



Muhammadiyah's Contribution in the Renewal of Islamic Religious Education in Indonesia

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ABSTRACT

This study aims to determine the contribution of Muhammadiyah to the world of education in Indonesia both before and after the Independence of the Republic of Indonesia in 1945. The method used in this research is the method used in this research is the library research method, with data collection techniques. data by identifying discourse from books, papers or articles, magazines, journals, or other information related to the title of writing this article, namely Muhammadiyah and Islamic Religious Education in Indonesia, from this research it is divided into two categories, namely the concept of Muhammadiyah and Muhammadiyah education and The Development of Islamic Religious Education in Indonesia From the results of this study it was found that the Muhammadiyah association was one of the organizations that was born before independence and was able to lay the initial foundation for the revival of education in Indonesia from a pattern of education. from traditional to modern educational patterns. This pattern has actually produced intellectual cadres who are of good quality in general science as well as religious knowledge and values

Keywords: Islamic Education, Muhammadiyah, Renewal

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INTRODUCTION

The development of education in Indonesia is inseparable from the involvement of several organizations or community institutions either established before or after the

proclamation of Indonesian independence. (Herdiansah, 2016) among the community organizations or community institutions that play a very big role in advancing education in Indonesia is Muhammadiyah. (Zarro, 2020) one of the two largest religious organizations in Indonesia founded by KH Ahmad Dahlan in 1912. (Suwarno, 2016) The organization, which was founded during the Dutch East Indies period, seeks to educate the life of the Indonesian nation, especially through a number of educational institutions that were established. (Judrah, 2020)

The pattern of education that was born during the establishment of the Muhammadiyah organization was based on the condition of Indonesian society which was still physically and non-physically colonized by the Dutch government, thus causing social problems such as poverty problems, and educational problems, this condition occurred before the Muhammadiyah Organization was established. (Khoiri, 2014) These conditions are what encourage the Muhammadiyah Organization to hold renewals, especially renewals in the field of education. Muhammadiyah education is based on Theology which says that man can achieve his devotion will be perfect if Islamic religious education is carried out properly, this educational theology is what underlies KH. Ahmad Dahlan developed education through established educational institutions, to have a wider impact on the education KH. Ahmad Dahlan combined a Dutch-style school with the educational style of pesantren that at that time existed. Education movements with a modern style also aim to raise awareness of the Indonesian nation how important it is to escape from the shackles of colonialism so that the Indonesian nation can stand on its own feet and can determine its own destiny. (Marsudi & Zayadi, 2021)

The existence of Muhammadiyah educational institutions is currently widely known to the public with a total of more than 10,000 schools from elementary to tertiary level and this institution is established and spread to various corners of the archipelago, even to foreign countries. (Ridwan, 2021) In the historical trajectory of Muhammadiyah schools very important in educating the nation's life, big figures such as Karno, General Soedirman and President Soeharto have attended school or become educators in Muhammadiyah educational institutions (Hartini et al., 2022; Hikmah et al., 2022; Kartel et al., 2022; Zakaria et al., 2022).

Muhammadiyah educational institutions are also known to be open and give access to anyone to attend school regardless of religion, ethnicity, customs or race. (MAMAN ABDUL MAJID BINFAS, 2014) This is evidenced by the large number of muhammadiyah schools that stand in areas where many residents are non-Islamic and Muhammadiyah is also active in pioneering the establishment of schools in remote areas in order to open access to education for children who are far from the world of formal education. Muhammadiyah Education It is egalitarian, anyone who enters this school especially the underprivileged can taste education in this institution tanpa harus pay nothing, and muhammadiyah school also develops Plurality or pluralism. (Muhammadiyah, 2010)

RESEARCH METHODOLOGY

This research uses a type of library research method, namely collecting data from the study of library materials in the form of research reports, books, literature, and other sources relevant to the study of the contribution of Muhammadiyah social organizations in the development of Islamic religious education in Indonesia. Data processing and analysis techniques by verifying data, simplifying, concentrating attention from the raw data that has been obtained, then recorded carefully and in detail, then summarized, selected data relevant to the research study. Further the data is displayed and presented in the form of narrative text, finally conclusions are drawn by the inductive method. (Zed, 2008)

RESULT AND DISCUSSION

The pattern of education in Islam is very diverse, including the pattern of education carried out by Muhammadiyah. (Khoiri, 2014) Muhammadiyah through established educational institutions has a very big impact on the journey of the Indonesian nation, among the impacts arising from the birth of schools founded by Muhammadiyah including; increase the national awareness of the Indonesian nation through Islamic teachings that are carried out properly and correctly (Zarro, 2020) through Muhammadiyah schools the ideas of reforming Islamic teachings can be implemented, and promoting the usefulness of Imu modern knowledge. This is done to support the vision, mission and objectives of Muhammadiyah, namely:

Table 1. Vision, Mission and Objectives of Muhammadiyah

Vision	The organization of management and networks to improve the effectiveness of the assembly's performance towards a more advanced, professional, modern and authoritative tarjih and tajdid movement as a strong foundation for the improvement of association and charitable enterprises.
Mission	<ol style="list-style-type: none">1. The realization of the working foundation of the assembly that is able to provide dynamic and forward-looking wiggle room.2. Revitalization of the role and function of the entire assembly resource.3. Encouraging the birth of organized tarjih clerics in a more adequate institution.4. Build a partnership network model that supports the realization of a more advanced, professional, modern and authoritative tarjih and tajdid movement.5. The implementation of the study of Islamic norms to obtain their purity, and find their substance in order to obtain a new understanding in accordance with the dynamics of the times.6. Multiplying and promoting Islamic values and disseminating them through various publication media. .
Purpose	<ol style="list-style-type: none">1. Cleansing Islam in Indonesia of non-Islamic influences and customs;2. Reformulation of Islamic doctrine with a natural view of the

-
- modern mind;
 3. Reformulation of Islamic teachings and education;
 4. Defending Islam from outside influences and attacks
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Muhammadiyah Education Concept

The concept of Muhammadiyah Education is based on the theological concept that motivated the founder of Muhammadiyah to develop it, the concept is that humans will be able to achieve a complete degree of faith and devotion if it is based on science. (Febrianyah, 2013) This can be seen in the explanation of the Quran Surat Al-Mujadalah verse 11 which explains that people will have high dignity on the side of Allah SWT if they have faith based on Science, in Sura Al-Fathir verse 11 is also explained by Allah SWT, namely that one's devotion can only be achieved by those who have knowledge, and some verses that encourage the founder of Muhammadiyah to realize this. ideas Muhammadiyah renewal explained, as an activism of the Dutch colonization, Muslims and the Indonesian nation experienced two acute educational problems, namely religious education problems and general education problems (Azra, 2014) the concept of education developed by Muhammadiyah was based on various things including:

1. Public School Plus which became the embryo of the Modern Islamic School (Modren Islamic school), thus becoming an Alternative for madrasahs and other secular schools. Even this school model has given birth to a consolidation model between Muslim intellectuals and western scholars.
2. At the beginning of the establishment of muhammadiyah schools combined the package of public schools with the addition of Islamic subjects, this package was in line with the concept of Muhamadiyah education which encouraged the teaching and study of Islam in Modren in line with the Modren education system.
3. The learning process that has been carried out in the mosque, Langgar, and Surau is carried out in special places equipped with tables, chairs and tukis boards, this aims to create an effective learning process.
4. Especially the educational institutions established by the Muhammadiyah organization, the most important education is matters related to Aqidah, Worship, and Muamalah, language learning such as deepening Arabic, Tafsir and Hadith and this is in line with the expression to the doctrine of the re-doctrine of the source of Islamic law, namely the Qur'an and as-Sunnah.

Based on the formulation of the purpose of education in Indonesia which is stated in the Constitution of the Republic of Indonesia in 1945, as well as understanding the purpose of education born by the Muhammadiyah union, the formulation cannot be separated from the dynamics of nationality issues. (Shaifuddin et al., 2019). In general, the development of Muhammadiyah union education is divided into two periods, namely the pre-formulation era period and the formal formulation era. In the pre-formulation era, the purpose of education already existed but has not been formulated specifically and formally, because the purpose of education is still integrated with still

being integrated with the goals of the union. In KH's view. Ahmad Dahlan educational objectives ; dadiyo kyai progress, and just kesel-kesel anggonmu nyambut gawe for Muhammadiyah (Be a scholar who advances, and tirelessly works / charity for Muhammadiyah)(Anis, 2019) from this expression can be interpreted that the purpose of Muhammadiyah education is to form and make human beings obedient to Allah SWT / Religious, mastering science (mastery of religious science and general science), So as to become intelligently intelligent individuals , and individuals who are able to fight for the welfare of the people through activities that can solve social problems. In other words, scholars who are advancing are scholars who are able to solve social problems in a good manner with full responsibility and high dedication. For more details, the objectives of the Muhammadiyah education formulation of 1912 according to Amir Hamzah (1962) are: a). advancing and encouraging the teaching and study of Islam in the Nederland Indies, b) advancing and encouraging the way of life as long as the will of the Islamic religion to its Lids (all its allies). (Latief & Nashir, 2020)

Based on the above formulation, it is theoretically contextual. The term teaching, comes from the word teaching (teacher, kyai, ulama) while the lesson comes from the word student (student, student, student), so in the context of muhammadiyah it can be concluded that muhammadiyah leaders, citizens and sympathizers are various teachers and students who seek to study Islam in an atmosphere of joy and progress full of responsibility so that the intellectual ideas of the figure of Muhammadiyah A. Syafii Ma'arif and the idea of Islam science from Kuntowijoyo have a solid historical foundation, because the Muhammadiyah union movement is a very broad community learning movement. (Alfian, 2020)

Furthermore, in the formal formulation of the Muhammadiyah union in the field of education, it is basically an effort to understand and actualize the ideals of education by the founder of Muhammadiyah. This means that formal formulation still has roots that are connected with the ideas of KH. Ahmad Dahlan. The concept of the dynamics of Muhammadiyah education can be seen from time to time. (Chandra, 2018)

Table 2. Dynamic Objectives of Muhammadiyah Education from Time to Time

Stages	Objectives of Muhammadiyah Education
	<p>The Purpose of Muhammadiyah Education according to Kyai Ahmad Dahlan</p> <p><i>"Dadiyo kyai sing progress, and just kesel-kesel anggon mu nyambut gawe for Muhammadiyah"</i> (be a scholar who is advanced and tireless in working / doing charity for Muhammadiyah). With the meaning of cultivating a religious man, namely Muslims who master religious sciences and general sciences. (Ali, 2016)</p>
Pre-Formulation	Become an advanced scholar (ulama-intellectual), and tirelessly

	work (charity) for Muhammadiyah (the advancement of social life)
	The purpose of Muhammadiyah Era KH. Ahmad Dahlan
	formulation 1914: Want to spread the teaching of Islam to the inhabitants of the earth in the residency of Jogjakarta and want to advance Islam to its members
Formal Formulation	<hr/> Formulation 1921: <ol style="list-style-type: none">1. Promoting and encouraging the teaching and study of Islam in the Indies Nederland2. Advancing and encouraging the way of life as long as the will of the Islamic religion to its Lids (all its allies) Betawi Formulation 1936: <ol style="list-style-type: none">1. Encouraging thechildren of the Indonesian nation to become Islam who flared up their spirits solemnly, refined in their minds and have a smart brain2. The body is healthy and well-built at work3. His hands are looking for sustenance so that all of them give great and high value to himself and also to the people living together. Formulation of Pekajangan (pekalongan) 1954: Forming Muslim human beings with noble character, capable, self-believing and useful in society. Ujungpandang Formulation 1971 The realization of Muslim people who are devout, have noble character, believe in themselves and are useful for society and the State 1985 Formulation: The realization of Muslim people who are devout, have noble character, believe in themselves, love the homeland and are useful for the community and the State, charity towards the realization of the main, just and prosperous society ridhai Allah SWT.

Muhammadiyah and the Development of Islamic Religious Education in Indonesia

Patterns of Thought of Muhammadiyah Islamic Religious Education

According to KH Ahmad Dahlan, education is a strategic effort to save the Islamic ummah from a static mindset to a dynamic pattern of thinking, so he made a renewal in education so that the Islamic ummah was able to get out of the fooling carried out by the Dutch and Japanese kolonials. The renewal he did was to combine the islamic boarding school education system with barat education, both of which have their own advantages and disadvantages. He implemented the merger system in schools and

madrasas, such as physical facilities, benches, desks, blackboards and a more orderly administration as organized in government schools. (Akhmad, 2020)

The establishment of Muhammadiyah when studied in more depth is also based on educational problems. Sutomo in his book Muhammadiyah, Modernist Religious Social Movement said that Muhammadiyah was founded by KH Ahmad Dahlan based on two factors, namely internal and external factors, internal factors, namely factors related to the teachings of Islam itself as a whole and external factors are factors that are outside Islam. (Abas, 2018) Thus Muhammadiyah education is one of the internal factors underlying Muhammadiyah's founding. At the beginning of the establishment of the Muhammadiyah organization, the system of educational institutions that existed and developed at that time was grouped into two, namely; First, the traditional indigenous education system was organized at Islamic boarding school institutions with a rough curriculum and studied a lot of religious issues, the method used at that time was the srogan method meaning that students faced directly with the teacher / kyai. (Suaramuhammadiyah, 2017) The students are required to bring the book they are going to read, the kyai read and translate and explain the meaning, the position of the students sitting around the kyai which in Arabic is called the Halaqah method, and in this method learning is passive and inherents against the explanation of kyai at that time was taboo and affected the reasoning power of the students. Both secular education systems were fully administered by the colonists and religious learning was not provided.

So on the basis of these two systems, KH Ahmad Dahlan then established the Muhammadiyah educational institution, the birth of Muhammadiyah as described attached to the attitudes, thoughts, and steps of KH Dahlan as its founder, which was able to combine Islamic understanding that wanted to return to the Quran and the Sunnah of the Prophet with a tajdid orientation that opened the door of ijtihad for progress, thus giving the distinctive character of the birth and development of Muhammadiyah in the future. (Rima Marliza&Hudaidah, 2021) Kyai Dahlan, like other Islamic reformers, but with a distinctive characteristic, has the ideal of liberating Muslims from backwardness and building a life of progress through tajdid (renewal) which includes aspects of tawhid (aqidah), worship, mu'amalah, and understanding of Islamic teachings and the life of Muslims, by returning to its aseli source namely the Quran and the Sunnah of the Shakhiah Prophet, by opening ijtihad. to its original source i.e. the Quran and the Sunnah of the Shakhiah Prophet, by opening the ijtihad. (Achmad, 2021)

As a pilot project of this model madrasah is the Muhammadiyah hut developed by K.H. Ahmad Dahlan himself in 1920 in Yogyakarta. (Amelia & Hudaidah, 2021) This cottage is the city's first secondary college that provides general knowledge and religious knowledge. In 1915 the first elementary school was established in the Yogyakarta Palace and in 1918 a new school was established called Al Qisnul Arqa. By 1923, the Muhammadiyah organization had succeeded in establishing eight types of schools with a total of 1,019 students who were taken care of by 73 teachers. Seeing the rapid development of Muhammadiyah schools and education, a special body was

formed to deal with this problem, namely the teaching body and the examiner / examiner of religious studies. (Dyah, 2012).

Muhammadiyah's Contribution to Islamic Religious Education in Indonesia

Historically Muhammadiyah has been able to contribute greatly to the realization of Indonesian independence, Muhammadiyah has actually helped through its educational institutions to make the Indonesian people more well-educated, and civilized with the concept of modern formal education. The development of Islamic Religious Education carried out in Muhammadiyah Educational institutions, especially in general education institutions, still maintains the values of Islamic religious education (PAI), Islamic subjects taught in these educational institutions have an impact on the quality of students who are prepared as cadres of the Muhammadiyah Union and cadres of the nation. In accordance with the objectives of Indonesian education as stated in the National Education Law Number 20 of 2003 concerning the National Education System explains that Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual power, self-control, personality, intelligence, noble character, and the skills needed for themselves, society, nation and State.

Based on the understanding of education, of course, it is in line with the educational goals carried out by the Muhammadiyah union, but in its development Islamic education in schools established by the government and the private sector emphasizes more on the order of knowledge and skills alone, this is evidenced by the increasingly small curriculum that contains Islamic religious education in schools. This resulted in a split output. Nizar and Syaifuddin (2010) revealed that there are at least 3 large groups of prototypes out of partial education results, namely: first, they have intellectual abilities that are able to master the latest technology but are less able to understand the noble values of religious teachings. The second has the ability of intelligence that is able to master and live the noble value of religious teachings, but is unable to master the technology and political dynamics that exist in it. The third has intellectual abilities that are able to master religious teachings but are not able to live up to noble values as the substance of religious teachings. (Mayarisa, 2018)

Muhammadiyah through its educational institutions The emphasis on the educational objectives in the law is an ongoing process to develop students towards perfection based on their fitrah, in other words, the education carried out is an education that provides a balance between studying general science and religious science so that religious science is the main foundation of general science. (People) et al., 2006) The scientific development model implemented by the Muhammadiyah union in Islamic education is carried out in public schools with a religious perspective, to realize this Muhammadiyah does various ways, one of which is to build educational facilities both in urban areas and remote areas. (Syaifuddin et al., 2019) This provides significant benefits to Indonesia's progress, this benefit is to produce knowledgeable scholars who

are based on good customs and can absorb productive labor in Indonesia. (Akbar et al., 2021)

Based on the data issued by the Muhammadiyah PP DIKDASMEN Field regarding the number of schools in Indonesia, it shows the participation of Muhammadiyah in participating in building education in Indonesia in order to create a generation that has the ability in the field of science and technology based on faith and Taqwa, in addition to primary and secondary education owned by Muhammadiyah, Muhammadiyah also has several universities with the following data: . According to the Muhammadiyah Data Center, Muhammadiyah has 177 universities. According to the latest data after several universities experienced mergers/transfers, it is said that Muhammadiyah has 173 colleges, consisting of 75 universities, 28 institutes, 57 colleges, 3 polytechnics, 1 academy, as well as 9 'Aisyiyah colleges. Since 2019, there has been a merger of several universities, among these universities, 6 of which have been accredited A, namely UMM, UMS, UMY, UAD, UHAMKA, UMSU. The oldest PTMA owned by the Muhammadiyah Association is the University of Muhammadiyah Jakarta (UMJ). Related to Islamic education, of course, universities under the auspices of Muhammadiyah and 'Aisyiyah certainly learn Islamic Religious Education based on the curriculum prepared. (Realize et al., 2019)

CONCLUSION

Muhammadiyah is one of the largest religious organizations in Indonesia founded by KH. Ahmad Dahlan in 1912, the establishment of the Muhammadiyah Union was based on the concerns of KH. Ahmad Dahlan on the development of education and understanding the aqidah of Muslims. Without reducing the contribution of other socio-religious organizations, at least all efforts made by Muhammadiyah related to education in Indonesia can be said to be the beginning of the revival of modern education in Indonesia. The idea of reforming Muhammadiyah education had an impact on the awareness of Muslims at that time which was still traditional in managing education towards modern education, because considering that education was the only strategy in educating people's lives both scientifically and and religiously understanding in kaffah.

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