

Muhammadiyah's Contribution to Educational Development in Indonesia: A Historical Analysis

Rijal Pahlevi

SMP Muhammadiyah 9 Nagreg Kabupaten Bandung, Indonesia
rijalpahlevi016@gmail.com

Badrudin Badrudin

UIN Sunan Gunung Djati Bandung, Indonesia
dr.badrudin@uinsgd.ac.id

Ulfiah Ulfiah

UIN Sunan Gunung Djati Bandung, Indonesia
ulfiah@uinsgd.ac.id

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Abstract:

Muhammadiyah's role in the development of education in Indonesia continues to grow over time, playing a key role in determining the future of this country. This research aims to dig deeper into Muhammadiyah's contribution to the history of the development of Indonesian education using historical methods. Literature study is used as a data collection technique, taking information from various sources such as books, journals, newspapers, the internet, and other references related to Muhammadiyah. The research results show that Muhammadiyah has had a positive impact by spreading Islamic teachings and designing an equitable education system throughout Indonesia. Muhammadiyah schools, which integrate religious and general lessons, make a significant contribution to advancing education in the country. This organization has succeeded in establishing and managing more than 5,264 schools and madrasas, as well as 177 universities throughout Indonesia. Thus, Muhammadiyah not only educates the nation through education but also forms quality individuals in educational and religious aspects.

Keywords: global competition; Indonesian history; Islamic education; religious organization; social movement.

INTRODUCTION

Education is the most important component for the progress of a nation; Educational factors are very influential on the progress or decline of a civilization. For example, during the heyday of science under the leadership of the Abbasids, the best quality of education was shown and enjoyed by everyone at that time. Baghdad is called an intellectual city because it is a Muslim city that teaches other Islamic cities lessons. It is said this because Baghdad is a city with intellectual nuances with many written traditions and a center for research and development in various scientific fields, including religion, philosophy and science (Bakri, 2011; Hitti, 2002; Kersten, 2011).

Today, countries that are able to overcome global competition usually have citizens who have access to high-quality education. On the other hand, if the quality of education is low, the country or civilization will be left behind by global competition. A small country can become a contributor or even a major player to be reckoned

with on the global stage with the best quality education. Countries that are superior geographically and demographically but whose educational quality is poor will not be taken into account in global competition (Kotler et al., 2021; Luckin et al., 2016).

In Indonesia, education is an important sector that is considered to determine the future of the country (Nasir et al., 2020; Suherlan, 2017). Apart from that, education is a leading sector that is expected to realize sustainable development (Wong et al., 2020). Education is an action taken to achieve certain goals and involves various factors that are interconnected, forming a system that impacts each other (Corrêa Cavalieri & Neves Almeida, 2018). Islamic education as physical and spiritual instruction based on Islamic religious law to develop the main personality according to Islamic provisions (Badrudin, 2017). The main personality referred to here is the Muslim personality, namely a personality that is in accordance with Islamic values (Mahmud, 2011).

Life for Muslims in Indonesia has become worse since Dutch colonialism. Civilization was influenced to a large extent by the backwardness of Muslims in the field of education (Rahman, 2021). Islamic boarding schools cannot always be used as a place to produce a young generation of Muslims who think contemporary (Munir et al., 2010). Because Islamic boarding schools only teach Islamic religious principles, while the colonial government did not require religious knowledge, they did not use Arabic as the official government language, and Islamic boarding school graduates could not be employed by the colonial government (Mu'arif, 2012; Rahman, 2016).

Muhammadiyah determines to be part of the *Tajdid* movement (Rohmansyah, 2017). *Tajdid*, also known as the da'wah movement of *amar ma'ruf* is not welcome, is a modern Islamic reform movement by improves social, economic, political, educational and cultural aspects (Kamali, 2018). It also means purification (purification) from purified foreign elements (Lenggono, 2018). Da'wah is a way of providing services to society, especially in the field of education. Muhammadiyah is also considered the founder of modern education in Indonesia. The process of modernizing Islamic education in Indonesia was greatly assisted by KH. Ahmad Dahlan. During the Dutch East Indies government, the Muhammadiyah movement developed into a local movement. KH. Ahmad Dahlan founded his first educational institution in his home, using the Western education system. Muhammadiyah has carried out reforms in the field of education. First, the Muhammadiyah curriculum was changed to include religious and general lessons. Second, learning methods were changed according to the classical-modern paradigm, and third, a combination of Islamic boarding schools and school systems. Changing times will definitely lead to renewal (Setiawan et al., 2010).

Two factors influence objective factors: internal and external factors. Internal factors consist of the Al-Qur'an and Sunnah as guidelines for Islamic practices until these practices are mixed with other practices. Apart from that, there are educational institutions that are unable to create a generation that practices according to Islamic teachings and develops its mission as "Caliph of Allah on earth", knowing that Islamic practices are not in harmony with the Koran because they still believe in other schools, Islamic educational sciences that inadequate. As a result, KH. Ahmad Dahlan moved forward and began to perfect it by increasing general knowledge so that the next generation could practice according to Islamic teachings (Miswanto, 2012). External factors consists of increasing Christianization movement in Indonesia, penetration of European countries, especially the Netherlands, into Indonesia, and the influence of Islamic reform movements throughout the world (Rohmansyah, 2017).

The Muhammadiyah Islamic organization in Indonesia plays an important role in various fields, including education. This organization was founded by KH Ahmad Dahlan on November 18 1912 with the aim of advancing Muslims through education, social and religion. Muhammadiyah's role in education in Indonesia includes establishing schools and colleges, developing Islamic curricula, and teaching character by emphasizing the importance of values such as morals, honesty, discipline, and others in the educational process, teaching religion, and encouraging community empowerment through education. Muhammadiyah continues to develop in the field of education, and has a major influence on the development of education in Indonesia.

The research used as a literature review in this research is research on education and religious organizations. Thesis research Nugroho, Joko (2012) The Role of Muhammadiyah Branches in Islamic Education (Case Study of Muhammadiyah Branch Ngestiharjo Selatan Bantul 2011). Muhammadiyah University of Surakarta. This research uses qualitative research which uses descriptive studies, namely by using factual, accurate and systematic descriptions of the cases, events and phenomena studied. The results of this research state that the existence of the South Bantul Muhammadiyah Ngestiharjo Branch has a very important role in the implementation of Islamic education, namely preaching *amar ma'ruf nahi munkar* by inviting the community to return to teachings that are in accordance with the Al-Qur'an and As-Sunnah which are pursued through activities organized by the leadership of the South Bantul Ngestiharjo Muhammadiyah Branch in collaboration with the local mosque administrators. The most important supporting factors are the aspirations of the immigrant community which are in line with

Muhammadiyah's goals, namely the preaching of *amar ma'ruf nahi munkar* and the many mosques that have been established so that they can be used as a tool for da'wah to achieve the goals of Islamic education.

Another research is in the journal Empowerment by Neni Rohayati (2017) entitled "The Role of Muhammadiyah in Fostering the Young Generation Through Character Education in Sukajadi, Bandung City". This research uses qualitative research methods with observation techniques, documentation studies and interviews. The results of his research show that the planning, implementation and evaluation carried out by PRM Muhammadiyah in developing the younger generation. Planning is organized into three stages, namely, long-term plans, medium-term plans and short-term plans. The implementation includes various training models including Taruna Melati, Darul Arqom, Baitul Arqom, cadre schools, upgrading. evaluation through assessments which shows that the younger generation is obliged to have 18 characters. In this research, the activities carried out by PRM Muhammadiyah are in accordance with the vision, mission and goals of the organization.

Then there was another research in the Tarbawi journal by ST Rajiah Rusydi (2016) with the title "Muhammadiyah (Educational Concepts, Efforts in the Education Sector, and Figures)". This research uses qualitative research with descriptive methods, in collecting data using library research. The results of this research show that the birth of Muhammadiyah was motivated by several factors, namely Uncleanliness and mixed up Islamic religious life in Indonesia, inefficiency of Islamic religious educational institutions, activities of Catholic and Protestant missions; and the indifferent, sometimes even condescending attitude of the intelligentsia towards Islam. Then Muhammadiyah education at that time was a form of righteous charity. K.H. Ahmad Dahlan was able to offer a new educational model as a renewal (*aslah*) of conventional Dutch school and Islamic boarding school education. Muhammadiyah education is also able to give birth to a new generation that is "more perfect" than alumni of Islamic boarding schools and Dutch schools.

From the research above, the researcher will study it from another side but the object is the same, the researcher will carry out innovation, namely Muhammadiyah in Education in Indonesia. Researchers will look at other sides that differ from previous research. Researchers will examine the role of Muhammadiyah organizations in the development of education in Indonesia. This is used to align how the Muhammadiyah organization develops education in Indonesia and takes an important role in the field of education which aims to make the nation's life smarter according to the goals of the Indonesian nation.

METHOD

This research uses historical methods because the research subject is history and the data needed for this writing comes from the past. To collect data, this research uses library research, which means data related to Muhammadiyah and education is collected from books, journals, newspapers, the internet and other relevant sources. Data processing techniques in this research First, research material processing methods are used to collect information or empirical data from books, official and scientific research reports, and research journals to find keywords that are relevant to this research. second, Read the literature available in the library. Third, recorded the results of the research. Recording research material is the most important stage of the entire library research process. Because in the end, all the material that has been read must be compiled into a report. Fourth complete the processing of research notes. Data analysis consists of three steps: data reduction, data presentation, and drawing conclusions.

RESULTS AND DISCUSSION

The Role of Muhammadiyah in Islamic Education Reform

Based on research findings, the author found that the role of Muhammadiyah in developing education in Indonesia can be seen from the main objective of establishing the organization, namely deepening KH. Ahmad Dahlan regarding the Al-Qur'an in studying, discussing, researching and reviewing its contents, especially verse 104 of Surah Ali-Imran. After understanding the call, K.H. Ahmad Dahlan felt compelled to form an orderly and neat group, organization or association that was responsible for implementing Islamic da'wah *amar ma'ruf nahi munkar* in society. With Muhammadiyah's broad and large goals and objectives, the efforts made by Muhammadiyah to achieve them are also very large. By holding recitations and tabligh, KH. Ahmad Dahlan continues to emphasize true Islam. In his research and preaching, KH. Ahmad Dahlan conveyed the message that people must practice what they know (Pasha, 2000).

Muhammadiyah does many other things in the field of education apart from trying to uphold pure Islamic beliefs and practice worship in accordance with the demands of the prophet Muhammad. Muhammadiyah was

founded because educational institutions in Indonesia no longer met the needs of the times. Not only are the learning materials and approaches inappropriate, but the education system must also be changed completely. Because it was impossible to eliminate the public school and Islamic boarding school systems, Muhammadiyah combined the two, namely: a) establishing public schools that taught religious knowledge; b) establishing madrasas that teach science (Pasha, 2000).

Apart from that, in Muhammadiyah's efforts to spread educational reform ideas, KH. Ahmad Dahlan tried to start by teaching several people from his family and friends. The recitations were the first place he conveyed his ideas, and another place where he gave lessons as well. After efforts to spread innovation produced results, a forum was created to accommodate the ideas of the Muhammadiyah Movement. As an education reformer in Indonesia, KH Ahmad Dahlan carried out *Ijtihad* by providing a new perspective on *kiai* as teachers and by changing oral habits into written ones. Third, he recognizes how important women are in religious life (Suwarno, 2016).

As the founder of Muhammadiyah, KH. Ahmad Dahlan does two things at once in education; First, giving religious lessons in secular schools in the Netherlands, Second, established their own schools where religion and general knowledge were separated. Both actions are now commonplace; the state has accommodated the former, and other Islamic educational foundations have largely done so. However, the idea of an integralist education system that is capable of producing Muslim scholars and intellectual scholars is still in the process of being developed. This integralist education system must actually be developed along with developments in space and time, because educational technical problems can change according to advances in educational science or developmental psychology. After seeing how influential Muhammadiyah has been in the concept and practice of Islamic education in Indonesia, it is important that it has established the basis for a system of religious education as a subject in government schools, from childhood to tertiary education.

Educational reform, promoted by KH. Ahmad Dahlan, consists of two components: aspects of ideals and aspects of teaching techniques. From the perspective of ideals, the goal is to create Muslim individuals who have good character, pious in religion, broad in outlook and insight, and understand worldly problems. These people are known as intellectual scholars and science scholars, as well as religious and scientific scholars, and they are willing to fight for the progress of religion and nation as contained in the Muhammadiyah education system and curriculum. One component of the teaching approach is the teaching method, which combines elements from Western and traditional education systems.

Muhammadiyah encourages changes in Islamic education through formal educational institutions and discussion forums for parents, youth and women. Some names of recitation forums include the Muslim Brotherhood, Toharotul Qulub, Fathul Asror, Miftahus Sa'adah, Sumarah Ngalah, and Sldik AManah Tabligh Fatonah, among others (Suwarno, 2016).

Muhammadiyah's contribution to Indonesian education, namely as a pioneer of Islamic education reform in that country. Muhammadiyah, an organization outside the government, has the largest educational institution in Indonesia. To this day, this organization still enjoys the benefits of its teaching. Muhammadiyah has many businesses in various fields, especially in the field of education; Muhammadiyah manages 5,264 madrasas and DIKTI Muhammadiyah manages 177 universities throughout Indonesia. It is clear that many educational initiatives have educated many people who were born and studied in Muhammadiyah educational institutions.

In terms of quality, Muhammadiyah is very competitive with other educational institutions, both government and private. Several institutions have collaborated with educational institutions abroad and carried out student exchanges. Muhammadiyah also provides scholarships to underprivileged and outstanding students from various universities in Indonesia. There is no doubt that Muhammadiyah has helped educate Indonesian society and has produced many famous national figures before independence (Muhammadiyah, 2015).

History of Muhammadiyah

Muhammad Darwisy, also known as KH. Ahmad Dahlan, founded the Muhammadiyah Organization in Kauman, Yogyakarta, on 8 Dzulhijjah 1330 H/ 18 November 1912. He did this in response to many suggestions from his friends and students to establish a permanent institution (Febriansyah et al., 2013). In general, Muhammadiyah was born as a result of several social, religious and moral concerns and anxieties. Due to ignorance, poverty and backwardness of society, social unrest arises. Religious anxiety arises from viewing religious practices mechanically without considering their relationship to social and positive behavior, as well as requirements and superstitions. Moral anxiety arises because of the ambiguity between what is good and what is not good. As an Islamic-based organization, Muhammadiyah's main goal is to spread Islamic teachings through education and other social activities. Apart from that, Muhammadiyah corrects deviant beliefs and eliminates acts that are considered heresy. Apart from that, this

organization developed worship practices that were almost never known to the public, such as organizing the distribution of zakat and performing holiday prayers in the field (Lubis, 1989). To achieve Muhammadiyah's goals, they wanted to establish educational institutions, hold *tabligh akbar* to discuss Islamic issues, establish waqfs and mosques, and publish books, brochures, newspapers and magazines (Noer, 1996).

After the founding of Muhammadiyah, K.H. Ahmad Dahlan submitted an application to the Dutch East Indies government on December 20, 1912 to obtain a Muhammadiyah legal entity (*rechthspersoom*). However, on August 22, 1914, Government Decree No. 18 was issued, which states that this permit only applies to the Yogyakarta region and that this organization can only move in that region (Khalimi, 2010). K. H. Ahmad Dahlan suggested that branches of Muhammadiyah outside Yogyakarta stand under other names, such as Nurul Islam in Pekalongan, Al-Munir in Makassar, Ahmadiyah in Garut, and SATF groups (*Shiddiq, Amanah, Tabligh, and Fathonah*) in Surakarta. To avoid this restriction, they also established a SATF group in Surakarta.

Muhammadiyah began to control Indonesia. Muhammadiyah is a community organization that not only handles educational issues but also assists in various areas of community service, including health, counseling, orphanages, and fatwas. This is proven by the establishment of various schools, hospitals, mosques, orphanages, poor homes, nursing homes, and others initiated by Muhammadiyah. Apart from that, there are many autonomous assemblies, institutions and organizations within Muhammadiyah that handle religious and social issues (Mulkhan, 1990).

Muhammadiyah's Educational Movement

In the Muhammadiyah Constitution, Article one states that Muhammadiyah is an Islamic Movement and Dakwah Amar Ma'ruf Nahi Munkar Based on Islam and Sourced from the Qur'an and Hadith. In Chapter III, Article 6, it is stated that "The aim and objective of Muhammadiyah is to uphold and uphold the Islamic religion so that a true Islamic society can be realized" (Muhammadiyah, 2005). Ahmad Dahlan's concern about the situation of Muslims at that time encouraged the establishment of Muhammadiyah in the field of education. At that time, Muslims suffered from three chronic diseases: poverty, ignorance, and backwardness. Education is the only way to stop this cycle of ignorance (Hamdan, 2019).

Ahmad Dahlan founded his first formal school, Madrasah Ibtidaiyyah, with new methods and curriculum that combined religious knowledge and general knowledge. He considers that both sciences are important to study both in this world and in the afterlife (Febriansyah et al., 2013). This school, which was founded by Ahmad Dahlan, was the first to strive to improve the dignity and dignity of the Indonesian nation. The school founded by KH Ahmad Dahlan developed quickly. The process consists of three stages. The first stage was development, which took place after pioneering and lasted until the decline of the old order (1923–1966) and the emergence of the new order during the Soeharto era. During this period, it was marked by the war of independence and long-term socio-political upheaval, so that the government and society had not prioritized education as a top priority. Muhammadiyah established a modern educational institution that included religious subjects in its curriculum. To achieve this goal, Muhammadiyah founded HIS met the Qur'an, which eventually changed its name to HIS Muhammadiyah. Under the auspices of the teaching council, Muhammadiyah established educational institutions throughout the Dutch East Indies (Hamdan, 2019).

At the 46th Congress in Yogyakarta, several new institutions were formed, including the Primary and Secondary Education Council (Dikdasmen). The Basic Education Council is an educational institution that is managed on a charitable basis and is responsible for organizing, fostering, supervising and developing the implementation of charitable efforts in the field of basic education.

In carrying out its duties, the Muhammadiyah Basic Education Council focuses on the vision, mission, principles and objectives of Muhammadiyah education. SD, MI, SMP, MTS, SMA, SMK, MA, and Islamic Boarding Schools manage and organize Muhammadiyah's charitable efforts in the field of education, including the Mendir. In this case, Muhammadiyah continues to strive to improve its charitable efforts, both individually and in mutual cooperation (dikdasmenppmuhammadiyahorg, 2020).

The Role of Muhammadiyah in Developing Education in Indonesia.

One of the main objectives of establishing the Muhammadiyah organization was to improve education in Indonesia. This is the result of KH Ahmad Dahlan's efforts to study, discuss, research and study the Al-Qur'an, as written in Surah Ali-Imran verse 104. Muhammadiyah then tried to change the education system in Indonesia. By creating a new perspective on kiai as teachers, KH. Ahmad Dahlan changed traditions from oral to written, and recognized the important role of women in religion. The Muhammadiyah program, which was compiled by KH

Ahmad Dahlan, was divided into four parts, said the Minister of Religion of the II Development Cabinet HA Mukti Ali (Suwarno, 2016):

1. Freeing Islam from non-Islamic influences and habits;
2. Changing Islamic doctrine to suit the modern mind;
3. Improving Islamic teachings and education; And
4. Protecting Islam from attacks and influence from outside.

As the founder of Muhammadiyah, K.H. Ahmad Dahlan did two things at once in education: he taught religion in a secular school in the Netherlands and he founded his own school where religion and general knowledge were taught simultaneously. Both actions are now commonplace; the state has accommodated the former, and other Islamic educational foundations have largely done so. However, the idea of how integralist education can produce Muslim scholars and intellectual scholars is still developing. In fact, it is this integralist educational heritage that we must continuously develop in accordance with the context of space and time. Developments in educational science, technology and developmental psychology can influence educational engineering issues. After seeing how influential Muhammadiyah is in the concept and practice of Islamic education in Indonesia, it is very valuable to build a foundation for religious education as a subject in government schools from childhood to tertiary education.

Educational reform consists of two components: teaching and ideals. Al-Qismul Arqa College was founded in 1918 and converted into a Muhammadiyah boarding school in 1920. The Muhammadiyah boarding school teaches Islamic religion and general science proportionally, provides physical training, and provides dormitories for its students. Education at Pondok Muhammadiyah is very different from education at Islamic boarding schools. Pondok Muhammadiyah later changed to Kweekschool Muhammadiyah in 1924. It was divided into two schools: Kweekschool Muhammadiyah girls (now called Madrasah Muallimaat Muhammadiyah) and Kweekschool Muhammadiyah boys (now called Madrasah Muallimin Muhammadiyah). Muhammadiyah University of Surakarta (UMS) now operates Pondok Hajjah Nuriyah Shabran as a replacement for Pondok Muhammadiyah (Suwarno, 2016).

Kampung Kauman People's School, which has been operating since 1912, is an educational institution in the second aspect. This People's School is a basic education institution that offers Islamic education in accordance with Western education standards. Until 1923, several public schools were successfully established in Yogyakarta, including in Kauman, Bausasran, Karangajen, and Kota Gede, and then expanded in other cities. After that, public schools were formed in various forms, such as 3-year village schools (population school), 6-year public school (standard school), and Dutch Indlandse School (HIS) With the Qur'an. To match the founding zending work HIS With The Bible, people's schools were then formed in various forms (Suwarno, 2016).

By considering data and facts about the rapid development of Muhammadiyah, it can be concluded that Muhammadiyah plays a significant role in the development of the Indonesian nation. Muhammadiyah has gone through three eras of Dutch colonialism, Japanese colonialism and independence by fighting and working together with its fellow countrymen. Muhammadiyah has given its best in the struggle to gain, maintain and fulfill independence, one of which is through its education system.

It may be considered that Muhammadiyah is the institution that started the reform of Islamic education in Indonesia. Until now, all the results of the efforts of K.H Ahmad Dahlan and his predecessors can be utilized. Muhammadiyah is a non-governmental organization with the largest educational institution in Indonesia. As previously mentioned, Muhammadiyah's Charitable Business is spread across various fields, especially education. Dikdasmen Muhammadiyah manages 5,264 schools and madrasahs, and DIKTI Muhammadiyah manages 177 universities throughout Indonesia. It is very likely that this large amount of educational charity has produced many educated people who were born and educated in Muhammadiyah educational institutions.

Many prominent figures and freedom fighters in this country have studied at Muhammadiyah or come from the Muhammadiyah environment. For example, Ir. Soekarno, the proclaimer and first president of Indonesia, was an active member of Muhammadiyah in the Education and Teaching Council (now DIKDASMEN) in Bengkulu during the Dutch colonial exile. PP Muhammadiyah even appointed him as a loyal member of Muhammadiyah.

General Sudirman, who was also the first Army Commander. A Muhammadiyah alumnus, he was active in Muhammadiyah Youth and Hizbul Wathan scouting when he was young. Several Muhammadiyah figures also participated in PETA (Defenders of the Fatherland), such as Kasman Singodimejo and Mulyadi Joyomartono. Even the President of the Republic of Indonesia during the New Order, General Soeharto, also praised Muhammadiyah education when he studied MULU, which is equivalent to junior high school.

National Hero who also served as General Chair of PP Muhammadiyah, KH. Mas Mansyur, together with Bung Karno, Bung Hatta, and Ki Hajar Dewantara, have provided direction and leadership to Indonesian Muslims

who are facing the pressures of colonial militarism. Apart from that, Ki Bagus Hadikusumo, former general chairman of PP Muhammadiyah and member of PPKI (Indonesian Independence Preparatory Committee) and BPUPKI, was one of the figures awarded as a National Hero in 2015. He greatly contributed to changing the wording of the first principle of Pancasila on August 18 1945. The desire to replace the formulation of the Jakarta Charter came from Ki Bagus Hadikusumo.

One of the Indonesian scholars who wrote Tafsir Al-Azhar and comes from Muhammadiyah, Prof. Dr. HAMKA studied at a Muhammadiyah school and was a Muhammadiyah administrator in West Sumatra. HAMKA, a writer, cleric and fighter, was chairman of the Indonesian Ulema Council (MUI) for two terms. He also participated in the struggle to maintain independence with the people of West Sumatra. The Muhammadiyah College in Jakarta is named Hamka. The genuine Muhammadiyah cleric HAMKA was named a National Hero.

There are many figures who grew up and were raised in Muhammadiyah and Muhammadiyahness educational institutions, which we cannot mention one by one, scattered throughout the life of the nation. Some work as educators and teachers, doctors, soldiers, scientists, historians, politicians, clerics, and others. Muhammadiyah carried out educational reforms in Indonesia using their ideals, techniques and materials. This is an extraordinary achievement, which still stands today and still needs to be developed.

Muhammadiyah carries out educational methods that are different from traditional approaches. The learning and teaching methods applied by Muhammadiyah tend to be more modern and not tied to the classical system as is generally applied in western education. Apart from that, Muhammadiyah also pays attention to learning materials. In contrast to traditional education which focuses only on religious teachings, Muhammadiyah integrates general science and religion in its curriculum. This reflects a more holistic approach in imparting knowledge to students. Lesson plans are also a focus in Muhammadiyah education. They organize the curriculum well, ensuring that lesson plans are structured in such a way that students can learn efficiently and purposefully. Compared to traditional educational institutions which tend to be authoritarian, Muhammadiyah creates a more democratic educational environment. The relationship between teachers and students looks more intimate, creating a more fun and interactive learning atmosphere. This reflects the spirit of the humanist approach to education promoted by Muhammadiyah (Wirjosukarto, 1985).

CONCLUSION

One proof of Muhammadiyah's role in the development of education in Indonesia is Muhammadiyah's efforts and contributions in spreading Islamic teachings and the spread of the education system throughout Indonesia. Schools were established by Muhammadiyah in the field of education, where religious and general studies were no longer differentiated, with both being considered very important. After that, KH. Ahmad Dahlan taught several family members and friends, providing knowledge and lessons. The idea aims to create a new perspective on kiai as teachers, start a new tradition that moves from oral to written, and increase the important role of women in religion. Muhammadiyah proposes reforming Islamic education through formal educational institutions and various study forums, such as Ihwanul Muslimin, Toharotul Qulub, Fathul Asror, Miftahus Sa'adah, Sumarah Ngalah, Sidik Amanah, Tabligh Fatanah, and others. Muhammadiyah has contributed to education in Indonesia by establishing schools, managing up to 5,264 schools or madrasas, and managing 177 universities throughout the country. In this case, Muhammadiyah has a positive impact on Indonesian education by making the nation smarter. Apart from that, forming quality individuals in the fields of education and religion.

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