

THE MUHAMMADIYAH AS EDUCATION MOVEMENT

(Elihami Elihami¹, Rahmawati Basir²)
¹Muhammadiyah University of Enrekang
² Muhammadiyah University of Enrekang

^{1,2} Corresponding Author: eliamid72@gmail.com

Abstract

The journey of Muhammadiyah in the field of education has given many contributions to education which has contributed a lot in educating the nation. This researcher will describe the role and contribution of KH. Ahmad Dahlan and the organizations he founded namely Muhammadiyah in accompanying the long journey of education in Indonesia. Muhammadiyah as a civil society, in its vision emphasizes the function of carrying out as the role of the state in its vision emphasizing the function of carrying out as the role of the role of the state. in the social field, Muhammadiyah established various orphanages, and Muhammadiyah also attended the development of educational institutions.

Keywords: *Muhammadiyah; Education; Movement*



INTRODCUTION

Discussions and talks about the Muhammadiyah movement can be read, heard and seen from various views of Muhammadiyah activists both at the local and national level. Muhammadiyah was born in Yogyakarta on 08 Dhulhijjah 1330 H to coincide with 18 November 1912 AD with its main character KH. Ahmad Dahlan. Muhammadiyah as a company has formulated a clear vision and mission, so that it can give birth to a directed movement and achieve the desired goals and objectives together. As a movement, in its journey Muhammadiyah carries out its business and activities in various fields of community life in Indonesia. In the field of education up to 2010 Muhammadiyah had 4,623 kindergartens; 6,723 Early Childhood Education; 15 Extraordinary Schools; 1,137 Elementary Schools; 1,079 Madrasas Ibtidaiyah; 347 Madrasas Diniyah; 1,178 Middle School; 507 Madrasah Tsanawiyah; 158 Madrasah Aliyah; 589 High Schools; 396

Vocational High Schools; 7 Muallimin / Muallimat; 101 Islamic Boarding Schools; and 3 Pharmacy Secondary Schools. In the field of higher education, until 2010, Muhammadiyah has 40 universities, 93 colleges, 32 academies, and 7 polytechnics.

Muhammadiyah has indeed been committed since long ago to continue to develop and advance education in Indonesia. Since its inception even before the founding of Muhammadiyah, its founder, the kyai haji Ahmad Dahlan, was indeed very concerned and concerned with education. He was so concerned with the fate of the children around Kauman who did not have experienced education. With his intelligence he gradually was able to pioneer a modern education system that combines general science and religion. He then founded the first madrasa ibtidaiyah diniyah school in Kauman. The spirit to continue to develop and advance education in Indonesia is then continued by

Muhammadiyah cadres by continuing to establish quality educational institutions and having good and adequate infrastructure. So that Muhammadiyah helps the government in achieving an educated society free from poverty.

DISCUSSION

Basic Concepts of Muhammadiyah Education

In general the basic concept of education is a process of forming fundamental fundamental abilities, both concerning the power of thought (intellectual) and the power of feeling (emotional). According to Fahrur Razy Dalimunte, 1999: 11. Education is an activity that is oriented towards the optimal development of human individuals. Meanwhile the basic concept of Muhammadiyah education according to KH Ahmad Dahlan is as follows

Educational Objectives

The purpose of Islamic education is inseparable from the purpose of human life in Islam, namely to create individuals of the servants of Allah who always fear of Him, the Educational Purpose initiated by KH Ahmad Dahlan is the birth of new humans who are able to appear as "intellectual scholars" or "ulama intellect", that is a Muslim who has a firm faith and knowledge that is broad, physically and spiritually strong.

The educational objectives of Muhammadiyah refer to the objectives of Muhammadiyah, namely: When it first stood, the aim was to spread the teachings of the Prophet Muhammad SAW to the inhabitants of the son of the earth in the Yogyakarta resident, showing the Islamic Religion to their members and after Muhammadiyah stood up and spread out of Yogyakarta to advance and encourage teaching and advancing Islam to its allies.

In 1977 the general educational objectives of Muhammadiyah were formulated to read: "The realization of a virtuous Muslim man who is noble, capable, believes in himself, is useful for society and the country". Doing charity towards the realization of true Islamic society and advancing and developing knowledge and skills for the development and

society of the Republic of Indonesia based on the Pancasila and the 1945 Constitution. Thus education needs to determine the objectives to be achieved, so that they are easily directed and evaluated according with goals to be achieved. From these objectives, the objectives of Muhammadiyah's formal education are: a) Upholding, which means making it upright and unshakeable by holding fast, defending, defending and fighting for the teachings of Islam.

b) To show high means to carry over everything, namely by way of students so that they practice the heed and implement the teachings of the Islamic religion. c) Islam, namely: Religion brought by the Apostles from the Prophet Adam to the Prophet Muhammad. The entire contents of the Religious Teachings brought by the Apostles, have been included in the Islamic Sharia brought by the Prophet Muhammad in the form of Al-Qur'an Hadith. Then Muhammadiyah students can hold firm Islam as a monotheistic religion brought by the Apostle and is perfect so that people can form.

Educator

Educators By etymology means people who provide guidance. This understanding gives the impression that educators are people who carry out activities in the field of education. The words are like "teacher" meaning the teacher who teaches at home. Whereas in terminology are: Ahmad D Marimba argued that "Educators are as people who bear the responsibility to educate" while according to Muri Yusuf namely "Educators are individuals who are able to carry out acts of educating in educational situations to achieve educational goals".

This understanding is not much different from the understanding of Educators according to Muhammadiyah, namely, Educators / teachers are every person who feels responsible for the development of students and has the responsibility to fulfill the mandate of Vertical (Allah) and horizontal (humanity). In educating not just anyone can become an educator and to become an educator there are requirements that must be met. According to

Muhammadiyah in general the requirements to become an educator are to have knowledge, have ability in psychology, must have moral character in their class and even in daily life the day. From some of these conditions must be based on mental attitude, especially moral examples, that is, ready to carry out the commands of Allah SWT, the soul of devotion, sincere charity, and beliefs and alignment / truth of Islam. Thus to become an educator according to Muhammadiyah needs to have special requirements, including: Must be a Muslim means a Muslim who is faithful and devoted, Muhammadiyah or aisyiah sympathetic member / teacher, Has a noble example both in school and in everyday life ., Sincere and responsible.

Learners

Learners or also called Mutarabbi, in essence are people who need guidance. By nature, a child needs education and guidance from adults, at least, because there are two aspects, namely pedagogical and sociological aspects. According to Muhammadiyah students are raw materials or objects in the process of educational transformation. He has different diversity and as a creature of Allah on this earth as a caliph who needs to be educated and nurtured and developed so that he can manage it and return to its Creator. Thus the student is an object that will receive an educational transformation, and as an object that will receive a transformation must have conditions as a good student, namely; Having a good and noble character, Having a polite and polite attitude to others and to the older and younger, must be able to continue the struggle, must be trustworthy and peace-loving and willing to obey the rules in Muhammadiyah

According to the National Education System Law (UU SISDIKNAS) No. 20 of 2003 article 1 paragraph 19 of the curriculum is as follows: "The curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials as well as the ways used as guidelines for the implementation of learning activities to achieve specific educational goals "(Arifin, 2003: 36). The

curriculum is one of the most important components in an education system, because the curriculum is a tool to achieve the goals of education and at the same time as a guide in the implementation of teaching at all types and levels of education (Ramayulis 2006: 149). The curriculum used at Muhammadiyah is a combined curriculum between the pesantren curriculum and the modern curriculum by studying the sciences in the general field. The material presented at Muhammadiyah Education must touch on various aspects, namely: Aqeedah morals, Hablumminallah and Hablumminannas.

The teaching method is a way or technique to achieve the learning objectives, the learning method can be interpreted as a method used by educators in learning students during the learning process. If the traditional Islamic education system is known as the Sorogan and Weton methods, then in classical educational institutions as practiced by Muhammadiyah, such teaching methods are no longer applied. In Muhammadiyah students no longer only accept critically and by comparison, especially for Jurisprudence which teaches certain Mujtahid opinions. The methods used in Muhammadiyah are lecture method, discussion, question and answer, assignment, group work methods, demonstrations, exercises, sociodramas, methods of travel / learning in nature.

The development of Muhammadiyah's charitable endeavors, particularly in the field of education, which is very rapidly quantitatively has not been matched by a commensurate increase in quality, so that to a certain extent it lacks high competitiveness, and lacks a wider and innovative contribution to the development of the development of the people and nation. That Muhammadiyah's charitable endeavors in terms of quality experienced two problems at once, namely, first, the delay in quality growth compared to the addition of a spectacular amount, so that in some cases it was unable to compete with other parties. Second, the uneven development of the quality of educational institutions. In a number of aspects a lot was highlighted by the weaknesses

of charitable efforts, especially in the field of education, which were less able to demonstrate competitiveness at the national or international level. Muhammadiyah's charitable endeavors did not experience an even and significant innovation process, so they tended to run in place, although several others began to rise to develop new ideas and methods in improving the quality and existence of Muhammadiyah's charitable endeavors.

One important component in educational activities and the learning process is the educator or teacher. However advances in technology have provided a variety of tools to improve the effectiveness of the learning process, the teacher's position cannot be completely replaced. That means the teacher is an important variable for educational success. According to Suyanto, "the teacher has a tremendous opportunity to change the condition of a child from illiteracy to a person who is smart and fluent in reading and writing, and then eventually he can become a proud figure of his community and nation". But it was immediately added: "Such teachers are certainly not just any teacher. He certainly has high professionalism, so that he can be "copied" Culture is a result of human cultivation both material and mental and spiritual nature of the nation itself or from other nations. A cultural development in the modern age today is inevitable from the influence of other nations' culture. Such conditions lead to the emergence of the process of alkulturation, namely carpentry.

The negative impact of the globalization era. In the current era of globalization, the Indonesian nation is undergoing a major change in all sectors. This is evidenced by the rapid progress of science and technology. With advances in technology and information such as television, computers, internet, print and electronic media, Indonesian people can easily access information both from within the country and abroad. In addition, with the advancement of science and technology it can also lead to a decline in norms in social life, character violations (behavior), and other forms of

deviation that have now been rife in Indonesian society, especially the younger generation in this case students. They are more concerned with worldly affairs than the affairs of the afterlife.

Of all these forms of deviation requires a very serious effort to overcome them. One way to overcome this is through education, in this case the education of the Muhammadiyah. With the ability of the bad effects of the progress of science and technology can be minimized. So it can be concluded that the rapid progress of science and technology has had impacts on our lives, both positive and negative impacts. The impact caused the Indonesian people to do many deviations. In education, kemuhammadiyah is one of the efforts needed. Muhammadiyah is an active role in managing and managing the adverse effects caused by the progress of science and technology to be minimized.

Answering the challenges faced by Muhammadiyah in the field of education as mentioned above, Achmad Charis Zubai Secretary II of the Tarjih Assembly and the Development of Islamic Thought of the PP Muhammadiyah in the 1995-2000 period stated that despite the majority of Muslims (88.2%) in Indonesia, the quality was quite alarming compared to other people. Because some factors such as not reflecting homogeneity in quality but heterogeneity both in quality, intensity, and religious understandings and perceptions. In addition, the low quality of Islamic umzt resources also lies behind why Muslims do not have an equivalent role in quantity.

Responding to the challenges faced by Muhammadiyah that the quality of educational institutions owned by Muhammadiyah has not been equivalent to the quantity that continues to experience spectacular development, Muhammadiyah needs to make efforts to legalize and revive Muhammadiyah as an educational movement and development and management movement. In philosophical aspects, Muhammadiyah needs to reformulate ideas Muhammadiyah's basic education as a dimension of faith and devotion is reflected in

the religious and human behavior. In the aspect of development and management policies, it is carried out with a refreshing and orientation change which includes; status orientation to competency orientation, Input to output orientation, present orientation to future orientation, quantitative orientation to qualitative orientation, individual leadership orientation to system orientation, dependency orientation to independence orientation and physical orientation to value orientation.

The planning and management of Muhammadiyah needs to be developed with the advantage of excellence by spurring creativity in all fields such as science and technology, entrepreneurship, arts, and so on. So as to increase the competitiveness of the people and the nation in the national and national arena. Respond to challenges related to teaching and learning processes and those related to the extent to which Muhammadiyah schools are able to actualize their mission as an Islamic school in the midst of change and globalization. So that learning processes are needed that are in line with the development of science and technology but also bring students to realize the greatness of Allah. It might all be used as moral principles and improving the quality of Muhammadiyah education for the development of the quality of human resources.

The second challenge of Muhammadiyah in the field of education is the problem of reduced professionalism of teachers. This must be immediately found a solution by Muhammadiyah to avoid negative impacts on the quality of students by continuing to improve the quality of educator resources and continue to instill an ethos of sincerity to educators in Muhammadiyah educational institutions. Furthermore, Muhammadiyah as an education movement must also be able to deal with the changes and current of globalization on the possible adverse effects that can be experienced by students. With the rapid development of science and technology, foreign cultures will easily enter Indonesian culture.

In order to answer criticism and to develop Education, Science and Technology and

Research and Development, Muhammadiyah established Work Programs in the field of Education contained in the Tanfidz Decree of the First Century Congress of Muhammadiyah whose contents are as follows: the development of science and technology and R&D as a form of actualization of the da'wah and tajdid movements in forming a whole human being as the aim of Muhammadiyah education. Development Program which is to develop a holistic or holistic Muhammadiyah education system as a continuation of the Muhammadiyah education blueprint concept towards the achievement of superior and foremost education in the future. Arranging the Roadmap of Muhammadiyah's educational excellence both primary and secondary level and tertiary institutions in various aspects, including mapping of human resources, centers of excellence, facilities, governance, leadership, and others that support the development of quality / excellence Muhammadiyah education in the midst of high competition . Increasing the role and function of Muhammadiyah as a community service institution by opening and expanding access and opportunities for the whole community regardless of ethnicity, nationality, religion and social class to obtain meaningful education for themselves, families and communities. Developing educational models of Al Islam and Kemuhammadiyah throughout all levels of education that provide enlightenment to Islam and the commitment of the Muhammadiyah movement that is progressing. Developing leadership quality, governance including financial management, integrated and standardized regulations, utilization of IT, quality assurance and various other important aspects that support the development of Muhammadiyah education excellence at the university level high and basic and middle.

CONCLUSION

Muhammadiyah should be able to be a filter or filter so that foreign cultures that are negative are not included and will ultimately damage the morals and personality of Muhammadiyah students. One that needs to be

continually developed is by continuing to provide material on the Al Kemuhammadiyah Islam which is expected to be an enlightenment for Muhammadiyah students and to continue developing learning strategies that are rich in material but also rich in motivation. This is because so far education in Indonesia is education where students continue to be fed with a seabreg of material but poor motivation.

With a progressive view of Islam, quality human resources, high enough community trust, long social experience, and exceptional social capital, Muhammadiyah will be able to become an enlightenment force in this country. Now in entering the second century journey, its demand is how all members, especially cadres of the Muhammadiyah leadership, utilize and mobilize all the potentials and systems of their movements to appear to be superior modern Islamic movements in all fields of life, one of which is to continue to develop and improve education. Transformation in the fields of thought, education, health, economics, and other businesses that are superior and breakthrough, Muhammadiyah is demanded to continue to work innovatively. The renewal of the second wave becomes a necessity for Muhammadiyah in entering that phase.

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