

**REVITALIZATION OF AL-ISLAMIC EDUCATION AND KEMUHAMMADIYAHAN  
IN COLLEGE OF MUHAMMADIYAH**

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**Abstract**

The journey of this nation is inseparable from the name of KHA Dahlan who founded Muhammadiyah. Muhammadiyah's great role in nation building is reflected in all walks of life of the nation. The foundation of the Muhammadiyah movement on Dahlan's study of reading the Qur'anic text and the Kauman Social context at that time, brought a big change for Indonesia and the World. The number of charity businesses in education reaches thousands and is spread throughout the country. This achievement is clearly in quantity very proud. This can be a challenge and an opportunity. The challenge to improve the quality of Muhammadiyah education and opportunities for Muhammadiyah's cadre base. Muhammadiyah education has four functions, namely: First as a means of education and intelligence, Second, community service, preaching amar ma'ruf nahi munkar and Fourth, cadre land acquisition. The mission of Muhammadiyah's education is at the same time a solution and response to the drying up of the religious spirit in education, Muhammadiyah has the characteristics of al-Islam and Kemuhammadiyah education. These two things are characteristic as well as solutions in filling the spiritual spirit drought in education, both in primary and secondary education and in higher education in Muhammadiyah. All Muhammadiyah Charitable Enterprises (AUM) education must carry out the education of al-Islam and Kemuhammadiyah as the foundation of education. AIK that has been running on Muhammadiyah institutions must be re-vital in its function. So that the four roles and the mission of Muhammadiyah's education can work as expected. AIK revitalization is based on the reality that considers AIK less important in Muhammadiyah education. the weakening spirit that we need to immediately respond positively. Revitalization means, first, holding AIK for those in Muhammadiyah universities that do not yet exist, second, revitalizing the functioning of AIK that is already running. By considering several aspects. The educational objectives of the Muhammadiyah in the grand design of the plan that will encourage the realization of a progressive Indonesia must begin with the revitalization of AIK in the Muhammadiyah congregation

**Keywords:** *Revitalization, Muhammadiyah Education, al-Islam nd Kemuhammadiyah*



## INTRODUCTION

Challenges to improve the quality of Muhammadiyah education and opportunities for basic cadre. Sutrisno (2008: 2-3) explains that the impact of the development of scientific dichotomy has given birth to a barren and helpless Islamic system. Muhammadiyah's education always responds to the times. Awareness of the dryness of Islamic values and dichotomy in education is in the spotlight of Muhammadiyah. The large number of charitable endeavors in the field of education requires a more objective renewal of Muhammadiyah education, in the sense of being able to unite in the social life of the community. Mohamad Ali (2010: XIX) explained, if in the 1990s madrasa experienced modernization, during that period schools experienced symptoms of spiritualisation. Modernization is top-down, whereas the spiritualisation of schools is bottom-up. Spiritualization of the school was pioneered by Muhammadiyah's Education which implemented a system of renewal in education. The concept of integrative-interconnective Muhammadiyah education teaches Religion and general scholarship at the same time, becoming the hallmark of Muhammadiyah education. This characteristic will become Muhammadiyah's education icon, as well as being an oasis in the drought of the spiritual spirit in education. In the ISMUBA Curriculum of the DIY Basic and Secondary Education Council (DIY PWM Dikdasmen, 2012: II), Muhammadiyah education has four functions, namely: first as a means of education and intelligence, secondly, community service, preaching amar ma'ruf nahi munkar and fourth, land regeneration. With these functions, Muhammadiyah schools and madrasahs are designed and oriented to provide services and improve the quality of graduates who excel in personality, religion, science, skills, work in arts-culture and are highly competitive, both at local, national and global levels. Referring to the objectives of Muhammadiyah's education namely, education, service, preaching, and cadre. The paradigm of educators in Muhammadiyah educational institutions must be unified. Muhammadiyah's educational vision and mission must be internalized. The paradigm forms the framework of thinking and critical awareness that Muhammadiyah educational institutions.

## DISCUSSION

SMUBA stands for al-Islam, Kemuhammadiyah and Arabic, while AIK is al-Islam and Kemuhammadiyah. According to Farid et al (2010: 30) Muhammadiyah's educational insight consists of Islam, kemuhammadiyah, nationality, wholeness, and excellence. That insight is an integral whole that should be developed in every Muhammadiyah educational institution. Muhammadiyah education requires transformation, it is not enough just innovation (Zamroni, 2014: 84). Part of the revitalization body, AIK Learning that has traveled on Muhammadiyah needs to be reviewed, in terms of concepts, implementation, resources, and supporting components (Autonomous Organizations) integrated in the Grand Design of Muhammadiyah education. Muhammadiyah's educational challenges are increasingly heavy, changing education is a necessity. Muhammadiyah should not be complacent with the romanticism of the AUM Education quantity. AIK education is the spirit of Muhammadiyah education, so it is necessary to digitize its function. Al-Islam education is directed at the introduction, understanding and appreciation and practice of Islamic teachings that emphasize the balance, harmony, and harmony of human relations with Allah, human relations with fellow human beings, human relations with oneself and human relations with the natural surroundings in accordance with Al- Qur'an and Sunnah. Kemuhammadiyah's education is directed at understanding the fundamentals of Muhammadiyah's movements and ideology, such as the interpretation of the Muqaddimah Articles of Association, Matan Beliefs and Life Goals (MKCH), the Struggle Khittah, Muhammadiyah's Personality and the Islamic Living Guidelines of Muhammadiyah Residents, as well as the recognition, understanding, appreciation and participation of the Life active students in various movements and activities of Muhammadiyah

(KTSP Dikdasmen PWM DIY: 4). In higher education, it should also be given an understanding of Interdisciplinary Islam within the framework of Muhammadiyah education, which is taught to students. Interdisciplinary Islam builds a framework of Islamic paradigm in each department. So that all majors in higher education have broad insights in looking at things. Muhammadiyah education from primary to tertiary level must make AIK a special priority. The reality found, the lessons considered as a stronghold of morals and ideology of students in Muhammadiyah educational institutions carried out limited to formalities (Farid et al, 2010: 32). From this reality, it is necessary to revitalize AIK in Muhammadiyah education from elementary to tertiary levels.

Ahmad Dahlan never develop a system, but rather developing a work ethic that is based on the principles of Islamic teachings. Ahmad Dahlan did not intend to inherit the "education system", but to pass down an ethos of educational renewal. Therefore, what is important to inherit is the ethos of renewal, not just the education system (Mohamad Ali, 2010: 10). The ethos of Muhammadiyah education reform as explained above, must be guarded and implemented. AIK is the fruit of the sweetness of Muhammadiyah's educational renewal thinking. If M. Ali explained that the direction of the development of Muhammadiyah education has two majors, namely the development of conceptual-conceptual and the development of educational praxis conducted by practitioners in the field. Then the direction of Muhammadiyah's education revitalization also includes these two things. Conceptual as a foundation and practical development as the implementation and strengthening of AIK in Muhammadiyah colleges. Muhammadiyah's education is geared towards reviving Muhammadiyah education. Education that can overcome the problems facing humanity. As long as education is not directed to face human problems, then education will not be of much use (Sutrisno, 2008: 52). AIK revitalization is expected to be able to make Muhammadiyah's education alive. Two basic frameworks in preparing the foundation and practical revitalization of AIK

include: First, awareness of Muhammadiyah's educational vision, second, Strengthening human resources. Many factors will influence this revitalization, but in this paper the author conveys the most basic thing as the foundation of revitalization.

Muhammadiyah's education paradigm must be understood by all groups. The four pillars of Muhammadiyah's educational mission (education, service, preaching, and cadre) must be fully socialized to the lowest level of teachers. This awareness will later bring the framework to struggle in achieving the general objectives of Muhammadiyah education. according to Zamroni (2014: 136) The development of Muhammadiyah schools in quantity is very encouraging, but it is not followed by adequate quality aspects. Muhammadiyah's education is developing quantitatively, but its quality is stagnant.

Tasman Hamami (SM / 2016/06/10) explained that the vision of developing primary and secondary education itself is the development of secondary education functions with Al-Islam and Kemuhammadiyah as its core, whereas, so far the learning of Al-Islam and Kemuhammadiyah in various Muhammadiyah schools, still facing problems, including the curriculum, the learning system, and the teacher. In addition, according to him, the pattern of education in Muhammadiyah schools, especially PTM, is still partial and not holistic integrative. According to him, the main cadre system which is carried out in the form of Baitul Arqom has not been able to reach students as a whole and broadly. So the awareness and understanding of the vision and mission of Muhammadiyah's education is absolutely necessary in the context of revitalizing Muhammadiyah's education from the basic level to tertiary institutions, from the leadership to the daily implementers of the teachers. Awareness of the importance of internalizing Islamic Value through AIK is the foundation for revitalization. This initial step must be successful. The implementation of Muhammadiyah education in non-urban areas which adheres to the education system as it is must change its mindset. Changing the mindset is not an easy task. According to Rhenald Kasali from his observations humans

like change but it is difficult to change. Changing the pattern from a mental passenger to a mental driver (J. Sumardianta, 2013), in this revitalization process there is of course also need to be an awareness of all parties, especially all educators and educators, that the purpose of AUM in terms of name has a deep philosophical meaning. Charity is a manifestation of faith, a spirit of struggle, and effort is a manifestation of rights. So that more emphasis on fighting spirit based on professionalism with the mental spirit of the driver. Awareness that in Muhammadiyah educational institutions have goals that are not just looking for life, making a living, and looking for comfort. But there are moral and spiritual responsibilities in guarding the education of al-Islam and Kemuhammadiyah. Munir Mul Khan explained, quite a number of "stowaways" enjoyed life from charity ventures, meetings from hotel to hotel by riding first class transportation. Ironically, we also give awards to these "stowaways", and even more ironic, they are actually made as "figures". If this problem is not immediately resolved, not only will cadre scarcity occur, but Muhammadiyah's educational charity efforts can also lose identity and direction.

## CONCLUSION

AIK's revitalization will run as expected if supported by competent mobilizers. This activator will oversee the internalization of ISMUBA / AIK values. Muhammadiyah needs to prepare original, original human resources in the sense of being able to understand the concept of Muhammadiyah education and want to struggle to develop Muhammadiyah education with full awareness. The most effective way to prepare resources is through a cadre. An effective arrangement for Muhammadiyah is through its educational AUM. Human Resources (HR) must be a priority for Muhammadiyah to revitalize the Muhammadiyah education system.

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