# THE MODERNIZATION OF ISLAMIC EDUCATION IN INDONESIA:
# MUHAMMADIYAH PHILOSOPHY

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**Abstract**
Muhammadiyah has a strong influence that cannot be separated from the history of the modernization of Islamic education in Indonesia. Since the Dutch colonial era, the concept of renewal of the Muhammadiyah education has become a constructive solution to the problems of the nation's education. The social phenomenon of the Dutch colonial period that underlies the renewal of Muhammadiyah education is a portrait of today's Indonesian society. On this basis, the re-actualization of the concept of renewing Muhammadiyah education in a study "What is the essence of Muhammadiyah education modernization and its relevance to today's education?" deemed necessary. Through the stages of data reduction, data presentation and drawing conclusions which were carried out interactively and continuously, it was found that Muhammadiyah education reform was based on the theological philosophies of Al-Ma'un and Al-'Asr. This theology has made Muhammadiyah a major contribution in the renewal of Islamic education in Indonesia. Modernization of Muhammadiyah education at this time has become a patron and model for modern Indonesian education.

**Keywords:** *Muhammadiyah – The Modernization of Islamic Education – Indonesia*

## Introduction

Education is one of the paths taken in the Islamic renewal movement in Indonesia at the beginning of the 20th century. This renewal of Islamic education was first carried out in the Minangkabau area, by utilizing traditional educational institutions known as surau. This movement was started by Haji Miskin, Haji Sumanik and Haji Piobang[1] and was continued by Shaykh Ahmad Khatib al-Minangkabawy's students. The starting point for the renewal of Islamic education in Indonesia was marked by the birth of several Islamic schools and Madrasas with new enthusiasm, including

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[1] Since the arrival of these three figures from Mecca in 1903, the modernization of Islamic education in Minangkabau lands began by using a revivalism approach, namely renewal that is oriented towards purifying Islamic teachings. Mu'arif, *Modernisasi Pendidikan Islam, Sejarah Dan Perkembangan Kweekschool Moehammadijah 1923-1932* (Yogyakarta: :Suara Muhammadiyah, 2012), p. 43-44.

the Adabiyah School which was founded by Haji Abdullah Ahmad in Padang Panjang in 1907[2]. Outside of Sumatra, K.H. Ahmad Dahlan[3] in 1911 also founded the Madrasah Diniyah Ibtidaiyah in Kauman Yogyakarta. This school successfully combined Western and Islamic educational standards, which later became the standard and model for the Muhammadiyah schools that were founded later[4]. To ensure the sustainability of these educational institutions, on the advice of friends and students, K.H. Ahmad Dahlan founded the Muhammadiyah organization in 1912[5].

The Islamic renewal movement pioneered by K.H. Ahmad Dahlan through education was inseparable from the social conditions of Indonesian Muslims at that time. He is concerned about the existence of chronic social segregation and split personality caused by the dualism of the education system. On the one hand, Dutch-style Western schools did not teach religious studies that the alumni are laymen, or even anti-religious. On the other hand, the Islamic education model of the pesantren which forbids modern science gave birth to scholars who are conservative and anti-modernization. The constructive solution that K.H. Ahmad Dahlan is that religion be taught in government schools while establishing an Islamic-based private school that combined two educational standards and models, namely Western and Islamic which teach religious studies as well as secular subjects[6]. Curricularly, K.H. Ahmad Dahlan has laid the foundation for dialogic education that did not separate religious studies from science.

This renewal of Islamic education has shown results for Indonesian Muslims. Currently, the number of Muhammadiyah educational institutions has reached 20 thousand; ranging from the level of early childhood education, elementary school, junior high school, senior high school, Islamic boarding school to university[7]. The entire Muhammadiyah charity effort is spreaded throughout Indonesia from Aceh to Papua. The existence of Muhammadiyah in the modernization of Islamic education in Indonesia is very strong and inseparatable from the history of the modernization of Islamic education in Indonesia. This paper will discuss Muhammadiyah's efforts in modernizing Islamic education in Indonesia. This study is based on QS. Yusuf: 111, namely to take lessons and wisdom from Muhammadiyah's successful record, which continues to exist in the movement of educating the nation across political dynamics in the country since the colonial era to independence and reformations. This paper will describe the success of Muhammadiyah in the movement to educate the nation across time dimension through the education modernization movement.

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[2] Burhanuddin Daya, *Gerakan Pembaharuan Pemikiran Islam: Kasus Sumatera Thawalib,* (Yogyakarta: Tiara Wacana, 1995), p. 82.

[3] K.H. Ahmad Dahlan was an Islamic renewal scholar, who came from Kauman Jogjakarta, born in 1868 AD. Has the first name Mohammad Darwis, the son of K.H. Abukabakar. Married Siti Walidah, daughter of Kyai Penghulu Muhammad Fadhil in 1889. After marriage Muhammad Darwis performed the Hajj for the first time, stayed in Mecca for 6 months to study knowledge, after returning from Mecca he changed his name to Ahmad Dahlan. M. Yusron Asrofie, Kyai Haji Ahmad Dahlan (Yogyakarta: MPKSDI PP Muhammadiyah, 2005) h. 32. Read also Kyai Syuja', Progressive Islam (Jakarta: Al-Wasath, 2009), p. 7.

[4] Mu'arif, *Modernisasi Pendidikan Islam, Sejarah Dan Perkembangan Kweekschool Moehammadijah 1923-1932*.

[5] Deliar Noer, *Gerakan Modern Islam Di Indonesia 1900-1942* (Jakarta: LP3ES, 1996) p. 86.

[6] A. Mukti Ali, *Alam Pikiran Modern Di Indonesia* (Yogyakarta: Yayasan Nida., 1971) p. 36.

[7] A. Mukti Ali, *Alam Pikiran Modern Di Indonesia* (Yogyakarta: Yayasan Nida., 1971) p. 36.

## RESEARCH METHODS

This study is a library research. A library research has both descriptive and historical characteristics[8]. Many studies of this kind have a historical dimension, including research on religious institutions built and developed by socio-religious organizations such as Muhammadiyah. A library research can include thought criticism, the history of religion, or certain works or texts[9]. To "take pictures" of educational modernization carried out by Muhammadiyah, this research uses Muhammadiyah documents as the primary data source. These data sources are then combined with secondary data sources, namely the works of scientists related to Muhammadiyah education. The data analysis is based on the Miles and Huberman model, in which qualitative analysis activities are carried out interactively and continuously. According to Miles and Huberman, data analysis consists of three streams of activities that occur simultaneously, namely: data reduction, data presentation and conclusion drawing[10].

## RESULTS AND DISCUSSION

Muhammadiyah Renewal Philosophy: The Theology of Al-Ma'un and Al-'Ashr Various identities attached to Muhammadiyah cannot be separated from the Al-Ma'un and Al-'Ashr theologies adopted by Muhammadiyah . Al-Ma'un's theology gave birth to the concept of "Modernist Islamic movement" as one of the strongest identities. According to Zakiyuddin Baidhawy, "al-Ma'un's theology encourages and moves Muhammadiyah to "do what is useful and beneficial for other people and the environment"[11], which is then implemented in three main pillars, namely feeding, schooling, and healing. This theology has made Muhammadiyah exist for more than a hundred years by having thousands of schools, hospitals, orphanages and other social welfare services. The practice of surah al-Ma'un is the main subject of K.H. Ahmad Dahlan to his students in the early decades of the 20th century. According to him, Surat Al-Ma'un teaches that Islam is not only concerned with individual piety. Prayer as an individual worship must be followed by acts of benefit for the social environment. Al-Ma'un's theology raises awareness that ritual worship to God is meaningless if it is not reflected in the form of human consciousness[12].

K.H. Ahmad Dahlan interpreted Al-Ma'un into three main agendas: education, health, and assistance to the poor as well as the transformation of religious understanding. The true realization of monotheism is the upholding of social justice, because every symptom of human exploitation of other human beings is a denial of the values of the religion[13]. At least there are several messages that can be captured from Surah al-Ma'un, including; First, people who neglect the dhu'afa are

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[8] Kaelan, *Metode Penelitian Agama Kualitatif Interdisipliner* (Yogyakarta: Paradigma, 2010), p. 134.

[9] Kaelan.

[10] B. Mathew dan Michael Huberman Miles, *Analisis Data Kualitatif Buku Sumber Tentang Metode-Metode Baru* (UIP, 1992), p. 16.

[11] Zakiyuddin Baidhawy, "Muhammadiyah Dan Kedermawanan," in *Kosmopolitanisme Islam Berkemajuan*, ed. Abdul Mu'ti dkk. (Surakarta: Muhammadiyah University Press., 2016), p. 302.

[12] Ahmad Najib Burhani, *Muhammadiyah Berkemajuan; Pergeseran Dari Puritanisme Ke Kosmopolitanisme* (Bandung: Mizan, 2016), p. 99-100.

[13] M. Amien Rais, *Membangun Politik Adiluhung, Membumikan Tauhid Sosial Menegakkan Amar Ma'ruf Nahi Munkar* (Bandung: Mizan, 1998), p. 41.

people who deny religion. Second, prayer has a social dimension, in the sense that there is no benefit from one's prayer without its social dimension. Third, doing good deeds should not be accompanied by the urge to show off. Fourth, people who do not want to help others, or are selfish and egocentric are also people who deny religion. These four points became Muhammadiyah's social principles, namely ukhuwah (brotherhood), al-hurriyah (independence), al-musawah (equality), and 'al-'adaalah (justice)[14].


This al-Ma'un philosophy became the personality of Muhammadiyah which gave birth to three main priorities of Muhammadiyah in the social fields, namely: education by establishing modern schools, health sector by establishing hospitals, maternity homes and polyclinics as well as social assistance by establishing orphanages, nursing homes and other assistance. This idea of social theology then gave birth to the Muhammadiyah movement under the auspices of the "Oemoem" Trouble Helper Council. This movement ignores religion, ethnicity, culture, race, social status, and so on. To some people, this idea is known as al-Ma'un theology, ad-Du'afa theology and welas asih (compassion ethics)[15].

However, the reality of al-Ma'un's theology has recently begun to shift. Muhammdiyah's efforts turned into a new regime of "ansich capitalism", minus benevolence. In the context of education, Muhammadiyah's flagship schools can no longer be enjoyed by the mustad'afin, but only those who can afford them. Another challenge for Muhammadiyah in the current era of global capitalism is how to apply al-Ma'un theology for contemporary mustad'afin? The world's problem today is that the system creates poverty and supports the oppression of the poor. This is what is called the global capitalist system and structured impoverishment by the State. Moeslim Abdurrahman offers the application and new meaning of al-Ma'un theology through two steps, namely redefining the term poor and secondly establishing large networks and capital to control markets and economic resources to liberate the poor[16]. In this regard, Haedar Nashir argues that Al-Ma'un's theology transforms, liberates, empowers, and advances life[17]. Apart from all the criticism above in some classical commentary literature, Surat al-Ma'un only explains the bad human traits that bring them into misery. However, in the "hands" of K.H. Ahmad Dahlan, this "verses" became schools, hospitals, and orphanages.

Apart from Al-Ma'un's theology, Al-'Ashr's theology which is based on QS. The 103rd is a very important philosophy of Muhammadiyah. The first foundation of al-Ashr's theological study is referring to past history while the second basis is the future[18]. The philosophy of al-'Ashr contains at least four main pillars, namely faith (the monotheistic paradigm) are understood from a fragment of the word "     ". Science and technology are understood from the fragment of the verse "          ". Hard work, productivity, and recognition from fellow human beings or the pleasure of Allah are understood from the fragment of the verse "          morality or morals are understood from the fragment of the verse "          " . Patience is the highest symbol of

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[14] Rais, p. 43.

[15] Masri Mansoer, "Teologi Sosial: Membaca Pemikiran Ahmad Dahlan," in *Muhammadiyah "Ahmad Dahlan,"* ed. Dkk. M. Azrul Tanjung (Malang: STIE Ahmad Dahlan, 2015), p. 15–17.

[16] Mansoer, p. 18-19.

[17] Anita Yossihara, "Kiprah Pencerah Di Segala Zaman," in *Kosmopolitanisme Islam Berkemajuan* (Surakarta: Muhammadiyah University Press., 2016), p. 28-29.

[18] Burhani, *Muhammadiyah Berkemajuan; Pergeseran Dari Puritanisme Ke Kosmopolitanisme,* p. 46.

morality. The four pillars will become a "practice" when done simultaneously. Surah Al-'Ashr uses plural forms in the context of improving the quality of human life, as in        ,       , dan              [19].

The re-actualization of al–'Ashr's theology is due, firstly, because it can be said that it is a forgotten teaching. Both the ethos and philosophy of al-'Ashr are fitting for the identity that is currently being developed, progressive Islam. Al-'Ashr's theology is the basic philosophy of Muhammadiyah as a progressive Islam because there is a similarity between the spirit of Al-'Ashr and the spirit of progress, namely the dimension of time which becomes dominant in both. The acceleration of communication and transportation technology has ushered in an era where time is very relative[20]. Apart from the issue of time, the challenge for today's society is as citizens of the world (global citizens) who are very diverse. Today's society can no longer deny the existence of the LGBT community, as a social reality. Plurality is no longer limited to differences in beliefs but also differences in sexual orientation. Therefore, the four keywords and main messages of Surah Al-'Ashr, namely time, faith, truth and patience must be the guideline for a progressive society that lives in a global, plural and new era[21].

2. Muhammadiyah Identity.

Muhammadiyah's renewal philosophy ultimately gave birth to an identity attached to this organization. For more than 100 years of its existence, there have been several identities attached to this organization including: Modernist Islam, Puritan Islam, Reformist Islam, moderate Islam, progressive Islam, Pure Islam which some people refer to as Indonesian Wahhabis. This diversity of identities is due to the variation in sources. Part of this identity is also based on observation and dislike.

Deliar Noer classifies Muhammadiyah as an Indonesian Islamic modernist movement. While Peacock sees Muhammadiyah as a representation of a puritan religious movement, Ahmad Jainuri and M. Amin Abdullah identify Muhammadiyah as a reformist movement. Muhammadiyah as pure Islam was attached by Abdul Munir Mulkan with the aim of identifying one of the characteristics of Muhammadiyah people[22]. Only recently has Muhammadiyah been identified with Progressive Islam[23]. This term became the official slogan at the 47th Muktamar Muhammadiyah in Makassar in 2015, namely "The Enlightenment Movement Towards a Progressive Indonesia". Muhammadiyah is called a modernist movement, because since the beginning this organization has been a locomotive for modernization/rationalization in Indonesia. Among the forms of modernization is the emphasis on modern education by placing the mind in a very important position, using the class system and teaching material needed by the time[24]. Muhammadiyah's identity as a reformist movement is often associated with Muhammadiyah's attitude towards the

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[19] Benni Setiawan, "Prodi Muhammadiyah Studies," in *Kosmopolitanisme Islam Berkemajuan*, ed. A. Mukti Ali (Bandung: Mizan, 2016), p.238.

[20] Burhani, *Muhammadiyah Berkemajuan; Pergeseran Dari Puritanisme Ke Kosmopolitanisme,* p. 46-47.

[21] Burhani, p. 48.

[22] Burhani, p. 32.

[23] Din Syamsuddin, "Pidato Ketua Umum Pimpinan Pusat Muhammadiyah Periode 2010-2015," in *Tanfidz Keputusan Muktamar Muhammadiyah Ke-47* (Yogyakarta: Pimpinan Pusat Muhammadiyah, 2015), p. 139.

[24] Abdul Munir Mulkan, *Islam Murni Dalam Masyarakat Petani* (Yogyakarta: Bentang, 2000), p. 111.

practice of superstition, bid'ah and khurafat (TBC), anti-fiqh schools of thought and the view that Muhammadiyah is anti-tasawuf. Meanwhile, the identity of Muhammadiyah as Puritan Islam[25] is associated with the concept of returning to the Qur'an and Sunnah. Namely the emphasis on returning to the Qur'an and Sunnah and less concerned with the treasures of Islamic classics. The meaning of the latter is close to the conservative term. Another meaning of puritans is to associate this organization with the Wahhabi movement in Saudi Arabia.

Regarding the last identity, Ahmad Nadjib Burhani argues that Muhammadiyah has more differences with Wahhabis than similarities. This can be seen from the status and activities of women in Muhammadiyah. Since its inception, Muhammadiyah has provided space for social activities for women. This is proven by the existence of Aisyiah as the oldest women's organization in Indonesia. Regarding similarities, it cannot be denied that in terms of Tawhid, Muhammadiyah is close to Wahhabism which emphasizes strict monotheism[26]. However, Muhammadiyah is not an ideology-oriented organization but a charitable organization, a movement praxis. This means that Muhammadiyah is more active in the implementation of the ideology it adheres to[27]. The identity of Muhammadiyah as a progressive Islamic movement is an identity that has been attached to Muhammadiyah since its inception. In the objective phrase, Muhammadiyah which is listed in the 1912 Muhammadiyah statutes at point b states: "Promoting religious matters to its members"[28]. In historical studies, Kiai Ahmad Dahlan himself often expressed the importance of progress "Dadijo kiai, seng kemadjoen..."[29]. This progressive kiai is interpreted by the characteristics that must be inherent in a kiai, namely: "always thinking ahead, visionary, always one step ahead of current conditions"[30]. In an official Muhammadiyah book, it is explained that the meaning of a progressive human being is "a human being who always follows religious teachings and is in line with the will of the times". More clearly, the definition of progress as an adjective for the word Indonesia, "Indonesia that is progressing can be interpreted as the main country (al-madînah al-fâdhilah) ... A developed country is a country that encourages the creation of the function of acceptance and mercy supported by intelligent human resources and noble personalities[31].

After being forgotten for a long time, the term "progressive Islam" reappeared and got a special meaning so that it became the slogan of Muhammadiyah at the 47th Muktamar in Makassar. This term cannot be separated from Kiai Syuja's notes which were later outlined in his book "Progressive Islam". In the book, Progressive Islam is said to have five elements: pure monotheism, in-depth understanding of the Qur'an, functional and solutive institutionalization of good deeds, present and future orientation, tolerance, moderation and cooperation. One of Muhammadiyah's leaders, Yunahar Ilyas emphasized the strongest dimension of Progressive Islam in its "ideas and ideas". In this context, he distinguishes it from archipelago Islam, which has a

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[25] Muhammadiyah as puritan Islam began to emerge in the 1980s, by James Peacok. In his research, the meaning of puritan has a positive connotation, according to him, Muhammadiyah is a model of Calvinism in the Islamic world. Burhani, *Muhammadiyah Berkemajuan; Pergeseran Dari Puritanisme Ke Kosmopolitanisme,* p. 37.

[26] Burhani.

[27] Burhani, p. 185-187.

[28] Fachruddin, *Boeah Fikiran Kiai Haji .A. Dachlan* ((Jakarta.: GlobalBase Review & STIEAD Press, 2015), p. 170.

[29] MT. Arifin, *, Muhammadiyah Potret Yang Berubah* (Yogyakarta: Suara Muhammadiyah, 2016), p. 113.

[30] Burhani, *Muhammadiyah Berkemajuan; Pergeseran Dari Puritanisme Ke Kosmopolitanisme,* p. 39.

[31] Pimpinan Pusat Muhammadiyah, *Indonesia Berkemajuan: Rekonstruksi Kehidupan Kebangsaan Yang Bermakna* (Yogyakarta: PPM, 2014), p. 10..

strong dimension in place or location[32]. Din Samsuddin in his remarks at the 47th Muktamar in Makassar explained that what is meant by "Progressive Islam" is the vision of Muhammadiyah which is not bound by the dimensions of space and time because it will be limited, but rather on the third dimension, the dimension of motion, namely moving the life of the nation's people[33]. According to Ahmad Najib, the core of Progressive Islam is reflected in the recommendations for decisions resulting from the 47th Muktamar. The various recommendations and new programs of Muhammadiyah show that this movement is moving towards a cosmopolitan Islamic movement. Muhammadiyah is developing and has developed several new jurisprudence that reflect its cosmopolitan nature, including the Fiqh of Water, the Fiqh of Disasters, the Fiqh of Journalism and the Fiqh of Disabilities[34].

3. Aspects of the Modernization of Muhammadiyah Education

The modernization of Muhammadiyah education began with establishment of Muhammadiyah educational institutions with various characteristics that distinguished them from the educational institutions of their time. Based on the awareness that education is an important element in releasing Indonesian society from backwardness and ignorance, K.H. Ahmad Dahlan through Muhammadiyah modernized education. According to K.H. Ahmad Dahlan, ideal education is education based on three pillars namely; faith, knowledge and good business[35]. This basic concept became the foundation of the Muhammadiyah education modernization movement.

a. Educational Goals

Unlike the Muhammadiyah organizational goals that had been formulated since its inception, "To spread the teaching of Islam to the people of Yogyakarta, and to promote Islam to its members"[36]. The educational goals of Muhammadiyah were formally formulated in 1936 at the Quarter Century Muhammadiyah Congress in Jakarta. The formulation of Muhammadiyah educational goals continues to undergo changes and improvements in line with Muhammadiyah organizational goals.

The formulation of educational goals formulated in 1936 was based on the educational formulation of K.H. Ahmad Dahlan which is "the formation of intellectual pious people". This goal is formulated based on the frequently repeated remarks of K.H. Ahmad Dahlan "Dadijo Kjai sing kemadjoean lan ojo kesel anggomoe njamboet gawe kanggo Muhammadiyah".[37] This sentence was interpreted by Umniyah as "Kjai kemadjoean is a scholar who follows the times, a scholar who completes his religious knowledge with secular knowledge. "ojo kesel anggomoe njamboet gawe kanggo Muhammadiyah" is working for the community because Muhammadiyah was founded with the main aim of improving society based on Islam. Based on this interpretation, Dja'far Siddik concluded that the educational goals formulated by K.H. Ahmad Dahlan was the birth of religious

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[32] Pimpinan Pusat Muhammadiyah, *Indonesia Berkemajuan: Rekonstruksi Kehidupan Kebangsaan Yang Bermakna,* p. 43-44.

[33] Syamsuddin, "Pidato Ketua Umum Pimpinan Pusat Muhammadiyah Periode 2010-2015," p. 139.

[34] Burhani, *Muhammadiyah Berkemajuan; Pergeseran Dari Puritanisme Ke Kosmopolitanisme*, p. 44-45.

[35] Herman L. Beck, *Fenomenologi Islam Modernis* (Yogyakarta: Suara MuhammadiyaH, 2018), p. 94.

[36] Hootdcomite Congres Moehammadijah, Statuten dan Qaidah Moehammadiyah (Djogjakarta, n.d.), p.4..

[37] Arifin, *, Muhammadiyah Potret Yang Berubah,* p.113.

experts who are also experts in secular sciences with the aim of continuing their roles in the midst of developments and changing times[38].

At the Quarter Century Congress of Muhammadiyah in 1936, it was stated that the development of Muhammadiyah colleges had three objectives, namely: 1) To lead Indonesian children to become Muslims, whose spirits were burning, their character was smooth and their brains were intelligent; 2) The body is healthy, straight to work; 3) His hands live to find his own sustenance, so that all live together. This formulation was translated by Dja'far Siddik in the following language editorial: that Muhammadiyah education seeks to prepare students to become Muslim human beings who have high religious spirit and belief, have noble character, are intelligent, physically healthy, strong and skilled at work, independent and professionally. useful for himself and society. The formulation of this goal was then perfected at the 1955 Tanwir Session on the recommendation of the Muhammadiyah Teaching Council which read as follows: "The aim of Muhammadiyah education and teaching is to form Muslim human beings who have noble character, are capable, believe in themselves and are useful to society"[39] The formulation of Muhammadiyah's educational goals was later known as the "Pekayangan formula" which turned out to have similarities with the goals of national education in Law No. 4 of 1950 concerning the basics of education and teaching in Indonesia.

Sixteen years later at the 36th Muktamar in 1971 in Ujung Pandang, Muhammadiyah returned to perfecting its educational goals, namely: the realization of Muslim human beings who have noble character, are capable, believe in themselves and are useful to society and the State. According to Dja'far, the change in word from forming to materializing emphasizes that the essence of Muhammadiyah's educational goals no longer connotes a process but implicitly states a Muhammadiyah ideals[40]. Refinement of Muhammadiyah educational goals was again carried out at the 41st Muktamar Muhammadiyah in Surakarta which read; The aim of Muhammadiyah education is the realization of Muslim human beings who have noble character, are capable, believe in themselves and are useful to society and the State, to do good deeds towards the realization of a main, just and prosperous society that is blessed by Allah SWT. In the last formulation of Muhammadiyah educational goals, Dja'far Siddik argues that "although it has been repeatedly amended and perfected, this formulation still maintains the characteristics and identity of Islamic education, where faith, knowledge and charity are the trilogy of Muhammadiyah educational goals from time to time[41].

The latest data regarding the refinement of the formulation of Muhammadiyah's educational goals in the decision of the 46th Muktamar Muhammadiyah is "The creation of learners who are pious, have noble character, are progressive and excel in Science and Technology as the embodiment of tadjid da'wah amar ma'ruf nahi munkar"[42]. According to Mohammad Ali, the several modifications made still show a point of continuity with the educational idea of K.H. Ahmad Dahlan and is still relatively independent when dealing with national education goals[43].

b. Curriculum

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[38] Dja'far Siddik, *Pendidikan Muhammadiyah Perspektif Ilmu Pendidikan* (Bandung: Cita Pustaka Media, 2007), p. 119.

[39] Siddik, *Pendidikan Muhammadiyah Perspektif Ilmu Pendidikan*, p. 126-129.

[40] Siddik, *Pendidikan Muhammadiyah Perspektif Ilmu Pendidikan*, p. 132.

[41] Syamsuddin, "Pidato Ketua Umum Pimpinan Pusat Muhammadiyah Periode 2010-2015."

[42] Syamsuddin, p. 128.

[43] Mohammad Al, "Membedah Tujuan Pendidikan Muhammadiyah," *PROFETIKA* Vol. 17, N, no. Jurnal Studi Islam (2016): 56.

Ahmad Dahlan's distrust of Dutch schools that kept students away from faith and piety and his dissatisfaction with the pattern of Islamic boarding schools' education which produced graduates who did not have "worldly" insights encouraged Ahmad Dahlan to carry out a movement to modernize Muhammadiyah education, which began with the establishment of Madrasah Diniyah Ibitadiyah (Standaarschool) in in 1911. This madrasah was the brilliant idea from K.H. Ahmad Dahlan and its "existence" was still considered foreign to society at that time. Using modern learning methods, this madrasa applies an integrated education model that combines Western (Dutch) and Indonesian (traditional Islamic boarding schools) education, by modernizing the school curriculum.

Modernization of the curriculum is carried out by implementing a combination of curricula between religious sciences and secular sciences. Djojosoegito and R. Soerosoegondo played a major role in compiling general study materials for the Muhammadiyah boarding schools[44]. History records that Pondok Muhammadiyah was the first Islamic school in Yogyakarta to implement a modern curriculum and management. In 1923, Pondok Muhammadiyah changed its name to Kweekschool Islam/ muhammadijah. In terms of curriculum, Kweekschool has a systematically arranged teaching plan[45].

Subjects accommodated in the Muhammadiyah curriculum explain that Muhammadiyah has pioneered efforts to resolve scientific dualism in the world of Islamic education, although with various skewed accusations directed at Muhammadiyah. For example, for language subjects, subjects other than Arabic in the tradition of traditional Islamic education at the beginning of the 20th century were something new. Therefore, when Muhammadiyah pioneered Malay language subjects and the use of Malay and Dutch in the learning process, this was considered contrary to tradition. Likewise with the lessons of arithmetic, drawing, saga, geography and Natuurkennis (Thabi'i Science), Muhammadiyah had stepped forward compared to most Islamic educational institutions at that time. One thing that can be concluded is that the idea of curriculum integralism has been initiated by Muhammadiyah through the schools it has built[46].

According to Dja'far, based on the curriculum formula applied in Muhammadiyah schools, Muhammadiyah schools during the colonial period could be grouped into two types, namely: 1) schools that implemented the full government curriculum pattern with additional religious subjects, and 2) schools that use the Muhammadiyah specification curriculum. The first group of schools are general vocational schools such as Volkschool, Standaardschool, Hollands Inlands School (HIS), Schakelschool, MULO (Meer UItgebreid Lagere Ondeerwijs) and HIK (Holands Inland Kweekschool). While the second group of schools are religious schools such as Madrasah Ibtidaiyah Diniyah, Wustha, Mu'allimin, Muballighin and Madrasa Zu'ama with a curriculum content compiled by Muhammadiyah itself. Despite fully adopting the government school curriculum, Muhammadiyah public and vocational schools have their own specifications, namely the existence of additional subjects in the form of Islamic religious principles; Qur'an, Date, Fiqh, Sufism and "Aqa'id which are given for three hours of study a week[47].

In line with the explanation above, Weinata Seirin argues that during the Dutch Colonial era Muhammadiyah had managed two types of schools namely; 1. Public schools: kindergarten

[44] Mu'arif, *Modernisasi Pendidikan Islam, Sejarah Dan Perkembangan Kweekschool Moehammadijah 1923-1932,* p. 97-98.
[45] Mu'arif, p. 98 & 110.

[46] Mu'arif, p. 124.
[47] Siddik, *Pendidikan Muhammadiyah Perspektif Ilmu Pendidikan*, p. 182.

(Bustanul Atfal), Vervog school with a 2-year study period, Schanschool with a 4-year study period, HIS with a 7-year study period, MULO, AMS and HIK with a 3-year study period each. Religious education in this type of school is given 4 hours of lessons in one week. 2. Religious schools; madrasah Ibtidaiyah and Tsanawiyah with a study period of 3 years each, as well as Mu'allilim/Mua'allimat and Kulliyatu Muballigin (SPG Islam) with a study period of 5 years each[48]. Furthermore, during the independence era until now, Muhammadiyah schools experienced rapid development into four types of educational institutions that were developed, namely:

1. Public schools under the auspices of the Ministry of Education and Culture namely; SD. Middle school, high school, vocational school and so on. In these schools religion lessons are given as much as 6 hours per week.
2. Madrasahs under the auspices of the Ministry of Religion, namely Madrasah Ibitadiyah, Tsnawiyah, and Madrasah Aliyah.
3. Types of special Muhammadiyah schools or madrasas, namely Mu'allimin, mu'allimat, Tabligh Schools and Muhammadiyah Islamic Boarding Schools.
4. Muhammadiyah Higher Education; for general Muhammadiyah tertiary institutions under the guidance of KOPERTIS (Depdikbud) and Muhammadiyah Religious Higher Education institutions under the guidance of Kopertis (Ministry of Religion)[49].

Prodjokusumo, the former Chairman of the Muhammadiyah Education and Teaching Majlis said that "Muhammadiyah education is basically a national education with Islamic characteristics"[50]. This opinion is quite unfounded because most Muhammadiyah schools use the government curriculum, both those set by the Ministry of Education and Culture and the Ministry of Religion. While the characteristic that is meant is the addition of time allocation for study hours in the field of Islamic religious studies and the field of Muhammadiyah studies. The "muhammadi" subjects are part of the idea of developing the Muhammadiyah curriculum which was initiated in 1962 and developed separately in the 1970s[51]. Muhammadiyah does not only serve as an organization but is expanded with guidance and training, practice and appreciation of religion as understood by Muhammadiyah. The addition and expansion of Religion and Muhammadiyah- related subjects is what distinguishes Muhammadiyah schools from other public schools. In 1982, for example, Muhammadiyah set religious studies and other lessons at 6 hours a week for elementary schools and 7 hours for junior and senior high school levels[52].

c. Human Resources

Among the advantages of Muhammadiyah educational institutions is the quality of qualified human resources. From a historical point of view, apart from the systematic curriculum factor and the support of teaching staff from Ulama, intellectuals and activists, Kweekschool Muhammadiyah was able to become a quite prestigious continuing education institution at its time due to its human resources quality[53]. Muhammadiyah's concern for quality human resources is inseparable from Muhammadiyah's policy in building advanced level schools with the aim of meeting the needs of religion teachers in Muhammadiyah elementary schools. The establishment of the Mu'allimin and

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[48] Gerakan pembaharuan Muhammadiyah, *Weinata Sairin* (Jakarta: Fajar Interpratama, 2002), p. 94.
[49] Rukiati dan Fenti Hikmawati , *Sejarah Pendidikan Islam Di Indoensia* (Bandung: Pustaka Setia, 2006), p. 59.
[50] Siddik, *Pendidikan Muhammadiyah Perspektif Ilmu Pendidikan*, p. 187.
[51] Arifin, *, Muhammadiyah Potret Yang Berubah*, p.307.
[52] Siddik, *Pendidikan Muhammadiyah Perspektif Ilmu Pendidikan*, p. 189.
[53] Mu'arif, *Modernisasi Pendidikan Islam, Sejarah Dan Perkembangan Kweekschool Moehammadijah 1923-1932*.

Mu'allimat schools was in order to realize Human Resources who had qualifications as teachers to be placed in Muhammadiyah schools.

The development of human resources remains a routine agenda of Muhammadiyah, in the one-century anniversary of Muhammadiyah in CHAPTER IV concerning the Strategy Plan for Muhammadiyah Educators at point B it is stated that Human Resource Development is carried out by:

1. Improving the quality of faith and piety for educators and education staff.
2. Increasing loyalty to the Muhammadiyah organization
3. Increasing the academic qualifications of educators and education staff.
4. Increasing the competence and professionalism of educational staff
5. Increasing the managerial skills of the leadership of educational institutions[54].

d. Management and infrastructure management

According to Herman L. Beck, educational reform promoted by Muhammadiyah includes; management, standardization, and review of education[55]. The modernization of Muhammadiyah education management was marked by the formation of the Van Oderwijs Department in 1923. This department itself was actually a new form of the Hoofdesdbtuur Muhammadiyah, the School division formed in 1920 under the leadership of Haji Hisjam, who was known to have management and administration skills. The year 1920 marked the improvement of Muhammadiyah schools because in fact, even though they were already under one institution, Muhammadiyah schools did not yet have a relationship between one level and another, and did not have similarities in curriculum implementation and management. This condition causes alumni of the Muhammadiyah school to not be able to continue their studies to a higher level. Concern about this condition led to the idea to improve the Muhammadiyah education system by establishing the Van Oderwijs Department, chaired by Djojosoegito. This department has an important role in managing the institutional system and management of Muhammadiyah schools[56].

The Van Oderwijs Department later turned into the Muhammadiyah Teaching and Education Council. The head of this department is responsible to the president of Hoofdbestuur Muhammadiyah and has the obligation to report performance in his field at the Muhammadiyah annual congress. Meanwhile, the principal or director of Kweekschool Muhammadiyah has the authority to manage the institution internally by receiving instructions and coordinating with the head of the Van Oderwijs Department[57]. This management renewal was also accompanied by renewal in the field of learning facilities and infrastructure which began with the construction of teaching and learning buildings. Three years after the founding of Qismul Arqa, the study room could no longer accommodate the increasing number of students. So on December 8, 1921 the new building was officially functioned in front of Kyai Syuja's house as a school. Even this school's name changed to Muhammadiyah boarding school and was led by Sirajd Dahlan. Since occupying the new building, the learning process uses a classical system with a 5-year study period and certificates are awarded to students who have completed their studies and passed their final exams. Infrastructure development to support the smooth teaching and learning process was then continued by K.R. H. Hadjid when he served as director of Kweekschool Muhammadiyah, by making efforts to build mosques, dormitories and teacher housing. The Kweekschool Muhammadiyah Mosque was built in 1929 with a budget of f.5,000. Meanwhile, dormitories and

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[54] Tanfizh Satu Abad, p 136.
[55] Herman L. Beck, *Fenomenologi Islam Modernis,* p. 121.
[56] Mu'arif, *Modernisasi Pendidikan Islam, Sejarah Dan Perkembangan Kweekschool Moehammadijah 1923-1932*, p 90-93 dan 117.
[57] Mu'arif, p. 119.

housing for teachers will be implemented in stages. Of the total construction budget for the Kweekschool Muhammadiyah building f. 90,000. including the construction of mosques, dormitories and teachers' houses[58].

A new breakthrough that was also made by K.R. H. Hadjid is a new student admission regulation that must meet the following requirements:

1. Prospective students graduating from class V Standaardschool or class VI HIS bring a report card for admission consideration
2. Pay a registration fee of f. 2,5
3. Have the ability to read the Koran, Arabic letters, Javanese, Malay, numeracy and geography.
4. Take the entrance selection exam
5. Prospective new students who come from outside Java are required to live in a dormitory by paying f. 12.50[59].

Requirements and announcements of acceptance of new students are socialized by utilizing mass media in the form of newspapers such as Suara Muhammadiyah, Suara Aisyiyah and Bintang Islam to advertise Muhammadiyah educational institutions[60]. From the footsteps of K.R. It can be understood from H. Hadjid that the educational management that he implemented was quite modern at that time, even what he has been doing is still current. Currently, the management system for the management of Muhammadiyah educational institutions is entrusted to the Majlis of Elementary and Secondary Education for supervision and guidance at the SD/MI, SMP/Tsanawiyah, SMA/SMK/Aliyah levels. As for the supervision and development of Muhammadiyah Higher Education, it is under the authority of the Council of Higher Education. While the Muhammadiyah Central Executive only carries out general guidance and supervision. These two assemblies have the same function in the following 6 points: 1) building a blueprint for Muhammadiyah education, 2) confirming the position and implementation of Islamic and Muhammadiyah values in the education system, 3) Accelerating the process of developing Muhammadiyah educational institutions that meet quality standards 4) Making quality as the main goal for all charitable development efforts of Muhammadiyah education businesses and 5) integrating the charitable development of Muhammadiyah education businesses with community development programs. 6) Develop a Muhammadiyah education system based on the Qur'an and Sunnah. What distinguishes the tasks and functions of the two is that the Council for Higher Education carries out two additional mandates, namely: the field of research and development and cooperation programs[61].

e. Education Financing.

One of the aspects of educational renewal carried out by Muhammadiyah is the aspect of education financing. Kweekschool Muhammadiyah was one of the schools that never received subsidies from the Dutch Government at that time. From the aspect of financing Kweekschool Muhammadiyah has funding sources from Hoofbestuur Muhammadiyah cash, member donations, operational donations and monthly dues. In contrast to the implementation of Islamic schools at

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[58] Mu'arif, *Modernisasi Pendidikan Islam, Sejarah Dan Perkembangan Kweekschool Moehammadijah 1923-1932,* p. 97 - 136.

[59] Mu'arif, p. 134.
[60] Mu'arif, p. 139.
[61] Http://www.muhammadiyah.or.id., "Tugas-Fungsi."

that time which relied on infaq and zakat funds for their operational costs. Kweekschool Muhammadiyah has set operational costs to be paid at the time of registration. In 1930, the cost of admitting new students was f. 2.50/student[62].

The monthly student fee or SPP is applied based on the Decree of the Moehamadijah Indies-Timoer Executive Board No. 64 of 1924. In article 14 it is stated: "KSM in one place has the right to determine the size of school fees with the reason: as cheap as possible, but may be sufficient for the needs of the school". Furthermore, in article 15 it is stated that "Children whose school fees are not paid within 3 months will be issued K.S.M. It is not permissible to become a student at a Muhammadiyah school before the debt is paid. Article 16 reads "Study fees are collected 12 times a year..." Based on this stipulation, the amount of student fees is adjusted according to the ability of the student's guardian, and is quoted monthly. Meanwhile, students who are in arrears for up to three consecutive months are expelled from school. In this case, Muhammadiyah implements strict management, to ensure the smooth running of the school process[63]. This argument at the same time dismisses Muhammadiyah's accusation of being inhumane in this case. According to the author, what Muhammadiyah did at that time, especially with regard to funding sources policies, was a spectacular move. Learning from the "disappearance" of Islamic educational institutions that only rely on infaq and shadaqah, Muhammadiyah's policy on funding sources charged to students is a step forward and of course very new for its time, to guarantee the existence of Islamic educational institutions in quality and quantity through good financial management. Although the author has not yet found a common thread between Muhammadiyah policies at that time and the Indonesian government's policies regarding education funding, what Muhammadiyah had done in the pre-independence era had been legalized if not said to be adopted by the Indonesian government in Law No. 20 concerning the National Education System Chapter XV with regard to the Role of Government and Society in Funding Education. In article 54 paragraphs 1 and 2 it states:

"Paragraph 1: Community participation in education includes individuals, groups, families, professional organizations, employers, and community organizations in administering and controlling the quality of educational services. Paragraph 2: Communities can participate as sources, implementers, and users of educational outcomes[64].

Meanwhile, the Decree of the East Indies Muhammadiyah Executive Board No. 64 of 1924 concerning student participation in current education financing has also been regulated in PP No 48 of 2008 which states that there are 3 types of education costs:

1. Education Unit Cost: the cost of providing education at the education unit level
2. Education Organizing and/or Management Costs: costs for organizing and/or managing education by the Government, provincial governments, district/city governments, or education providers/units established by the community
3. Student Personal Expenses: educational costs that must be incurred by students to be able to take part in the learning process regularly and continuously[65].

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[62] Mu'arif, *Modernisasi Pendidikan Islam, Sejarah Dan Perkembangan Kweekschool Moehammadijah 1923-1932,* p. 105-106.

[63] PP Muhammadiyah, "Ketetapan Pengurus Besar Muhammadijah Hindia –Timur No. 64 Tahun 1924," *Soera Muhamamdyah*, n.d. p. 106-107

[64] Pemerinrah RI, "Undang-Undang No. 20 tentang  Sistem Pendidikan Nasional" (2003).

[65] Pemerintah RI, "PP  No. 48 tentang Pembiayaan Pendidikan" (2008).

f. Educational Institution: Islamic Boarding School.

Entering the second century, Muhammadiyah began to look at pesantren as a means of renewing Islamic education. Allegedly there were symptoms of a ulema crisis within Muhammadiyah, so Muhammadiyah began to look at Islamic boarding schools as strengthening the cadre formation of ulemas. As a da'wah mass organization, Muhammadiyah education must develop Islamic boarding school educational institutions. At the National Gathering (Silatnas ITMAM), 8-10 May 2015 at the Imam Suhodo Islamic Boarding School, it was discovered that Muhammadiyah has 180 Islamic boarding schools. The mushrooming of Muhammadiyah Islamic boarding schools throughout the archipelago has encouraged solidarity to form the Association of Muhammadiyah Islamic Boarding Schools (Ittihadul MaIttihadul Maahid al-Muhammadiyah) abbreviated as ITMAM. Silatnas ITMAM recommends that the 47th Muktamar in Makassar decide on the establishment of the Diniyah Education Council and Islamic Boarding Schools (Dikdintren). If not, Muhammadiyah will lose its vital role as an Islamic movement, da'wah and tajdid. In other words, Islamic boarding schools can be used as a solution to solve the problem of the crisis of Muhammadiyah scholars and scientists. Muhammadiyah began to intensively reform Islamic boarding schools by creating the concept of Science Trends as a progressive pesantren revolution. Trensains is an abbreviation of "Science Islamic Boarding School" which is a synthesis of pesantren and public schools, at the high school level.

The focus of study in this model Islamic boarding school is the Kauniyah verses. The word Trensains means modernizing Islamic boarding schools to society. It also means science is trending in today's society. The creator of Trensains was Agus Purwanto D.Sc. (Scientist in Theoretical Physics, alumnus of Hirosima University, Japan). The first Pesantren Trensains was established in Sragen, Central Java under the name SMA Trensains DIMSA (Darul Ihsan Muhammadiyah Sragen) on 1 Muharam 1435 H/5 November 2013 by PP Muhammadiyah. Now Trensains is the second century Muhammadiyah mega project. Trensains is different from "modern Islamic boarding schools". Trensains does not combine pesantren material and general science as "modern Islamic boarding schools". The material is typical of Trensains and does not exist in modern Islamic boarding schools. Trensains has a vision, "The birth of a generation that adheres to the Al-Qu'ran and Sunnah, loves and develops science, and has philosophical depth and moral nobility." It is also here that the spirit of Progressive Islam and the importance of the Muhammadiyah-style pesantren emerge[66].

4. The influence and contribution of Muhammadiyah in the Modernization of Islamic Education in Indonesia.

Muhammadiyah's efforts in the field of education have grown rapidly for more than a century. Muhammadiyah's record of success is proven by the continued existence of Muhammadiyah educational institutions across political dynamics in the country since the colonial era, until independence and even after reform. Therefore it is natural, historian Taufik Abdullah emphasized that "the great service that Muhammadiyah has contributed to this nation is the movement to educate the nation's life." Taufik Abdullah's statement was supported by H.A. Malik Fadjar that in his opinion the historian's statement is an undeniable fact. The movement to educate the life of the nation carried out by Muhammadiyah was not only during the colonial period but even after independence. "Until Muhammadiyah is one century old, Muhammadiyah never gets tired and stops making movements to educate the nation's life." Muhammadiyah educational data that has

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[66] Mu'arif, *Modernisasi Pendidikan Islam, Sejarah Dan Perkembangan Kweekschool Moehammadijah 1923-1932,* p. 230-231.

been presented previously confirms these statements[67]. In line with Taufik Abdullah, Ahmad Syafi'i Maarif stated "Muhammadiyah has been able to emerge as a liberating movement in order to educate the life of the nation as a whole as a realization of Islamic teachings[68]. Mitsuo Nakamura, a researcher who is very consistent in researching Muhammadiyah states:

"During its 100 years of existence, Muhammadiyah has made a huge contribution to Indonesia, especially in the fields of education, health, philanthropy and social welfare. This contribution is not limited to Muslim communities, but also non-Muslim communities, as seen in the existence of Muhammadiyah schools and hospitals in Papua and East Nusa Tenggara. Together with Nahdlatul Ulama (NU), Muhammadiyah is the most important Islamic organization in this country and represents the voice of moderate Islam. At the global level, perhaps there is no modern Islamic organization that can match Muhammadiyah's charitable efforts"[69].

However, Nakamura assesses that this decade the role of Muhammadiyah has begun to fade and is facing big challenges. In order to revive, according to Nakamura, systematic steps are needed from the Muhammadiyah management itself, supported by the awareness of Muhammadiyah members, the government or other civil society groups. At the theoretical level, a reformulation of al-Ma'un's theology is needed, which has been the principle of movement and the blood of Muhammadiyah's charitable efforts. The spirit of "returning to the Qur'an and Sunnah" and the motto amar ma'ruf nahi munkar which is the spirit of religious reform in Muhammadiyah also needs reformulation in the epistemological dimension (concrete activities). The ideals demanded by "true Islamic society" and "superior civilization" also need to be operationalized with empirical measurements. And, especially in a plural environment, the concept of fastabiqul khairat (competition in virtue) may also need to be injected with new blood and expanded not only to competition among Muhammadiyah members, but also to competition and cooperation with other religious communities as living human beings side by side in a global village in the modern world[70].

Regardless of Nakamura's criticisms and suggestions, from the above data it can be understood that Muhammadiyah has influence and contribution in the modernization of Islamic education in Indonesia. Among Muhammadiyah's influences in the modernization of Islamic education in Indonesia is the "birth" of modern educational institutions in various parts of Indonesia. On a national scale, the Muhammadiyah education system is a "model" of the national education system. Abdul Mu'ti stated "in many ways, the Government of Indonesia adopted the Muhammadiyah education system in the national education system. The Ministry of Religion established madrasas in which Islamic studies and modern science were taught."[71] Even long before the recognition of these figures, the first President of the Republic of Indonesia, Soekarno, declared officially in the form of an acknowledgment of the magnitude of Muhammadiyah's contribution as the foundation stone of modern Islamic education in Indonesia. Specifically with regard to the role of 'Aisyiyah in education in Indonesia, 'Aisyiyah is a pioneer of early childhood education and women's education (Sopo tresno). In 1919 'Aisyiyah pioneered early education by establishing Frobelschool 'Aisyiyah, which was the first kindergarten in Indonesia for all people. In the next period, this education was then uniformed into TK 'Aisyiyah Bustanul Athfal[72]. Therefore it can be understood

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[67] Mu'arif, p. xi-xii.
[68] Arifin, , *Muhammadiyah Potret Yang Berubah,* p. 368-369.
[69] Mitsuo Nakamura, "Muhammadiyah Identity in the Critical Notes of the 47th Muhammadiyah Exemplary Muktamar in Makassar 2015," in Progressive Islamic Cosmopolitanism (Bandung: Mizan,), 2016, p. 80.
[70] Nakamura, p. 81.
[71] Addul Mu'ti, "Internationalization of Muhammadiyah Education," in Progressive Islamic Cosmopolitanism (Yogyakarta: Mizan, 2016), 221.
[72] Tim Penyusun, "100 Tahun Muhammadiyah," https://muhammadiyah.or.id, 50-51.

that 'Aisyiyah takes an important role in the development and spread of PAUD throughout Indonesia.

The author argues that moderate Islam in Indonesia is Muhammadiyah's contribution through education. In a recent study conducted by Toto Suharto regarding the idea of moderate Islamic education in Indonesia, he concluded that Muhammadiyah has the character and character of striving to realize moderate Islam in Indonesia through education. He further stated that Muhammadiyah is an organization that reinforces moderate Islam besides NU, with an emphasis on theological-cultural rather than political levels. Muhammadiyah has a number of educational institutions whose main characteristics are the existence of al-Islam and Muhammadiyah subjects. With the concept of "Muhammadiyah educational objective identity", this subject is designed to be an instrument for Muhammadiyah in order to instill a moderate Islamic character for its students[73]. Muhammadiyah's contribution in the last decade is the renewal of pesantren education with the concept of science and technology. This modernization of Muhammadiyah education later became the patron and model of modern Indonesian education, which "gave birth" to modern educational institutions in various parts of Indonesia. In order to maintain the sustainability of Islamic boarding schools as educational institutions that are uniquely Indonesian, Muhammadiyah offers the concept of science trends, or "Science Islamic Boarding Schools" which is a synthesis of Islamic boarding schools and public schools, at the high school level. This concept is inseparable from Muhammadiyah's responsibility in preserving Indonesia's oldest educational institution. This is also allegedly due to the crisis of intellectual ulema cadres as successors to the renewal movement promoted by Muhammadiyah.

D. CONCLUSION

Muhammadiyah's philosophy of educational renewal is based on the theology of Al-Ma'un and Al-'Asr which later became the educational identity of Muhammadiyah. This theology has allowed thousands of Muhammadiyah schools to exist and be able to compete today. The existence of Muhammadiyah schools is inseparable from the movement for reform of Muhammadiyah Islamic education carried out by Ahmad Dahlan and subsequent generations. Through the educational path, Muhammadiyah occupies a strategic position in the renewal of education in Indonesia throughout history. During the Colonial Era, Muhammadiyah education was an educational solution for Muslims in particular, and Indigenous people in general. Post-independence until now, the modernization of Muhammadiyah education has become the patron and model of modern Indonesian education, which "gave birth" to modern educational institutions in various parts of Indonesia. The existence of Muhammadiyah in the world of education for a long period of time has shown its contribution in educating the nation's children. On the other hand, the "face" of moderate Indonesian Islam is a form of modernization of Muhammadiyah through education.

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[73] Toto Suharto, "Gagasan Pendidikan Muhammadiyah Dan NU Sebagai Potret Pendidikan Islam Moderat Di Indonesia," *Islamica* Vol. 9, No, no. Jurnal Studi Keislaman (2014) 105.

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