



Modernization of Indonesian Islamic Education: The Muhammadiyah Experience

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Abstrak

Penulisan artikel ini bertujuan untuk mengetahui mengenai modernisasi pendidikan islam indonesia: pengalaman Muhammadiyah. Metode yang dipergunakan dalam pelaksanaan penelitian ini yaitu kualitatif deskriptif dengan pendekatan studi kepustakaan dengan content Analisis. Hasil temuan dapat dijelaskan yaitu 1) Filosofi pembaharuan pendidikan yang dilakukan Muhammadiyah didasarkan pada pemikiran dari pendirinya sendiri yaitu K.H. Ahmad Dahlan. Ide dan gagasan Beliau yang mendorongnya untuk melakukan modernisasi pendidikan adalah mengintegrasikan keilmuan umum-agama dan mengadopsi dua sistem pendidikan Barat-pesantren. Pemikiran ini selanjutnya menjadi falsafah Muhammadiyah dalam mengelola dan mengembangkan lembaga-lembaga pendidikan Islam dibawah binaannya. Adapun tipologi pembaharuannya adalah pemikiran modernis. 2) Aspek-aspek modernisasi pendidikan Muhammadiyah mencakup pada tujuan, kurikulum, metode, SDM dan kelembagaan pendidikannya Kelima aspek ini masing-masing memiliki pembaharuan dimulai dari tujuan pendidikan yang senantiasa relevan dengan perkembangan zaman namun tetap berpegang teguh pada Alquran-Hadis. Kurikulum dan metode tidak lagi berpedoman pada sistem klasik dan mengadopsi kurikulum Barat tanpa menghilangkan pendidikan agama. Hingga SDM dan kelembagaan tertata kelola dengan baik sesuai dengan perkembangan IPTEK, 3) Kontribusi pendidikan yang digagas Muhammadiyah sangat besar dalam mencerdaskan kehidupan bangsa. Muhammadiyah telah berpartisipasi dalam penyelenggaraan pendidikan sejak tahun 1911 sampai saat ini. Sebanyak 6.555 lembaga pendidikan Muhammadiyah yang berkontribusi pada penyelenggaraan dan pembanguna pendidikan nasional. Maka tidak heran lembaga pendidikan asuhan Muhammadiyah tetap bertahan karena fleksibilitas dengan perkembangan zaman.

Kata Kunci: Pendidikan Islam, Pengalaman Muhammadiyah

Abstract

Writing this article aims to find out about the modernization of Indonesian Islamic education: the Muhammadiyah experience. The method used in conducting this research is descriptive qualitative with a literature study approach with content analysis. The findings can be explained as follows: 1) Muhammadiyah's educational reform philosophy is based on the thoughts of its founder, KH Ahmad Dahlan. His ideas and ideas that prompted him to modernize education were integrating general-religious scholarship and adopting two Western education systems-Islamic boarding schools. This thought later became Muhammadiyah's philosophy in managing and developing Islamic educational institutions under its guidance. The typology of renewal is modernist thought. 2) Aspects of modernizing Muhammadiyah education include goals, curriculum, methods, human resources and educational institutions. Each of these five aspects has renewals starting from educational goals that are always relevant to the development of the times but still adhere to the Qur'an and Hadith. The curriculum and methods are no longer guided by the classical system and adopt the Western curriculum without eliminating religious education. So that human resources and institutions are managed properly in accordance with the development of science and technology, 3) The contribution of education initiated by Muhammadiyah is very large in educating the life of the nation. Muhammadiyah has participated in the organization of education since 1911 until now. A total of 6,555 Muhammadiyah educational institutions have contributed to the implementation and development of national education. So it is not surprising that Muhammadiyah educational institutions have survived because of their flexibility with the times.

Keywords: Islamic Education, Muhammadiyah Experience

Introduce

The modernization of Islamic education in Indonesia is an effort made by Islamic reformers in the form of *tajdid* (renewal) of the traditional education system into a contemporary education system. One of the Islamic figures who is aggressively modernizing Islamic education in Indonesia is KH Ahmad Dahlan. Apart from being an initiator of Islamic reform, he is also the founder of an Islamic social-religious organization called Muhammadiyah.

The Muhammadiyah organization was officially formed on November 18, 1912, meaning that in the Hijri calendar it coincided on 08 Dzulhijjah 1330 H (M.Nasruddin & Izzin, 2021). This organization is the vessel for KH Ahmad Dahlan's efforts to modernize Islam from all aspects including Islamic education.

The beginning of the determination that was inflamed by him was an effort to modernize Islamic teachings which were previously bound by *shirk* and *bid'ah* and Islamic teachings tended to be rigid and impersonal, so that Islam that grew in society at that time was far from the true teachings of Islam. It is on this basis that KH Ahmad Dahlan, through the Muhammadiyah organization, moves to purify Islamic teachings whose values and practices are in accordance with the Qur'an and Hadith.

The long journey of the Muhammadiyah organization in Islamic renewal has certainly received major polemics and challenges, before achieving its status as a large Islamic social religious organization in Indonesia. History also records that KH Ahmad Dahlan's struggle in modernizing Islam, especially education, received many rejections from his own circle. However, the challenges faced did not make him afraid to continue to innovate Indonesian Islamic education.

His tenacity has been passed on to the successors who manage Muhammadiyah from time to time. Even the educational institutions built by Muhammadiyah have made a major contribution to the national education system. Thus, this paper will discuss the modernization of Indonesian Islamic education brought by the Muhammadiyah organization.

Method

The type of method used in conducting research is descriptive qualitative with a

literature study approach. Descriptive qualitative is generally an analysis that describes and examines phenomena, activities, behaviors, beliefs, understandings, individual or group mindsets (Jf & Azmi, 2022). The focus of the study in the discussion is on research related to the modernization of Islamic education and Muhammadiyah's experience in renewing it in Indonesia. Obtaining data in research by tracing scientific reference materials, be it books, articles, proceedings, and online media as well as other related documents. Furthermore, the reference material is used as a test or check the validity of the data. The data analysis used is *content* namely the findings are based on an entity review of research records from in-depth literature review materials.

Result and Discussion

A. Muhammadiyah Renewal Philosophy and Typology

1. A Brief History of Muhammadiyah

A discussion of the philosophy and typology of renewal of Muhammadiyah Islamic education cannot be separated from the role of its founder, namely KH Ahmad Dahlan. The reason is that the educational philosophy orientation of Muhammadiyah refers to the role and thoughts of Ahmad Dahlan himself. Until now, Muhammadiyah has made his renewal ideas a philosophy in the development of science, technology and Islamic religious studies.

The Muhammadiyah organization was founded by KH Ahmad Dahlan which was inaugurated on November 18, 1912, in Yogyakarta (M.Nasruddin & Izzin, 2021). The background for taking the name Muhammadiyah was taken from the name of the Prophet who brought Islamic teachings, namely the Prophet Muhammad. Then, the name Muhammad was given the affixes *ya' nisbah* and *ta' marbutah* so that the word Muhammadiyah became the word Muhammadiyah which means followers of the Prophet Muhammad (M.Nasruddin & Izzin, 2021). Thus the Muhammadiyah organization makes the name Rasulullah as a symbol of the organization which has the meaning of being the people of the Prophet Muhammad.

The Muhammadiyah organization was formed initially as a means of *da'wah* in reforming and purifying Islamic teachings in accordance with the Qur'an and Hadith. This organization also

carried out a movement to invite and save the faith of Yogyakarta Muslims to think critically and modernly that Islamic teachings at that time still contained values of deviation from monotheism and Islamic beliefs.

KH Ahmad Dahlan as the founder of the Muhammadiyah organization, has a real name, namely Muhammad Darwis. While the name KH Ahmad Dahlan is a title given by his teacher while studying in Mecca, namely Sayyid Bakri Syatha. KH Ahmad Dahlan was born on August 1, 1864, in Kauman, Yogyakarta. His father and mother respectively named KH Abu Bakar and Siti Aminah (Daulay & Dalimunthe, 2021). His parents were not just ordinary people. KH Abu Bakar is a Khatib at a large mosque in the Sultanate of Yogyakarta and has a family tree with Sultan Maulana Malik Ibrahim. Meanwhile, his wife, Siti Aminah, is the daughter of the Penghulu in the Yogyakarta Sultanate (M.Nasruddin & Izzin, 2021). Thus, it is not surprising that KH Ahmad Dahlan became a phenomenal Islamic thinker, because he was born and educated in a family that understands religion, is religious and has dignity. Even as a child, he was taught basic knowledge directly from his own father.

KH Ahmad Dahlan when he reached adulthood went to Mecca to perform the Hajj and at the same time stayed for three years to study religion, whose departure was made in 1890. Not only did he go to Mecca once, in 1903 he returned to visit Mecca, after having returned to his hometown after performing the pilgrimage and studying in 1890 (Noer, 2000). This is where the philosophy of reforming Indonesian Islamic education began.

While in Mecca, he learned a lot about religion and other sciences. There are many of his teachers who are Middle Eastern scholars who are also the starting point of the Islamic education renewal movement in the world. The teachers of KH Ahmad Dahlan were (Dulay & Dalimunthe, 2021):

- a. Sayyid Bakri Syatha the science of Qira'at
- b. Sheikh Ahmad Khatib al-Minangkabawi
- c. KH Muhammad Saleh of *Fiqh*
- d. KH Muhsin Nahwu science
- e. KH Raden Dahlan Falak science
- f. KH Mahfud science of Hadith
- g. Sheikh Hayyat science of Hadith

- h. Shaykh Amin the science of Qira'at
- i. Sheikh Hasan medical knowledge.
- j. Sayyid Babusyel *Fiqh*
- k. Mufti Syafi'i of Hadith
- l. KH As'ari Bacean Falak science
- m. Syekh Ali Musri, the science of Qira'at

In addition, KH Ahmad Dahlan also had discussions with other scholars while in Mecca, namely Kyai Nawawi, Kyai Mas Abdullah, and Kyai Fakhri Kumambang (M. Nasruddin & Izzin, 2021). Examining the scientific sanad and philosophy of reforming Islamic education, KH Ahmad Dahlan has an intellectual network with major scholars in Mecca. Even among these scholars, there are scholars who come from the archipelago such as Sheikh Ahmad Khatib al-Minangkabawi, Kyai Mas Abdullah, Kyai Fakhri Kumambang and others.

KH Ahmad Dahlan died on February 23, 1923 (Daulay & Dalimunthe, 2021). After his departure, Muhammadiyah as a means of da'wah, social and educational renewal continues to stand firm to continue to help the welfare of Muslims in facing the development of modern times. His figure as *a type of man of action* continues to inspire the growth and development of the Muhammadiyah organization (Siddik, 2016). The spirit that was inherited by him has been ingrained for generations in the successors of Muhammadiyah. In fact, the thought of Islamic education that he formulated is used as the basic philosophy for Muhammadiyah in innovation and modernization of education.

2. Muhammadiyah Islamic Education Renewal Philosophy

The philosophy of Islamic education renewal of KH Ahmad Dahlan was influenced by Muslim figures in Egypt and Turkey. While studying in Mecca, he was given a number of books written by Muhammad Abduh, by Sheikh Ahmad Khatib al-Minangkabawi to read. The books are titled *Risalat al-Tauhid*, *al-Islam wa al-Nasraniyyah*, *Interpretation of Juz Amma*, and several articles written by Abduh which are included in the magazines *Al-Manar* and *Al-Urwah* (Hadikusumo, n.d.).

Other references write that KH Ahmad Dahlan was influenced by a number of Egyptian and Turkish Islamic reform figures because he greatly admired the thoughts of Ibn Taimiyah, Jamaluddin al-Afghani, Muhammad Abduh and Rasyid Ridha (Dulay & Dalimunthe, 2021).

The names of the figures who became teachers and writers read by KH Ahmad Dahlan were figures of Islamic renewal. Starting from the concept of renewal originating from Turkey, Egypt and others, then followed and studied by Middle Eastern scholars, then studied by Indonesian scholars, in the end the Meccan and Indonesian scholars became a bright path for KH Ahmad Dahlan to open his views on reform of Islam in Indonesia.

After enough time to study from Mecca, KH Ahmad Dahlan returned to Yogyakarta in 1905 (Siddik, 2016). Upon his return, there were many views of religious practices at that time that deviated from pure Islamic teachings. Not only that, in the field of education, Muslims who were being colonized by the Dutch colonialists experienced an underdevelopment of the education system, compared to the school education system built by the Dutch colonialists.

The sciences that were developing during the Dutch colonial period experienced a scientific dichotomy, namely the separation between Islamic religious education and general education. Each science stands alone without being side by side with one another. Educational institutions established by the Dutch colonialists were only limited to studying general education, so graduates would only master general sciences. In addition, the school adheres to western, secular and national concepts, of course it is a threat to indigenous children by keeping them away from Islamic religious knowledge (Siddik, 2016).

While Islamic educational institutions which are still traditional are limited to studying religious knowledge, graduates only understand religious aspects, and even then the education system is still classical in nature, namely students only listen and take notes taught by their teachers, and only memorize the Koran and other books. without any effort to develop the thinking potential and critical power of their students. The model of taklid in Islamic religious education, especially fiqh, was one of the reasons for the isolation of Islamic education in the 20th century AD (M.Nasruddin & Izzin, 2021).

The model of Islamic education during the Dutch colonial period was still traditional and was known as pesantren. His teaching and learning method is limited to the study of the Koran and classic yellow books. The teaching and learning

process is also passive as discussed in the previous paragraph. It can be concluded that there were three things that motivated KH Ahmad Dahlan to reform Islamic education, namely:

- a. The attitude and aqidah of Muslims in Yogyakarta in carrying out Islamic worship practices is still rigid and believes in superstitious things, which makes the aqidah of Muslims fall into the characteristics of acts of deviation from Islamic monotheism such as shirk. The attitude of piety that only believed the words of religious teachers without knowing the truth or legitimacy of the worship being taught, developed at that time so that it killed the door of ijtihad. It is not surprising that the law or worship that was carried out was less relevant to the condition of Muslims during the Dutch colonial period.
- b. Westernization and missionary efforts brought by the Dutch colonialists who sought to spread new secular and religious views. In addition, the schools that were built only studied general sciences and did not study Islamic religious education for indigenous people. This policy resulted in a scientific dichotomy between general science and religious knowledge. In addition, the big impact is that Islam is kept away from the Muslim generation.
- c. The scientific dichotomy does not only occur in schools founded by the Dutch colonialists, but also occurs in traditional Islamic boarding schools. The attitude of Muslims who close themselves to studying general education is considered haram because education is Western, so that people only focus on studying the Koran and classic books. As a result, Muslims will experience setbacks and backwardness in building a knowledgeable civilization both for the world and the hereafter.

Based on this background, KH Ahmad Dahlan formulated the monotheism purification movement and the concept of integration in the scientific field. The integration in question is efforts to integrate religious sciences and general sciences which will be integrated into learning.

Not only that, he also combined the model of the Western education system and Islamic boarding schools.

Muhammadiyah, through its philosophy of educational renewal, namely integration, expects the realization of a complete education (M.Nasruddin & Izzin, 2021). The point is, through education will produce human beings who have potential in harmony between spiritual and physical potential. In conclusion, through education that is intact, human potential will also be intact, not split into two, such as humans who only understand religion and humans who understand general knowledge.

The integralistic concept carried out by KH Ahmad Dahlan does not only integrate the education and knowledge systems, but also harmonizes two human potentials, namely the use of reason and conscience (Siddik, 2016). This concept no longer focuses on developing students' memorization skills, as was done in the traditional Islamic education system, but also sharpens students' thinking power to be able to think critically in finding solutions and finding the truth in the learning process.

The use of reason in Muhammadiyah education is the main gate for Muslims to carry out *ijtihad* again against wrong religious practices. Calling for *ijtihad*, rejecting *taklid*, purifying the faith of the people by returning to the Koran and Hadith and integrating Western educational models with traditional Islamic education is a feature of Muhammadiyah's Islamic educational philosophy to date (Siddik, 2016).

In the end, the thought of integration brought by Ahmad Dahlan is used as a philosophy for Muhammadiyah to date in modernizing Islamic education. This philosophy is not just a mere point of view, but is practiced directly by the founders of Muhammadiyah.

3. Typology of Muhammadiyah Renewal

Starting from philosophy, then taking action to modernize Islamic education. KH Ahmad Dahlan as a model of philosophy and typology of Muhammadiyah education reform is not only conceptual, but also with actions aimed at renewing traditional education into modern education.

His attempt to combine Western educational concepts with traditional *pesantren* concepts is Muhammadiyah's way of modernizing (*tajdid*) education. So the type of renewal

adopted by Muhammadiyah with its figure KH Ahmad Dahlan is a typology of modernist thought (Noer, 2000). This type of typology is where thinkers tend to use the term *tajdid* in socializing their reform efforts to the public. The typology of modernist thought initiated by Muhammadiyah is:

- a. *Purification*, a modernization effort that is oriented towards purifying the faith and worship of Muslims from monotheistic deviations such as *bid'ah*, *khurafat*, *syikirk*, *tahkayul*, and others. This typology seeks to reform Islamic teachings by returning to the Koran and Hadith.
- b. *Aql*, the intention is to seek the truth in carrying out worship and monotheism by using reason. Talking about reason, *amak* is related to *ijtihad*. *Ijtihad* is used as the right solution to avoid *taklid* in worship practices. Muhammadiyah in this case prioritizes the use of *ijtihad* as a form of renewal of Islamic thought and education (Daya, 1990).

Other references state that there are three points that make Muhammadiyah renewal a typological category of modernist thought, namely:

- a. Cleansing the Muslim faith from monotheistic deviations
- b. Modernization of Islamic education by integrating Western education concepts and Islamic boarding school education
- c. Establishing a social-religious organization that aims to help improve the welfare of people's lives (Daya, 1990). This point refers to the history of KH Ahmad Dahlan who instructed his students to study continuously the meaning of Surah Al-Ma'un Quran. So that Muhammadiyah develops as a religious and social organization that provides assistance and assistance to people in need.

The modernist typology in the renewal of Islamic education emphasizes the use of reason and *ra'yu* (Baharuddin, 2009). So *ijtihad* is the first step used by Muhammadiyah to help society in dealing with problems in modern times. This typology does not mean completely rejecting the

fatwas of previous scholars. If the results of the *ijtihad* of classical scholars are still based on the Qur'an and Hadith and are relevant to the times, then there is no problem for this type to stick to them. However, if the previous fatwa is no longer flexible with the times, it needs to be renewed by way of *ijtihad*.

- a. The patterns of renewal of Muhammadiyah Islamic education are (Nata, 2004):
- b. Modernization of education by adopting the Western education system
- c. Modernization of education based on pure Islamic teachings, namely based on the Koran and Hadith.
- d. Modernization of education oriented towards nationalism.

The patterns of Muhammadiyah renewal were formed from the Islamic education modernization movement brought directly by KH Ahmad Dahlan as its founder. Open oneself to the development of Western science, but still adhere to Islamic teachings which are based on absolute truth (the Koran and hadith), and an attitude of nationalism that wants the safety and welfare of Muslims from colonialism and blindness to science and religion.

The modernization movements carried out by KH Ahmad Dahlan in Islamic education are:

- a. Adopting a classical and structured Western education system in managing education. In this case, he studied and studied curriculum, management and classroom management by becoming a teacher at *Kweekschool* and *Opleiding School Voor Inlandsche Ambtenaren* (OSVIA) which was founded by the Dutch colonialists.
- b. Armed with his teaching experience at *Kweekschool*, he started to establish a Religious School for the first time combining two Western education systems and Islamic boarding schools, namely Madrasah Ibtidaiyah Diniyah, 1911 which studied two subjects, general science and religion.
- c. Efforts to purify the faith of Muslims were to include religious subjects at *Kweekschool* in 1922. With all the efforts and assistance from Budi Utomo's organization, he succeeded in teaching Islamic education in schools

managed by the Dutch colonialists, even though he was opposed.

- d. For religious educational institutions, he himself applies a thinking and cooperative learning model with the aim of reopening the door to *ijtihad* armed with education, rejecting *taqlid* which blindly misleads the people.

Thus, renewal will not occur without efforts from a nation to change its own fate, so Muslims must use their common sense in finding solutions to fight against Dutch colonialism. In addition, openness to want to learn Western education and culture is a way to save the people in facing Western developments which are increasingly affecting the civilization of the archipelago. This is what became the spirit of the Founder of Muhammadiyah which continues to take root and grow to the current cadres of Muhammadiyah successors.

B. Aspects of Modernization of Education: Objectives, Curriculum, Methods, Human Resources, and Institutions

Muhammadiyah as a modern socio-religious institution, of course in the field of education is managed in a structured and systematic manner. The modernization of education is carried out as an effort to flexibly teach the sciences according to the needs of the community in readiness to face the ever-advancing developments of the era.

The renewal of Muhammadiyah Islamic education is not only limited to scientific integration, but also touches on modernization aspects which include: goals, curriculum, methods, human resources and institutions. These five aspects are fundamental aspects of the modernization of Islamic education.

The aim of Muhammadiyah Islamic education certainly cannot be separated from the goal of National Education, of course. However, Muhammadiyah has its own vision and mission in organizing education and remains in line with national education goals. The following are the educational objectives of Muhammadiyah (MPD and MPP Muhammadiyah, 2017):

Table 1. Vision, Mission and Educational Objectives of Muhammadiyah

Vision	Developing functions in Muhammadiyah primary and secondary education which includes schools and madrasas based on al-Islam Muhammadiyah which are holistic, integrated, systemic, superior and has competitive value.
Mission	<p>a. Organizing superior and progressive education based on a strong faith in piety in order to create a generation of superior Muslims, knowledgeable, Islamic and with personality;</p> <p>b. Implementing education is holistic-integrative, namely developing the potential of students including the potential of reason, conscience, taste, intention and skills as a whole, harmonious and intact.</p>
Goal	To form a complete believer human being including faith, piety, noble character, having skills, self-confidence, discipline, responsibility, nationalism, advancing and developing science and technology, skills, good deeds in realizing a prosperous, just and prosperous civilization that is blessed by Allah swt, as well as having quality human resources that are competitive.

Muhammadiyah Islamic education aims by referring to the Juknis book issued in 2017, showing that the contents of the vision, mission and objectives have holistic, integrative, open and intact values according to the typology of educational modernization. Even before Muhammadiyah was founded, KH Ahmad Dahlan had formulated the initial goal of modern Islamic education, namely to purify Islamic teachings back to the Koran and Hadith which was then continued by building a religious school that had a holistic-integrative nature.

This is in accordance with the design objectives of Muhammadiyah education at the 42nd Muktamar in 1989 that the aim of renewal is to return the Islamic faith back to pure Islamic teachings (Dulay & Dalimunthe, 2021). Making

the Koran and Hadith a guide in managing various aspects of life that will bring grace to oneself and the universe. Thus all aspects of reforming Islamic education must be based on the Qur'an and Hadith even though the education system adopts Western education.

The development and renewal of Islamic education, especially in Muhammadiyah, has experienced dynamic changes along with the times. The curriculum is basically designed according to the needs of the community, the development of science and technology, and the competitiveness of human resources but still in line with the goals of national education.

Curriculum changes in the Islamic education system at Muhammadiyah have experienced many reforms in the context of tajdid knowledge. Curriculum modernization occurs in all types of educational institutions managed by Muhammadiyah, be it schools, madrasas or Islamic boarding schools. However, the curriculum between pesantren and schools/madrasas does not have the same portion, because they have different needs and goals.

Particularly for Islamic boarding schools, Muhammadiyah has its own characteristics in managing the curriculum of Islamic boarding schools compared to other Islamic boarding schools, especially those that still adhere to the traditional system. The following is a comparison of the Muhammadiyah Islamic boarding school curriculum with traditional Islamic boarding schools (M.Nasruddin & Izzin, 2021):

Table 2. Comparison of the Muhammadiyah Islamic Boarding School Curriculum and Traditional Islamic Boarding Schools

Traditional	Islamic Boarding School System Muhammadiyah Islamic
The subject matter only studies religious sciences and learning resources use classic books.	The subject matter continues to study religious sciences but is supplemented with a bit of basic general subject matter such as mathematics, Indonesian, physical education and others.

	Learning resources do not only use classic books and may access contemporary books or other references widely.
The design of the learning curriculum has not been systematic.	The design of the learning curriculum is regular, systematic and integral and contains directed learning objectives and outcomes.

Meanwhile, the curriculum for Muhammadiyah schools/madrasas has two curriculum guidelines, namely the Al-Islam Kemuhammadiyah and Arabic Language (ISMUBA) curriculum and the general education curriculum. Interestingly, specifically for the Kemuhammadiyah subject in the ISMUBA curriculum, many take the thoughts of renewal by Muhammad Abduh, one of which is an essay entitled *Risale al-Tauhid* (Dulay & Dalimunthe, 2021).

For Madrasah Aliyah there is a religious program curriculum for students who take the field of religious experts, different from the majors in science, social studies, and for vocational subjects. The concept of the Muhammadiyah education curriculum is (MPD and MPP Muhammadiyah, 2017):

Table 3. ISMUBA Curriculum and Muhammadiyah General

Curriculum ISMUBA	Curriculum General Education Curriculum
Quran Hadith, Aqidah Morals, Jurisprudence, Worship Practices, History of Islamic Culture/Tarikh, Kemuhammadiyah, and Language Arabic as well as a special religious program for Madrasah Aliyah.	Citizenship Education, Counseling, Indonesian, Foreign Languages, Physical Education, Science, Social Studies, Arts

	and Skills, and Local Content.
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Through these data it is clear that there is integration of knowledge between general sciences and religious sciences. Even though the subjects between general and religion are grouped into different curricula, the implementation remains in line without any scientific dichotomy. Likewise with the Muhammadiyah Islamic boarding school curriculum, it has begun to include general subjects that will help students mingle with society. The students are not only proficient in religious knowledge but also know worldly knowledge.

The reforms that occurred in the educational curriculum also influenced educational methods and PBM in Muhammadiyah schools/madrasas and Islamic boarding schools. Previously, classical education was rigid, classical and passive. Meanwhile, modern educational methods hone the ability to think and be active. Following are the differences between classical education methods and modern educational methods initiated by Muhammadiyah (Daulay & Dalimunthe, 2021):

Table 4. Comparison of Muhammadiyah Classical and Modern

Classical	Methods Modern
Methods Educational Methods are still classical in nature such as <i>weton</i> , <i>sorogan</i> , <i>bandongan</i> and <i>halaqah</i> .	Classical system (in a room called class there are benches and tables for studying). This educational method is the adoption of Western education.
The PBM method used is still just reading and memorizing.	The PBM method used is not only rote learning, but uses a lot of learning

	strategies that hone critical thinking, knowledge and skills, even experiments.
Learning orientation is focused on the teacher.	Learning orientation is centered on students.
The interaction between teachers and students is unidirectional, there is no reciprocity, teachers tend to be authoritarian and not democratic.	The interaction between teachers and students is two-way. The teacher and student relationship is cooperative, intimate, warm and democratic.

Thus, it can be seen clearly the difference between the classical Islamic educational method and the Muhammadiyah educational method which has been renewed by adopting Western educational learning styles. The renewal of the Muhammadiyah educational method aims to develop the full potential of students and a unity between the potential of reason, intelligence, conscience and skills.

To hone students' ability to think critically and conduct experiments on a case which will get used to it later when they are ready to be deployed into society to solve the problems of the ummah in the modernization era, which are not necessarily solved by previous Muslim scholars. This ability will encourage the Muslim generation to create new innovations that will give birth to works and products that are useful for the benefit of the people.

So to meet the needs of the community which requires a generation of intellectual and religious Muslims, we need a forum to be able to assist Muslim youths in developing their potential, namely educational institutions. Before Muhammadiyah was established as an organization in 1912, KH Ahmad Dahlan founded Madrasah Diniyah Ibtidaiyah in 1911 (Basinun, 2017). The Madrasah is the first religious school to integrate general knowledge with religious knowledge.

The development of Muhammadiyah educational institutions at that time had administration and requirements that were in

accordance with the Dutch Colonial government pioneered by Hisham (1933-1936 becoming the second Muhammadiyah leader after Ahmad Dahlan), so that the Madrasah received educational operational funding assistance (Basinun, 2017). This is used by Muhammadiyah to continue to establish educational institutions at various levels and majors.

After Madrasah Diniyah, KH Ahmad Dahlan also opened an SR in Kauman and a high school in Yogyakarta named *al-Qism al-Arqa*, which would become the forerunner to the establishment of the Muallimin and Muallimat Muhammadiyah Yogyakarta Madrasahs. Then in 1922 Muhammadiyah re-established a private school that had the same style as the *Government Dutch Colonial*. Simultaneously, his wife also founded the Aisyiah organization and the Hizbul Watan Scouting Organization (Dulalay & Dalimunthe, 2021).

The efforts and development of Muhammadiyah educational institutions have finally paid off. In 1932, Muhammadiyah succeeded in building an educational institution with a Western style school system (Daulay & Dalimunthe, 2021). Until post-independence Indonesia legally became a unitary state, Muhammadiyah still existed to establish and disseminate educational institutions in each region.

These educational institutions are known according to their level of education, namely MI/SD, MTs/SMP, SMA/SMK/MA and Muhammadiyah College. In 1955 Muhammadiyah for the first time opened the Faculty of Philosophy and Law as the first Muhammadiyah college in Padang Panjang (D. Muhammadiyah, 2022).

The development of educational institutions is also inseparable from the implementation of educational operations that require quality human resources. The human resources in question are educators, teaching staff and educational management expert staff who support the implementation of education in Muhammadiyah Islamic educational institutions.

To become educators and educators in the educational environment Muhammadiyah must have specific criteria determined by the organization's policies, without forgetting the competency indicators of educators and teaching staff contained in the National Education System

Law Number 20 of 2003 and the Teacher and Lecturer Law Number 14 of 2005.

At least there are at least four educator competencies that Muhammadiyah educators must possess, namely Pedagogic, Personality, Social and Professional (Dulay & Dalimunthe, 2021). In particular, Muhammadiyah has competency requirements as HR quality standards to be able to join Muhammadiyah educational institutions, namely (Daulay & Dalimunthe, 2021):

1. Religion of Islam
2. Have the ability to memorize the Koran
3. Able to understand administration and managerial education
4. Members sympathize with Muhammadiyah or Aisiyah
5. Trustworthy and responsible
6. Uswatun hasanah personality
7. Understand the concept of charity and effort and sincerely serve as educators
8. Professional and qualified in the field occupied.

In contrast to the quality of human resources in the classical period, the requirements to become Muhammadiyah educators and educators were not only to understand religious knowledge, but to have broad insight into other general sciences. In addition, technological developments also require that human resources and teaching staff be able to utilize and operate information technology as a learning medium for Muhammadiyah Islamic education.

This renewal will help the younger generation of Muslims to hone their potential to be competitive in the modern era, if guided by educators with religious and modern quality human resources. Thus, education renewal must also evaluate and improve the potential quality of educators and educators in the Muhammadiyah area, through training programs, seminars, comparative studies, discussions and others.

C. Contribution and Influence (Muhammadiyah Education Statistics on National Education)

The author's analysis is based on discussions of the modernization of Muhammadiyah Islamic education, if traced

throughout its history and growth it has contributed a lot to the development of Indonesia's national education. Even before the beginning of independence, Muhammadiyah had opened up the insights and thoughts of Muslims by motivating them to change the destiny of the people at that time through effort and sincerity. Rescuing the people's faith from the deviation of monotheism and opening schools for less fortunate indigenous people has become a big point for Indonesia.

Muhammadiyah as the largest organization in Indonesia, has contributed a lot of knowledge. Not only conceptually renewal ideas and ideas, but in practice Muhammadiyah shows its real work in participating in developing national education and educational equity (Wahdaniyah & Fatah, 2022).

Efforts to equalize Muhammadiyah education by opening elementary, middle and even tertiary schools from various regions of Indonesia. Muhammadiyah's contribution is not only engaged in education, but also establishes hospitals, zakat charities and others that help and serve the needs of the community (Wahdaniyah & Fatah, 2022).

Focusing on Muhammadiyah's educational contribution to the development of national education, in its history it has participated in carrying out the educational process, starting in 1911 Building Madrasah Diniyah, 1915 building SR style schools for the Kauman community, 1918 building madrasa *al-Qism al-Arqa*. Until 1923, Muhammadiyah through its educational institutions accepted 1,019 students who were guided by 73 teaching staff for the Yogyakarta and surrounding areas (Wahdaniyah & Fatah, 2022).

The statistical data of Muhammadiyah educational institutions participating in the implementation of education are (MDP Muhammadiyah, 2022):

Table 5 Data on Muhammadiyah Educational Institutions in Indonesia

No.	Jenjang Lembaga Pendidikan	Jumlah
1.	SD	1.094

2.	SMP	1.128
3.	SMA	558
4.	SMK	554
5.	MI	1.209
6.	Mts	521
7.	MA	178
8.	Pesantren	326
9.	Perguruan Tinggi	177
Total		6.555

Thus it can be concluded that as many as 6,555 educational institutions were built by Muhammadiyah in an effort to distribute and develop Indonesia's national education. The thousands of educational institutions consist of various types and levels starting from elementary education, secondary education, religious education programs and even tertiary institutions.

The contribution made by Muhammadiyah through the field of education has contributed its dedication, thought and knowledge since 1911 when the Madrasah Diniyah Ibtidaiyah was built. The Indonesian people have felt the magnitude of Muhammadiyah's educational contribution before the Indonesian state was officially independent after the Dutch and Japanese colonial occupation.

Muhammadiyah's contribution covers all fields, not only education, but also community social services such as hospitals, da'wah institutions, recitations, amil zakat agencies and others. This is in accordance with the nature of Muhammadiyah, namely as a business charity organization that helps the community.

Conclusion

The conclusions from the discussion of the paper entitled "Modernization of Indonesian Islamic Education: Muhammadiyah Experience" are:

1. Muhammadiyah's educational reform philosophy is based on the thoughts of its founder, KH Ahmad Dahlan. His ideas and ideas that prompted him to modernize education were integrating general-religious scholarship and adopting two Western education systems-Islamic boarding schools. This thought later became Muhammadiyah's philosophy in managing and developing Islamic educational institutions under its guidance. The typology of renewal is modernist thought.
2. Aspects of the modernization of Muhammadiyah education include its objectives, curriculum, methods, human resources and educational institutions. Each of these five aspects has renewal starting from educational goals which are always relevant to the development of the times but still adhere to the Qur'an and Hadith. The curriculum and methods are no longer guided by the classical system and adopt the Western curriculum without eliminating religious education. So that human resources and institutions are well managed in accordance with the development of science and technology.
3. The contribution of education initiated by Muhammadiyah is very large in educating the life of the nation. Muhammadiyah has participated in education since 1911 until now. A total of 6,555 Muhammadiyah educational institutions have contributed to the implementation and development of national education. So it is not surprising that Muhammadiyah educational institutions have survived because of their flexibility with the times.

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