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## Reconstruction of the Muhammadiyah Educational System in Social Change

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#### Abstract

This research aims to reveal the role of Muhammadiyah education in social transformation that influences people's lives. The approach used is literature study. Capitalism in the educational context is often associated with the exploitation of business opportunities, which often leads to unethical practices, such as the use of educational funds for personal gain or institutional interests. The aim of this research is to find a solution to overcome the problem of capitalization in education, which has had an impact on the high dropout rate among students. economic empowerment efforts are important in this context, where education funding is often subsidized to overcome the challenge of high costs in providing education.

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### Introduction

Most modern societies see educational institutions as having a key role in achieving social goals. Governments with parents have provided the educational budget that is enormously necessary for the social progress and development of the nation, to maintain traditional values that are noble values to be preserved, such as respect for parents, the obligation to obey the laws and norms in force, the spirit of patriotism, and so on (Arifin, 2020).

Education is a system and a way to improve the quality of human life in all aspects of human existence. With the aim that education is not only soluble in the dynamics of change, but it is also able to play itself as an agent of change itself. Because one is considered to have learned "to go through an educational process" when he has been able to show change (Mu'amar, 2019).

Islam is a religion of mercy for all of the world. It is evident from historical evidence how Prophet Muhammad built the Arab community. Then it continued to grow until Islam spread to all corners of the world. Islam builds society through education, because the educational process is one of the most effective ways of building people. In Islamic education, always pay attention to two perspectives in all aspects, such as aspects of nativity and bathiniyah.

The history of the development of Islamic education in Indonesia begins with a condition in the middle of the indigenous people's dichotomy to obtain a decent education during the Dutch colonization, as well as education in religious sciences and general sciences. Native Muslims only get the Islamic education they get in the neighbourhoods of Paradise, Musholla-musholla places of worship, mosques, and banquets that exist in each area. Primitive Muslims did not get any education or general science, which was taboo to learn and was often regarded as a doctrine of disbelief at the time. On the other hand, the Dutch colonial government did not allow indigenous peoples of the ordinary people's caste to enter and study in the modern schools owned by the Netherlands government except, the natives of the nobility and the children of Dutch government workers.

Seeing such conditions, KH Ahmad Dahlan wanted to act as a helper for the people of the lower class, giving them space to sit as low as high in education. This is done so that all Indonesians, regardless of their social status, get decent education services. The aboriginal Muslims' extortion from stupidity and the dichotomy of religious education and general science should be done.

According to Soegarda Poerbakawatja in the book of Mohamad Ali, KH Ahmad Dahlan (1868-1923) on November 18, 1912 established the Muhammadiyah as a vessel of his struggle (Poerbakawatja, 1970). Kh Ahmad Dahlan realized that when education was pioneered, he needed a system to regulate it. A group of people had to join forces to work together to ease each other's burden, thinking far ahead if someday he was called that the Education Mission Force was still there to continue. That's why we need what's called an organization. Beginning with the spirit of change and exit from colonialism in the Netherlands, concepts of national education (tribal, people, and nationalists) emerged that served to dilate the nation and boost nationalism.

Based on a short narration about the history of Islamic education, the education system that KH Ahmad Dahlan described above is very contradictory to the practice of education implementation in the present era. Schools that provide rich educational services, complete facilities, and comfortable infrastructure could only be built by indigenous peoples, just like in colonial times, the difference lies only in social status and now in economic status.

## Method

In the writing of this journal, this type of research uses library research, i.e., using a set of data quoted from various references of other authors or books that come from the library. Using a descriptive approach to analysis, that is, by searching for facts and ideas about one's thinking, one explores how to search, analyse, and draw conclusions from the research carried out. The data is obtained by the author using references such as books, journals, documents, etc. that correspond to the subject matter to be studied. Data collection method used is the documentation method.

## Results and Discussion

### The Dutch Colonial Education System in Indonesia

As the Netherlands began to colonize by continuing to grasp strongly through the hands of its colonialism in Indonesia, pressure was put on Muslims, especially those with a jihadist spirit. Various policies are implemented, mainly related to the development of Islamic education. However, in the middle of the 19th century, the Dutch government began to act softly, establishing and organizing a Western model of education that was intended for the Netherlands themselves and a small group of Indonesian society, especially those with a well-established economic and social base. Since then, people's education has emerged, especially in the 1870s (Yatim, dkk., 2000).

It was only at the beginning of the 20th century that the Dutch government introduced a policy of educating people in the countryside. This policy is often referred to as a policy of ethics. (etische politick). The emergence of the ethics pioneered by Pieter Brooshooft (journalist of the newspaper *De Locomotief*) and C. Van Deventer (politician) turned out to open the eyes of the colonial government to pay more attention to the fate of the backward indigenous peoples. (Rohani dan Salmiah, 2022).

On September 17, 1901, the newly ascended Queen Wilhelmina affirmed in the opening speech of the Dutch Parliament that the government of the Netherlands had a moral calling and a debt of honor (een eerschuld) towards the indigenous peoples of Dutch India. Queen Wilhelmina poured that moral call into ethical political policy, contained in the Trias Politika program that covers irrigation by building and repairing irrigations and dams for agricultural purposes, emigration by inviting the population for transmigration, and expanding in the fields of teaching and education (Poeze, 2008).

Queen Wilhelmina, at a glance, seems to have ethical values, a desire to help, and guilt for providing for the indigenous people so that they make political decisions through her speech, but actually also for the colonial interests. The irrigation was also built in order to irrigate fields and plantations owned by the colonial nations, as was the political attention to education so that schools were built, but education was only for the Dutch children, and when there were indigenous people, it was also limited to the nobles and colonial officials of the Netherlands.

The education system organized by the Dutch colonies was a Western education system that taught secular values, prohibiting religious education from being taught in Dutch schools.

### **KH Ahmad Dahlan's Education System Ideas**

In the Dutch policy in the field of education, there are two things to be recorded: that the education system taught is a secular system, in schools should not be taught religious lessons, and education is only provided for certain groups. Then the heart of KH Ahmad Dahlan as the pioneer an education that could be provided by Indonesian children regardless of their status, because even though the Dutch colonial government has been thinking about education in its colony of Indonesia, the people are still stupid, even little by little, as the indigenous also followed secular values.

The education created by Muhammadiyah, is an education that is oriented towards two things, namely, the combination of the public school system and the madrasah/pesantren. In order to realize his education, Muhammadiyah established a modern public school and founded a college. KH Ahmad Dahlan pioneered the development of the modern Islamic education system that later became the mind of the Muslims in the back of the day, because of seeing the education dualism applied in Indonesia in colonial times. On the one hand, there is an education system in a traditional and isolated Islamic neighbourhood. On the other, a Western education system organized by the secular Dutch colonial government, which since 1817 has prohibited religion from being taught in colonial schools. (Priyono dkk., 2022).

Education as an answer to social questions was built by KH Ahmad Dahlan. One of the renewal efforts made by KH Ahmad Dahlan in the field of education was on December 1, 1911. Thanks to his efforts and determination to advance the education of Islam, KH Ahmad Dahlan founded the School of Islamic Ibtidaiyah Diniyah. Dr. Alfian mentions that this school is a seed of what was then the modern school system of Muhammadiyah. Unlike the school system built by the Dutch colonial government, which at the time taught lessons of general sciences only, as well as the educational system that then taught only religious sciences, the school founded by KH Ahmad Dahlan combines the two educational systems. (Mukhtarom, 2020).

### **Costs of Education and Quality Education**

According to Achmad (1993), the quality of education in the school can be understood as the ability of the school operational and efficiently management of the components related to the school, thus generating added value for the component according to the norms or standards in force. There are many things that cause the poor quality of education, namely the low physical resources, the low quality of teachers, the poor well-being of the teacher, low relevance of education to needs, and the cost of education. (Rusdiana and Irwan, 2020). A Japanese proverb that is very familiar to the people of Java, Jer Basuki Mawa Bea "*sakabehe gegayuhan mbutuhake ragat* or cost (*setiap cita-cita dan keinginan pasti membutuhkan biaya*). This proverb is not wrong when the context of education if you want a quality education then it requires a cost.

In two contradictory statements, Achmad classified the expensive cost of education as one of the reasons for the poor quality of education, while the cost of operational education is a disadvantage. From this, it can be understood that the cost of education in general is

expensive, so the opportunity to get an education can only be a small proportion, so members of society who are less fortunate economically have no chance to get an education. They prefer not to send their children to school because of the cost limitation. This is one of the reasons why the quality of education is low.

### **Education becomes the responsibility of the government**

As stated in the 1945 UUD article 28, it is explained that there are 10 fundamental rights inherent in human beings, and one of them is the right to education, precisely mentioned in Article 28C paragraph (1) UUD 1945, that everyone has a right to develop himself through the fulfillment of his basic needs, has the right to education and has the benefit of science and technology, art and culture, in order to improve his quality of life and for the sake of well-being.

To obtain education for every citizen, the government is obliged to provide such facilities and SDM support. It can be seen in UUD 1945 article 31 paragraph 2 that "every citizen is obliged to pursue basic education, and the government is obligated to fund it." Devices that need to be prepared to provide education services for citizens are: teachers as facilitators of the course of the education process, a decent place to study, and other means. As stated on the official website of the RI Parliament, which published on August 31, 2023, the Budget of State Revenue and Purchases (APBN) 2024, the government allocated an education budget of Rs 660,08 trillion, or equivalent to 20% of the total budget of state expenditure.

### **Social change**

#### **1. The spirit of Al Ma'un's teaching of K.H. Ahmad Dahlan**

A protest was made by Ahmad Dahlan, who was named Sudjak. "Mr. Yai, why did not the material of the study be added, since yesterday the Surat Al Maun was only repeated?" Found this question, Ahmad Dahlan asked, "Is the Surat al Maun already written?" They replied at once that they had quite understood and even remembered it. Then K.H. Ahmad Dahlan explained to his sister that practicing is not what it means, but practicing what has been understood is practicing and working in the real world.

After explaining the nature of the practice, K.H. Ahmad Dahlan ordered his officers to conduct a direct investigation into their neighbourhoods in order to find the poor children. Once it's time to take him home and take good care of him, give him proper clothing, enough food, and personal hygiene.

The teaching given by K.H. Ahmad Dahlan does not only stop at his sister; but in every study, he always calls for what is delivered to be carried out in the form of genuine charity. He continued to say that every man should enjoy the rights and justice of the poor, the children of exile, and the orphans. From this movement came the idea of establishing orphanages, hospitals, and schools.

#### **2. Muhammadiyah responds to educational condition**

Quality education is never cheap, but there is a possibility of funding engineering, which funds quality education and makes it more accessible to less fortunate groups. In fact, it should be a government that guarantees its citizens access to quality education. But what if the

government hasn't had the ability to touch the whole joint of the private school in the bushes? It is not denied that one of the groups of people who have expensive schools is Muhammadiyah. Muhammadiyah calculated the minimum cost standard; when the cost is reduced, what happens is the imbalance of the course of the educational process. Muhammadiyah can act like its founder, capable of providing quality education for all. There needs to be a funding scenario so that Muhammadiyah can maintain the quality of education.

Muhammadiyah is the largest organization in the country and has thousands of charities, both social, educational, health, and profit-oriented. Even some of the charities in education and health have become charities as a source of corporate income in order to finance the course of the organization's wheel in carrying out its activities.

Head of the General Leadership (PP) of Muhammadiyah, Haedar Nashir, at the 11th organizational milad celebration at Muhammadiyah University of Yogyakarta (UMY), Bantul District, DIY, November 18, 2023, explained about Muhammadiyah assets. Muhammadiyah has 172 colleges, consisting of 83 universities, 53 high schools, and 36 in other forms. There are also 5,345 schools or madrasas, as well as 440 gymnasiums. In the health and social sector, Muhammadiyah has assets of 122 hospitals, 231 clinics, and 1,012 social welfare charities such as orphanages, disability centers, and senior-care centers (lansia). All in counted, Muhammadiyah has a total asset of Rs. 400 trillion.

The great Muhammadiyah, with thousands of charities, is expected to solve its own problems, especially in the field of education. Through the application of cross-subsidy between student guardians in educational institutions or cross-subsidy among AUM. With the reliable abilities that Muhammadiyah experts possess, they must be able to solve inequalities so that no more AUM rich and poor, no more AUM wet and dry and no more poor people do not get superior education from Muhammadiyah.

## Conclusion

Kh. Ahmad Dahlan, the founder of Muhammadiyah, was the first person to care for his people. In the middle of the educational dichotomy of both the material of education and the pupils. He's been helping with the establishment of low-cost, free-of-charge education for all.

Then it is obligatory for Muhammadiyah, which is now becoming a wealthy organization, to create a system of management for education, a quality education that can be enjoyed by all. He must be able to make clear rules so that the networks between the AUMs reinforce each other. The AUM can synergize for the realization of the purpose and purpose of the Muhammadiyah foundation, namely to uphold and uphold the religion of Islam so that a main, fair, and prosperous society becomes a reality. (AD Muhammadiyah).

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