
**Describing about 'Teachers and Kemuhammadiyah' in elementary School
Department: A review of literature**

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Abstract

Islamic movements are known as Muhammadiyah. KH. A. Dahlan created Amar Makruf Nahi Munkar, an Islam aqidah rooted from the Qur'an and Sunnah, on the 8th of Dhulhijjah 1330 H, which corresponds to the date of November 18th, 1912 Miladiyah in Yogyakarta. Muhammadiyah's goal is to enforce and defend Islam's faith in order to build a true Islamic community. The efforts and actions of Muhammadiyah can be divided into four categories: 1) The religious field, which entails providing direction and recommendations in the areas of faith, worship, morals, and mu'amalah. 2) Education program, which comprises education aimed at bridging the gap between general education and schooling. 3). The domains of social community, which comprise activities such as hospital, polyclinic, dispensary, and orphanage philanthropic works.

Keywords: learning, students, elementary school, Islamic Religious Education

Introduction

Indonesia requires human resources in sufficient quantity and quality as the main support in development. To fulfill these human resources, education has a very important role. This is in accordance with Law No. 20 of 2003 concerning the national education system in article 3, which states that national education functions to develop capabilities and shape the character and civilization of a dignified nation in order to educate the nation's life. National education aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Based on the functions and objectives of national education above, it is clear that education at every level must be organized systematically in

order to achieve these goals. This relates to the character of students, so that they are able to compete, be ethical, moral, polite and interact with the community. Although it has been carried out through various efforts, it turns out that education directed at building the character of the nation's children has not been carried out optimally.

With regard to education, everyone knows that one of the missions of the birth of the Indonesian state is to educate the nation's life. An intelligent nation is the basic capital to realize other missions, especially in the context of realizing the vision of an Indonesian state that is socially just for all Indonesian people, based on the one and only God, just and civilized humanity, Indonesian unity, and democracy led by wisdom. discretion in deliberation/representation. Development in the field of education in Indonesia is an effort to

educate the nation's life. So that it can improve the quality of Indonesian human life towards the creation of quality and highly competitive Indonesian people with noble character. Education has a very important role to ensure the development and continuity of the life of a nation, and is a reflection of the personality of the community.

The dualism of the education system in Indonesia in the 19th century was an unfavorable condition for the Indonesian people at that time. In the 19th century, Indonesia adopted two types of education systems. The two education systems are the pesantren education system and the western education system. Muhammadiyah views the pesantren education system and the western education system as having weaknesses. Islamic education centered in Islamic boarding schools will experience setbacks because it is isolated from the development of the modern world, meanwhile western education with its secular spirit will only give birth to humans with high intellect but weak in faith.

How is Our World in Data used in teaching and education?

Summary results of the Our World in Data online public survey on the use of its content and resources in teaching and education. The following results are based on answers from 86 survey respondents. Survey questions were multiple choice, and respondents had the option of selecting any number of options that applied. The figures below summarize the number of respondents who selected a given option.

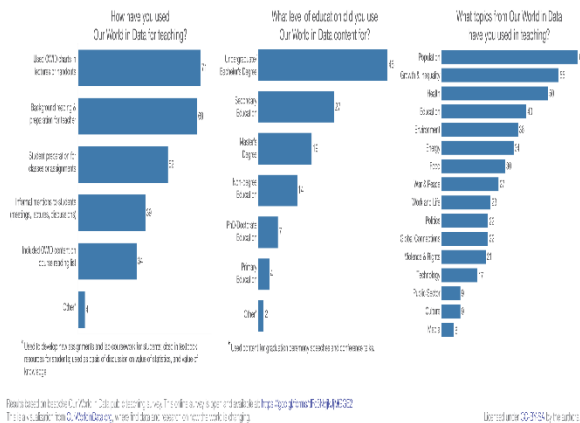


Figure 1. Teaching and education

Islam is a religion that places education in a very vital position. Therefore, Muhammadiyah, which is known as a modern Islamic movement in Indonesia, makes education one of its most important da'wah tools. In fact, one of the backgrounds of the establishment of Muhammadiyah was because it was felt that Islamic religious education institutions were

ineffective at that time. Muhammadiyah was born to reformulate Islamic teachings and education.

According to Muhammadiyah, education can be regarded as a vehicle to prepare people to solve life problems in the present and in the future. Therefore, a good education system must be prepared on the basis of the environmental conditions of the community, both current conditions and anticipation of future conditions. Changes in environmental conditions are challenges and opportunities that must be responded to appropriately and provide added value.

Muhammadiyah is currently an influential organization in the world of education. Although initially founded by an Islamic group, Muhammadiyah was able to develop well along with the progress of the times so that it was easily accepted by all elements of Indonesian society. There are many things that encourage the progress of this organization such as the vision and mission, educational concepts, goals, and curriculum that are mutually sustainable so that Muhammadiyah can proceed well in society. Muhammadiyah, as one of the major socio-religious organizations in Indonesia, founded by KH. Ahmad Dahlan on November 18, 1912. Muhammadiyah has become a proselytizing movement for makruf nahi munkar, both in the fields of religion, education, health, and social affairs. The purpose of the da'wah movement is the creation of a primary, just and prosperous society that is blessed by Allah Subhanahu Wata'ala. Muhammadiyah, as the oldest Islamic organization in Indonesia, never gets tired of doing its best to present the face of Islam that is rahmatanlil 'natural.

KH. Ahmad Dahlan, He is a rational person with a strong stance to continuously seek the essential truth, namely the truth based on reason (rational) and revelation, with the knowledge and experience he has gained during the pilgrimage - both his first pilgrimage in the year 1889 as well as his second pilgrimage in 1903 and lived in the Middle East for 20 months. KH Ahmad Dahlan did not have any experience in western education

but he gave a wide space for the gate of rationality through Islamic teachings. His tenacity and strong desire to teach his understanding of the Islamic religion as well as his enthusiasm to renew the pattern of traditional Islamic understanding have ignited his courage to establish an autonomous organization of his own. His enthusiasm for establishing an organization was also due to Ahmad Dahlan's hobby since childhood. Before establishing his own organization, Ahmad Dahlan joined Boedi Oetomo in 1909. In 1910 he became the 770th member of the Jami'at Khair Jakarta association. Ahmad Dahlan joined the Jami'at Khair organization because this organization is considered very promising for the development of Islam, because this organization has succeeded in building religious and Arabic schools, is engaged in social affairs and has succeeded in building good relations with Islamic leaders in developed countries. This organization gets a lot of magazines from there so that it is increasingly attractive to Ahmad Dahlan who likes to read to join. The long history experienced by Muhammadiyah and K.H. We need to know about Ahmad Dahlan as the founder of the organization, because Muhammadiyah as an organization engaged in education that also participates in building and educating the nation has a good background and goals that are useful for the progress of the nation, especially in the field of education today.

K.H. Ahmad Dahlan as the founder of Muhammadiyah really hopes that the reforms he brings can educate the nation's life and provide mental enlightenment to this nation. The long history experienced by Muhammadiyah and K.H. We need to know about Ahmad Dahlan as the founder of the organization, because the main and determining factor that pushed the establishment of Muhammadiyah was the result of KHA Dahlan's deepening of the Qur'an both in terms of reading and studying, discussing and reviewing its contents. He has studied it so thoroughly, it is also questioned if there are reasons that cause a verse to be revealed (asbabun nuzul), it is questioned what must be done. KHA Dahlan's attitude like this is actually in

the context of carrying out God's word as summarized in Surah An-Nisa' verse 82 and Surah Muhammad verse 24, namely doing taddabur or paying attention and paying close attention to what is implied in each verse.

Research Method

This study uses research analysis methods that produce data in the form of written or spoken words from people. This research is taken from various books conducted in the library and the author tries to describe the history and role of Muhammadiyah in education

Result and Discussion

K.H. Ahmad Dahlan was born in Yogyakarta in 1869 AD with his first name Muhammad Darwis, the son of KH. Abubakar bin Kyai Sulaiman, preacher at the great mosque of the Sultanate of Yogyakarta. He was born to husband and wife Siti Aminah and KH. Abu Bakr. His father was a preacher at the great mosque of the Sultanate of Yogyakarta, whose genealogy can be traced back to Maulana Malik Ibrahim. His mother was the daughter of KH. Ibrahim, a head of the Yogyakarta Sultanate. Thus, in Muhammad Darwis, the blood of the ulama' flows which is very thick because his father and mother are descendants of scholars. After he finished his basic education at a madrasa in the fields of nahwu, fiqh and interpretation in Yogyakarta, he went to Mecca in 1890 and he studied there for one year. One of his teachers was Sheikh Ahmad Khatib. Around 1903 he revisited Mecca and then remained there for two years.

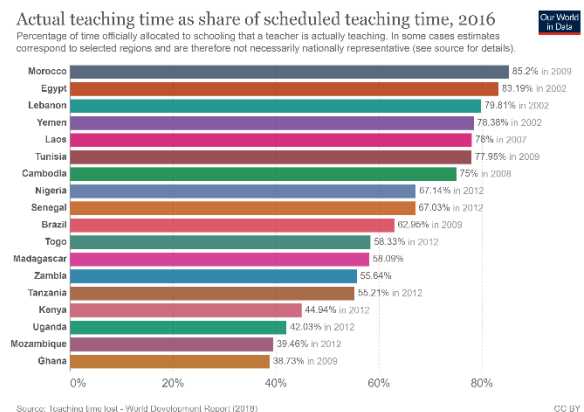


Figure 2. Actual teaching time

After returning from Mecca, he first changed names with Haji Ahmad Dahlan. Not long after, he married Siti Walidah, daughter of Kyai Penghulu Haji Fadhil. Since his father's death, he replaced his father's position and was appointed by Sri Sultan to be the preacher of the great Kauman mosque in Yogyakarta and was awarded the title Khatib Amin. In addition to his official position, he spread religion by spreading religion everywhere. A few years later he made the second pilgrimage (1903). After returning from this second pilgrimage, he received the title of Kyai from the community. Since then everywhere he is known by the name KH. Ahmad Dahlan.

Share of teachers in primary education who are qualified, 2015
A qualified teacher is one who has the minimum academic qualifications necessary to teach at a specific level of education in a given country. This is usually related to the subject(s) they teach.

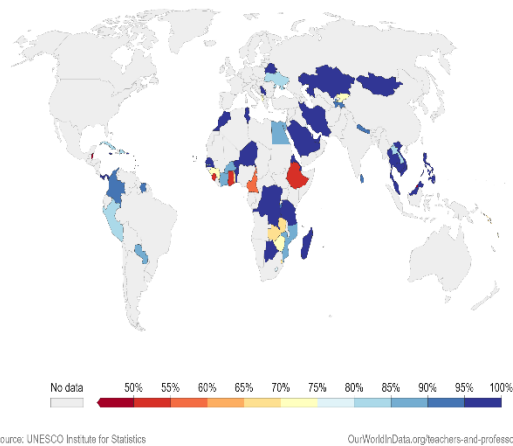


Figure 3. primary education

When he reached school age, Muhammad Darwis was not sent to the Governor's School, because there was an assumption in the community that anyone who entered the school was considered an infidel or Christian. Therefore, he was taught religious knowledge by his own father at home with the basics of religious knowledge and reciting the Qur'an. Little Muhammad Darwis was a very intelligent child, because at the age of eight, he was already fluent in reading the Qur'an and had even mastered it fluently. After being fluent in reading the Qur'an, he then studied jurisprudence from KH. Muhammad Salih and learned nahwu from KH. Muhsin. Both are brother-in-law of Muhammad Darwis himself. After he mastered the basic knowledge of Islamic teachings, then he studied with KH. Muhammad

Nur and KH. Abdul Hamid in various religious studies. So, little Muhammad Darwis was a person who did not receive a formal education, because education at that time was an expensive item that could not be reached by everyone. 12 The reality of the inability of formal schools to fuel KH. Ahmad Dahlan's enthusiasm to establish his own school so that everyone regardless of social, economic or religious status can go to school because education is everyone's right. This educational institution that was founded also became the embryo of the founding of the Muhammadiyah organization. After reaching adulthood, Muhammad Darwis was married to Siti Walidah, daughter of Muhammad Fadlil, the head of the head of the Yogyakarta Sultanate in 1889. So, Siti Walidah was still a cousin with Muhammad Darwis. After marrying Muhammad Darwis, on the advice of his mother, he performed the pilgrimage. He arrived in Mecca in the month of Rajab in 1308 H or 1890 AD. In addition to performing the pilgrimage, his departure to Mecca also had a mission to deepen religious knowledge, because Mecca at that time was a source of Islamic knowledge. After completing the pilgrimage and Umrah, he then kept in touch with several scholars, both Indonesian and Arab scholars, as ordered by his father. His thirst for knowledge led Muhammad Darwis to the gates of scholars like KH. Mahfud Termas, KH. Nahrowi Banyumas and KH. Muhammad Nawawi Banten. In addition to studying religious knowledge with Indonesian scholars, Darwis also studied with Syafi'i Bakri Syata' madzab scholars. In addition to studying, Darwis also received a diploma named Ahmad Dahlan to replace his first name.

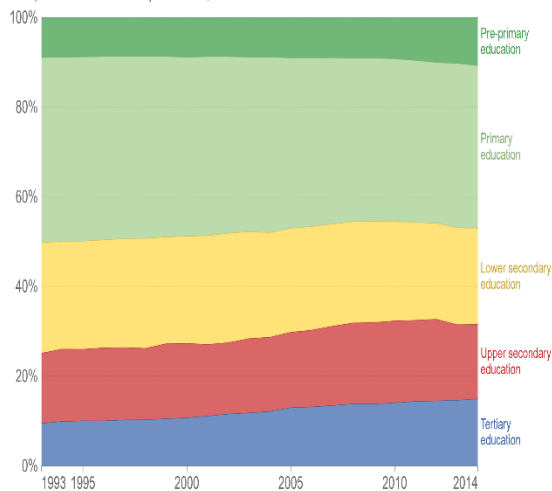
He is a scholar who is knowledgeable and never gets tired of adding to his knowledge and experience. Wherever there is an opportunity, while adding or matching the knowledge that has been obtained. Lembang Pemahia Observatory came to ask about the science of arithmetic. He has expertise in that science. His migrants outside Java had reached Medan. At that time he visited many large Islamic boarding schools in Java.

Kyai Haji Ahmad Dahlan was an employee of the Sultanate of Kraton Yogyakarta as a preacher and

as a trader. Seeing the condition of the Muslim Ummah at that time in a frozen state, frozen and full of mystical practices, he was moved to invite them back to the true teachings of Islam based on the Qur'an and Hadith. Therefore he gave a religious understanding at home in the midst of his busy life as a preacher and traders.

Number of teachers across education levels

Total number of teachers in public and private education institutions. Teachers are persons employed full time or part time in an official capacity to guide and direct the learning experience of pupils and students, irrespective of their qualifications or the delivery mechanism, i.e. face-to-face and/or at a distance.



Source: UNESCO Institute for Statistics

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Figure 4. Number of teachers

At first this teaching was rejected, but thanks to his perseverance and patience, it was finally accepted by his family and close friends. His profession as a trader was very supportive of his invitation, so in a short time his invitation spread outside the village of Kauman and even outside the region and outside the island of Java. To organize these activities, the Persyarikatan Muhammadiyah was established. And now Muhammadiyah has existed in all corners of the country. Besides giving lessons/knowledge to men, she also teaches young mothers in a recitation forum called "Sidratul Muntaha". During the day lessons for boys and girls. At night for children who have grown up.

Muhammadiyah is a large Islamic organization in Indonesia. The name of this organization is taken from the name of the Prophet Muhammad SAW. so that Muhammadiyah can also be known as people who follow the Prophet Muhammad SAW. The background of KH Ahmad Dahlan

choosing the name Muhammadiyah which at that time was very foreign to the ears of the general public was to provoke curiosity from the public, so that there was a gap to provide the widest possible explanation and information about Islam as taught by the Prophet Muhammad.

Since it was first established, it has been emphasized that Muhammadiyah is not an organization that is engaged in politics, but is social and operates in the field of education. The results of K.H Ahmad Dahlan's thoughts which were carried out in depth and earnestly, then gave birth to various reform movements which were the operationalization and implementation of the results of his understanding and thoughts on Islamic teachings. In Indonesia, several Islamic organizations or movements were born, including Muhammadiyah, which was more than 30 years before independence, and other organizations engaged in politics, social and education.

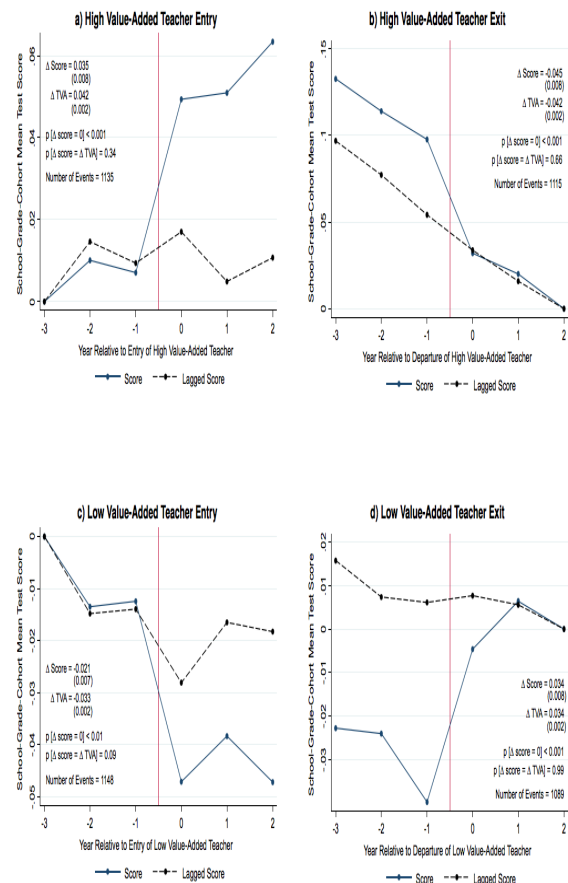


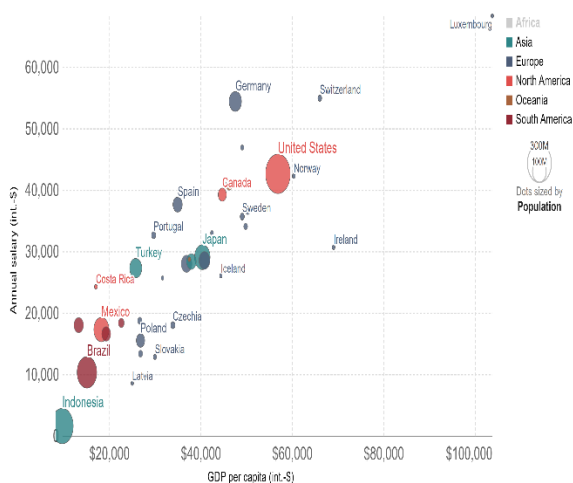
Figure 5. Impacts of teacher entry and exit on test scores

Muhammadiyah is an organization that was founded at the same time as the rise of the Indonesian Islamic community in the first decade, which to this day has survived and spread which is difficult to find a commensurate with. If we look at the business charities and the Muhammadiyah movement in the social field, especially in the fields of education and health, Muhammadiyah is the largest religious social organization in Indonesia.

Persyarikatan Muhammadiyah was established to support KH Ahmad Dahlan's efforts to purify Islamic teachings which were considered to be heavily influenced by mystical things. This activity initially also had a da'wah base for women and young people in the form of reciting Sidratul Muntaha. In addition, the role in education was manifested in the establishment of primary and secondary schools, known as Hooge School Muhammadiyah and subsequently changed its name to Kweek School Muhammadiyah (now known as Madrasah Mu'allimin for boys, located in Patangpuluhan, Wirobrajan and Mu'allimaat Muhammadiyah_special districts). Women, in Suronatan Yogyakarta).

Starting salaries for teachers in public primary education, 2015

The vertical axis shows average scheduled gross salary per year for a full-time teacher with the minimum training necessary to be fully qualified at the beginning of the teaching career.



Source: Organisation for Economic Co-operation and Development (OECD). Data compiled from multiple sources by World Bank
 Note: Statutory salaries refer to scheduled salaries, according to official pay scales. These salaries are gross (total sum paid by the employer) less the employer's contribution to social security and pension, according to existing salary scales. Salaries are before tax.

Figure 6. Starting salaries for teachers

Muhammadiyah is an Islamic movement that carries out da'wah amar ma'ruf nahi munkar with

the aim and purpose of upholding and upholding the Islamic religion so that a true Islamic society can be realized. Muhammadiyah is of the view that Islam concerns all aspects of life including aqidah, worship, morality, and mu'amalat duniawiyah which is a unified whole and must be implemented in individual and collective life. By carrying out the mission of the movement, Muhammadiyah can realize or actualize the religion of Islam as rahmatan lil-'alamin in life on this earth.

Kyai Haji Ahmad Dahlan has the background and habits of living since childhood under the guidance and upbringing of his father Kyai Haji Abu Bakar (Imam and Khatib of the Great Mosque of the Ngayogyakarta Hadiningrat Palace) in terms of writing and reading, then he studied religion and other knowledge from many teachers, such as KH, Muhammad Salih (Fiqh), KH, Abdul Hamid (Falak Science) and others. The influence of education and learning habits since childhood helped shape Dahlan's personality into a person who is restless and concerned about the condition of society and Muslims who are in ignorance, backwardness, and inability to attend school either because it is forbidden to go to school or because of the high cost of Dutch schools and Christian schools.

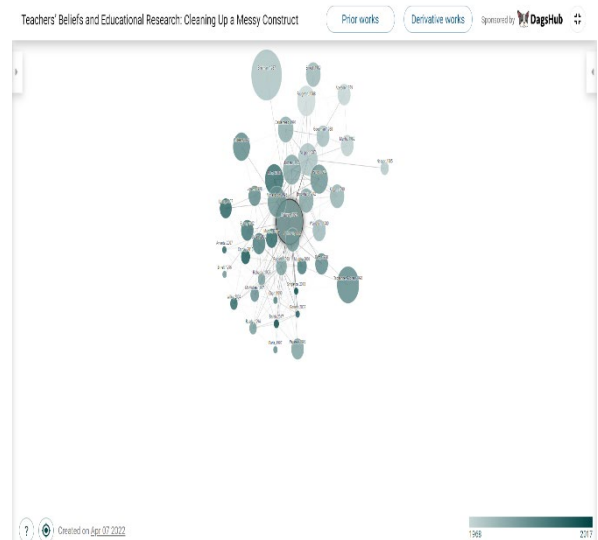


Figure 7. Authors about teachers

Broadly speaking, the development of Muhammadiyah can be divided into:

1. Vertical development: namely the development and expansion of the

Muhammadiyah movement to all corners of the country, in the form of the establishment of regions in each province, regions in each district/municipality, branches and branches as well as the number of scattered members every where.

2. Horizontal development: namely the development and expansion of Muhammadiyah's charitable efforts, which cover various fields of life. This is with consideration because it is expanding and there are many things that must be attempted by Muhammadiyah, in accordance with its aims and objectives. Therefore, work units are formed which are located as auxiliary bodies for the leadership of the association. These work units are in the form of assemblies and bodies.

Muhammadiyah's businesses and activities can be grouped into four areas, namely:

1. Religious Affairs, which includes providing guidance and guidance in the fields of aqidah, worship, morals and mu'amalah based on the Qur'an and as-Sunnah, establishing mosques and prayer rooms as places of worship.

2. The field of education, which includes education that is oriented to a combination of the general education system and the pesantren system.

3. The social sector, which includes activities in the form of charitable businesses in hospitals, maternity homes, polyclinics, medical centers, pharmacies, orphanages for orphans

4. The field of political participation, in which Muhammadiyah is not a party and underbouw political parties, but as Muhammadiyah political participation in the form of enjoining ma'ruf nahi mungkar and providing ethical, moral and moral guidance for government and community policies Islamic education is an educational system to train students in such a way that their attitudes, actions, and approaches to all kinds of knowledge are heavily influenced by spiritual values and are very aware of Islamic ethical values). Mentally trained so that the desire to gain knowledge is not merely to satisfy intellectual curiosity, or just to gain for material gain. But to make rational beings who are virtuous and give birth to spiritual, mental and physical well-being. In

addition, someone who has taken Islamic education will believe that humans are not only creatures created by God on this earth, but also as spiritual beings who are gifted with the power to control and regulate this universe. In fact, he is also a creature whose life takes place not only in this world, but also continues into the afterlife. Education as a Muhammadiyah charity with its various components can be a tool for character strengthening, including: input, process, culture, environment and educational resources which in turn provides a pattern/characteristic of the output and outcome of education itself, namely a generation of character. In this article, it will be discussed in detail

the role of the components of the curriculum and syllabus for al Islam and kemuhadiyah as a reinforcement of character education has been echoed by the government since 2010 and reaffirmed in 2016 through the Nawacita points and the National Movement for Mental Revolution (GNRM). This understanding implies that in the process of Islamic education there is an effort to influence the souls of students through a process, level by level, towards the set goals, namely instilling piety and morals and upholding the truth so that a person with personality and virtuous character is formed in accordance with Islamic teachings.

In Islam there are three terms of Islamic education, namely tarbiyah, ta'lim and ta'dib. First, the word rabba yarbu, which means to increase or grow. Second, the word rabia yarba, which means to grow and develop. Third, the word raba yarubbu which means repairing, controlling, leading, guarding and maintaining. The word of Allah that supports the term tarbiyah, among others, is found in the letter Al-Isra 'verse 24. The second term is ta'lim. According to Abdul Fatah Jalal, ta'lim is a continuous learning process since humans are born through the development of the functions of hearing, sight and heart. According to him, the term ta'dib comes from the word adab which means the recognition and acknowledgment of the nature that knowledge and existence are hierarchically ordered according to the various levels and degrees of rank and the right place of

a person in relation to that nature and with physical capacities and potentials. intellectual and spiritual person. Thus, the word adab includes the meaning of knowledge and charity. Umar Mohammad at-Toumi Asy-Syaibany in Umar (2010:27) defines Islamic education as a process of changing individual behavior in personal life, society, and the natural surroundings, by way of teaching as a basic activity and as a profession among professions. rights in society. Meanwhile, Fadhil al-Jamali in (Umar, 2010: 28) defines Islamic education as an effort to develop, encourage, and invite people to be more advanced based on high values and a noble life, so that a more perfect person is formed, both related to thoughts, feelings, and actions. In a seminar on Islamic education throughout Indonesia in 1960, he explained that Islamic education is guidance for spiritual and physical growth according to Islamic teachings with wisdom, directing, teaching, training, nurturing, and supervising the application of all Islamic teachings.

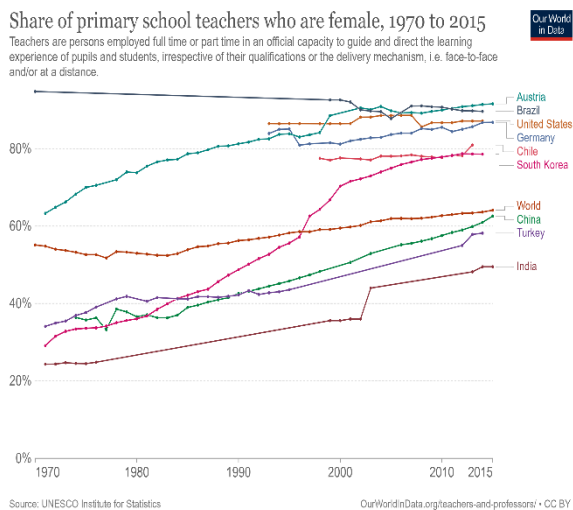


Figure 8. Primary school teachers

From the several definitions of Islamic education above, we can understand that the educational process is a series of efforts to guide, direct the potential of human life, in the form of learning abilities. So that there is a change in his personal life as an individual being and a social being and in relation to the environment in which he lives. The process is always based on the ideal values

of Islam that give birth to the norms of sharia and morality to prepare for the life of the hereafter. While the goal of Islamic education is something that is expected to be achieved after a business or activity is completed. So education, because it is a business and activity that proceeds through stages and levels, the goal is gradual and graded. The purpose of education is not an object that is fixed and static, but it is a whole of a person's personality, with regard to character.

all aspects of his life (Daradjat, 2009: 29). If you look back at the notion of Islamic education, it will be clearly seen something that is expected to be realized after people experience Islamic education as a whole, namely the personality of a person who makes him "insan kamil" with the pattern of piety. natural and normal because of his piety to Allah SWT. This implies that Islamic education is expected to produce humans who are useful for themselves and their society and are happy and fond of practicing and developing Islamic teachings in dealing with Allah and with their fellow human beings, and taking increasing benefits from this universe for the benefit of living in the world today and in the future. in the afterlife. This goal seems too ideal, so difficult to achieve. But with hard work carried out in a planned manner with basic conceptual frameworks, achieving that goal is not impossible (Daradjat, 2009: 30).

According to Athiyah al-Abraisy in Ibn Rusn (1998: 134) concluded that there are five goals of Islamic education, namely: first, helping the formation of noble character, second, preparing for the life of the world and the hereafter, third, forming a whole person, physically and mentally healthy. Fourth, to cultivate a scientific spirit, thus enabling students to study science solely for the sake of science itself. Fifth, to prepare students to have certain professions so that they can carry out the tasks of the world well.

Education and Muhammadiyah
 The journey of Muhammadiyah and its educational programs from the beginning of the 20th century AD until now can be likened to two sides of a coin. Both of them move into an integral unit that cannot be separated. In Muhammadiyah's view, education is an

important spectrum that is used as a means of persyarikatan da'wah. This is supported by the understanding of Persyarikatan citizens who still place the world of education as a conscious effort to build the quality of human beings in general. Muhammadiyah education area, which consists of Islam, nationality, wholeness, togetherness and excellence is an integral unit that should be developed in every Muhammadiyah educational institution. One of the most prominent characteristics of Muhammadiyah education is the field of Islam. Through the world of education, Muhammadiyah includes its "enlightenment mission" to the general public. With such a character, there is no Muhammadiyah educational institution that does not teach the points of Al-Islam, Kemuhammadiyah and Arabic (Ismuba) lessons.

These three lessons are the backbone of the Persyarikatan in conveying Muhammadiyah's da'wah. Muhammadiyah's cadre is inherent in the Ismuba subject. In this lesson there is an ideological content, as contained in Muhammadiyah, for example. Ismuba lessons taught to students at an early age is one thing that is very appropriate. Because, through these subjects, students can know the Islamic Treatise and the dynamics of the Muhammadiyah movement on the stage of national history.

Education is not just filling a vessel with water, but education is lighting a fire in the dark. Life without education is like religion without books. In Indonesia, awareness of the importance of public education and science was initiated, one of which was by Muhammadiyah, which is now moving on a trajectory that reaches up to a century. In the historical context, with its pioneering work in the field of education, Muhammadiyah has made a valuable contribution to this nation, namely giving birth to a generation of this nation who is intelligent in faith, personality and nature of mind and is capable of the realm. The wider community recognizes and identifies Muhammadiyah as an educational movement.

Learning Al - Islam and Kemuhammadiyah at Muhammadiyah Universities occupies a strategic

position and even becomes the driving force and main mission of Muhammadiyah Universities. Al-Islam and Kemuhammadiyah education is also the strength of Muhammadiyah Higher Education because it can be the basis of spiritual, moral, and intellectual strength for the entire academic community. Al-Islam and Kemuhammadiyah education is also the identity of the character of the Muhammadiyah Higher Education academic community, namely, as Muslims who have good morals, are intelligent, progressive, have a leadership spirit and are concerned with personal issues, the people, and the nation. If the learning of Al-Islam and Kemuhammadiyah can take place effectively and can achieve its goals, then the main mission of organizing Muhammadiyah Higher Education will be successful and vice versa. Therefore, improving the quality of Al - Islam Kemuhammadiyah Learning which includes materials, methodologies, lecturer resources, learning resources as well as supporting regulations and policies is a necessity. Besides being expected to produce competent students in their fields, AIK lecturers also hope that Al-Islam and Muhammadiyah education can change attitudes towards a better direction after actually entering the community. These directions and objectives are in line with the vision of the Muhammadiyah Higher Education as stated in the blueprint for the Decision of the 46th Muhammadiyah Congress in 2010 in Yogyakarta, concerning the Revitalization of Muhammadiyah Education:

"The formation of learning human beings who are pious, have noble character, are progressive and excel in science and technology as the embodiment of tajdid da'wah commanding makruf nahi munkar. Meanwhile, the vision of Muhammadiyah Higher Education as formulated by the Muhammadiyah Central Executive Board of Higher Education is the establishment of good governance of Muhammadiyah higher education towards sustainable quality improvement.

The focus of this vision is to make Muhammadiyah Higher Education a higher education institution that has good governance and can improve quality in various aspects,

including learning Al-Islam and Muhammadiyah in a sustainable manner. As a university under the Persyarikatan Muhammadiyah, Muhammadiyah Higher Education has a mission to realize Muhammadiyah's mission, namely to organize Al-Islam and Kemuhammadiyah education as part of the da'wah amar makruf nahi munkar in the broadest sense.

If you look at the history of the growth and development of the Muhammadiyah organization since its birth, paying attention to the factors behind its establishment, aspirations, motives, and ideals as well as its business charities and movements, it is clear that within it there are special characteristics that become the identity of the essence or identity of the Muhammadiyah Association. in general, and in particular the struggle of Muhammadiyah in the field of education. Clearly, it can be easily observed by anyone who is willing to pay attention to the characteristics of Muhammadiyah's struggle as follows.

- 1) Muhammadiyah is an Islamic movement
- 2) Muhammadiyah is an Islamic da'wah movement amar ma'ruf nahi munkar
Muhammadiyah is the tajdid movement of Persyarikatan Muhammadiyah
Muhammadiyah as an organization has formulated a clear vision and mission, namely:
 1. Religious Affairs, which includes providing guidance and guidance in the fields of aqidah, worship, morals and mu'amalah based on the Qur'an and as-Sunnah, establishing mosques and prayer rooms as places of worship.
 2. The field of education, which includes education that is oriented to a combination of the general education system and the pesantren system.
 3. The social sector, which includes activities in the form of charitable businesses in hospitals, maternity homes, polyclinics, medical centers, pharmacies, orphanages for orphans.
 4. The field of political participation, where Muhammadiyah is not a party and underbouw political parties, but as Muhammadiyah's political participation in the form of enjoining ma'ruf nahi munkar and providing ethical, moral and moral

guidance for government and community policies.

Title	Last author	Year	Citations	Graph references
Developing Children's Social Emotional: Women's Leadership Review	M. Anwar	2021	0	34
INTEGRATED SCHOOL MANAGEMENT CHARACTER EDUCATION AFFIRMATION A CASE STUDY IN MUHAMMADIYAH WROBRAJAN 3 ELEMENTARY SCHOOL YOCYAKARTA	Nora Fatma Jannah	2021	3	4
Democratic Leadership and Its Impact on Teacher Performance	Alhadiin Albadin	2021	0	3
Implementation of the Tahfidz Quran Program in Developing Islamic Character	Nur Azzahra Jannah	2022	0	2
PENGARUH PENDIKIDIKAN AGAMA ISLAM TERHADAP SIKAP SOPAN SANTUN SISWA DI SMP NIBHAYATUL AMAL BAWAHERITA - KARAWANG	AyuFitria	2020	0	2
Quality Assurance of Education in Senior High School during Covid-19 Pandemic	Fizzatul Jannah	2021	2	2
Learning Management System in Streamlining Learning through Seamless Learning Approach	A. Fiafi	2021	1	2

Figure 9. Controlling the Muhammadiyah Muhammadiyah's achievements in the field of education are extraordinary, starting from basic education to higher education, it is proof that Muhammadiyah is not playing games in achieving its goals. This is of course because it is based on a very strong desire and sincerity. Philosophical, psychological and sociological aspects are the main concerns in providing quality education that is affordable for the wider community. Since it was established in the context of purifying Islamic teachings, it is not surprising that these aspects are motivated by Islamic teachings. Indonesia is famous for having people whose characters are friendly and gentle, not a few tourists who come to Indonesia one after another. Indonesian society with a soft character may be the result of pesantren education, although not all people receive education in pesantren, but the influence of pesantren extends to the community and the environment around the pesantren. The model of education in Indonesia in addition to pesantren is a model of public school education. Public schools adopt western education. Western education was established during the Dutch colonial period, Governor-General Van den Capellen in 1819 AD took the initiative to plan the establishment of an elementary school for indigenous Indonesians in order to help the Dutch government.³ Western education is education that prioritizes general knowledge. Western education model is very developed to date, many public schools that

teach general education but very little religious subject matter.

The positive impact of western education in Indonesia can be seen from the progress of development and industry in Indonesia. The reduction of poverty includes the influence of western education model. The community is very enthusiastic about sending their children to public schools because it can equip their children to easily get good jobs

Conclusion

Muhammadiyah is one of the reformist Islamic organizations in Indonesia. The Muhammadiyah movement founded by K.H. Ahmad Dahlan is actually one of the long links in the Islamic reform movement. the purpose and objectives of Muhammadiyah, namely to uphold and uphold the religion of Islam so that the main, just and

prosperous society is realized, which is blessed by Allah SWT. From the discussion of this paper, we can conclude that Muhammadiyah education has a very large influence on the national education system where in Muhammadiyah education it has philosophical foundations that are in accordance with the principles of Indonesian education, such as: relating to the reality of society and culture as well as its social, economic, and political systems. open to all good experiences (wisdom) universal with scientific standards, and others. Muhammadiyah has educational goals that have a big influence on education in Indonesia.

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