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## Background of the Establishment of Muhammadiyah

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Article Info	Abstract
<p><b>Article history</b></p> <p>Received : 01-09-2023 Accepted : 15-10-2023 Published : 30-10-2023</p> <p><b>Keywords:</b></p> <p>Establishment Background , Muhammadiyah, Religious Organizations</p>	<p>Muhammadiyah is an Islamic reform organization that has had a major impact on the progress of Muslims in Indonesia. The reforms carried out by Muhammadiyah cover multidimensions, such as in the fields of education, health, economy and culture. In the field of education, Muhammadiyah modernized Islamic education, which is important for the development of Islamic education in Indonesia. Muhammadiyah improved the Islamic education curriculum by incorporating Islamic religious education into public schools and secular knowledge into religious schools. The concept of HIS med the Qur'an, launched by Muhammadiyah, could mean that public schools plus Islamic subjects became a model not only for educational institutions under Muhammadiyah, but also used by other Muslim groups, which made education an area of concern. In addition, Muhammadiyah also organized the modernization of madrasahs by integrating them with the pesantren system. Modernization took place intensely in the form of the introduction of modern educational institutional elements and modern science subjects. Muhammadiyah's educational reform led to various advances in various fields of Indonesian society. The historicity of Muhammadiyah as an educational movement can be referred to the formulation of the goals of Muhammadiyah's presence from 1921 to 1971 which describes education as the basis of its movements and steps. Muhammadiyah wants to provide a new perspective that education is holistic integrative, not in partial dichotomous areas, which can contribute to the development and progress of the nation.</p>

## Introduction

In Indonesia, the process of Islamic thought reform occurred after the opening of extensive communication with the Middle Eastern countries which became the center of Islam. This process of change was carried out by individuals and community groups who wanted to fight for the identity and principles of Islamic teachings in the midst of Indonesian life. The effort was realized by establishing certain organizations. Among these organizations is the Muhammadiyah organization. Muhammadiyah is seen as having a very important role in spreading the ideas of Islamic renewal and has a very strong influence among the Indonesian middle class. Muhammadiyah can be said to be a trendsetter and can be likened to a locomotive pulling the carriage of the Indonesian reformist movement. This can be seen from the breadth of Muhammadiyah's reform scope which not only moves at the level of educational reform but also in various other fields such as pioneering the establishment of orphanages, hospitals, People's Credit Banks, Baitul Mal wa at-Tamwil and so on as a feature of modern society.

Therefore, it becomes an urgent and interesting thing to study the Muhammadiyah renewal movement in various fields, especially the Muhammadiyah renewal movement in education. Because the beginning of the establishment of Muhammadiyah was inspired and driven by the education movement and education became Muhammadiyah's area of concern in the 20th century modern Islamic education experiment which ultimately gave birth to various advances in various fields of life of Indonesian society. Muhammadiyah's journey in the field of education has crossed several eras with various ups and downs. Since the Dutch colonial period, the Japanese occupation period, the Old Order period, the New Order period and the reform period. History proves that Muhammadiyah education remains upright and firmly established in playing a role in educating the nation. On the other hand, not a few new organizations that have sprung up far behind Muhammadiyah have not fallen and are

unable to fight the various obstacles and obstacles that come in the way throughout life. (Ali, 2016).

Concretely, in its role and participation to advance the nation, Muhammadiyah is not only concerned with the education movement. However, various complex national problems have also become targets and fields of struggle. Muhammadiyah carriages are not only present in efforts to develop educational institutions. However, it also contributes to improving health problems by establishing various health service businesses. In the social field, Muhammadiyah established various orphanages. Likewise, in the economic and political sectors, Muhammadiyah shows such great progress, the breadth of the dimensions of the study of this movement allows the establishment of a field of study called Muhammadiyah Studies. The concrete form of efforts in the field of education, KH. Ahmad Dahlan can be said to be a "model" of the rise of a generation which is the center point of a movement that rises to answer the challenges facing Islam, namely in the form of backwardness in the education system and the dullness of Islamic religious understanding.

The birth of Muhammadiyah more than a century ago has historically been a milestone in the Islamic education and social religious movement, especially on the island of Java at that time. The long history of education and social religion in Indonesia has recorded the role and contribution of Muhammadiyah in building the nation, especially in the fields of education and social religion both before and after independence in 1945. Among the Indonesian people, Muhammadiyah has an important role in formulating and implementing ideas in Islamic renewal, especially in the fields of education and social religion. Muhammadiyah can be called a trendsetter and likened to a locomotive pulling the carriage of the progressive Islamic movement in Indonesia. This can be seen from the breadth of progressive coverage. Apart from the field of education with its schools, Muhammadiyah also pioneered the establishment of various business charities which include orphanages,

nursing homes, hospitals, Baitul Maal and Tanwil, and others which are the main characteristics of the modern community movement.

This is something important and interesting to conduct deeper research related to the renewal movement that has thousands of charities both in the fields of education and social religion, especially the progressive Muhammadiyah renewal movement. Muhammadiyah has an area of concern as an experiment in Islamic education and a modern social movement in the 20th century which later experienced a very rapid development by giving birth to various advances in various fields of life, both educational, social, economic, cultural, political and others. Studies on the Muhammadiyah movement as an educational and social religious reform have certainly been discussed by previous researchers but have a different focus. Some of these studies are Sutarto, et al. discussing the progress of Muhammadiyah in Educational and Social Religious Renewal in the archipelago: A Study of the Thought of KH. Ahmad Dahlan focuses on the concept of educational reform developed by Muhammadiyah which is modern-theocentric (Zainal, 2018).

Muhammadiyah is currently an influential organization in the world of education. Although initially founded by Islamic groups, Muhammadiyah was able to develop well with the times so that it was easily accepted by all elements of Indonesian society. Many things encourage the progress of this organization such as vision and mission, educational concepts, goals, and curricula that are mutually sustainable so that Muhammadiyah can process well in society. K.H. Ahmad Dahlan as the founder of Muhammadiyah really hopes that the renewal he brings can educate the nation's life and provide mental enlightenment to this nation. We need to know the long history of Muhammadiyah and K.H. Ahmad Dahlan as the founder of the organization, because Muhammadiyah as an organization engaged in education that also participates in building and educating the nation has a good background and

goals that are useful for the progress of the nation, especially in the field of education today.

Muhammadiyah's relationship with the world of education feels so special and unique. On the one hand, Muhammadiyah is not an educational movement, but the most prominent and rooted manifestation of its movement is precisely the field of education. Normatively-conceptually, Muhammadiyah's identity or characteristics are addressed to the Islamic movement, da'wah movement, and tajdid movement. And, looking back, KH Ahmad Dahlan opened an educational institution first, and only then followed by the establishment of the Muhammadiyah association. It can be seen that the birth of the Muhammadiyah association was driven by the need, and inspired, to be able to develop good and sustainable educational governance. Through organizational instruments, the newly established modern religious school did not suffer the fate of pesantren, which generally faded once the founder kyai died. The presence of the organization can also call and mobilize broad public participation to be actively involved in Muhammadiyah's charity. From this it can be seen that when establishing the modernly organized Muhammadiyah association, KH Ahmad Dahlan had thought visionary-anticipatory which was the actualization of the awareness that sholeh charity (quality charity) would undoubtedly continue to flow and be sustainable (amal jariyah, charity that is not interrupted even though the person concerned dies).

One of the secrets of the success of Muhammadiyah's educational resilience to ward off dangers and socio-economic-political shocks is due to the breadth, depth and flexibility of the ideals or educational goals it develops. Because, educational goals outline ideally as well as practically what an educational institution wants to achieve.

## **Research Method**

The method in this writing uses library research with documentation study techniques, namely by discussing and describing the topics studied, the author seeks data by collecting various

scientific works, books, articles and others. The data that has been collected from several literatures is then analyzed with a reflective thinking approach to conduct retrospection (review) of the implications that arise on the subject under study, namely by analyzing, comparing and then reflecting on various thoughts, writings or previous opinions related to the above problem. Then narrated by combining both deductive and inductive approaches from the results of the reflective thinking (Andi, et al 2018).

Descriptive qualitative research techniques were used to conduct this research. Descriptive qualitative research prioritizes findings and emphasizes the author/researcher as the main instrument; combines data collection approaches; inductive and qualitative data analysis; and descriptive qualitative research emphasizes findings. It remains specific and focused rather than generalizing. This scientific article uses a case-based approach to concentrate on the depth of the theory related to the writing and then compare it with the reality in the field as a case study that can be written and analyzed in depth. This method is based on the purpose of descriptive qualitative research, which is to describe and analyze natural phenomena or events, as well as human engineering, with a focus on the nature, attributes, and relationships of events.

The process of describing, presenting, and explaining emerging symptoms is referred to as "description" Actors are able to record developing symptoms and then draw broad conclusions from them by providing general data. Journal articles are used to collect past research data. Data collection is done by conducting research first and then researching published articles that are considered relevant. In this study, the approach to data analysis was to review the journal content to ensure its adequacy. This kind of study is used to find reliable sources of information. Re-research can be conducted at different phases and in different domains. From the beginning of data collection, data analysis was conducted qualitatively. The author uses descriptive analysis, which is a type of

analysis used to describe or analyze a research result without drawing broad generalizations.

## **Literature Review**

Muhammadiyah's active role in education at that time was a form of good deeds. Kyai Haji Ahmad Dahlan was able to offer a new education model as a renewal (ashlah) of conventional education from Dutch schools and pesantren. Muhammadiyah education was also able to produce a new generation that was "more perfect" than the alumni of pesantren and Dutch schools. If in the pursuit and good deeds that underlie its activities, Muhammadiyah education currently experiences many shortcomings. These shortcomings can be caused by the weakening of the work of education managers, the too heavy challenges faced or the complexity of the problems to be solved (Hasan, 2003, p. 63). Muhammadiyah also established government-model public schools such as Kweekschool (teacher schools) but was not religiously neutral. With its title as a reformer, Muhammadiyah compiled a teaching curriculum in its schools close to the lesson plans of government schools. At Muhammadiyah education centers secular disciplines (general science) are taught, although it bases its schools on religious matters. Apparently, the separation between the two disciplines was explicitly stated in the curriculum. Muhammadiyah as an association has formulated a clear vision and mission, so that it can give birth to a directed movement and achieve the desired goals and objectives together. As a movement, in its journey Muhammadiyah carried out educational efforts, too heavy were the challenges faced or the complexity of the problems to be solved (Hasan, 2003, p. 63). Muhammadiyah also established government-model public schools such as Kweekschool (teacher school) but was not religiously neutral. With its title as a reformer, Muhammadiyah compiled a teaching curriculum in its schools close to the lesson plans of government schools. At Muhammadiyah education centers secular disciplines (general science) are taught, although it bases its schools on religious issues.

Apparently, the separation between the two disciplines is explicitly stated in the curriculum. Muhammadiyah as an association has formulated a clear vision and mission, so that it can give birth to a directed movement and achieve the desired goals and objectives together. As a movement, in its journey Muhammadiyah carries out its efforts and activities in various fields of community life in Indonesia. (Hamdan, 2009, p. 32).

## Research Results

In this research, the author summarizes and records existing data from various sources so that the reader can have a broad insight into the data he gets.

Muhammadiyah is one of the largest organizations in Indonesia. This organization was founded on 09 Dhulhijjah 1330 H, coinciding with November 18, 1912 AD. This organization was founded by K.H. Ahmad Dahlan precisely in Kauman, Yogyakarta. The establishment of Muhammadiyah was based on requests from friends and students of K.H. Ahmad Dahlan. In general, the founding factor of Muhammadiyah was due to social religious and moral anxiety and unrest. This social anxiety is caused by ignorance, poverty, and backwardness of the people. While religious anxiety is caused by humans only having the name of Islam, but not having the attitude and behavior of not practicing Islam anymore, besides that he also practiced superstition which was still spreading at that time. Meanwhile, moral anxiety is caused by the inability of humans at that time to distinguish between good and bad, what is worthy and what is not worthy. As an organization based on Islamic teachings, Muhammadiyah's most important goal is to spread the pure teachings of Islam, either through education or through other social activities. In addition, after Muhammadiyah was established, on December 20, 1912 K.H. Ahmad Dahlan submitted to the Dutch East Indies government an application for Muhammadiyah to obtain a legal entity (*rechtspersoon*), but the application was only obtained in 1914 with Government Decree No. 18 dated August 22, 1914, that this permit only applies

to the Yogyakarta area and this organization can only operate in Yogyakarta. To get around the restrictions made by the government, K.H. Ahmad Dahlan also suggested that Muhammadiyah branches outside Yogyakarta should give other names to Muhammadiyah, such as Nurul Islam in Pekalongan, Al-Munir in Makassar, Ahmadiyah in Garut, and the SATF (Shiddiq, Amanah, Tabligh, Fathonah) association in Surakarta.

The Muhammadiyah organization began to develop in 1917 after Budi Utomo held a congress in Yogyakarta. K.H. Ahmad Dahlan was the host, he was able to dazzle the audience with his mesmerizing speech, so that since then, many have asked him to establish a Muhammadiyah branch in Java. For this reason, the Muhammadiyah organization agreed to the request, so they established Muhammadiyah branches in various regions. To achieve this, the articles of association of the Muhammadiyah organization had to be changed first, because initially the budget was only specific to the Muhammadiyah organization in Yogyakarta, but it needed to be changed to make the budget outside the Yogyakarta area as well. This was done in 1920 when Muhammadiyah's area of operation had developed on the island of Java and in the following year Muhammadiyah had begun to spread throughout Indonesia. From then on, Muhammadiyah began to show a considerable and strong influence in Indonesia. This can be seen when Muhammadiyah does not only deal with educational issues, but Muhammadiyah also tries to serve the community in the form of health, fatwa, orphanages, counseling, and others. And this is proven by the existence of hospitals, schools, mosques, orphanages, poor houses, nursing homes, and so on that are under the hands of Muhammadiyah. In addition, within the Muhammadiyah organization itself there are also many assemblies, institutions and autonomous organizations that deal with religious and social community issues.

## Discussion/Analysis

### **A. History, Function and Purpose of Muhammadiyah Education**

There are four perspectives or views related to the function of Muhammadiyah education. The four functions include: first, as a means of education and intelligence; second, as a community service; third, as a da'wah movement amar ma'ruf nahi mungkar; and fourth, as a regeneration area (Nuryana, 2017). The function of Muhammadiyah education is also a solution and response to the dry religious spirit in education. All Muhammadiyah Amal Usaha (AUM) in the field of education must implement al Islam and Kemuhammadiyah education as the foundation of education. This policy further emphasizes Muhammadiyah's position as an educational movement.

Regarding the purpose of education, of course it will be directly proportional to the concept of change that is expected to occur in students both in personality and sociality. The main purpose of education should be in line with the nation's outlook on life. Therefore, it is not surprising that each country and nation has different educational goals. All of this happens because education is directed to shape the pattern of life according to the policy direction of the nation and state concerned. Based on this paradigm, Muhammadiyah as part of the nation and the Unitary State of the Republic of Indonesia formulates educational goals to be realized. Historically, Muhammadiyah's educational goals were formulated for the first time in 1936, which was 13 years after the founder of Muhammadiyah died (Ali, 2016).

Ahmad Dahlan's mature experience in organizing both social and educational, gave him the awareness that efforts to improve society were not easy to carry out alone. Therefore, Ahmad Dahlan considered the need to organize, working together with many people. Ahmad Dahlan's idea of educating Muslims through Islamic education was conveyed when he finished a religious lecture at a meeting of the Yogyakarta branch of Budi Utomo. At that time he expressed his desire to teach Islam to students of the Kweekschool Gubernamen Jetis,

which was headed by R. Boedihardjo (a member of the Budi Utomo board).

Ahmad Dahlan's idea was approved as long as it was outside the official lessons. The implementation was on every Saturday afternoon with inductive, scientific, naqliah and question and answer methods. It turned out that what Ahmad Dahlan did was very interesting to them and the number of those who wanted to study with him increased every day. Some of them even asked permission to be allowed to study at Ahmad Dahlan's house every Sunday morning and he happily accepted.

Budi Utomo requested that its board meet various requirements, including the name of the organization, the aims and objectives of the organization, and the names of prospective organizational officers. The request had to be supported by at least seven Budi Utomo members. This last requirement was immediately discussed with Ahmad Dahlan's adult disciples. It was finally agreed that the names H. Syarkawi, H. Abdul Gani, H. Hisyam, H. Fakruddin, H. Tamim and Ahmad Dahlan himself were proposed to become members of Budi utomo. Meanwhile, the name of the organization was chosen "Muhammadiyah" with the hope that its members could live religiously and socially in accordance with the personality of the Prophet Muhammad SAW. Broadly speaking, the main factor behind the establishment of Muhammadiyah is the subjective factor. This factor can be said to be the main factor and determining factor that drives the establishment of Muhammadiyah. Muhammadiyah is the result of Ahmad Dahlan's deepening of the Qur'an. Besides being fond of reading the Qur'an, Ahmad Dahlan also studied the content of the Qur'an. This attitude is also what Ahmad dahlan did when he studied QS Ali Imron verse 104 which means: "And let there be among you a group of people who call to virtue, enjoin the ma'ruf and prevent from the munkar, they are the lucky ones." In understanding the call of this verse, Ahmad Dahlan was moved to build an association or organization that was organized and

neat whose task was to carry out Islamic preaching in the midst of society.

1. Objective factors. There are several objective reasons for the establishment of Muhammadiyah, which can be grouped into internal factors, namely factors that arise in the midst of the life of Indonesian Islamic society and external, namely causal factors that exist outside the body of Indonesian Islamic society.
2. Internal objective factors, namely the impurity of Islamic teachings due to not making al- Qur'an and al-Sunnah the only reference by most people and educational institutions owned by Muslims have not been able to prepare a generation that is ready to carry out the mission as the khalifah of Allah on earth.
3. External objective factors, namely: the increasing Christianization movement in the midst of Indonesian society and the penetration of European nations, especially the Dutch into Indonesia.

Of the many factors behind the founding of Muhammadiyah, at least four are summarized. First, the impurity and mix-up of Islamic religious life in Indonesia. Second, the inefficiency of Indonesian Islamic educational institutions. Third, the activities of Catholic and Protestant missions. Fourth, the indifferent, sometimes even condescending attitude of the intelligentsia towards Islam. Meanwhile, Achmad Jainuri added that the external factors of Muhammadiyah's birth were not only related to Dutch politics towards Indonesian Muslims, but also due to the influence of ideas and movements in the Middle East, as well as the awareness of some Islamic leaders of the progress achieved by the West. In an Islamic perspective, the birth of Muhammadiyah was driven by an awareness of social responsibility, which at that time was very neglected. In other words, social doctrine was not discussed with the reality of people's lives. Muhammadiyah launched a struggle agenda that was in line with the ideas of Islamic modernization that developed in the Islamic world.

Purification, returning to the Qur'an and Sunnah, criticizing taqlid to reopen the door to ijtihad, modernizing education, and social activism are the main agendas of Muhammadiyah.

## **B. Muhammadiyah Education Renewal**

In Indonesia, until the end of the 19th century, dualistic education patterns still developed, namely the colonial education system and the traditional Islamic education system, such as Islamic boarding schools. The two education systems have many fundamental differences, not only in terms of methods, but also in terms of curriculum and objectives. In boarding schools, students or santri are free to choose the field of study and teacher they want. Two kinds of systems are used, namely sorogan and bandongan or wetonan. In boarding schools there is no class system, no exams to control the progress of students, and no time limit on how long students must stay in the boarding school. The system used emphasizes memorization, does not stimulate students to discuss. The branches of knowledge taught are limited to religious sciences and those related to them, hadith, musthalah hadith, fiqh, ushul fiqh, tauhid science, tasawwuf science, mantiq science, falak science, Arabic language science, including nahwu, sharaf, balaghah and so on.

On the other hand, the Dutch colonial administration established secular schools, which aimed to educate priyayi children to become lowlevel clerks and bookkeepers as employees who could assist Dutch employers in trade, engineering and administrative tasks. So the orientation of education was only aimed at fulfilling the needs of the Dutch government for office assistants. In this school the students were not introduced to Islamic education at all, thus making the style of thinking and behavior of the graduates (although generally Muslim) far from Islamic teachings. Furthermore, with the rolling of ethical political policies, school institutions established by the Dutch government were not only specialized for the Dutch or Indonesians who came from the priyayi circles, but were also intended for all Indonesian people.

At the beginning of the 20th century, among Indonesian educated Muslims, a new awareness began to emerge to overcome the condition of Indonesian Islamic education which was experiencing a decline. They were open to ideas and thoughts that led to change and progress to find the best solution. K.H. Ahmad Dahlan and Muhammadiyah leaders were determined to reform education. The reform includes two aspects, namely ideals and techniques. In terms of ideals, they wanted to form Muslims with noble character, pious in religion, broad views and understanding of worldly matters, which then gave rise to the idea of intellect-ulama and ulama-intelek, capable and willing to fight for the progress of their society.

Thus the targets to be achieved by every graduate of Muhammadiyah education include: correct belief, noble character, intelligence, skills and community service. Ahmad Jainuri emphasized that the aim of Muhammadiyah education is to produce educated Muslim elites who have a strong Islamic identity, are able to provide guidance and role models for the community, and at the same time as a force that counterbalances the challenges of Westerneducated secular elites produced by Dutch education at that time. Meanwhile, in terms of techniques, it has more to do with the ways of organizing education. To achieve these goals Muhammadiyah refined the Islamic education curriculum by incorporating Islamic religious education into public schools and secular knowledge into religious schools.

### **C. Muhammadiyah Education Renewal Movement**

To realize the idea of renewal in the world of education, Muhammadiyah has carried out its activities in the form of establishing madrassas and Islamic boarding schools by including the curriculum of education and teaching of general and modern science, establishing public schools by including Islamic and Muhammadiyah curriculum. The educational institutions established above are managed in the form of a business charity with its organizers formed an assembly with the name of the

Basic and Secondary Education Assembly, vertically starting from the Central Leadership to the Branch Leadership level. The Dikdasmen Assembly, which is entrusted with the task of organizing business charities in the field of education, in implementing the program refers to the Tanfidz Decree of the Congress, Tanfidz Decree of Musywil and Tanfidz Decree of Musda. In order for the implementation of education in the Muhammadiyah environment to have clear references and rules, the Muhammadiyah Central Executive Board of Education and Culture has confirmed the Decree of the National Working Meeting of the Muhammadiyah Elementary and Secondary Education Council throughout Indonesia. As part of the Muhammadiyah organization, Majelis Dikdasmen has the main task of organizing, fostering, supervising and developing the implementation of business charities in the field of primary and secondary education. In carrying out the above main tasks, the Muhammadiyah primary and secondary education assembly must refer to the vision, mission, principles and objectives of Muhammadiyah education. The educational charities managed and organized by Majelis Dikdasmen are elementary schools, MI, junior high schools, MTs, high schools, vocational schools, MA and Islamic boarding schools.

Therefore, the characteristic of Muhammadiyah's modern educational institutions is HIS met the Quran or in other terms called "public school plus." This school is the embryo of the emergence of the term modern Islamic school, a term that at the end of the 20th century was well known by the Indonesian Muslim community. HIS med the Quran is an important finding from the perspective of the integration of the traditional Islamic education system and the modern Western education system. This concept implies that secular schools, especially those under the umbrella of Muhammadiyah, adopt the institutional system of modern Western education including its learning content by adding Islamic subjects to it. Quoting Din Syamsuddin's statement, the school model



offered by Muhammadiyah is an alternative to madrasah on the one hand and secular schools on the other. John Legge even said that the Muhammadiyah school model has played an important role in the context of reconciliation between Muslim intellectuals and Western scholars.

The organizational techniques also received attention. The traditional learning system of sorogan and bandongan was replaced with a class system. Learning achievements were measured by exams that influenced grade promotion and graduation. As is the case in Dutch schools. The reasoning aspect gets a place and proportion in the Muhammadiyah school environment. Furthermore, Ahmad Jainuri explained that in the field of technical implementation, Muhammadiyah's reforms included methods, tools, teaching facilities, school organization and evaluation systems. This form of technical reform was taken from the modern education system which was not yet known in Islamic schools at that time.

With regard to the subject of Islamic studies Muhammadiyah does not emphasize the schools of thought in shari'ah (fiqh) and Islamic theology as in pesantren. Muhammadiyah schools focus more on efforts to produce good Muslims. This is also evidence of why Muhammadiyah in its later development needed to open "Madrasah Diniyah," a model of Islamic education that offered basic Islamic learning to students of public schools, especially Dutch schools, which did not offer Islamic subjects. Diniyah Madrasahs are held in the afternoon after public school study time is over. Muhammadiyah's Islamic education movement seems to be more focused on the establishment of public schools, although the Islamic education system, including boarding schools and pesantren, has also received attention.

Thus, there are two forms of educational modernization launched by Muhammadiyah. First, adopting the Dutch secular education institutional system. The difference lies in the addition of Islamic subjects (met the Qur'an) with materials that are in line with the spirit of Islamic reformism.

Furthermore, this school developed into Muhammadiyah High School and so on. Second, the modernization of the Islamic education system from its learning system in madrasah institutions. Muallimin and Muallimat Madrasahs are examples of madrasah modernization by Muhammadiyah. Muhammadiyah massively built public plus schools, but in limited numbers Muhammadiyah still felt the need to maintain Islamic educational institutions such as Madrasah Mu'alimin and pesantren. From the increasing number of Muhammadiyah schools, Muhammadiyah has become a force to be reckoned with in the national education system.

The modernization of Muhammadiyah model education, especially the concept of public school plus the Qur'an, became the basis for the growth of modern Islamic schools in urban areas. Islamic schools that grew at the end of the 20th century were generally general education institutions with additional Islamic subjects. Thus it can be said that the concept of "HIS de Qur'an" launched by Muhammadiyah became a reference for the emergence of new models of Islamic schools. For example, alAzhar Islamic School in Jakarta and several other schools in Indonesia were generally initiated by modernist Muslim groups. It can be said that the modernization of Islamic education model of Muhammadiyah has opened the birth of a new trend of Indonesian Islamic education. Besides giving birth to a new model of Islamic education and reforming Islamic educational institutions, Muhammadiyah also succeeded in including religious lessons in government schools. One thing that needs to be responded positively when discussing Muhammadiyah is its ability to cross every different era movement. For Muhammadiyah, its efforts over the years to defend itself from various kinds of "temptations" and "trials" have not been easy. From the colonial era, preindependence, independence, the old order era, the new order, to the current reform order, Muhammadiyah still exists in realizing the true order of Islamic society, especially through educational institutions.

The Islamic education movement carried out by Muhammadiyah seems to pay attention to several important aspects that become philosophical-ideological bases, including; first, the organization of Muhammadiyah educational institutions always refers to the values sourced from the Qur'an and Sunnah; second, the implementation of Muhammadiyah education is wrapped in the spirit of sincerity in order to achieve the pleasure of Allah; third, applying cooperative (musharakah) and critical principles; fourth, the principle of education developed is the spirit of innovation and renewal (tajdid); fifth, the spirit of liberation education and siding with the mustadhafin (experiencing misery); sixth, education is organized by paying attention to the principles of tawazun (balance) and tawasuth (moderatism). Based on these philosophical-ideological principles, the implementation of Muhammadiyah education seems to be directed at efforts to realize the values of moderatism. The development of the educational curriculum must therefore pay attention to measurable achievements in supporting the Islamic moderation agenda.

In the field of curriculum, for example, Muhammadiyah education makes al-Islam and Ke-Muhammadiyah lessons an ideological mouthpiece in transforming Islamic moderation ideas. This subject becomes an 'objective identity' perceived by the outside public that emphasizes the characteristics of the Muhammadiyah-style Islamic education system. 141 This objective identity is then derived into five tendencies elaborated from al-Islam and Muhammadiyah into the Muhammadiyah education system, namely; a) fostering innovative and creative ways of thinking (tajdid); b) having anticipatory and cosmopolitan tendencies; c) pluralistic and progressive personality; d) fostering independent and survival characters; e) moderate personality. Muhammadiyah is present as an educational movement that has colored the journey of national education. Starting from the concern about the nation's decline in all aspects of life, KH. Ahmad Dahlan was called to take part in improving the

conditions being faced by taking a role in the education sector. Starting from a simple education center, he introduced the concept of modernity. Over time, Muhammadiyah was born, which carries the slogan of progress. His concentration on the world of education cannot be separated from his thinking which considers that the progress of a nation begins with education. So, it is not excessive when the government gives appreciation to him for his services and makes him one of the national heroes.

Education is the best alternative in succeeding this agenda. Armed with tremendous social capital, with a very large number of educational institutions, Muhammadiyah should be able to play a new pattern of Islamic moderation movement based on education. Muhammadiyah must continue to increase its role in fostering and accompanying Indonesian society to a better direction. Only with a strategic and effective approach, Muhammadiyah will become an Islamic organization that contributes greatly to accelerating the development of a moderate national character. A qualification that is able to stand alone in order to dismiss movements that are heavy on extremism. The role of Islamic moderation through the world of education does not mean that it cannot be played by other organizations, but the social capital that has been owned by Muhammadiyah makes this organization a locomotive for moderation movements carried by other organizations. Therefore, Islamic organizations in Indonesia, especially Muhammadiyah, must pay attention again and make education the forefront of the Islamic moderation movement in Indonesia.

## **Conclusion**

Muhammadiyah is an Islamic renewal organization that has had a major impact on the progress of Muslims in Indonesia. Muhammadiyah's reforms are multidimensional, such as in the fields of education, health, economy and culture. In the field of education, Muhammadiyah modernized Islamic education, which is very important for the development of

Indonesian Islamic education. Muhammadiyah improved the Islamic education curriculum by incorporating Islamic religious education into public schools and secular knowledge into religious schools. The concept of HIS met the Qur'an, launched by Muhammadiyah, which can be interpreted as a public school plus Islamic subjects, became a model not only for educational institutions under Muhammadiyah, but also used by other Muslim groups, which made education an area of concern. Muhammadiyah not only offers the concept of public school plus, but more than that it also modernizes madrassas by integrating them with a dormitory system (pesantren). Madrasah Mu'allimin Yoyakarta, is Muhammadiyah's experimental model in the form of a dormitory.

Furthermore, in subsequent developments Muhammadiyah leaders in several regions opened pesantren as a form of Muhammadiyah's adoption of the pesantren education system. In the context of Muhammadiyah educational institutions, modernization took place intensively in the form of introducing modern educational institutional elements and modern science subjects. The goal to be achieved is to create modern Muslims who have the capacity to enter the modern world. Therefore, in the technical field Muhammadiyah carried out reforms in teaching methods, tools and facilities, school organization and evaluation systems taken from modern education.

However, in its long journey, Muhammadiyah is faced with various challenges to the existence of a large number of educational institutions. Therefore, Muhammadiyah needs to revitalize the existence of its educational institutions, so that they still exist and are meaningful to the Indonesian Islamic community in particular. Muhammadiyah educational institutions have made a major contribution to the progress of Indonesian Islamic society. But this work has not been completed, there are still many weaknesses of Muhammadiyah educational institutions that must be addressed. Muhammadiyah and its educational institutions must be responsive to the emergence of a new century full of challenges. The challenges

faced are getting bigger, especially when we realize that there are still too many behaviors and rules of our game that are trapped in the hegemony of unIslamic values. Values that depart from rationalism, individualism, materialism and secularism which are the fruits of the renaissance. The great challenge of faith faced today is not only atheism, but also polytheism, a new style that first eliminates God, the second deifies too many things including wealth, knowledge, rank and other frills. The difficult task facing all of us, especially reformists like Muhammadiyah, is to truly bring the ummah into perfect monotheism, in an era of globalization and information where it is not Islam that holds the baton of command. But by working together, God willing, we can achieve success.

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