



# K.H Ahmad Dahlan's Vision on The Rights of Child in Education

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## Abstract:

This study specifically discusses the view of K.H Ahmad Dahlan on the rights of child in education according to the International Convention on the Rights of the Child. There are two objectives of this paper, namely: 1) Analyzing and elaborating the educational values promoted by K.H Ahmad Dahlan. 2) Referring to the views of K.H Ahmad Dahlan on children's rights with the International Convention on the Rights of the Child in the field of education. This study is a qualitative literature review by collecting data from the documents and the statements of K.H Ahmad Dahlan teachings, conducting analysis from the beginning, and throughout the study, to find patterns, and analyze data inductively. The results of this study indicate that there is a relevance between the Convention on the Rights of the Child and the view of K.H. Ahmad Dahlan on the child rights in the field of education, including the right to education, the right to peaceful association, the right to get guidance on praise for self potential, the right to get guidance for attitudes to increase respect for human rights, the right to receive guidance to develop an attitude of respect for cultural identity, and to receive guidance to develop an attitude of respect for nature.

**Key Words:** Ahmad Dahlan, Vision, Rights, Children, Education

## 1. INTRODUCTION

K.H Ahmad Dahlan is an Islamic scholar who was born and grew up in an Islamic religious community in the Kauman area of Yogyakarta (1868-1923). In the course of his life, he founded an organization called Muhammadiyah. Prior to founding Muhammadiyah, he taught at home and also taught at the public school Kweek School (King's school), in Jetis Yogyakarta, and Opleiding School Voor Inlandsche Arbendaen (OSVIA).

K.H Ahmad Dahlan had the idea of renewal obtained from middle eastern thinkers who developed at that time, including the thoughts of Abduh, Rasyid Rida, al-Afgani, and Ibn Taimiyah. From his interactions with reformist thoughts in the Middle East, he also took part and preached to straighten aqidah and teach Islamic community worship in the Kauman area. In addition to getting his knowledge from the Middle East, he also learned from the scholars of the archipelago, including from K. H. Muhammad Salih, he studied fiqh, and from K.H. Mohsin he studied the science of nahwu. Another teacher was K. H. Abdul Hamid. K. H. Raden Dahlan from Termas is also one of his teachers who teaches the science of falaq. He also studied hadith from Kyai Mahfud and Sheikh Hasan [1].

His work in the field of education has yielded extraordinary results. Muhammadiyah as an organization founded by K.H Ahmad Dahlan has numbered in the thousands spread throughout Indonesia and even penetrated abroad. With his big role in the world of education, it is very important to know his views on children's rights, especially in the field of education. His views are not always in his words but also in his actions and activities. His views are also not always explicitly aimed at children, but this view can be related to the need for children's rights to be given, especially in the field of education.

Meanwhile, the Convention on the Rights of the Child is the most ratified convention. There are 194 countries that have ratified it. Only three countries do not want to ratify, namely Somalia, Sudan and another, namely the United States [2][3][4]. There are various reasons for rejecting the ratification, and some experts also have different views on the convention. Holzschiter in Quennerstedt states that the critically commented aspect of the convention is the tendency that this convention is liberal and biased against western interests [5]. This is also expressed by Mezmur in Veerman that the literature on the Convention on the Rights of the Child is very

western-oriented (Verman, 2017).

However, Muslim scholars who support an Islamic perspective on children's rights generally agree that there should be a connection between international child rights conventions and Islamic values in order to gain widespread acceptance among Muslims. For the majority of Muslims, the Islamic understanding of children's rights should be based on authoritative Islamic scriptures, namely the Qur'an and the Hadith (sayings and actions) of the Prophet Muhammad. Additionally, the principles of Islamic law should not be disregarded as they have a close relationship with the discourse on children's rights. Therefore, it is important to start our exploration of Islam and children's rights by understanding the primary sources of Islamic law and gaining some knowledge of what Islamic law entails. Keeping this in mind, we will discuss the Islamic textual sources and legal mechanisms that can be employed in this endeavor. We will briefly delve into their historical development and explore their potential in shaping an Islamic concept of children's rights.

The responsibility of all believers towards children is a child's right that cannot be contested because in Islamic jurisprudence rights and obligations are correlated with each other. Children are a very big blessing from Allah; at the same time they are Amanah or trust from Him given to their parents or guardians. The ultimate goal of keeping that belief is to do your best to protect them from the hellfire in the hereafter, "O you who believe! Protect yourself and your family from the fire of hell, whose fuel is man and stone." (Qur'an: 66:6). All children, fall into the category of 'vulnerable' because in many ways they may not have the awareness nor the ability to meet their needs. Parents and their society as a whole need to ensure that they are cared for, not only because children have intrinsic rights, but because Muslims have an obligation to do charity. Islam considers it important to protect children's rights because all human life is sacred to Allah.

In some hadiths there are those who use the term rights directly, for example in the hadith from Abu Hurairah as follows:

From Abu Hurairah radhiyallahu 'anhu, he said that the Prophet sallallahu 'alaihi wa sallam said, "Muslims have six rights over other Muslims." He sallallahu 'alaihi wa sallam said, "(1) When you meet him, greet him; (2) If you are invited, fulfill the invitation; (3) When you are asked for advice, give advice to him; (4) If he sneezes and then he praises Allah (saying 'alhamdulillah'), pray for him (by saying 'yarhamukallah'); (5) If he is sick, visit him; and (6) If he dies, accompany his body (to the cemetery)." (HR. Muslim) [HR. Muslim, no. 2162]

The rights as in the hadith above are general to fellow Muslims, not focusing on children, however it can also apply to children. The rights that apply to children are often in the form of orders given by Allah in the Qur'an or the commands of the Messenger of Allah listed in his sunnah which are addressed to everyone who has the authority to take responsibility for children. The example of surah 66:6 of the Qur'an above indicates this. A narration also shows how the rights of children should be given as a conversation of Umar Ibn al-Khattab as Amirul Mu'minin with someone.

"One day someone came to Umar ibn al-Khattab to complain about a disobedient child. The man went to Umar bringing the boy to him and he blamed him for his disobedience. Then the boy spoke to Umar saying 'O Amir al-mu'minin: Is there no right of a son over his father?' Umar said "Yes". Then the boy said, 'What are these rights Amir al-mu'minin?' Umar said, 'To choose a good mother for him, to choose a good name for him and to teach him the Koran'. Then the boy said: Yes Amir al-mu'minin; my father did not fulfill these rights. As for my mother, she was a black slave of a Magi; As for my name, he named me a beetle; and he didn't teach me even a single letter of the Quran. Then Umar turned to the man and said 'You came to me complaining of disobedience on the part of your son, while you did not give him the right. So you have made a mistake against him before he made a mistake against you'[6].

The history is very interesting to discuss. When someone wants to have a good child, he can't help but have to give up his child's rights. This dialogue shows that there is a tendency for humans to only demand their rights but are not aware of the proportion and the existence of a link between their rights and obligations. There is even a tendency for people not to know their rights or their obligations, as parents and children complain to the Amirul Mu'minin.

In addition, in Islam, rights are also automatically attached to obligations. When Allah or the Messenger of Allah ordered someone to do something then that person automatically has been given the right to something that was ordered to be done. While a sign that someone has no rights is when he is forbidden to do something.

Meanwhile, the Convention on the Rights of the Child was first presented by Nelson Mandela and inaugurated on November 20, 1989 by representatives of governments from around the world at the United Nations General Assembly. This Convention has been ratified by more than 194 countries. Consisting of 54 articles, this convention is the most ratified treaty in the United Nations. The Convention on the Rights of the Child is the main benchmark and inspiration for all government actions related to children. By ratifying the Convention, states are committed to taking "all appropriate legislative, administrative and other measures" for the full realization of the rights it contains. Apart from governments, non-governmental organizations and individuals also play an important role in raising public awareness of the Convention on the Rights of the Child and its objectives, and supporting its implementation.

The role of educators as part of the community in efforts to increase awareness of the importance of

recognizing children's rights and carrying out efforts to protect children's rights is a necessity. The author's experience when providing socialization about the Convention on the Rights of the Child to education in schools, some of them gave an attitude of resistance because of this convention because it was considered a western product. It is undeniable that most of the literature on the Convention on the Rights of the Child comes from the west [7]. That is why the author tries to provide an overview of the similarity of Ahmad Dahlan's vision with the Convention on the Rights of the Child.

In addition to providing an overview of the similarities, the author also realizes that in the implementation of education in general, the Convention on the Rights of the Child and Islamic values on children's rights can synergistically provide guidance to be applied in schools. When the values in the Convention on the Rights of the Child do not conflict with the Values in Islam then the Convention on the Rights of the Child can then be used to guide schools in the development, integration, and review of systems that promote the achievement of greater educational goals. In particular, [8] describes how to use the Convention as a framework for evaluating the alignment of policies, programs and practices with broader school goals.

Furthermore, to ensure the continuity of sustainable community development, it is important to return to the children, namely that schools should be used as places for forming future societies to be raised and developed [9]. This is to ensure that the decision-making process is in line with the conditions of sustainable social development. For this reason [10] proposes that children must be ready to face this from now on.

In this paper, we will analyze which articles of the Convention on the Rights of the Child relate to education. The author also explores accurate information and arguments that show the values of children's rights in Islam related to education.

## 2. METHODS

This type of research is qualitative literature research. The steps taken in this study: (1) collect data based on observations of natural (natural) situations; (2) placing the object of CRC research in the context of the values of K.H Ahmad Dahlan's views; (3) placing the researcher as the main tool (key informant) in data collection; (4) conduct analysis early on, and throughout the study, to find patterns; and (5) analyze the data inductively.

## 3. RESULTS

A child has the right to be able to develop himself into a complete human being. He may not be able to develop ideally in accordance with the expectations of the older generation without the fulfillment of his rights. The demands of parents so that children can meet the criteria must of course be balanced by giving their rights as an obligation imposed on parents or those who have authority over the child so that they can then achieve ideal development according to expectations.

There are several rights listed in the articles of the Convention on the Rights of the Child and in accordance with the views of K.H. Ahmad Dahlan, which in addition to being his own expression, is also a source of Islamic religious law, namely the Qur'an and Al-Hadith.

### Right to Education

The right to education is stated in Article 28 of the Convention on the Rights of the Child that states must recognize the right of children to education, with a view to achieving this right gradually and on the basis of equal opportunities. In several verses in the article it states that basic education is mandatory. Access to vocational education information should be widely communicated and higher education should be accessible according to capacity. This is relevant to the efforts made by K.H Ahmad Dahlan in building education through Muhammadiyah. K.H Ahmad Dahlan saw that education was not only for the nobility and the bourgeoisie but also for the needs of all Muslims. The format of the pesantren, which at that time focused on religious teaching, which only studied balaghoh and the study books of the Qur'an and Hadith, did not provide an opportunity to prepare a generation that was able to integrate qauniyah and qauliyah arguments. According to K.H Ahmad Dahlan, there must be a combination of science to carry out religious rules and science to carry out the progressivity of life. That is why he created a school that combines the pesantren version of education and the Dutch version of education [11].

### Right of Peaceful Association

Article 15 paragraph 1 of the Convention on the Rights of the Child states that the state is obliged to recognize the rights of children to freedom of association and freedom of peaceful assembly. Paragraph 2 states that no restrictions may be applied to the exercise of these rights other than those imposed in accordance with law and which are necessary in a democratic society in the interests of national security or public safety, protection of public health or morals or protection of rights and freedoms. others.

This is as stated in the Qur'an:

"... And indeed most of those who are in association, some of them do wrong to others, except those who believe and do righteous deeds; and very few of them..." [Shaad: 24]

In that verse there is even an education where if the association must have a good purpose and in a good way. Even in a hadith Qudsi narrated by Abu Hurairah that the Prophet SAW said: "Allah SWT has said: I am with two parties who are sharing as long as one of them does not betray the other, if he betrays then I am out of the participation". (HR. Abu Daud Hadith No. 3383). The verses and the hadith above show that it is not only permissible for humans (including children) to form associations but even there is education where to achieve the goals of an organization or organization, sincerity, honesty and willingness to sacrifice and provide each other with opportunities are minimized so that common goals are achieved in the organization.

It is relevant to the views of K.H Ahmad Dahlan. It is clear that he sees association as a strategy to achieve noble goals. That is why he later founded the Muhammadiyah association, which is a progressive movement organization and is very flexible in adapting to changing times. On the other hand, Muhammadiyah still holds solemn religious teachings. The Qur'an and Sunnah remain Muhammadiyah's guidelines by being open and profane on *ijma* and *qiyas*.

For K.H Ahmad Dahlan organization is a tool to achieve goals and not an end in itself. As he said, "Live Muhammadiyah and don't seek life in Muhammadiyah", organization is a tool that must be used for the final achievement, namely the afterlife. This expression actually means that by someone trying to keep Muhammadiyah in existence, it means that he has given the next generation an opportunity to play a role and take part in Muhammadiyah. This right resulted in the previous generation having done charity called *jariah* which was perpetuated by the next generation.

### **The Right to Get Guidance to Develop Your Potential**

In the explanation of the implementation of the Convention on the Rights of the Child, the Convention on the Rights of the Child Article 29 paragraph 1 a. It is stated that children's education must be directed at various values. Its implementation must also emphasize child-centred, child-friendly and child-empowering education. The aim is to develop the child's skills, learning and other capacities, human dignity, self-esteem and self-confidence.

As in Surah An-Nahl verse 78.

"And Allah brought you out of your mother's womb knowing nothing, and He gave you hearing, sight and heart, so that you may be grateful." (Q.S. An-Nahl: 78). This is relevant to what was expressed by K.H Ahmad Dahlan that in fact education that is useful for the human mind is much more needed by humans than food that fills the stomach (Abdul Munir, 1994). This shows that building character and providing education and strengthening the human mind need to be accelerated more than physiological needs which are actually not much. As much food as possible to fill the stomach is actually only limited to how far the stomach can accept the food, but knowledge and education will never fulfill the treasures of human knowledge and even make people thirsty for knowledge.

### **The Right to Get Guidance to Develop an Attitude of Respect for Human Rights**

Article 29 in paragraph 1 b. calls for education to develop respect for human rights. Education should provide information about the content of human rights treaties, but children should also learn by looking at human rights standards that are applied in practice. These values are relevant for children living in peace zones but even more important for children living in conflict or emergency situations. Educational programs should promote mutual understanding, prevent violence or conflict and include education on international humanitarian law.

This is relevant to several hadiths, including a hadith that reads:

"One of you does not believe (with perfect faith) until he loves his brother as he loves himself." [HR. Bukhari, no. 13 and Muslim, no. 45]. Also as in the hadith:

"Whoever wants to be kept away from hell and enter heaven, should when he dies in a state of faith in Allah, and should behave towards others as he likes to be treated by others." (HR. Muslim, no. 1844)

Several verses also convey the importance of being fair and not demeaning others or respecting the human rights of others.

"O you who believe! Be you as enforcers of justice for Allah, (when) be witnesses with justice. And let not your hatred of a people encourage you to act unjustly. Be fair. Because (fair) is closer to piety. And fear Allah! Indeed, Allah is All-Aware of what you do" (Surah al-Maidah [5] verse 8).

"O you who believe, let not a group of men belittle another group, it may be that those who are laughed at are better than them. yourself and do not call with titles that contain ridicule. The worst of calls are bad (calls) after faith and whoever does not repent, then they are the wrongdoers." (AL Hujurat ; 11).

In terms of respect for human rights, K.H Ahmad Dahlan has a view that is based on Islamic teachings. Humans who have diverse nationalities actually come from the same ancestor. The human ancestors were Adam and Eve. With this condition, all human beings are essentially one flesh and blood (Abdul Munir, 1994). This view of K.H Ahmad Dahlan gives an illustration that humans have essentially the same degree. No human being should consider himself to be superior to others in his human position. Position socially, economically, or politically will not glorify humans before God.

### **The right to receive guidance to develop an attitude of respect for cultural identity and diversity**

Education designed to promote understanding, tolerance and friendship among all may not be compatible with education designed to develop respect for the child's own cultural identity and for the national values of the country in which the child lives. But part of the importance of article 29 lies in its recognition of the need for a balanced approach aimed at reconciling different values through dialogue and respect for differences. Children are able to play a unique role in bridging the differences that have historically separated groups of people.

Regarding to culture, K.H Ahmad Dahlan sees culture openly and acceptable as long as the culture is rational. With his view of cultural rationality, which was then open to the possibility of applying western culture in educational methods, it was even opposed by traditional Islamic circles. His openness to culture was not without reason considering that he saw the weakness of Muslims at that time was the strong culture of Hindu Islamic syncretism with abangan priyayi legitimacy (Ahdar, 2019). The educational conditions that existed at that time made the position of Kyai and priyayi have a central power in the highest level of life.

#### Get guidance to develop an attitude of respect for nature

Article 29 states that the state must agree that children's education must be directed at developing respect for the natural environment. Guiding children to be able to appreciate nature is something that is very necessary for future generations. Children must realize that nature must be preserved, not just exploited. In line with that in the Qur'an mentions that the destruction of nature is the result of the actions of human hands. Humans only exploit without thinking about the sustainability of nature in the future.

"It has been seen that damage on land and at sea is caused by the actions of human hands, so that Allah may feel for them some of the (results of) their actions, so that they return (to the right path)" [ar-Rûm/30:41].

Similarly, in AL Hadith it is stated that: "Any Muslim who plants a tree and then there are people or animals that eat from the tree, will surely be written for him as a reward for alms" (HR Bukhari; 6012).

Regarding to the education that has an impact on natural preservation, K.H Ahmad Dahlan said as follows "If the state leaders and scholars are good, then nature is good; and if the state leaders and scholars are damaged, then nature and the state (society and state) will be destroyed" [12]. This statement shows that good leaders and scholars will bring their people to appreciate the existence of nature as a resource that can be used for the benefit of mankind. Not only to be exploited and used to satisfy the lust of leaders who are legitimized by their ulama. With the wisdom of leaders who can manage their people and natural resources fairly and are oriented to meeting the needs of the people and by continuing to care for them for the next generation and maintaining their sustainability, nature will still be fine. The existence of good leaders and scholars can only be printed from a good education, which is oriented towards sustainability and respects nature.

From the findings above, it can be described as follows. Regarding the child's right to have parents or caregivers of good character, the prophet said, "Make a good choice for (your) spouse, for the blood will tell" (H.R. Ibn Majah) indicates that determining the partner will have a hereditary effect on the baby. Therefore, it is the child's right to have parents who are full of love and have noble and pious character (Hameasy Abd al, 1977). The Prophet taught us to choose the right partner. He told young men to look for pious women when they wanted to build a household and told young girls' guardians to look for and choose young men who are known for their Deen (religion) and character. So, it is the right of the child (even before birth) to be chosen by the prospective father who will be the mother of the children. By choosing a good mother for her children, she fulfills her children's rights even before they are born. Islam also prohibits marriage in very close family members, medically proven that marriage in close family members often causes genetic problems, which affect their development both physically and mentally [13]–[16].

Regarding to the right to education, the verses that have been mentioned show that children have the right to get education and increase their knowledge. A saying attributed to the Prophet Muhammad relates: "A father gives his son nothing more than a good education" [17]. Education in an Islamic society is not a mere right for the individuals. In fact, Islamic governments are required to prepare and provide, where possible, all means that help individuals in Islamic societies to get a better education [18]–[20]. This concept is based on the Hadith of the Prophet, "Seeking knowledge (better education) is obligatory for every Muslim" (Tirmidhi, n.d.). Furthermore, Islam views better education as a type of strife or Islamic jihad that is bestowed by Allah SWT, the Prophet said, "Whoever travels in search of knowledge is considered a person who strives in the way of Allah until he returns (to his home)[21]. In fact, Islam considers it haram to withhold useful knowledge that one has but not share with others for the benefit of them, the Prophet said, "Whoever withholds the spread of (beneficial) knowledge (to others who may need or benefit from it) will be punished by making use of the fire on Judgment Day" (Ahmed, nd). From this description it is clear that it is the basic right of every child to get a useful education. Therefore, it is the duty of parents to educate children in their environment.

Regarding to the right to access information, it is necessary to know in advance that information is a collection of data that can be interpreted to help a person have knowledge and confidence in his knowledge. According [22], the more information received by a person will provide knowledge that affects the behavior

pattern of the person in accordance with the knowledge he has. Correct and valid information will provide awareness, wisdom, and will be taken into consideration in taking action [23]–[26]. In Islam this right is attached to the command as in the Qur'an "Read by (mentioning) the name of your Lord Who created," (Al 'Alaq: 1) where the command to read means that everyone has the right to get information. This command and right is not only for parents but also for children. In addition, there is a hadith "Seeking knowledge is obligatory on every Muslim" (H.R. Ibn Majah no. 224). This obligation at the same time gives every Muslim the right to seek information. This obligation is not reserved for those who are adults but also for children. This also means that children have the right to seek information.

By looking at this condition, adults, caregivers, and even the government should have an obligation to provide valid and factual information. When the government does not provide valid data to its people (including children), it will also shape the behavior and personality of the child. This must be a shared responsibility so that it can shape the character of children from an early age. Examples of legal facts that are not ideal, restrictions on information about injustice, and also hoaxes will shape the child's personality by considering it a normal thing.

The next is related to the right of association. Association is a human need as a social being. By association, humans can help and support each other to achieve common goals [27]. But there is a tendency where in association or organization there are people who do not carry out their role as part of the organization to achieve organizational goals.

An association, association or organization in which there are individuals will certainly cause friction because each has needs and interests. However, prioritizing one's own interests and sacrificing the interests of other members in an organization is an inappropriate action because in it there can be betrayal or tyranny of other members. But this does not mean that then one should not have a strong role in the organization. In fact, each individual's potential must be mutually appreciated as a means of achieving organizational goals. Furthermore, these potentials are mutually supported to develop further so that they can move the wheels of the organization and can jointly achieve organizational goals. In addition, communication management is also very important in continuing the organizational process [28]–[31].

Associated with the development of self-potential, potential is something or basic human ability that already exists in him that is ready to be realized into strength and utilized in real life in human life in this world in accordance with the purpose of human creation by Allah SWT [32]. In several verses of the Qur'an it is stated that Allah has given potential to children. As in Surah An-Nahl verse 78.

"And Allah brought you out of your mother's womb knowing nothing, and He gave you hearing, sight and heart, so that you may be grateful." (Q.S. An-Nahl: 78). In a hadith also mentions about exploring the potential of children with swimming. "Everything that does not dhikr to Allah is lahwun (vanity) and mere play, except for four: a husband's jokes to his wife, a man who trains his horse, practices archery, and teaches swimming" [33]. A hadith also illustrates that teaching children to swim has tremendous value. Teaching swimming in this case is part of the activity to develop children's potential.

"Everything that does not dhikr to Allah is lahwun (vanity) and mere play, except for four: a husband's jokes to his wife, a man who trains his horse, practices archery, and teaches swimming" [33] Regarding to the guidance on developing an attitude of respect for nature, the 1992 Rio Declaration on Environment and Development emphasized that everyone, including children, should be made aware of the need for sustainable development and concern for the natural environment [34], [35]. Environmental issues are best tackled with the participation of all concerned citizens, at a relevant level and the creativity, ideals and courage of the world's youth must be mobilized to forge global partnerships to achieve sustainable development and ensure a better future for all [36].

The relevant authorities should ensure that each school is assisted in designing a work plan for environmental activities, with the participation of students and staff. Schools should involve schoolchildren in local and regional studies on environmental health, including safe drinking water, sanitation and food and ecosystems and in relevant activities, linking these studies with services and research in national parks, wildlife reserves, ecological heritage sites.

#### 4. CONCLUSIONS

Based on the discussion above, it can be concluded that there are views of K.H Ahmad Dahlan that are in accordance with the convention on the rights of the child. In relation to children's rights regarding education, there are several things that can be conveyed, among others, that there are children's rights in the field of education that should be fulfilled by parents, caregivers and the environment in which the child is located, among others, that children have the right to: who have good character, get education, get access to information, organize peacefully, get guidance to develop their potential, get guidance to develop an attitude of respect for human rights, get guidance to develop an attitude of respect for cultural identity, get guidance to develop an attitude of respect for nature.

#### 5. AUTHORS' CONTRIBUTIONS

Contributions from authors: Conceptualization, Methodology, Formal Analysis: M. Furqon Hidayatullah,

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