MUHAMMADIYAH TAJDID MOVEMENT IN INDUSTRIAL ERA 4.0

(Nur Indah Sari[1], Elihami Elihami[2])
[1]Muhammadiyah University of Enrekang
[2] Muhammadiyah University of Enrekang

[1,2] Corresponding Author: elihamid@ymail.com

Abstract

The challenges faced by Muhammadiyah in the Industrial 4.0 era were strengthening economic, Islamic, cultural and political integration, and various other elements even though the continuity between several components was not optimal. Without Muhammadiyah's renewal efforts in the Industrial 4.0 era which included a strategy of renewing the education movement that it has been engaged in and various other movements, recognizing contemporary methods and approaches to Islamic and Islamic studies and other variants, being inclusive towards the development of experience and knowledge of the younger generation, open dialogue between culture and religion at the grassroots, and so on.

Keywords: *Religion; Strategy; Muhammadiyah; Challenges*

——— ◆ ———

A. INTRODUCTION

When Muhammadiyah was founded in 1912, the entire Muslim world was still under colonialism. Not many have been politically independent from the grip of Western imperialism and colonialism. In the midst of such difficulties Muhammadiyah stood up with new optimism. The words or slogan "Islam that is developing" is very much touted at the time. It might not have been called "modern" Islam as it was attributed and pinned to people and observers in the second half of the 20th century. But in the course of time, the identity of the Muhammadiyah movement cannot be separated from the importance of Da'wah and Tajdid. The keyword Da'wah is related to carrying

out and practicing the Minutes of Islam, inviting goodness (al-Khair) and carrying out amar ma'ruf and nahi mungkar. While the management system, preaching efforts in the broadest sense requires Tajdid, both purification and renewal.

Achievements carved for a century (1912-2012) quite colored the pace of the history of Muslims in Indonesia. Various challenges and dynamics of the struggle have survived well in the era of colonialism, the era of early independence, the era of the old order, the new order and the era of reform. All of them carve valuable experiences for the maturity of the organization's activities. Many religious organizations in Egypt or Pakistan suffer a bitter fate when dealing with and dealing

with the state. Muhammadiyah did not suffer such a fate. Perhaps because of Muhammadiyah's choice - as an organization - which is in the field of Education which then made it a little safe from the temptations of practical politics. Although it should be noted, that after the reformation began, the role of Muhammadiyah leaders in the community also changed according to the new challenges and demands they faced.

How about looking at the next 100 years? Is Muhammadiyah will repeat the history of success 100 years ago? Lest the Prophet's hadith which has become an adage and is often mentioned and quoted by Muhammadiyah figures and preachers that "'ala kulli ra'si kulli mi'ah sanah mujaddidun" (Every crossing one hundred years of age, will come a reformer) will also have to apply to Muhammadiyah? Or does not apply? If it is assumed to apply in Muhammadiyah then what is its style? How to anticipate it? What are the implications in the context of the education of Kemuhammadiyahan and Islam in Muhammadiyah schools and colleges? If it is assumed that it does not exist, does the era and the world situation indeed not develop and change through the laws of dynamics of its own history? This short article would like to suppose - if there were indeed changes in the dynamics of world history - then how would the Da'wah and Tajdid Strategy of Muhammadiyah deal with it in treading its second hundred years? The name is also supposing, so it might or may not. If there is no change, then the style and strategy of the movement may continue to be preserved like this (al-Muhafadzah 'ala al-qadim al-salih). But if the change really exists, both fast and slow, then what new strategies will and need to be prepared by Muhammadiyah (al-Akhdzu bi al-jadid al-aslah), as a vibrant and experience-rich organization through and across periods hard time period? Of course the level of complexity is of course imagining Muhammadiyah with a small number of members and its sympathizers by imagining Muhammadiyah with many members and sympathizers. As the difference in the level of complexity faced by Muhammadiyah in the pre and post-Reformation era, especially in relation to political life in the country. At least, there are two

or three important issues faced by Muslims in the 21st century era, at the same time when Muhammadiyah entered the second century of its age. First, the emergence of new friends from the Muslim minority groups in various Christian majority countries in America, Europe and Australia. Secondly, Western Civilization is still leading in leading the world in various sectors of life. Third, the Da'wah and Tajdid Movements meet face to face and face to face with the Da'wah and Jihad movements. These three big issues are interrelated. In my opinion, the next ten, twenty, fifty and one hundred years of the history of civilization and religious communities, including Muhammadiyah, will be determined how, tactics and strategies respond to these three contemporary issues. Cannot not. Aina al mafar? Al-Bahru waraakum wa al-aduwwu amamakum. (Where are we going to escape from the real problems we face? The vast expanse of sea is behind us, while the enemy with his various expertise is before us?) Said Tariq bin Ziyad, tens of centuries ago when leaving the Strait of Gibraltar, the strait which existed between the northern tip of the African continent and the southern tip of the European continent, and entered mainland Spain now. Land that was completely foreign and new to Tariq bin Ziyad and his friends at the time.

B. DISCUSSION

How do they live their lives as Muslims? Do they have to aspire to be able to follow the rules of fiqh that apply in Muslim-majority countries or do they have the freedom to do jihad to determine their own future autonomously in accordance with the dynamics of local socio-cultural-economic-political struggle? Do their Islamic religious jurisprudence and fatwas have to follow exactly the religious jurisprudence and fatwa as understood and issued by their brothers and sisters in the majority country? Going forward, the relationship between fiqh aqalliyyah and fiqh aghlabiyyah like this will be interesting to observe, study and discuss, because the two groups, the majority and minority, interact with each other through electronic media, the internet,

websites, and even very accessible sites and media print the other one. Will social, economic, cultural and religious problems in Leiden, Amsterdam, Frankfurt, Melbourne be simply equated with social, cultural, economic and religious problems in Egypt, Riyadh, Karaci and Jakarta for example? What all Muslims agree upon (What do all Muslims agree on wherever they are?). Then, where is the limit of tolerance to differ in reading and interpreting religious, social and political teachings between the areas of fiqh aqalliyyah (minority) and fiqh aghlabiyyah (majority)? At the grassroots level of respect, and especially the world of media, both print and more electronically, the ideals of the struggle for the Main Society and Main Civilization do require genuinely authentic patience, patience and thought, and openness and breadth of view, if we Muslims do not want to lose the master plan of locality and universality as well as in their Islam.

Not only that. What is sharper and more real in the majority Muslim community wherever they are is in the fields of scholarship, intellectualism and scholarship produced by the writings and scholarship of Muslim intellectuals from Muslim minorities in Europe, America and Australia. These post-Orientalist scholarship Muslim scholarship are totally different from the scholarly, intellectual and scholarly works in various Muslim-majority countries, because the scholarship training that they go through and have is clearly different in terms of methods, approaches as well as several foreign languages they are proficient at. This scholarship is written in scientific journals and published in contemporary Islamic literature books. Literature book written by academics, researchers, Muslim intellectuals working in various universities in the West is not small. Their contribution is not small in the development of Islamic scholarship, especially in the contemporary era. Their writings and books are read and translated into Muslim languages such as Turkish, Iranian, Urdu, Arabic, Indonesian and so on.

Many tensions arise between the experience of Islamic scientific tradition developed in the Muslim hemisphere which is inhabited by a majority of Muslims (Egypt, Tripoli, Khartoum, Karaci, Riyadh, Jakarta, Kuala Lumpur) and the hemisphere inhabited by Muslim academics at universities in the Western Hemisphere which is inhabited by Muslim minorities (Chicago, Philadelphia, Berlin, Paris, Melbourne). Muhammadiyah leaders and leaders in every level and rank cannot escape from their intellectual responsibility in facing this new challenge, a challenge that was not experienced by the first generation of Muhammadiyah leaders and leaders in the first 100 years, especially when associated with big ideals. realize Major Societies or Civilizations. Are local leaders and leaders ready to accept the presence of a generation of Muslim intellectuals from Muslim minorities from various Western countries? Whether or not we are ready to accept their presence - and vice versa - will color the historical dynamics of the 21st century Islamic century.

Globalization in this era, using the instruments of science and technology is indeed the legacy of Western civilization. If religion joins behind him, that is another thing. The development and development of the concept of religious theology is also greatly influenced by the development of this science and technology. The development of empirical science through in-depth and continuous research on the universe and social-humanity is a form of Western intervention, continuing and continuing what has been done by Muslim scientists in previous centuries. Seven centuries (7th-14th centuries) Muslim civilization has adorned, not to call it world domination. Arabic language and writing along with the accompanying science have been used everywhere, including in the archipelago. Islamic empires and empires fell up and down, one after the other until the end of the Turkish-Ottoman empire at the beginning of the 20th century. But history revolved and from the 5th to the 20th centuries almost all of the Islamic territories were under the Western colony. Modern research methods in various branches of science are introduced. Marine, aerospace, power, sea, land, air transportation, agriculture, fisheries, forestry and so on until it reaches nuclear power, weaponry, space exploration,

until it leads to communication technology, computerization, electronic media. Going together development and research in the human sciences from language, philosophy, social, culture, religion, art and so on. The 21st century Muslim civilization still faces Western civilization in all its aspects. Economy, trade, banking, education, tourism, hospitality, medicine, political administration, diversity, even to the culinary and fashion system always interact directly or indirectly, dialogue with Western culture and civilization. All these historical facts seem to justify the opinion of Bassam Tibbi, a Muslim scholar from Syria who lives in Germany, when he said that 'It is hard to reconcile ... the religious proclamation, "You are the best community (umma) created by God on earth"(al-Qur'an 3: 110) with the reality in which members of this very rank with the underdogs in the present global system are dominated by the West '(Tibbi, 2001: 54). It is very difficult at this time to adjust the statement of the religion of the Koran in the letter Ali Imran, verse 110 that "You (Muslims) are the best people (ummah) created by God on earth" with the concrete reality on the ground in this 21st century, where almost all Muslims lost an average of various aspects in competing with Civilization which is now dominated by the West.

Muhammadiyah was founded 100 years ago to answer this challenge. "Developing Islam" is the ideal and the great ideals of the founders of this organization to have to transfer and adopt the methods and systems of learning and school management in the Dutch colonial era. Now in the 64th independence era, Muhammadiyah has thousands of schools from elementary to high school and hundreds of Muhammadiyah Universities (PTM) in various regions in the country. Not to mention mention kindergarten. Let us do introspection (muhasabah al-nafs; muhasabah al-harakah) towards the 100 years of Muhammadiyah. Cite one example, how do we answer a simple question but it is quite difficult to answer: have the children and students of Muhammadiyah's high schools and colleges output been "khaira ummah" at every level of education they participated in? Why are the outputs of schools or colleges established by non-Muhammadiyah often better and superior than those established by Muhammadiyah? Or is that not the direction of Muhammadiyah education? What does "khaira ummah" mean for the education area? Have governance, systems and methods of education and teaching been fundamentally evaluated? Can the Muhammadiyah education system transplant other systems that are more able to deliver superior students? What is the education system and teaching material on Islam in the Muhammadiyah environment? The key word, according to the author, is that the term "khaira ummah" in the Qur'an is not taken for granted, it must come naturally, automatically good because it has been (i) slam or aired (m) uhammadiyah, without continuous renewal efforts. continuously ... to achieve the degree of "khaira ummah", especially to the Main Society and especially the Main Civilization, need sharp criticism continuously, do not stop doing experimentation, trial and error, carefully evaluated and monitored by the persyarikatan. At this point, there is no mention of the need for sweat and the hard work of researchers and workers in the laboratory.

CONCLUSION

The Islamic reform movement towards the realization of the Main Communities and Civilizations in this country will certainly have difficulty breathing and lack of oxygen to breathe and respond to global socio-religious issues and issues of contemporary Islamic civilization. In the context of Indonesianism, the struggle icon for "developing Islam" seems to remain interesting to be discussed and discussed throughout the ages. In this way, the continuity and continuity of the struggle between the first-century generation and the second-generation successor is still maintained, as proclaimed and ordered by the foundingfathers of the previous Muhammadiyah.

BIBLIOGRAPHY

Ali, Muhammad. 1987. *Guru dalam Proses Belajar Mengajar.* Bandung: Sinar Baru.

Adi, Isbandi Rukminto. 2013. Kesejahteraan Sosial (Pekerjaan Sosial, Pembangunan Sosial, dan Kajian Pembangunan). Jakarta: Rajawali Pers.

Bafadal, Ibrahim. 2003. *Manajemen Peningkatan Mutu Sekolah Dasar; Dari Sentralisasi menuju Desentralisasi.* Jakarta: Bumi Aksara.

Departemen Pendidikan dan Kebudayaan RI. 1983. *Kamus Besar Bahasa Indonesia.* Jakarta: Balai Pustaka.

Departemen Pendidikan Nasional. 2001. *Manajemen Peningkatan Mutu Berbasis Sekolah.* Jakarta: Direktorat Pendidikan Dasar dan Menengah.

Elihami, E., & Ibrahim, I. (2020). TEACHING TO VARIATION IN LEARNING FOR NON FORMAL EDUCATION DEPARTMENT. *JURNAL EDUKASI NONFORMAL, 1*(1), 29-40.

Faisal, F., Risal, A., Hardianto, H., & Elihami, E. (2020). NONFORMAL EDUCATION AND REDUCTION OF POVERTY IN RURAL AREAS. *JURNAL EDUKASI NONFORMAL, 1*(1), 106-114.

Faisal, F. (2020). LEARNING NEEDS OF THE STUDENTS THROUGH HOMESCHOOLING. *JURNAL EDUKASI NONFORMAL, 1*(1), 154-159.

Elihami, E. (2020). IMPROVING MANAGEMENT FOR LEARNING AL-ISLAM AND KEMUHAMMADIYAHAN IN NONFORMAL DEPARTMENT. *JURNAL EDUKASI NONFORMAL, 1*(1), 160-165.

Elihami, E. (2019). IMPLEMENTASI LAYANAN BIMBINGAN KELOMPOK DALAM MENINGKATKAN HIGHER OF THINK MAHASISWA BERBASIS KAMPUS MERDEKA. *EduPsyCouns: Journal of Education, Psychology and Counseling, 1*(1), 79-86.

Elihami.(2016).The Challenge of Religious Education in Indonesia Multiculturalism. Vol. 5, No. 4, American Research Institute for Policy Development.

Elihami, E., & Syahid, A. (2018). PENERAPAN PEMBELAJARAN PENDIDIKAN AGAMA ISLAM DALAM MEMBENTUK KARAKTER PRIBADI YANG ISLAMI. *Edumaspul-Jurnal Pendidikan, 2*(1), 79-96.

Elihami, E. (2016). *Meningkatkan Hasil Belajar Al-Islam Dan Kemuhammadiyahan Melalui Kuis Dengan Umpan Balik Pada Mahasiswa Kelas*. SAFINA: *Jurnal Pendidikan Agama Islam, 1*(2), 27-37.

Elihami, E., & Saharuddin, A. (2017). PERAN TEKNOLOGI PEMBELAJARAN ISLAM DALAM ORGANISASI BELAJAR. *Edumaspul-Jurnal Pendidikan, 1*(1), 1-8.

Firawati, F. (2017). Transformasi Sosial dalam Nilai-Nilai Pendidikan Islam di Kabupaten Sidenreng Rappang. *Edumaspul-Jurnal Pendidikan, 1*(1), 25-35.

Hamalik, Oemar. 2001. *Proses Belajar Mengajar.* Jakarta: Bumi Aksara.

Haslinda, H., & Elihami, E. (2020). DEVELOPING OF CHILDRENS PARK PROGRAM 'SITTI KHADIJAH'IN ENREKANG DISTRICT. *JURNAL EDUKASI NONFORMAL, 1*(1), 41-47.

Hasnidar, H., & Elihami, E. (2020). PENGARUH PEMBELAJARAN CONTEXTUAL TEACHING LEARNING TERHADAP HASIL BELAJAR PKn MURID SEKOLAH DASAR. *Mahaguru: Jurnal Pendidikan Guru Sekolah Dasar, 1*(1), 42-47.

Hasibuan. J.J dan Moedjiono. 2004. *Proses Belajar Mengajar.* Bandung: Remaja Rosdakarya.

Husni, H., & Elihami, E. (2020). THE MULTI-FUNCTIONAL APPLICATION OF TEACHERS. *JURNAL EDUKASI NONFORMAL, 1*(1), 148-153.

http://penaraka.blogspot.com/2012/04/pengertian-agama.html.

http://life-blogdz.blogspot.com/2012/10/definisi-agama-islam.html.

Khalik, M. F., Asbar, A., & Elihami, E. (2020). THE QUALITY OF HUMAN RESOURCE IN ENREKANG DISTRICT. *JURNAL EDUKASI NONFORMAL, 1*(1), 63-71.

Latuheru. John D. 1993. *Media Pembelajaran Dalam Proses Belajar-Mengajar Masa*

Kini. Ujung pandang: IKIP Ujung pandang.

Patintingan, A., Elihami, E., Mustakim, M., & Lateh, N. (2020). INFORMAL LEARNING AND NONFORMAL EDUCATION IN RANTE LIMBONG COMMUNITY. *JURNAL EDUKASI NONFORMAL, 1*(1), 166-172.

Rusyan, A. Tabrani Atang Kusdinar dan Zainal Arifin. 1992. *Pendekatan dalam Proses Belajar Mengajar.* Cet. II; Bandung: Rosdakarya, 1992.

Rusyan, A. Tabrani, Atang Kusdinar dan Zainal Arifin. 1992. *Pendekatan dalam Proses Belajar Mengajar.* Cet. II; Bandung: Rosdakarya.

S. Nasution. 2000. *Didaktik Asas-asas Mengajar.* Jakarta: Bumi Aksara.

Samad, A., Salima, R., Lydia, E. L., & Shankar, K. (2020). Definition and Features of Rural Marketing Strategies for Encourage Development in Rural Areas.

Sudirman A.M. 2000. *Interaksi dan Motivasi Belajar Mengajar.* Jakarta: PT. RajaGrafindo Persada.

Syahrir, S. (2020). STORY METHOD IN ISLAMIC EDUCATION IN EARLY CHILDREN'S EDUCATION. *JURNAL EDUKASI NONFORMAL, 1*(1), 100-105.

Syaparuddin, S. (2020). PERANAN PENDIDIKAN NONFORMAL DAN SARANA PENDIDIKAN MORAL. *JURNAL EDUKASI NONFORMAL, 1*(1), 173-186.

Syaparuddin, S., & Elihami, E. (2020). PENINGKATAN MOTIVASI BELAJAR SISWA MELALUI VIDEO PADA PEMBELAJARAN PKn DI SEKOLAH PAKET C. *JURNAL EDUKASI NONFORMAL, 1*(1), 187-200.

SYAPARUDDIN, S., MELDIANUS, M., & Elihami, E. (2020). STRATEGI PEMBELAJARAN AKTIF DALAM MENINGKATKAN MOTIVASI BELAJAR PKn PESERTA DIDIK. *Mahaguru: Jurnal Pendidikan Guru Sekolah Dasar, 1*(1), 30-41.

Syaparuddin, S., & Elihami, E. (2020). PENINGKATAN KECERDASAN EMOSIONAL (EQ) DAN KECERDASAN SPIRITUAL (SQ) SISWA SEKOLAH DASAR SD NEGERI 4 BILOKKA SEBAGAI UPAYA MENINGKATKAN KUALITAS DIRI DALAM PROSES PEMBELAJARAN PKn. *Mahaguru: Jurnal Pendidikan Guru Sekolah Dasar, 1*(1), 11-29.

Sudirman, S., & Budiman, B. (2020). DEVELOPING FOR LEARNING FOR NON-FORMAL EDUCATION BY USING PA'PASENG OGI IN THE TASAWUF. *JURNAL EDUKASI NONFORMAL, 1*(1), 95-99.

Tahir, M., & Elihami, E. (2020). PENINGKATAN VARIASI MENGAJAR PADA PROSES PEMBELAJARAN MAHASISWA SEMESTER TIGA DI PRODI PENDIDIKAN NONFORMAL STKIP MUHAMMADIYAH ENREKANG. *JURNAL EDUKASI NONFORMAL, 1*(1), 201-209.

Tasrim, T., & Elihami, E. (2020). MOTIVASI KERJA PENDIDIK DALAM MENINGKATKAN MANAJEMEN LEMBAGA PENDIDIKAN DASAR. *Mahaguru: Jurnal Pendidikan Guru Sekolah Dasar, 1*(1), 48-53.