

The Role of Muhammadiyah in Education in Indonesia

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Abstract

Muhammad Darwis or better known as K.H. Ahmad Dahlan was the founder of Muhammadiyah on 8 Dzulhijjah 1330 Hijriah, coinciding with 18 November 1912, in the Kauman village of Yogyakarta. This research uses a qualitative approach to explore visual objects in the study area which, according to the views of local residents, have certain signs or symbols. Meanwhile, in the preparation the author used a type of research in the form of field research, with the aim of finding out real and specific phenomena that occur in society. In order for the data that the author describes to be academically accountable, a certain method is needed in conducting research. The results of the research explain that Muhammadiyah continues to increase its role and expand its work in improving and advancing Islamic education in Indonesia from time to time. A very real result is the creation of charitable efforts consisting of thousands of schools ranging from kindergartens to universities, hospitals, maternity centers, orphanages, nursing homes, social homes and economic institutions. With its educational potential, Muhammadiyah has made a very significant contribution to the development of national education in an effort to make the nation's life more intelligent. Muhammadiyah's educational contribution is quite proportional when compared to all privately managed education.

Keywords: Role, Muhammadiyah, Education

INTRODUCTION

Muhammadiyah was founded in the early 20th century as an Islamic reformist movement that emphasized the importance of modern and scientific education. Muhammadiyah's role is in providing inclusive education that covers various levels of society, not only for Muslims but also for non-Muslims.

The word inclusion in English, namely inclusion, means describing good things in an effort to unite children who have obstacles with realistic and complex efforts in a comprehensive educational life. Inclusive education is education that includes all members of society, including those with special needs, namely those with permanent or temporary special needs to obtain educational opportunities that suit their needs. This need can arise as a result of congenital or postnatal abnormalities, social, economic or political conditions (Sukadari, 2019).

Muhammadiyah has influenced the Indonesian national education system through the establishment of schools spread throughout the country. The education introduced by Muhammadiyah included a progressive learning approach and an emphasis on

character development.

Muhammad Darwis or better known as KH Ahmad Dahlan was the founder of Muhammadiyah on 8 Dzulhijjah 1330 Hijriah, coinciding with 18 November 1912, in Kauman village, Yogyakarta.

KH Ahmad Dahlan founded the Muhammadiyah organization to carry out the ideals of Islamic reform in Indonesia. KH Ahmad Dahlan wanted to bring about a reform in the way of thinking and doing charity according to the guidance of the Islamic religion. He wants to invite Muslims in Indonesia to return to living according to the guidance of the Koran and Al-Hadith. Since it was first established, it has been emphasized that Muhammadiyah is not an organization that operates in the political sector, but is social in nature and operates in the educational sector. For this reason, we will explain a little about "The Role of Muhammadiyah in Education in Indonesia"

METHOD

This type of research is field research, namely research where data collection is

carried out in the field, such as the community environment, institutions and social organizations. or it can be interpreted as research by going directly to the research site to observe and be directly involved with the research object (Moleong, 2007).

This research uses a qualitative approach to explore visual objects in the study area which, according to the views of local residents, have certain signs or symbols. Meanwhile, in the preparation the author used a type of research in the form of field research, with the aim of finding out real and specific phenomena that occur in society. In order for the data that the author describes to be academically accountable, a certain method is needed in conducting research. With this method, it is hoped that research will be more focused and easier to study. The method used in this writing is as follows:

- a. Library Research (Library Approach) So that this research does not deviate far from existing theories and to obtain secondary data to complement the data that is already available, in this library research the author uses several literatures in the form of books, journals and other related library materials. with my writing.
- b. Field Research (Field Research) This type of research is social research carried out by researchers in the field (field research) using qualitative descriptive analysis methods. This qualitative research aims to understand the phenomena experienced by research subjects, for example behavior, perceptions, motivations and actions.
- c. The historical approach is one approach that is quite popular in the study of religion and comparative religion. This approach is the oldest approach and was first used to study, investigate and research religions either before religious science became an independent discipline or after (Utama, 2023).

RESEARCH RESULT

a. Biography of KH Ahmad Dahlan

Ahmad Dahlan was born in Kauman Village, Yogyakarta, in 1868 with the name Muhammad Darwis. His father, KH Abu Bakar, was the Imam and Khotib of the Kauman Grand Mosque in Yogyakarta. Meanwhile, his mother, Aminah, was the daughter of KH Ibrahim, a great prince in Yogyakarta. According to one genealogy, Muhammad Darwis' family can be connected to Maulana Malik Ibrahim, one of the saints who spread Islam who was known on the island of Java. As the fourth child of the KH Abu Bakar family, Muhammad Darwis has five sisters and one brother (Mulkhan, Ma'arif, 2010).

In 1889, at the age of 24, KH Ahmad Dahlan married KH Fadhlil's daughter, Siti Walidah. Siti Walidah is actually KH Ahmad Dahlan's cousin. From his marriage to Siti Walidah, KH Ahmad Dahlan was blessed with 6 sons. Besides KH

It can be said that KH Ahmad Dahlan never actually entered school formally. The knowledge he has is largely the result of his self-teaching. He acquired the ability to read and write from studying with his father, friends and brothers-in-law. Towards adulthood, Kyai studied fiqh from KH Muhammad Sholeh and studied nahwu from KH Muhsin. If you pay attention to the amount of knowledge studied and the number of teachers, it should be understood that in the end KH Ahmad Dahlan grew into a wise person who was very sharp in thinking and far ahead (Mulkhan, 1990).

b. History Establishment of Muhammadiyah

Muhammadiyah is an Islamic organization or organization that was born in Yogyakarta on 9 Zulhijjah 1330 Hijriah to coincide with 18 November 1912 AD. The main founder is Ahmad Dahlan. The factors that encouraged KH Ahmad Dahlan to establish Muhammadiyah include:

- 1) Islamic teachings are implemented not purely based on the Qur'an and Hadith, but are mixed with acts of shirk, bid'ah and khurafat.
- 2) Islamic educational institutions are no longer able to meet the demands of the times, as a result of isolating themselves too much from outside influences
- 3) The condition of the people is very sad in the social, economic, political and cultural fields, due to colonialism.

The aims and objectives of Muhammadiyah are:

- 1) Returning the deeds and struggles of the people to the sources of the Qur'an and Hadith, free from heresy and khurafat.
- 2) Interpreting Islamic teachings in a modern way
- 3) Renewing the education system in a modern way in accordance with the wishes and progress of the times.
- 4) Freeing the people from the bonds of traditionalism, conservatism, taqlidism and formalism that shackle the lives of the people (Fajar, 1994).

The spirit shown by Muhammadiyah was born to improve education and teaching based on Islam, both education in schools/madrasahs and education in society. So it is not surprising that since the founding of Muhammadiyah, it has built schools/madrasahs and held tablighs and even published books and magazines based on Islam. Among the oldest Muhammadiyah schools and their services are: (1). Kweekschool Muhammadiyah Yogya; (2). Mu'allimin Muhammadiyah, Solo and Jakarta; (3). Mu'allimat Muhammadiyah Yogyakarta; (4). Zu'ama/Za'imat Yogyakarta; (5). Mubaligin/Mubalighat College, Padang Panjang; (6). Tablighschool Yogyakarta; (7). HIK Muhammadiyah Yogya. And there are many more schools/madrasahs founded by Muhammadiyah, all of these schools/madrasahs were founded during the Dutch colonial period and Japanese occupation, which were spread across each

branch of Muhammadiyah throughout the Indonesian archipelago.

During Indonesia's independence, Muhammadiyah established many times as many schools/madrasahs as during the Dutch colonial period. If you add up there are 682 madrasahs and 877 public schools and a total of 1559 madrasahs and public schools (Yunus, 1996).

c. The Role of Muhammadiyah in Education

Muhammadiyah's involvement has brought about renewal of religious education by modernizing the education system, carving out the boarding school and Islamic boarding school system with a modern education system that is in line with the demands and desires of the times. Muhammadiyah established schools that were specific to religion but general in nature, from kindergartens to universities. Teaching religion in a way that is easy to understand, didactic and pedagogical, has always been a thought in Muhammadiyah (Rais, 1985).

In its development, Muhammadiyah from time to time continues to increase its role and expand its work in improving and advancing Islamic education in Indonesia. A very real result is the creation of charitable efforts consisting of thousands of schools ranging from kindergartens to universities, hospitals, maternity centers, orphanages, nursing homes, social homes and economic institutions.

Currently, the potential of Muhammadiyah educational institutions is quite significant and is spread throughout almost all regions of Indonesia. Muhammadiyah has schools ranging from Elementary Schools (SD), Madrasah Ibtidaiyah, First Level Secondary Schools, and Madrasah Tsanawiyah, as well as a number of Muhammadiyah High Schools (SMA) and Vocational High Schools (SMK), in addition to Madrasah Aliyah (MA).

For higher education, Muhammadiyah also has tertiary institutions consisting of universities, high schools, academies and polytechnics. The universities founded by Muhammadiyah developed scientific disciplines such as those taught in general universities, starting from the disciplines of economics, engineering, medicine, Mathematics and Natural Sciences, social sciences and other scientific disciplines. Apart from that, an Islamic Faculty was also established which teaches and develops various disciplines and branches of Islamic knowledge such as the sharia, tarbiyah, da'wah and ushuludin faculties. The establishment of an Islamic Religion faculty within Muhammadiyah University differentiates it from general universities which generally focus solely on non-religious disciplines. This illustrates Muhammadiyah's efforts to add color to its educational model by combining general knowledge with religious knowledge.

With its educational potential, Muhammadiyah has made a very significant contribution to the development of national education in an effort to make the nation's life more intelligent. Muhammadiyah's educational contribution is quite proportional when compared to all privately managed education. One indication of Muhammadiyah's vitality as a social religious organization is the development of education managed by this organization from year to year spread throughout Indonesia, in addition to other social religious programs and activities (Djamas, 2009).

CONCLUSION

Muhammadiyah is the name of an Islamic movement that was born in Kauman Yogyakarta on November 18 1912. The services that Muhammadiyah has provided are updating Islamic education according to current developments.

In the field of education, Muhammadiyah's efforts include:

- 1) Established public schools to include religious sciences
- 2) Establishing madrasas which also provide education teaching general sciences, and
- 3) Established a college of religious and general sciences.

With this integration effort, there is no longer any distinction between religious knowledge and general knowledge. Everything is an order and under the auspices of religion. Now the number of schools established has reached thousands and hundreds of universities.

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