ir. Sukarno gave a high appreciation of the role of KH. Ahmad Dahlan in pioneering the idea of nationalism. The first president of the Republic of Indonesia mentioned KH. Ahmad Dahlan as one of the influential figures in the struggle for intellectualism in Indonesia. Through education, KH. Ahmad Dahlan wants people, and the Indonesian people have a national spirit and love for homeland (Yuliasari, 2014).

Character Values Appreciate Achievement

Attitudes and actions that encourage him to produce something useful for society, and acknowledge, and respect the success of others (Sutarna, 2018).

The foundation of KH. Ahmad Dahlan in adopting a form of education from outside was inspired by the teachings of the Messenger of Allah, "Should learn the language of your enemy so that your enemy is not deceived ". As well as the words of the Prophet: "Demand knowledge to the land of China". This is the background of KH. Ahmad Dahlan to establish a school that uses Dutch. Another example can be seen from his support for women in getting an education, "why most of you if you are sick go to a doctor male, especially if you have children. If you are truly ashamed, continue to study, make yourself a doctor, so that we already have a doctor female for women too" (Salam, 2010).

Friendly (communicative) Character Value

Actions that pay attention to the pleasure of talking, associating, and cooperating with others (Sutarna, 2018).

KH Ahmad Dahlan has a friendly character value, one of which can be seen from his conversation as follows, "You do not want to carry out the task, because you can not you? Lucky you! Let me teach that problem, so if you can and understand it, you have to carry it out. The other thing is if you don't want to, who will deal with people who deliberately don't want to! " KH Ahmad Dahlan's advice (Salam, 2010). The results of other studies stated that Ahmad Dahlan Socially meaning humans must love and help other human beings, especially other humans whose lives are lacking lucky (Anurkarina, 2015).

The Value of Peaceful Love Characters

Attitudes, words, and actions that cause others to feel happy and safe in their presence (Sutarna, 2018).

In facing trials and obstacles, KH. Ahmad Dahlan did not tremble or step down. His heart is also more determined to read, to continue his ideals and struggle. So that Muhammadiyah can expand

its wings to various regions in Indonesia. This shows that he always loved peace with others, even though in establishing Muhammadiyah he received insults, curses, insults, he remained steadfast and patiently faced them.

Value of Reading Enthusiasts Character

The habit of providing time to read various readings that provide virtue for himself (Sutarna, 2018).

In 1890 Ahmad Dahlan performed the pilgrimage. He took advantage of the opportunity to study with scholars to study the science of jurisprudence, the science of hadith, and master various books. One teacher Ahmad Dahlan is his father who, among others, teaches reading and writing (Arofah, 2015).

At the age of eight years, KH Ahmad Dahlan had fluently read the Koran to completion (Sucipto, 2010). As a religious scholar, he has many books that are commonly used to be studied in huts. Among the magazines and books that became his favourite is as follows (Sucipto, 2010); The Book of Tawhid by Syech Muhammad Abduh, The Book of Interpretation of Juz Amma by Syech Muhammad Abduh, Kanzul Ulum Book, Book Dirotul ma'wise essay Wadji Farid, Books of Fil Bid'ah bouquet of Ibn Taymiyyah Kitab wal-wasilah Attawasul bouquet of Ibn Taymiyyah, Kitab al-Islam Shaykh bouquet wan Nasroniyah Muhammad Abduh, the Book of Idharulhaq by Rahmatullah Al-Hindi, the Books by the Hadith Ulama Madhhab Hambali, the commentaries of Al-Manar by Sajid Al-Urwatul Wustqa, Matan Al-Hikmah li 'Atha-ilah and Al-Qashaid' Ath-thasijahjah li 'Abdullah Al-Ath-thas.

CONCLUSION

Studies of thought leaders and Muslim scholars considered it essential to have an idea that can be used as a renewal of Islamic Education solutions. KH. Ahmad Dahlan's concept of character education is right and wrong, good and bad that is determined by law that is legitimate and sacred in the eyes of Islam that is in accordance with the Qur'an and the Sunnah. KH. Ahmad Dahlan's primary character education is prioritized with Islamic culture, which consists of 3 cases namely faith, science and charity. KH. Ahmad Dahlan's character education is also found in seven core philosophies and his will messages while teaching. His character education is implemented by instilling character to his students through education moral that is in accordance with the Qur'an and Sunnah so that it can produce students who have Islamic-based style. The Relevance of the Ministry

of National Education's Character Education Values with KH. Ahmad Dahlan's perspective character education is among others, religious character values, honesty, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the motherland, respect for achievement, friendship or communicative, peace-loving, fond of reading, social care, and responsibility. The character education of KH. Ahmad Dahlan can support the Ministry of National Education's character education to be able to create effective character education.

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