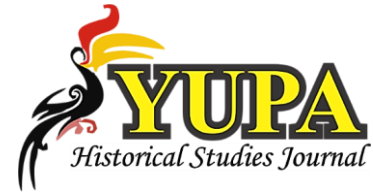


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The Dynamics of Muhammadiyah Islamic Education (1912-2019)

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Abstract This research aims to understand the changes within Muhammadiyah's Islamic educational institutions, including the influencing factors and the programs developed to enhance the quality and effectiveness of the education provided. This research identifies factors influencing the development of these educational institutions, including political policies, socio-cultural changes, technological advancements, and Muhammadiyah's educational thoughts and movements. The findings reveal four dynamic periods of educational development within the Muhammadiyah organization: the pioneer period (1900-1923), the development period (1923-1970), the institutionalization period (1970-1998), and the transformation period (1998-present). In the 1970s, the development of Islamic education within Muhammadiyah began with religious-plus schools, which later formed the basis for establishing Muhammadiyah boarding schools.

Keywords: Organizational Dynamics, Muhammadiyah, Islamic Educational Institutions.

Abstrak Tujuan penelitian ini adalah untuk memahami perubahan-perubahan yang terjadi dalam organisasi lembaga pendidikan Islam Muhammadiyah, termasuk faktor-faktor yang mempengaruhi perubahan tersebut, serta program-program yang dikembangkan untuk meningkatkan mutu dan efektivitas pendidikan yang diselenggarakan. Kajian ini termasuk penelitian dengan menggunakan model penelitian studi pustaka. Penelitian ini mengidentifikasi faktor-faktor yang mempengaruhi perkembangan lembaga pendidikan ini, antara lain kebijakan politik, perubahan sosial budaya, perkembangan teknologi, serta pemikiran dan gerakan pendidikan Muhammadiyah. Hasil penelitian ini menunjukkan bahwa terdapat empat periode dinamis perkembangan pendidikan dalam organisasi Muhammadiyah, yaitu periode pionir (1900-1923), periode pengembangan (1923-1970), periode pelembagaan (1970-1998), dan periode pelembagaan (1970-1998), dan periode masa transformasi (1998-sekarang). Pada tahun 1970-an, perkembangan pendidikan Islam di lingkungan Muhammadiyah diawali dengan berdirinya sekolah-sekolah plus agama, yang kemudian menjadi landasan berdirinya Pesantren Muhammadiyah.

Kata Kunci: Dinamika Organisasi, Muhammadiyah, Lembaga Pendidikan Islam.



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INTRODUCTION

Education is one of the best investments that can be made for the greater welfare of society (Hasan & Anita, 2022b, p. 86). Education, offering a grand promise to society, holds the capacity to deeply transform the social landscape. Furthermore, the demands of the relevant society (as articulated by *Thibaqahu Li Muqadhal Maqami*) must be considered when adopting various new educational models with different approaches to address urgent issues (Al-Akhdari & Abdurrahman, n.d.). Historically, education has a long-standing history. Islamic education was formed alongside the rise of Islam itself (Nursyarief, 2014, p. 270). In Arab society, where Islam aimed to conclude with educational attainment, this framework also marked a significant change as pre-Islamic Arab society lacked a formal schooling system.

Islamic education can be defined in various ways, including Islamic education according to Islam, Islamic education as per Islam, and Islamic religious education. The term Islamic education is understood in three aspects: first, it is socio-historical; second, it is more normative; and third, it is more process-oriented in teaching the teachings of Islam. Within an academic framework, the first understanding is the subject matter of Islamic education studies, the second is the philosophy of Islamic education, and the third is theoretical educational science (Defnaldi et al., 2023, p. 165).

The expansion of the student community through education is one of the most significant factors contributing to the resurgence of Islamic institutions (Aliyah et al., 2023, p. 180). The reform of Islamic educational institutions in Indonesia, hereafter referred to as madrasahs, is a modern specialty that emerged in the mid-20th century. Discussing madrasahs in Indonesia against the backdrop of the historical emergence of customary Islamic educational institutions often involves examining the origins of pesantrens (Anita et al., 2023, p. 510). Overall, the madrasah represents a further refinement of the pesantren. Therefore, it is essential to consider a verifiable cycle as a relationship linking the advancement of pesantrens in the past with the rise of madrasahs later on (Wahidah et al., 2021, p. 3).

Entering the 21st century, there has been a fascinating shift in the pattern of Islamic education in Indonesia, particularly with the introduction of Coordinated Islamic Schools. The emergence of these schools was triggered by the dissatisfaction of most Islamic development stakeholders in Indonesia with the dualistic state school system (Asmanto et al., 2023, p. 265).

Subsequently, the Budi Utomo association was founded in Jakarta. The contemporary trend introduced by Budi Utomo is community mindfulness formed within the latest hierarchical system. The introduction of Budi Utomo has initiated the establishment of other development associations. Then, the Muhammadiyah Association was also founded in Yogyakarta. This association is often cited as a resurgence of grassroots development, as Muhammadiyah has played a significant role in transforming grassroots life in Indonesia from the outset, particularly in the field of education.

The Islamic movement organizations in Indonesia have experienced growth and development since before Indonesia's physical independence until the current reform era. Indeed, this development has accelerated with the renewal (tajdid) within each of these Islamic movements. One significant Islamic movement organization is Muhammadiyah, a major Islamic organization in Indonesia. In fact, Muhammadiyah is considered the world's second-largest humanitarian movement after church humanitarian movements, as noted by James L. Peacock.

Muhammadiyah is an organization that embodies the Islamic da'wah movement of enjoining good and forbidding evil (amar makruf nahi munkar) and the renewal (tajdid) of Islamic faith, based on the Qur'an and Sunnah. The organization was founded by KH. A. Dahlan on the 8th of Dhu al-Hijjah 1330 Hijriah or November 18, 1912 AD in the Kauman Village, Yogyakarta City. As the founder of Muhammadiyah, KH. Ahmad Dahlan was also a prominent figure in Islam who deeply cared about education. He wielded significant influence in the educational sphere, recognizing education as the foundation for societal change.

Notably, Muhammadiyah, as an organization, initially focused on the field of education. For instance, KH. Ahmad Dahlan established a school in his own home and personally took responsibility for its expenses. Muhammadiyah has undergone substantial development over time, becoming widely accepted by various elements of Indonesian society. Several factors contributed to its advancement, including clear vision and mission, a robust educational concept, well-defined goals, and interconnected curriculum continuity, enabling Muhammadiyah to function effectively within society.

K.H. Ahmad Dahlan harbored great hopes that the reforms he introduced would bring intellectual enlightenment and enhance the nation's life. He was deeply passionate about enlightening the nation and providing mental enlightenment to the populace. Around the 1920s, Muhammadiyah began expanding beyond the Yogyakarta region. The benefits of unity and organization were widely recognized by many Muslim circles in Indonesia. The presence of Minangkabau traders in various places, stemming from the Minangkabau Reform Movement itself, made valuable contributions to Muhammadiyah. An example is Nurul Islam Pekalongan, initially founded by these traders, which later evolved into a Muhammadiyah branch. By 1927, Muhammadiyah had established branches in Bengkulu, Banjarmasin, and Amuntai, with its influence spreading to Aceh and Makassar by 1929. Preachers sent from Java or Minangkabau to these regions played a crucial role in disseminating Muhammadiyah's aspirations.

The organization was named Muhammadiyah, derived from the name of Prophet Muhammad SAW, allowing its members to be identified as followers of Prophet Muhammad SAW. Additionally, as an Islamic movement, Muhammadiyah harbors strong aspirations to achieve a "truly Islamic society." With these aspirations, Muhammadiyah has a clear direction in its

movement. In its formation, Muhammadiyah often referred to the commands found in the Quran, including verse 104 of Surah Ali Imran, which states:

“And let there arise from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong. And those will be the successful.” (Qur'an, Surah Ali Imran, 3:104)”

This verse, according to Muhammadiyah figures, signifies the organized movement of the community in carrying out Islamic da'wah. Muhammadiyah is the name of a societal organization engaged in the fields of da'wah, social work, and education based on Islam. Muhammadiyah is a da'wah movement and a renewal movement characterized by *amar ma'rufnahi munkar*. The term da'wah movement implies that the organization is involved in the field of Islamic da'wah or propagation of Islam, carried out through various means such as preaching, religious education, formal education, youth and scouting movements, and others (Su'ud, 2003, p. 245).

This organization has a strong focus on promoting goodness and forbidding evil. The term "da'wah movement" refers to an organization involved in Islamic da'wah efforts through various means, such as preaching, religious education, formal education, youth, and scout movements, and so on. Muhammadiyah's presence in the field of education has been widely proven and acknowledged. The Muhammadiyah Islamic Education Institution currently comprises a significant number of schools, covering various educational levels from kindergarten to university. In total, there are 3,874 schools, 2,181 madrasahs, and 388 pesantrens spread across all regions in Indonesia (Su'ud, 2003, p. 246).

This study focuses on examining the Muhammadiyah movement in Indonesia. As one of the largest religious social organizations, Muhammadiyah undoubtedly possesses substantial characteristics worthy of comprehensive study. How Muhammadiyah can rapidly expand and make significant contributions to the development of education in Indonesia, especially in the early post-independence phase, is of interest. Therefore, this study positions itself as a complementary investigation to previous studies on the dynamics of Muhammadiyah Education.

METHOD

This research employs a literature review method to investigate the history of Islamic education development within the Muhammadiyah organization. The study aims to analyze the factors influencing the development of education within the organization, as well as the programs developed to enhance the quality and effectiveness of education in Muhammadiyah institutions. Data sources consist of journals discussing the history of Islamic education development within Muhammadiyah, books delving into the history of the Muhammadiyah organization, and literature on educational issues within Muhammadiyah (Wardah, 2014, p. 166). The researcher

documents several research findings and literature studies as data sources for this research. The collected data is then synthesized to yield information on the dynamics of Islamic education development within the Muhammadiyah organization, as well as the factors and educational development programs of Muhammadiyah. Subsequently, the researcher analyzes reference data related to the history of Islamic education within the Muhammadiyah organization.

RESULTS AND DISCUSSION

History of Muhammadiyah Education Early Period (1912-1945)

Muhammadiyah was founded by K.H. Ahmad Dahlan on November 18, 1912 / 3 Dzulhijjah 1330 H in the village of Kauman, Yogyakarta. At that time, the condition of the Muslim community was very distressing, both politically, economically, socially, and culturally, due to Dutch colonization in Indonesia. In terms of religion, religious life according to the guidance of the Qur'an and Hadith did not progress as there were acts of shirk, bid'ah, superstition, and irrational beliefs, leaving the Muslim community stagnant (Rais et al., 1996, p. 16). In the field of education, existing Islamic educational institutions could not meet the demands and advancements of the time due to isolating themselves from external influences and having an education system that did not align with the progress of the era.

In 1911, K.H. Ahmad Dahlan and the assistance of his students established the first school, which later became the model for modern Muhammadiyah schools, namely the Madrasah Ibtidaiyah Diniyah Islami (Steenbrink, 1986, p. 60). The teaching system implemented by Ahmad Dahlan in this school began to adopt a system similar to Dutch schools at that time. The use of desks, chairs, blackboards, and chalk as learning equipment made this school different from most schools at that time. The subjects taught in this school were a combination of pesantren material and Western education. This school model began to change the mindset of the community, where those who previously only studied in pesantrens began to switch to schools that taught general subjects (Rusli, 2017, p. 291). Over time, the Madrasah Ibtidaiyah Diniyah Islamiyah became the precursor to schools that still exist today, such as the Madrasah Mu'allimin-Muallimat Muhammadiyah Yogyakarta.

The history of Muhammadiyah education can be seen as a reconstruction of past events involving Muhammadiyah's educational thoughts and movements since the establishment of the first Muhammadiyah school until the present. If we count the beginning of the Muhammadiyah pesantren since K.H. Ahmad Dahlan established the "Modern Religious School" known as Madrasah Ibtidaiyah Diniyah Islamiyah (MIDI) on December 1, 1911, then Muhammadiyah education has been around for over a century. If calculated from this year (2022), Muhammadiyah education is 112 years old. In the 1920s and 1930s, Muhammadiyah began to develop an educational curriculum that integrated Islamic values into formal education.

Post-Independence (1945-2019)

In the 1940s, Muhammadiyah continued to develop technical and vocational education. Then, in the 1960s, Muhammadiyah began to expand non-formal education, such as religious education, health education, and entrepreneurship education. Additionally, Muhammadiyah was actively involved in developing educational programs abroad, establishing Muhammadiyah schools in various countries in the Middle East, Africa, and Asia (Hairit, 2020, pp. 2–4).

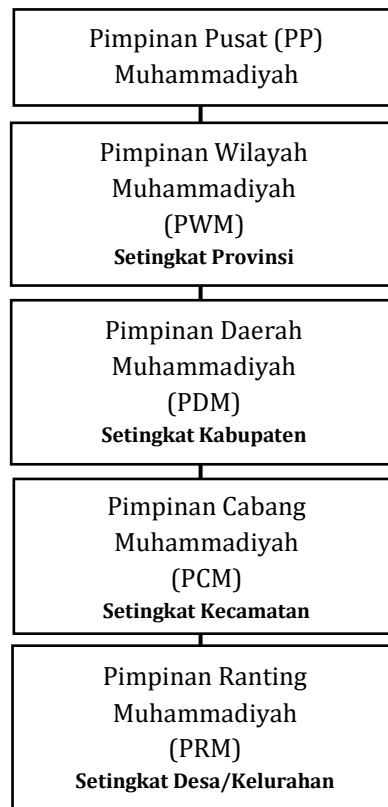
Based on this reality, K.H Ahmad Dahlan established Muhammadiyah education, which included religious and general subjects. This Muhammadiyah education model was a combination of the Dutch school system and pesantren models. With this model, Muhammadiyah education was expected to produce "scholar-intellectuals" or "intellectual-scholars," a holistic generation rather than one experiencing a "split-personality." According to K.H Ahmad Dahlan, religion should be aligned with and supportive of knowledge (Sairin et al., 2002, p. 102).

As the founder of Muhammadiyah, K.H. Ahmad Dahlan set a significant example in preaching and practicing among the community. One of his efforts was to introduce a modern approach to education by establishing religious and public schools. Additionally, he played a role in establishing orphanages and clinics. Through the *tajdid* movement, Muhammadiyah faced significant challenges from the surrounding society because its efforts to renew the implementation of Islamic teachings were considered incompatible with the practices of the time (Ritonga et al., 2023, p. 737).

However, K.H. Ahmad Dahlan never gave up in facing these challenges. The success of Muhammadiyah to date has been achieved through his perseverance, tenacity, diligence, and sincerity, as well as those of his successors. With an unwavering spirit and dedication, Muhammadiyah continues to grow and develop into a significant force in society. Muhammadiyah is an organization whose members are followers and heirs of the message of the Prophet Muhammad. Meanwhile, Muhammadiyah's identity is stated in Article 1, paragraph 1 of its Articles of Association, which states "this association is named Muhammadiyah, is an Islamic movement and preaching of *amar makruf nahi munkar*, adhering to Islam, and based on the Quran and Sunnah."

Muhammadiyah is the most influential Islamic modernist movement in Indonesia and is more cautious and flexible in facing waves of political change. Meanwhile, Muhammadiyah's purpose and objectives are stated in Article 3 of its Articles of Association, which is "to uphold and exalt Islam so that a righteous, just, and prosperous society approved by Allah SWT is realized." As for the central leadership office of Muhammadiyah, there are two, located in Yogyakarta and Jakarta (Rais et al., 1996, p. 17).

Organizational Structure of Muhammadiyah



The organizational structure of Muhammadiyah resembles a pyramid, progressing from the bottom to the top. The growth process and structure of Muhammadiyah's organization are as follows:

- a) Branches (village/neighborhood level): Established and ratified when they have a minimum of 15 members and operate one of the charitable activities such as schools, mosques, orphanages, clinics, or other charitable ventures.
- b) Branches (district level): Branches can be formed if there are at least three branches and must have charitable activities.
- c) Central Leadership: The central leadership, in carrying out its duties, is assisted by the Council. The Council is present at the Central Leadership, Regional, and District levels. Meanwhile, at the Branch and Sub-Branch levels, the Council is referred to as Sections.

In addition to the Council, there are also other Executive Bodies such as Bureaus, Boards, Institutions, and Foundations. Branches and districts are the backbone of Muhammadiyah because the initiative to establish branches and districts truly originates from the "bottom," purely as a result of local community initiative and self-reliance rather than directives from the top. The central leadership merely formalizes these initiatives. Therefore, the sense of ownership of the organization at the branch and district levels is quite high (Rais et al., 1996, p. 18).

Dynamic of Muhammadiyah Education Objectives

Muhammadiyah education has a vision, namely the development of the basic and secondary education functions of Muhammadiyah, including schools, madrasas, Islamic boarding schools based on Al-Islam Ke-Muhammadiyah, holistically integrative, well-governed, competitive, and excellent (Ali, 2016, p. 45). Meanwhile, the proposed missions are to organize superior and progressive Muhammadiyah education, to conduct holistic and integrative basic and secondary education by developing balanced intellectual, emotional, and skill potentials, to conduct accountable and inclusive basic and secondary education, and to conduct basic and secondary education supported by science and religiosity (PP Muhammadiyah, 2023).

As mentioned above, the formulation of educational objectives or targets reflects a complex and broad dimension. This awareness is crucial to emphasize when delving into educational objectives within the Muhammadiyah community. From a socio-historical perspective, Muhammadiyah's educational objectives cannot be separated from the dynamics of nationalism. Generally, the development or dynamics of Muhammadiyah's educational objectives can be divided into two eras: the pre-formulation era and the formal formulation era (Mustafida et al., 2022, p. 555).

In the view of K.H. Ahmad Dahlan, the purpose of education is to become advanced scholars and tirelessly work for Muhammadiyah. His educational experiment focused on three main ideas: (1) the importance of being highly educated individuals; (2) the necessity of obtaining clarity of thought; and (3) the reality that this can only be achieved by following the plan set by Allah for mankind, as seen in the Qur'an and Hadith. Regarding Islamic education, Kiai Dahlan once stated, "*Dadiyo kiyai song kemajuan ojo kesel anggonmu nyambut gawe kanggo Muhammadiyah*" (Hold steadfast to your belief in Muhammad and his followers; do not hesitate to declare your loyalty to Muhammadiyah in front of others) (Nugraha, 2009, p. 45).

It is worth noting that Kiai Haji Ahmad Dahlan has made the presence of progressive Islamic scholars an obsession. According to his teachings, the goal of Muhammadiyah education is to nurture individuals who have a deep understanding of Islam, a devoutness to worship, and commendable morals. The term 'progress' is a portmanteau that signifies 'modernity', and it is expected that Muhammadiyah school graduates become experts in fields such as science and technology that contribute to the well-being of the universe and elevate human culture. The word "kader" embodies the meaning of "*Ojo kesel anggonmu nyambut gawe kanggo Muhammadiyah*," which consists of three syllables. Institutions that produce cadres for the organization, individuals, and the nation must revolve around Muhammadiyah education (Kuswandi, 2019, p. 187).

Muhammadiyah Education Development Programs

According to the document of the Muhammadiyah Educational Council in the draft of the second and third periods of the 21st century, there are several educational development programs promoted by the Muhammadiyah organization, namely:

- a) Movement System: Strengthening the identity of Muhammadiyah education through the intensification of Islamic moral and Muhammadiyah ideology coaching.
- b) Organization and Leadership: Developing a road map and database of Muhammadiyah education to map the potential, roles, and functions of Muhammadiyah education as a cadre center.
- c) Resources: Enhancing the quality of leadership in learning for teachers and school principals, governance, regulations, and quality assurance of Muhammadiyah education, both in schools, madrasas, and pesantrens.
- d) Service Action: Increasing the quantity and quality of schools, madrasas, and pesantrens that meet accreditation qualifications by improving quality assurance systems and showcasing the identity of Muhammadiyah education.
- e) Networking: Improving the quality, network, partnerships, and cooperation of Muhammadiyah education domestically and internationally.

Dynamic Development of Muhammadiyah Islamic Education

Many individuals believe that religious education often focuses too much on "normativism" and dogma deemed incompatible with the times. This view indicates that there is limited room for intellectual development or creative expression in that context. Therefore, Kiai Haji Ahmad Dahlan can be seen as someone who disagrees with the scholarly framework of pesantrens. Although Kiai Haji Ahmad Dahlan often criticized pesantren education, he still believed that overall Islamic religious teachings, especially in the realm of *dalaa'il*, had a positive impact on students in terms of spirituality (*inner sanctum*) (Hardiansyah et al., 2022, p. 54).

During the 22-year leadership period of Kiai Abdur Razaq Fachruddin, Muhammadiyah experienced rapid growth from 1966 to 1990. The concepts advocated by Kiai Fachruddin significantly influenced the way the Muhammadiyah movement developed their ideologies (Latifah et al., 2023, p. 560). When Muhammadiyah adopted Pancasila as its foundation, this step was directed by Kiai Fachruddin. Some of his educational concepts are also reflected in the National Education System Law (UU Sisdiknas). The Muhammadiyah organization and Indonesian society in general tend to adopt thought patterns influenced by the thinking of Kiai Fachruddin (Malueka, 2018, p. 10).

Under the leadership of Mr. AR, the Muhammadiyah group became aware of pesantren education. In 1980, under the guidance of Ustaz HMS Ibn Juraimi, fundamental changes were made to the education system for converts. If boarding schools and madrasas were not a cohesive

system in the past, converts began to adopt the "long life education" method from then on. The madrasa became a subsystem of the pesantren in this system. The integration of the madrasa and boarding school systems was necessary to fulfill the idealistic goals of convert education, in line with the premise of this transformative step. Muhammadiyah has recently implemented a contemporary pesantren approach, starting with the establishment of the Modern Pesantren Muhammadiyah Yogyakarta (Febriansyah et al., 2013, p. 20).

To address educational issues of the past, Muhammadiyah successfully found a solution by combining it with the aspirations of social solidarity and the development of socio-cultural systems in education through the pesantren system. Due to signs of decline among scholars in Muhammadiyah, it became important to establish Muhammadiyah pesantrens to ignite a new work ethic among Muhammadiyah Muslim communities (Khozin, 2005, p. 45).

The involvement of pesantrens in the Muhammadiyah organization under the leadership of Kiai Fachruddin appears to be an internal critique of Muhammadiyah's approach to Islamic education. In this context, the role of pesantrens becomes increasingly important as a model of education to be emulated by future generations. In the period from 1975 to 2000, this organization received greater support than before. Therefore, we are currently identifying the root causes of educational problems and seeking potential solutions. The concept of pesantren is one form of a new approach that has the potential to be explored (Huda & Kusumawati, 2019, p. 165).

During Kiai Fachruddin's leadership, there were efforts to develop and expand the Muhammadiyah school network throughout Indonesia, even in areas that were difficult for the government to reach in establishing schools. Despite facing these challenges, Muhammadiyah was able to overcome them by relying on community participation and self-help. The massive expansion and spread of Muhammadiyah schools then posed new challenges, where the governance and cultural patterns of Muhammadiyah schools began to follow the development patterns of government-established state schools. The experiments conducted by K.H. Ahmad Dahlan in the early 20th century with the "government plus religion school" approach were well-consolidated and further developed. In this context, Muhammadiyah schools became an alternative with the "school plus religion" approach, thus expanding access to education for children in areas not reached by government schools. Clerical cadres capable of coping with changing times remained steadfast in upholding the ideals of Muhammadiyah. The term "pesantren" can also refer to certain types of schools under the auspices of Muhammadiyah that meet specific criteria and are explicitly designed to educate teacher and instructor cadres (Zamroni, 2007, p. 3).

As seen from Muhammadiyah's success in producing clerical cadres since the 41st Muktamar in 1985 in Surakarta, the term "pesantren" refers to "special cadre schools." The

Tanfidz Mukhtar has directed this organization to focus more on the training of its academic staff by enhancing the management of pesantrens. Initially, this regulation relates to comprehensive pesantrens, sometimes called school-based madrasahs/pesantrens, which aim to develop the intellectualism of clerics. Second, pesantrens known as takhassus are pesantrens focused on the development of clerics in specific pesantrens. The entire curriculum of takhassus pesantrens integrates madrasah/school paradigms with pesantren concepts. The takhassus pesantren curriculum has been designed considering several topics to meet the specific needs of pesantrens (Hasan & Anita, 2022a, p. 22).

Two examples of schools implementing an integrated system are the Pesantren in South Tapanuli Regency and the Modern Muhammadiyah Kwala Madu Pesantren in Langkat Regency. In accordance with Muhammadiyah's mandate, these two pesantrens in North Sumatra are referred to as "integral pesantrens" because each has a madrasah as its main educational institution. Both of these pesantrens in Sumatra are not accustomed to following the guidance of kiais or memorizing yellow books according to sorogan, bandongan, or wetonan teachings, so they are not knowledgeable about science. Both pesantrens have clerical, modernist, and social practice education approaches (Lazuardi, 2018).

Like Muhammadiyah pesantrens in Sumatra, Muhammadiyah pesantrens in South Kalimantan, such as Nurul Amin Alobio Pesantren and Al-Furqan Muhammadiyah Banjarmasin, also focus on the organization's goals to achieve a balance between religious and secular knowledge in addressing the demands of modern society. However, this is done without sacrificing the organization's loyalty to Islamic values (Nordian, 2015). Similarly, at the Muallimin Muhammadiyah Madrasah in Yogyakarta, the concept of "Uswah" related to the idea of righteous deeds is used to combine modern education systems with pesantren dormitories. The cadreship method is based on mentoring in four fields: philosophy, associative spirit, leadership, and skills. Prospective leaders, innovators, and beneficiaries of Muhammadiyah's charitable legacy are provided education and training in preaching, which is the main focus of these efforts (Azhar et al., 2016, p. 114).

Muhammadiyah has takhassus pesantrens, one of which is the Trensains Dawe Pesantren in Banaran, Connectmacan, Sragen, Central Java, which has been a requirement since the 41st congress in 1985 in Surakarta. The scientific department at this pesantren is one of the school's strengths. Additionally, several Muhammadiyah pesantrens also focus on the realm of the Qur'an and adopt the style of takhassus pesantrens. For example, events that took place in Gombara, South Sulawesi, at the Darul Arqam Muhammadiyah Pesantren (Ferdinan & Ibrahim, 2018, p. 38).

In some places, the Muhammadiyah movement is considered a pesantren model, which is an addition to the integral and special systems. Like the case of the Modern MBS Pesantren in Yogyakarta, Indonesia. The aim of this institution is to educate its members to be responsible,

independent, free, honest, and part of a strong community. Students also receive teaching on four intelligences (IQ, EQ, CQ, and SQ) besides intellectual intelligence (IQ) (SQ). This is why educational institutions of every level and type require the most efficient and appropriate management or managerial application. The same is also true at the Mahad Darul Arqam Muhammadiyah in the Garut Region (Rizkiani, 2012, p. 42).

Muhammadiyah is a reformist Islamic movement focused on improving community life in literacy, health, economy, and social justice. There are three approaches used by Muhammadiyah to improve the education system, one of which is institutional change. During Muhammadiyah's era, there was a transformation in the education system by combining traditional school models and more modern pesantren models, known as pesantrens. Muhammadiyah's model pesantrens have been established in various locations. The Muhammadiyah pesantren system aims to develop the academic and spiritual growth of the santri. Students are exposed to both secular scientific knowledge and religious teachings. Over time, the dynamics of educational modernization within Muhammadiyah will continue to evolve (Al Faruq, 2020, p. 18). Thus, it can be said that the pesantren system and principles provide the foundation and core values of the pesantren system organized within Muhammadiyah.

Muhammadiyah requires comprehensive principles to operate pesantrens, considering this sector is experiencing rapid growth worldwide and facing new challenges in its implementation. To address these needs, the Muhammadiyah Basic and Secondary Education Council developed regulations in 2013 to legalize madrasahs. These principles encompass various essential aspects of what attending a pesantren entails and what its purposes are. Pesantrens are described as "an Islamic educational institution organized by the Muhammadiyah Basic and Secondary Education Council, aimed at preparing Muhammadiyah clerical cadres in various disciplines, as a place for nurturing future Muhammadiyah clerical cadres who master knowledge based on Quranic verses and natural phenomena." That's how Muhammadiyah defines pesantrens. In addition to producing future clerics, pesantrens also serve as environments that foster Muhammadiyah dai leaders (Kuswandi, 2019, p. 188).

There are differences between traditional pesantrens and Muhammadiyah pesantrens, especially in the use of contemporary terms, which are applied differently in various locations. The term "modern pesantren" is commonly used by many Muhammadiyah pesantrens. Some examples of these pesantrens include: Pesantren Modern Kwala Madu in Langkat-Binjai, North Sumatra; Muhammadiyah Pesantren Lembah Melintang in West Pasaman, West Sumatra; Modern Darul Ulum Pesantren in East Kampar Riau; Muhammadiyah al-Mubarak Pesantren in Bengkulu; Modern MBS Pesantren in Purworejo; and Darul Arqam Modern Pesantren. Additionally, there are also Postmodern Pondoks in Kendal, Modern Behavioral Science Institute Pondok Paciran-Lamongan, Aisyiah Sumberejo Bojonegoro, and so on. The term "modernization" is often used in

contemporary language discussions. According to Nurkholis Majid, modernization is a form of human ingenuity in facing the challenges of the times (Madjid, 1992, p. 40).

The holistic education paradigm in Muhammadiyah pesantrens, which integrates secular and religious knowledge, is an example of how reason (creativity) and revelation (the Quran and Sunnah) are combined in the Muhammadiyah tradition. However, Muhammadiyah remains steadfast in its commitment to renew Islam according to the Holy Scriptures and the Prophet's practices. As a Muslim community, Muhammadiyah has authority in *tajdid*, which means "purification" in the context of Islam through a return to the Quran and the Prophet's example. In other words, Muhammadiyah is a reformist movement aimed at changing the social structure of society so that its members can better apply the teachings of the Quran and Sunnah.

Muhammadiyah pesantrens, known as Modern pesantrens, have a strong focus on instilling moral values in their students. Character education teachers in these pesantrens must be exemplary individuals who have adopted and internalized these values themselves. In efforts to develop future humanitarian leaders, Muhammadiyah has a strong focus on developing individuals strong in monotheism (belief in the oneness of God), personality, and knowledge. Therefore, it is entirely reasonable for Muhammadiyah to involve character development as an integral part of its overall educational goals (Azhar et al., 2016, p. 114).

CONCLUSION

Based on the above discussion, several conclusions can be drawn as follows: first, in the development of education in Muhammadiyah, there are four periods reflecting the dynamics of the movement. The first period is the pioneering period (1912-1923), followed by the development period (1923-1970), the institutionalization period (1970-1998), and the transformation period (1998-present). Kiai Fachruddin's leadership was a major milestone in the establishment of religious schools that continued to evolve into Muhammadiyah pesantrens, and the pesantren education system was established at both the national and regional levels. Second, with the expansion of pesantrens in various geographical regions, the Muhammadiyah Pesantren Development Institute (LP3M) was established to coordinate the training of pesantren teachers. The cultural organization Ittihadul Maahid al-Muhammadiyah (ITMAM) also promotes Islamic scholarship. Currently, the pesantren model in Muhammadiyah has diversified, including traditional pesantrens, modern pesantrens, and integrated pesantrens.

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