

THE UNITY OF HUMAN LIFE IN THE THOUGHTS OF KH AHMAD DAHLAN: INTEGRATION OF FAITH, KNOWLEDGE, AND PRACTICE AS THE BASIS FOR PROGRESSIVE CIVILIZATION

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Abstract

This study analyzes KH Ahmad Dahlan's concept of the Unity of Human Life, particularly the integration of faith, knowledge, and good deeds as an epistemological unity and its relevance to contemporary Islamic education and civilization. The study employs a qualitative library-research approach using primary sources consisting of Dahlan's texts and speeches, especially Tali Pengikat Hidup, supported by books, scholarly articles, theses, and related academic works. Data were analyzed through content analysis and philosophical hermeneutics. The findings show that the Unity of Human Life positions human existence as an integrated spiritual, intellectual, and social reality grounded in tawhid. Faith functions as a moral foundation, knowledge as rational guidance, and good deeds as concrete social realization. Education becomes the principal arena for integrating these dimensions through intellectual development, character formation, and social responsibility. The study concludes that Dahlan's thought remains relevant for addressing fragmented knowledge, moral decline, and contemporary educational challenges through a holistic, progressive, and transformative educational paradigm.

Keywords: KH Ahmad Dahlan, Human Unity, Faith, Knowledge, Action, Progressive Civilization

Abstrak

Penelitian ini bertujuan menganalisis konsep Unity of Human Life dalam pemikiran KH Ahmad Dahlan, khususnya integrasi iman, ilmu, dan amal sebagai kesatuan epistemologis serta relevansinya bagi pendidikan dan peradaban Islam kontemporer. Penelitian menggunakan pendekatan kualitatif berbasis studi kepustakaan dengan sumber primer berupa teks dan pidato KH Ahmad Dahlan, terutama Tali Pengikat Hidup, serta sumber sekunder berupa buku, artikel ilmiah, tesis, dan karya akademik terkait. Data dianalisis menggunakan analisis isi dan pendekatan hermeneutika filosofis. Hasil penelitian menunjukkan bahwa Unity of Human Life menempatkan manusia sebagai kesatuan spiritual, intelektual, dan sosial yang berlandaskan tauhid. Iman berfungsi sebagai dasar moral, ilmu sebagai panduan rasional, dan amal sebagai aktualisasi konkret yang memberi manfaat sosial. Pendidikan diposisikan sebagai ruang utama untuk mengintegrasikan ketiga dimensi tersebut melalui pengembangan akal, karakter, dan tanggung jawab sosial. Temuan menegaskan bahwa pemikiran Ahmad Dahlan tetap relevan untuk menjawab fragmentasi ilmu, degradasi moral, serta tantangan pendidikan modern melalui paradigma pendidikan yang holistik, progresif, dan transformatif.

Kata kunci: KH Ahmad Dahlan, Persatuan Manusia, Iman, Pengetahuan, Aksi, Peradaban Progresif



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INTRODUCTION

The urgency of KH Ahmad Dahlan's thought in the context of contemporary Islam and modern education has become increasingly significant as the world faces moral, social, and technological disruptions. KH Ahmad Dahlan emphasized that humans live not only as spiritual beings, but also as beings of knowledge and action; thus, these three elements must be unified in the building of civilization (with *Surah Al-Ma'un* as its foundation). Dahlan's conviction that "religion must be manifested in real action" illustrates that the integration of faith, knowledge, and action is essential for a progressive society. Amid global humanitarian crises and ethical degradation, this idea becomes a pressing necessity.

The speech "The Rope of Life," later known as the concept of "The Unity of Human Life," is one of the most influential works of thought by Kiai Haji Ahmad Dahlan, the founder of Muhammadiyah. This speech, according to Setiawan¹, was delivered at the 11th Muhammadiyah Congress in 1922 in Yogyakarta, a time when Indonesia was still under Dutch colonial rule. In a socially divided atmosphere and a fragile spirituality of the people, KH Ahmad Dahlan put forward the idea of the importance of unity between reason, heart, and deeds as the foundation of a faithful and progressive human life. This speech is not only a moral call, but also a philosophical and theological reflection on the nature of humans as whole beings physical and spiritual, individual and social, worldly and hereafter.

The text of *Tali Pengikat Hidup* is seen as a source of progressive educational ideas that emphasize the ethics of social responsibility and character building.² The concept of the unity of human life is the starting point in building a humanistic and service-oriented leadership paradigm. Academics interpret that Dahlan sees education not merely as a transfer of knowledge, but as a process of awareness that unites the spiritual, intellectual, and social dimensions of humans.

Meanwhile, in a spiritual and theological context, the message of the rope that binds life reflects KH Ahmad Dahlan's dynamic monotheistic view.³ For Dahlan, monotheism is not merely a metaphysical belief but also an ethical principle that governs all aspects of life. Therefore, the unity of human life is interpreted as a unity between faith in God and responsibility towards

¹ F. Setiawan, *Kebijakan Pendidikan Muhammadiyah: 1911–1942* (UAD Press, 2021).

² M. Alfazri and M. Anshori, "Muhammadiyah: Modernisasi Islam Dan Pemberdayaan Sosial Di Indonesia," *Jurnal Intelek Dan Cendekiawan Nusantara* 1, no. 4 (2024): 5511–20; I. Algifari, "Konsep Pendidikan Berkemajuan Perspektif KH Ahmad Dahlan Relevansinya Dengan Pendidikan Islam Era Revolusi Industri 4.0" (Universitas Islam Indonesia, 2023); I. Arlini and A. Mulyadi, "Pemikiran KH Ahmad Dahlan Tentang Pendidikan Islam: Studi Penelitian Kepustakaan," *Turats* 14, no. 2 (2021): 41–70.

³ Azaki Khoirudin and Ari Anshori, "Al-'Asher School: The Philosophical of K.H. Ahmad Dahlan's Character Education," *ISEEDU: Journal of Islamic Educational Thoughts and Practices* 2, no. May (2018): 17–45; Z. Baidhawiy and A. Khoirudin, "The Core Ethos and the Progressive Spirit of Muhammadiyah Socio-Religious Movement," *Journal of Al-Tamaddun* 13, no. 2 (2018): 27–41, <https://doi.org/10.22452/jat.vol13no2.3>.

others. This view rejects the often-occurring separation between religious affairs and worldly life, between ritual worship and social life, and between the individual and society.

Nevertheless, there exists a gap between the ideals of Dahlan's philosophy and the actual practices found in educational or social life among Muslims today. Many educational institutions still separate religious values from scientific mastery, resulting in generations who are cognitively strong but ethically weak, or vice versa. This discrepancy is highlighted in contemporary studies showing that the integration of religious values in education often stops at the curriculum level rather than being realized in social praxis.⁴ Meanwhile, Dahlan's thought underscores that real action is the true measure of religious commitment.

Conceptually, the unity of human life in the perspective of KH Ahmad Dahlan can be understood as a *harmonious integration of faith, knowledge, and action* into a single epistemological and social framework. Faith serves as a moral foundation, knowledge as a rational and methodological guide, and action as concrete implementation. This integration is not merely a combination but an organic unity, suggesting that knowledge without faith can be dangerous, and faith without action is meaningless. This concept aligns with modern Islamic educational paradigms that emphasize *holistic human development*.⁵

Previous studies have shown the significance of KH Ahmad Dahlan's ideas in educational and social domains. Research by Wiyono⁶ found that Dahlan's approach through education and social empowerment established a transformative educational model that remains relevant today. Meanwhile, Burhani⁷ demonstrated that Dahlan developed a progressive religious paradigm, positioning social ethics as the core of religious life. These findings indicate that Dahlan's thought possesses both historical depth and contemporary relevance.

Despite this, there remains a research gap that must be addressed, particularly in integrating Dahlan's ideas with 21st-century challenges such as digital literacy, global citizenship, and socio-emotional competencies. Much of the existing research is still historical or normative and has not yet formulated an implementable model for contemporary education. Therefore, studies connecting Dahlan's concept of the unity of human life with the ecosystem of digital society and modern education are important to develop further.

The relevance of Dahlan's thought in modern Indonesia is strong, especially in nation-building and addressing global humanitarian issues. The integration of faith, knowledge, and

⁴ S. Sutrisno, "Integrasi Nilai Agama Dalam Pendidikan Karakter Abad 21," *Jurnal Pendidikan Islam* 8, no. 1 (2019): 23–34.

⁵ A. Azra, *Islam Nusantara: Religious Identity and Modernization* (Prenadamedia Group, 2020).

⁶ B. Wiyono, "Transformasi Pendidikan Muhammadiyah Dan Relevansi Pemikiran KH Ahmad Dahlan," *El-Tarbawi* 11, no. 1 (2018): 55–70.

⁷ A. N. Burhani, "Muhammadiyah's Reformism and Social Ethics in Contemporary Indonesia," *Journal of Indonesian Islam* 14, no. 2 (2020): 345–62, <https://doi.org/10.15642/JIIS.2020>.

action can serve as the foundation for character education, curriculum development, and value-based social advancement. The values of Al-Ma'un, which inspired Dahlan, align with national development agendas such as poverty alleviation, literacy improvement, and community empowerment. Thus, his ideas are not merely historical heritage but offer concrete solutions for Indonesia's aspirations toward progress and dignity. The thought of K.H. Ahmad Dahlan on the unity of faith, knowledge, and practice remains highly relevant in contemporary educational and civilizational discourse, particularly in responding to the challenges of moral degradation, fragmented knowledge, and social inequality. His integrative paradigm aligns with modern holistic education approaches that emphasize the balanced development of cognitive, affective, and behavioral domains in learners.⁸ In the context of character and values education, Dahlan's emphasis on translating religious understanding into concrete social action resonates with current global calls for education that fosters ethical responsibility and social engagement alongside academic excellence.⁹ Furthermore, Dahlan's vision of progressive Islam, which integrates spirituality with rationality and social reform, is consistent with contemporary interpretations of Islamic education that promote moderation, inclusivity, and transformative social impact.¹⁰ Therefore, his ideas provide a timeless framework for developing education systems and civilizations that are spiritually grounded, intellectually empowered, and socially responsive.

In conclusion, the unity of human life in KH Ahmad Dahlan's thought demonstrates that a progressive civilization can only be built through the integration of faith as moral grounding, knowledge as rational guidance, and action as practical realization. Dahlan's ideas are visionary and remain relevant in addressing the educational needs and social challenges of the modern era. By strengthening the understanding and implementation of this concept, Indonesian society can move toward an inclusive, just, and progressive civilization.

The purpose of this research is to analyze the concept of the unity of human life in the thoughts of KH Ahmad Dahlan, especially the integration of faith, knowledge, and charity as an epistemological unity and social praxis. Identifying the urgency of KH Ahmad Dahlan's thoughts in the context of the development of modern civilization and current global challenges. Thus, the research question is How is the concept of the unity of human life in the thoughts of KH Ahmad Dahlan, especially regarding the integration of faith, knowledge, and charity? What is the urgency of KH Ahmad Dahlan's thoughts in the context of the development of Islamic civilization and a progressive Indonesia?

⁸ L. Darling-Hammond et al., "Implications for Educational Practice of the Science of Learning and Development," *Applied Developmental Science* 24, no. 2 (2020): 97–140.

⁹ J. Hattie, *Visible Learning: The Sequel* (Routledge, 2023).

¹⁰ Azra, *Islam Nusantara: Religious Identity and Modernization*.

RESEARCH METHODS

The research method used in this study is the literature review (library research) approach, which involves collecting and analyzing data derived from various scholarly sources such as books, journal articles, conference proceedings, organizational documents, and academic works relevant to the thought of KH Ahmad Dahlan. This approach was chosen because the main objective of the research is to understand and interpret KH Ahmad Dahlan's conceptual ideas regarding the Unity of Human Life contained in various texts and documents. The qualitative approach allows researchers to explore the philosophical, theological, and social meanings of Dahlan's thoughts in depth, rather than merely describing them descriptively. This research is exploratory and interpretative, namely trying to find the relevance of Dahlan's ideas to the context of education, humanity, and modern civilization. This approach was chosen because the topic under examination is conceptual and historical philosophical in nature, requiring an in-depth exploration of both primary and secondary sources. A literature study also enables the researcher to identify themes, key concepts, and the structural framework of Dahlan's ideas comprehensively through critical analysis of diverse academic references.

Primary data were obtained from authentic texts of KH Ahmad Dahlan's works and speeches, particularly the famous manuscript entitled "Tali Pengikat Hidup" (The Tie of Life), which embodies the concept of the Unity of Human Life. These texts were sourced from official Muhammadiyah documents such as Suara Muhammadiyah (Voice of Muhammadiyah), the Muhammadiyah Official Website, and the Ministry of Education and Culture Repository, which contains a biography and transcript of Dahlan's speech at the 1922 Muhammadiyah Congress. Primary sources were selected for their historical value, authenticity, and representation of the original thoughts of the figure studied. Meanwhile, secondary sources were obtained from various scholarly works examining KH Ahmad Dahlan's thoughts, including journal articles, theses, master's thesis, and academic books. These include research by Alfazri and Anshori¹¹.

The research procedure includes several stages, beginning with identifying relevant sources, evaluating the credibility of the literature, and conducting comparative analysis across sources to uncover patterns, gaps, and the contemporary relevance of KH Ahmad Dahlan's thought. The data analysis phase was conducted using content analysis and a philosophical hermeneutic approach. Content analysis was used to identify the structure of thought, patterns, and main themes within the text "Rota Pengikat Hidup" (The Life-Bending Tali). Meanwhile, a hermeneutic approach was used to interpret the implied meaning behind the text, taking into account the historical, cultural, and spiritual context of KH Ahmad Dahlan. Through the

¹¹ Alfazri and Anshori, "Muhammadiyah: Modernisasi Islam Dan Pemberdayaan Sosial Di Indonesia."

combination of these two methods, researchers were able to understand the philosophical message behind the integration of faith, knowledge, and good deeds as a unified whole of human life.

RESULTS AND DISCUSSION

The Unity of Human Life as the Ontological Foundation of Life

According to KH Ahmad Dahlan, the concept of the Unity of Human Life is a philosophical idea that positions humans as whole beings, united by faith, knowledge, and good deeds. In his text "Rope for Life," Dahlan rejects the dualistic view that separates religion from social life and science from spirituality. He asserts that humans live in a unity of interconnected dimensions spiritual, intellectual, and physical that must be bound by the value of monotheism. According to Ruslan¹², this view reflects the ontological basis of Dahlan's thinking, which emphasizes the integrity of human existence in serving God and humanity.

Historically, this idea emerged as a response to the social and intellectual fragmentation of colonial society in the early 20th century. Dahlan viewed Muslims at that time as trapped in a dichotomy between religious knowledge and general knowledge, between faith and social deeds. Therefore, through the Unity of Human Life, Dahlan sought to restore an integralist view of human life. Kahfi¹³ emphasized that Dahlan's educational philosophy is a dialectic between Islamic tradition and modern innovation, where faith becomes a source of values, knowledge becomes a tool of rationality, and charity becomes a concrete form of living spirituality.

Conceptually, this principle affirms the view of Islam as a religion that combines spiritual and social dimensions. In Dahlan's view, the unity of humanity is not confined to the theoretical realm but serves as a framework for social action to build a civilized society. Thus, the concept of the Unity of Human Life is not merely a metaphysical idea, but also the moral and social foundation for the birth of a progressive civilization rooted in the values of monotheism, knowledge, and good deeds.

Integration of Faith, Knowledge, and Practice as the Ethos of Civilization

The second finding shows that KH Ahmad Dahlan made the integration of faith, knowledge, and good deeds the ethos of Islamic civilization. He viewed faith as encouraging critical thinking and knowledge, while knowledge should give rise to good deeds that benefit society. In Dahlan's view, the separation of the three leads to spiritual stagnation and social

¹² A. Ruslan, "Falsafah Ajaran Kyai Ahmad Dahlan Dan Etos Pendidikan Muhammadiyah," *Chronologia: Journal of History Education* 2, no. 1 (2020): 1–16.

¹³ M. Ady A. Kahfi, "Dialektika Tradisi Dan Inovasi Dalam Filsafat Pendidikan Ahmad Dahlan: Relevansinya Terhadap Reformasi Nilai Pesantren," *IHSAN: Jurnal Pendidikan Islam* 3, no. 4 (2025): 989–99.

decline. According to Alfazri and Anshori¹⁴, this integration became the foundation for Muhammadiyah's Islamic modernization movement, where knowledge and faith go hand in hand to strengthen the competitiveness and morality of Muslims.

The implementation of this ethos is evident in Muhammadiyah's various charitable endeavors, such as the establishment of schools, hospitals, and social institutions. Through these activities, Dahlan taught that good deeds are not merely ritual worship but also productive activities that build prosperity and humanity. Derysmono and Mohamoud¹⁵ explain that Dahlan's da'wah strategy was rational and managerial, integrating Islamic values with modern systems. The integration of faith, knowledge, and good deeds, therefore, is not merely a theological idea, but a practical paradigm that drives social and educational reform.

Education as a Means of Implementing the Unity of Human Life

For KH Ahmad Dahlan, education was a space for the actualization of the concept of the Unity of Human Life. He rejected an educational system that emphasized memorization and rituals, without fostering social and moral awareness. According to Dahlan, education must shape people who are faithful, knowledgeable, and charitable, namely people who possess a balance between reason, heart, and action. Arlini and Mulyadi¹⁶ emphasize that Dahlan's educational thinking is oriented towards the simultaneous development of morals and rationality, thus producing perfect human beings capable of contributing to society.

In practice, Dahlan reformed Islamic educational methods by incorporating general knowledge into the curriculum of madrasas and Muhammadiyah schools. He introduced a class system, a modern curriculum, and active learning to foster critical thinking and noble character in students. Ismail¹⁷ explains that this step was a significant breakthrough that made Muhammadiyah a pioneer of modern education in Indonesia. The integration of general knowledge and religious knowledge reflects Dahlan's belief that knowledge should be a means to strengthen faith and produce beneficial deeds.

¹⁴ Alfazri and Anshori, "Muhammadiyah: Modernisasi Islam Dan Pemberdayaan Sosial Di Indonesia."

¹⁵ D. Derysmono and M. E. Mohamoud, "Strategi Manajemen Dakwah KH. Ahmad Dahlan: Integrasi Prinsip Islam Dan Modern Dalam Revitalisasi Pendidikan Islam," *El-Suffah: Jurnal Studi Islam* 2, no. 1 (2025): 83–105.

¹⁶ Arlini and Mulyadi, "Pemikiran KH Ahmad Dahlan Tentang Pendidikan Islam: Studi Penelitian Kepustakaan."

¹⁷ S. N. Ismail, "Kontribusi Pemikiran KH Ahmad Dahlan Terhadap Pembaharuan Pendidikan Islam Di Indonesia: Pendidikan Islam," *Al-Riwayah: Jurnal Kependidikan* 15, no. 1 (2023): 63–82.

In the contemporary context, this idea remains highly relevant. Nurdianto et al.¹⁸ and Algifari¹⁹ assess that Dahlan's integrative paradigm can be applied to 21st-century learning through a value-based learning approach and character education. Thus, education not only produces a workforce but also shapes civilized human beings. Through education, the Unity of Human Life becomes a social reality that fosters a generation of faith, knowledge, and good deeds for the advancement of the nation.

Recent findings confirm that for KH Ahmad Dahlan, charity is the core of religiousness and the primary foundation of Islamic civilization. He taught that faith and knowledge are only valuable when manifested in concrete deeds that spread benefits. In a social context, charity is understood as a form of moral responsibility towards society and the environment. Salsabila, Fadhlila, & Rahma²⁰ state that Dahlan's concept of charity reflects the paradigm of progressive Islam, an Islam that is active, productive, and oriented towards positive social change. With charity, Islamic teachings are not limited to texts but are lived out in action.

KH Ahmad Dahlan emphasized that charity is an instrument for building a just and prosperous society. Through social and educational institutions, he instilled the values of hard work, discipline, and concern for others. Rosad, Rahmadi, & Syukri²¹ demonstrate that this strategy emulates the Prophet Muhammad's model of da'wah, which balances spirituality and social action. Charity, in Dahlan's view, is not merely an individual moral activity, but a social movement that gives birth to a new civilizational structure based on Islamic values and universal humanity.

Thus, charity binds faith and knowledge in human life. Charity makes knowledge useful and faith socially meaningful. This paradigm remains relevant today, especially in the modern era, which is often mired in materialism and secularism. Through the integration of faith, knowledge, and charity, KH Ahmad Dahlan presented a humanistic, progressive, and solution-oriented model of Islamic civilization: a legacy of thought that affirms that true progress arises from the unity of spirituality, knowledge, and concrete action.

¹⁸ N. Nurdianto et al., "Analisis Pemikiran KH Ahmad Dahlan Dalam Pendidikan Islam Dan Relevansinya Pada Pembelajaran Abad 21," *Jurnal Pendidikan Agama Islam* 4, no. 2 (2025): 146–58.

¹⁹ Algifari, "Konsep Pendidikan Berkemajuan Perspektif KH Ahmad Dahlan Relevansinya Dengan Pendidikan Islam Era Revolusi Industri 4.0."

²⁰ N. Salsabila et al., "Membangun Karakter Bangsa: Implementasi Pemikiran Pendidikan KH Ahmad Dahlan Di Era Modern," *MARAS: Jurnal Penelitian Multidisiplin* 3, no. 1 (2025): 220–28.

²¹ S. Rosad et al., "Islam Berkemajuan Dalam Jejak Nabi Dan Kiai: Analisis Perbandingan Dakwah Rasulullah SAW Dan KH Ahmad Dahlan," *Jurnal Kajian Islam Modern* 13, no. 1 (2025): 81–91.

CONCLUSION

This study demonstrates that KH Ahmad Dahlan's concept of the *Unity of Human Life* represents an integral philosophical framework in which human existence cannot be separated into isolated spiritual, intellectual, and social dimensions. Human beings are understood as whole persons whose relationship with God, knowledge, and society is bound together through *tawhid*. Within this framework, faith provides moral orientation, knowledge develops rational and critical capacity, and good deeds translate both into concrete forms of individual and social responsibility. The concept therefore rejects dichotomies between religion and worldly life, spirituality and science, as well as personal piety and social engagement.

The integration of faith, knowledge, and good deeds also constitutes an important civilizational ethos in Dahlan's thought. Faith is not intended to remain at the level of theological conviction, and knowledge is not valued merely as intellectual accumulation. Both attain their meaning when manifested in actions that benefit society. This orientation can be observed in the broader tradition of educational and social action associated with Dahlan's reformist thought, in which religious commitment is connected with education, social service, community development, and humanitarian responsibility. Good deeds consequently function as the practical link that makes faith socially meaningful and knowledge beneficial.

Education occupies a strategic position in actualizing this unity. Dahlan's educational vision rejects learning that emphasizes memorization or religious ritual without intellectual development and social awareness. Education should instead cultivate individuals who are faithful, knowledgeable, morally responsible, and capable of transforming knowledge into beneficial action. The integration of religious and general knowledge, rationality and morality, as well as intellectual development and social responsibility, reflects an educational orientation that seeks to develop human beings comprehensively rather than producing academically capable individuals detached from ethical and social concerns.

In the contemporary context, the *Unity of Human Life* remains relevant for responding to fragmented knowledge, moral degradation, social inequality, and the challenges of modern education. Its emphasis on the interdependence of faith, knowledge, and action offers a philosophical basis for character education, value-based curriculum development, and socially responsive learning. The relevance of Dahlan's thought lies not merely in preserving his historical legacy but in using its integrative principles to strengthen educational practices that connect intellectual competence with ethical responsibility and concrete service to humanity.

Overall, this study affirms that KH Ahmad Dahlan's thought provides a progressive framework for Islamic education and civilization grounded in the organic unity of spirituality, rationality, and social action. Nevertheless, because the study is conceptual, historical-

philosophical, and based primarily on literature, its findings remain interpretative rather than empirical. Future research should examine how the *Unity of Human Life* can be operationalized in contemporary curricula, digital learning environments, character education, global citizenship, and socio-emotional learning, as well as evaluate its implementation empirically across Muhammadiyah and other Islamic educational institutions.

Research Novelty

The novelty of this study lies in repositioning KH Ahmad Dahlan's *Unity of Human Life* as an integrated philosophical and educational framework rather than treating his thought merely as a historical account of Islamic reform. The study reconstructs the relationship between faith, knowledge, and good deeds as an organic epistemological and social unity: faith provides ethical direction, knowledge supplies rational and methodological capacity, and good deeds become the concrete manifestation of both. This perspective enables Dahlan's thought to be interpreted simultaneously at the ontological, epistemological, educational, and social levels.

A further contribution lies in connecting this classical-modernist Islamic framework with contemporary educational challenges. Previous discussions of Dahlan have frequently emphasized his historical role, educational reform, or social activism, whereas this study highlights the potential of the *Unity of Human Life* to address contemporary problems such as fragmented knowledge, weakened moral orientation, and the separation between academic achievement and social responsibility. The framework therefore shifts the discussion from historical appreciation toward conceptual relevance for holistic education, character formation, and socially engaged learning.

The study also advances the idea that Dahlan's educational philosophy can serve as a conceptual bridge between Islamic spirituality and contemporary competencies. Although the present study does not yet empirically test an implementation model, its reconstruction of faith, knowledge, and action provides a foundation for future educational models incorporating digital literacy, global citizenship, socio-emotional competence, and community engagement. In this sense, the novelty resides not in claiming a finalized pedagogical model, but in formulating a conceptual architecture from Dahlan's thought that can guide subsequent empirical development.

Research Implications

Theoretically, the findings imply that Islamic educational philosophy should move beyond dichotomous approaches that separate religious knowledge from general knowledge, spirituality from rationality, or moral formation from intellectual achievement. The *Unity of Human Life* provides an integrative perspective in which the value of knowledge is determined

not only by cognitive mastery but also by its ethical orientation and social consequences. This framework can enrich contemporary Islamic educational theory by positioning faith, knowledge, and action as mutually constitutive dimensions of human development.

Pedagogically, the findings imply that educational institutions should translate the integration of faith, knowledge, and good deeds into curriculum design, learning strategies, assessment, and community-based activities. Religious values should not remain confined to specific subjects or symbolic activities but should inform how students acquire knowledge, solve problems, make ethical judgments, and engage with society. Project-based learning, social service, interdisciplinary learning, digital literacy activities, and reflective character education may provide practical spaces for connecting intellectual development with moral responsibility and real social action.

Institutionally and socially, Dahlan's thought implies that Islamic educational institutions should evaluate success not merely through academic achievement but also through their capacity to produce socially responsive and ethically grounded graduates. Schools, universities, and Islamic organizations can strengthen collaboration between learning, community empowerment, humanitarian service, and technological innovation. Such an orientation would preserve the progressive character of Dahlan's thought by ensuring that Islamic education remains spiritually grounded, intellectually open, and responsive to contemporary social challenges rather than becoming limited to the transmission of religious knowledge.

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