

Perspective of Muhammadiyah Education Institutions on the Dynamics of Multicultural Islamic Education

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Abstract: The conceptual purpose of this article is to reveal the dynamics of multicultural Islamic education from the perspective of Muhammadiyah educational institutions. A qualitative writing method with a historiographical approach to reveal cultural history, cultural practices and explanations of the cultural texts of the Muhammadiyah educational institution. The findings of this conceptual research on multicultural Islamic education are the disclosure of the dynamics of the Muhammadiyah institution which has a moderate Islamic style seen from the attitude values instilled in cadres, students and students in each educational institution it manages. Multicultural values are instilled through al-Islam and Muhammadiyah subjects as a characteristic of Muhammadiyah education, which is different from other educational institutions. Because this subject is characteristic, it becomes an "objective identity" that is accepted by the public outside of Muhammadiyah. In this context, there are five objective identities as the elaboration of al-Islam and Muhammadiyah into the Muhammadiyah education system, namely; 1) cultivating *tajdid*/innovative ways of thinking, 2) having anticipatory abilities, 3) developing a pluralistic attitude, 4) cultivating independent character, and 5) taking moderate steps.

Keywords: Islamic Education, Muhammadiyah Education, Multicultural

A. Introduction

The development of Islamic movement organizations in Indonesia grew and developed since the Indonesian nation had not yet achieved physical independence until the current reformation period. Its development is even more rapid with the implementation of *tajdid* (renewal) in each of these Islamic movements. One of the Islamic movement organizations is Muhammadiyah. Muhammadiyah is a large Islamic organization in Indonesia. In fact, it is the largest humanitarian movement in the world outside of the humanitarian movement carried out by the church, as pointed out by one James L. Peacock. In some countries in the world, Muhammadiyah has international branch offices (PCIM) such as PCIM Cairo-Egypt, PCIM Islamic Republic of Iran, PCIM Khartoum-Sudan, PCIM Netherlands, PCIM Germany, PCIM England, PCIM Libya, PCIM Kuala Lumpur, PCIM France, PCIM United States, and PCIM Japan. The PCIMs were established based on the SK PP Muhammadiyah. In

Indonesia, Muhammadiyah is not only in big cities, but has penetrated to the sub-district level throughout Indonesia, from the central level to the sub-district level.

The name of this organization is taken from the name of the Prophet Muhammad SAW, so that Muhammadiyah can also be known as people who are followers of the Prophet Muhammad SAW. In addition, Muhammadiyah as an Islamic movement has ideals that it really wants to achieve, namely realizing "true Islamic society". With these ideals to be realized, Muhammadiyah has a clear direction in its movement. In its formation, Muhammadiyah reflected a lot on the commands of the Al-Quran, including in QS. Ali Imran verse 104 which reads:

وَأَتَىٰكُمْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

"And let there be a group of people among you who call for virtue, instruct those who are good and forbid those who are evil; they are the lucky ones."

This verse, according to Muhammadiyah figures, contains a hint for the people to move in carrying out Islamic da'wah in an organized manner. Muhammadiyah is the name of a community organization engaged in the field of da'wah, social and education based on Islam. Muhammadiyah is a da'wah movement and a *tajdid* movement that is *amar ma'ruf* and *nahi munkar*. The naming of the da'wah movement means that the organization is an organization engaged in the field of da'wah or broadcasting of Islam, which is carried out in various ways, such as *tabligh*, recitation, formal education, youth and scouting movements and others (Su'ud, 2003).

It is called the *tajdid* (reformer) movement because Muhammadiyah aims to carry out various reforms among Muslims, so that it is not always old-fashioned or *taqlid*. *Jumud* means immersed in tradition and rejecting renewal. *Taklid* means only obeying the fatwas of previous scholars or religious leaders, including the scholars of schools of law in the field of *fiqh*, without paying attention to the efforts of *ijtihad*.

KH. Ahmad Dahlan founded the Muhammadiyah association because of the social conditions and conditions of the quality of the Muslim faith that were very concerning at that time. At that time Muslims did not have adequate knowledge about religion. As a result, they easily believe superstitious things. For example, believing in bad days, good and bad days and so on. Likewise, because there is still a lack of information, it is easy for the community to do things that deviate from the *aqidah*, which is called *kurafat*, such as asking for help from cemeteries (praying) or sacred places. That is what prompted KH, Ahmad Dahlan to establish this Muhammadiyah association so that Muslims would return to embracing the pure religion of Islam not full of superstitions, *bid'ah* and *kurafat* (Su'ud, 2003).

B. Methods

The research method is a qualitative type with a historiographical approach. The use of this qualitative type is based on descriptive data and tends to use analysis with an inductive approach. Research with a qualitative type emphasizes process and meaning. Qualitative type research includes several approaches that are different

from each other, but have the same characteristics and goals. These approaches include; qualitative research, field research, naturalistic research, interpretive research, ethnographic research, post positivistic research, phenomenological research, humanistic and case studies as well as historiography.

This research approach is historical, with the intention of revealing the procreation of time which means that activities, events, characteristics, values, progress and even setbacks are seen and studied in the context of time. historiographical approach to uncovering; 1) the cultural history of the Muhammadiyah educational institution; 2) examine the meaning of the cultural practices of Muhammadiyah educational institutions; 3) explanation of the cultural texts of Muhammadiyah educational institutions

C. Results and Discussion

The dynamics of the development of Muhammadiyah Social Organizations

Muhammadiyah was founded by K.H. Ahmad Dahlan on November 18 1912/3 Dzulhijjah 1330 H in the village of Kauman, Yogyakarta. At that time the condition of Islamic society was very sad, both in the political, economic, social and cultural fields due to Dutch colonialism in Indonesia. In the field of religion, religious life according to the guidance of the Qur'an and Hadith does not work because of acts of shirk, bid'ah, kurafat and superstition, so that Muslims are in a state of freezing (degenerate). In the field of education, existing Islamic educational institutions cannot meet the demands and progress of the times, due to the attitude of isolating themselves from outside influences and the existence of an education system that is not in accordance with the times (Rais and Ma'arif, 1996).

K.H. Ahmad Dahlan as the founder of Muhammadiyah has set an example of how to preach and give charity in society by pioneering the establishment of schools with a modern system, both religious and public schools as well as establishing orphanages and polyclinics. As a *tajdid* movement, Muhammadiyah faces big challenges from the surrounding community because K.H. Ahmad Dahlan is considered to have pioneered efforts to reform the implementation of Islamic teachings which were not in accordance with what was practiced by society at that time. However, K.H. Ahmad Dahlan never gave up in facing these challenges. Thanks to the fortitude, perseverance, tenacity, and sincerity of him and his successors, Muhammadiyah continues to grow and develop until now.

Muhammadiyah is an organization whose members are followers and successors of the message of the Prophet Muhammad. Whereas the identity of Muhammadiyah is stated in the Articles of Association article 1 paragraph 1 namely "this association is called Muhammadiyah, is an Islamic movement and preaches good and forbid evil, adheres to Islamic faith, and originates from the Koran and Sunnah". Muhammadiyah is the most influential Islamic modernist movement in Indonesia and is more careful and flexible in dealing with waves of political change. Whereas the aims and objectives of Muhammadiyah are listed in article 3 of the

Articles of Association, namely “Upholding and upholding the Islamic religion so that the main, just and prosperous society is realized which is blessed by Allah SWT. 4 Meanwhile, there are 2 Muhammadiyah central leadership offices, namely in Yogyakarta and Jakarta (Rais and Ma’arif, 1996).

The organizational structure of Muhammadiyah is in the form of a pyramid, namely from bottom to top 1) Branch (village level); formed and legalized if it has a minimum of 15 members and has a business charity such as a school, mosque, orphanage, polyclinic or other business charity; 2) Branches (district level); formed if there are at least three branches, and must have a business charity; 3) The Central Executive is assisted by the Council in carrying out their duties. The assembly is in the Central, Regional and Regional Leaders. While the Assembly at the Branch and Twig level is called the Section. Apart from the Assembly there are also other Implementing Agencies such as Bureaus, Agencies, Institutions and Foundations.

Branches and branches are the backbone of Muhammadiyah because the initiative for making branches and branches really comes from “below”, purely as self-help and local community initiatives, not instructions from above. The central leadership just made it official. Therefore, the sense of belonging to the organization at the branch and branch level is quite high (Rais and Ma’arif, 1996).

Muhammadiyah’s charitable efforts have an important role in the Muhammadiyah da’wah movement as a *tajdid* movement to realize its goals and provide benefits to society. Charity business is one of the conditions for the establishment of a Branch or Branch, so the local Muhammadiyah members try their best to set up a charity business according to their respective abilities. Among his charities are schools from kindergarten to university, polyclinics, maternity homes, hospitals, orphanages, nursing homes, mosques, meeting halls, etc. Each Muhammadiyah charity business is given the name Muhammadiyah, while the business charity managed by ‘Aisyiyah is named ‘Aisyiyah. Except for a mosque and a hospital called the Jakarta Islamic Hospital (RSIJ).

As for the mechanism, at the branch level to establish Kindergarten to Elementary School, Branches to establish SMP and SMA / SMK / MA, while for the regions to establish Tertiary Education Institutions. However, in reality, several branches have also established junior high schools and even high schools, and several regions have also established tertiary institutions. So far, in practice, twigs and branches in one region have developed according to their respective initiatives and capabilities. So that there are twigs or branches whose charity efforts are strong or weak. In the context of equity, there is financial centralization in one area. Branches, Branches, Regions, Regions are given freedom or decentralization to develop and foster as many charities as possible, but in terms of land ownership it must be in the name of the Muhammadiyah Central Executive.

Muhammadiyah’s vision as an Islamic movement based on the Al-Qur’an and As-Sunnah with its *tajdid* character is always *istiqomah* and active in carrying out Islamic da’wah *amar ma’ruf nahi munkar* in all fields in an effort to realize Islam as *rahmatan lil’alamin* towards the creation of realization of a true Islamic society.

Muhammadiyah's mission as an Islamic movement, preaching *amar ma'ruf nahi munkar* has 1) Upholding pure monotheistic beliefs in accordance with the teachings of Allah SWT brought by the Apostles from Prophet Adam AS to Prophet Muhammad SAW; 2) Understanding religion by using reason in accordance with the soul of Islamic teachings to answer and solve life's problems; 3) Disseminate Islamic teachings based on the Al-Qur'an as the final book of Allah and the Sunnah of the Prophet for the guidance of human life; 4) Realizing Islamic practices in personal, family and community life.

Muhammadiyah Multicultural Da'wah

Multicultural da'wah as an approach and da'wah strategy in the concept of actualizing Islamic teachings in the midst of cultural dynamics and social change in a society, is carried out in stages according to empirical conditions which are directed at developing Islamic life in accordance with Muhammadiyah teachings. In this case, cultural da'wah positions local culture as a medium for introducing pure Islamic teachings through a continuous process. *Persyarikatan* has so far tended to be assumed to be unappreciative of locality only because Muhammadiyah's approach is very normative (textualist). The social reality that is very closely related to cultural plurality is forced to be in harmony with normative teachings, so that local traditions that are inconsistent with Muhammadiyah must be eradicated. Thus, the presence of cultural da'wah has changed the forms of Muhammadiyah's approach which tend to be normative towards contextual and sensitive to reality (locality) (Soeratno, 2009). Muhammadiyah must react wisely and wisely in order to be able to show the face of Islam that is friendly and polite to localities.

Muhammadiyah in its da'wah activities uses a cultural Islamic approach, namely Islam which manifests itself substantively in cultural, educational and other Islamic civilization institutions. Or in other words, cultural Islam is Islamic da'wah, Islamic education, Islamic art, and so on that have nothing to do with politics and power (Gunawan, 2004).

As an Islamic movement, Muhammadiyah and all elements of the existing supporting leadership actually have the responsibility to always carry out da'wah. With the existence of shared responsibility for all Muhammadiyah leaders, it can be understood that the missionary task of the organization does not only lie with the *Tabligh* and Special Da'wah Assembly (MTDK). In this case MTDK is only the leading sector in implementing Muhammadiyah da'wah more specifically in the form of preparing plans, stages, strategies and mapping da'wah maps (Soeratno, 2009).

Based on the *Tanwir* trial in Denpasar in 2002, since then Muhammadiyah has tried to look at local culture as a medium of da'wah. If so far Muhammadiyah has used a purification approach, Muhammadiyah is trying to build a new paradigm in terms of purification, namely a new method that is far more tolerant by utilizing local culture. So far, the logic of Muhammadiyah preaching has always emphasized results, so that the Muhammadiyah organization is seen more as a fundamentalist movement because it is easy to justify some local cultural issues. Therefore, Muhammadiyah

really needs a cultural da'wah method in order to enter cultural areas. Muhammadiyah's cultural da'wah remains consistent with the purification movement, it's just that there are a number of methodological tools that need to be addressed, namely in the form of a perspective (paradigm), inclusive attitude, and *wasilah* which have been neglected so far.

The Idea of Moderate Islam Muhammadiyah Education Institution

Muhammadiyah, which was founded by Ahmad Dahlan on 18 *Dzulhijjah* 1330 H, or coinciding with 12 November 1912 AD in Yogyakarta (Suharto, 2014), is often labeled by many as an Islamic organization with a moderate Islamic perspective. This view of Muhammadiyah's moderation can be seen, for example, in a study conducted by Ahmad Najib Burhani regarding Muhammadiyah's religious attitudes regarding pluralism, liberalism and Islamism (Burhani, 2018). Likewise, Muhammad Ali's study included Muhammadiyah as an Indonesian Muslim community with a moderate face (Ali, 2007). In this context, Tafsir, Secretary of PW. Muhammadiyah Central Java said: "Muhammadiyah wants to present a pure but friendly, advanced and moderate face of Islam as described in the Qur'an, a mercy to all the worlds. Apart from that, he also wants Islam to become the host in this country where Islam is truly united and rooted in the culture of Indonesian society. So, one step he has taken is to build da'wah that is more humane and easily accepted by society (Tafsir, 2009).

For this reason, at the *Tanwir* Muhammadiyah in Bandung in 2012, a decision was made regarding "Crystallization of Ideology and Outline of Muhammadiyah", in which one of the decisions stated that Muhammadiyah's ideology was "a progressive Islamic ideology that views Islam as *Dîn al-Hadârah*. This progressive ideology is characterized by several characters, namely *tajdîd* in the context of renewal of the Qur'ân and Sunnah by developing *ijtihâd*; reformist-modernist in character with *wasatîyah* (central, moderate) traits to distinguish it from other extreme ideologies; prioritizing pro-progress and anti-spawning, pro-peace and anti-violence, pro-justice and anti-oppression, pro-equality and anti-discrimination attitudes, and upholding core values that are authentic in accordance with the spirit of Islamic teachings (Nashir, 2015).

According to Nashir (2015), the meaning of "progressive Islamic ideology" is that Muhammadiyah seeks to display an Islamic style that combines purification with dynamics, and is moderate (*wasatîyah*) in believing, understanding, and implementing Islamic teachings. Muhammadiyah with this character is different from the characteristics of other Islamic movements which tend to be extreme, both radical-fundamentalist and radical-liberal in nature. This moderate ideology is not an understanding that is unclear, soft and wishy-washy, because Muhammadiyah in its religious understanding and attitude has firm, straightforward, and strong principles like the *manhaj* of the Muhammadiyah movement. This ideology with a moderate character indicates that Muhammadiyah is different from radical-liberal Islamic movements which are all liberal in deconstructing Islamic teachings so that they are all relative; and at the same time different from radical-fundamentalist movements

such as Salafi, Wahabi, Tarbiyah/al-Ikhwân al-Muslimûn, Taliban, Jemaah Tabligh, Islam Jemaah, Jemaah Islamiyah, Hizbut Tahrir, Mujahidin Council, Ansharut Tauhid, Traditional Islam, Council of Tafsir al-Qur'ân, and the Shí'ah group (Nashir, 2015).

That is the ideology of Muhammadiyah with a moderate character, in the sense that it is halfway between liberalism and radicalism. The question is, is this moderate ideology embedded in educational institutions? Apart from preaching, Muhammadiyah's main goal is to emphasize education and teaching based on Islamic teachings, both education in schools/madrasas and education in society (Muhammadiyah, 2010).

From the data above, it appears that Muhammadiyah currently has a number of educational institutions, starting from the PAUD, elementary and secondary levels, to higher education levels, from madrasas to schools, from formal to non-formal. According to Appendix VI of the Decree of the 46th Muhammadiyah *Muktamar* regarding Revitalization of Muhammadiyah Education, as contained in the *Tanfidz* of the Decree of the One Century Muhammadiyah *Muktamar*: 45th Muhammadiyah *Muktamar*, the vision of Muhammadiyah education is "The formation of human learners who are pious, have noble character, progress and excel in science and technology as the embodiment of *tajdîd* da'wah *amar ma'rûf nahi munkar*" (Muhammadiyah, 2010).

To realize this vision, there are six basic values built into Muhammadiyah education. First, Muhammadiyah education is organized referring to values originating from the Qur'ân and Sunnah. Second, the spirit of *al-ikhhlâs* to seek the pleasure of Allah is the basis and inspiration in the endeavor to establish and run charities in the field of education. Third, apply the principle of cooperation (*mushârah*) while maintaining a critical attitude, both during the Dutch East Indies, Dai Nippon (Japan), Old Order, New Order and post-New Order periods. Fourth, always maintain and enliven the principle of renewal (*tajdîd*), innovation in running charity and business in the field of education. Fifth, having a culture to side with people who are experiencing adversity (*du'afâ* and *mustad'afîn*) by carrying out creative processes in accordance with the challenges and developments that occur in Indonesian society. Sixth, pay attention to and carry out the principle of balance (*tawassut* or moderation) in managing educational institutions between common sense and purity of heart (Muhammadiyah, 2010).

From the six basic values of Muhammadiyah education above, especially the sixth basic value, it appears that Muhammadiyah education is carried out to strengthen moderate Islam which is one of the ideologies of its movement. For this reason, the educational curriculum developed in Muhammadiyah education also accommodates this moderate Islamic character. This strengthening of moderate Islam can be seen in the sharpening of the characteristics of Muhammadiyah education contained in the al-Islam and Muhammadiyah subject curriculum.

According to Ali (2010), the subject of al-Islam and Muhammadiyah is a characteristic of Muhammadiyah education, which is different from other educational

institutions. Because this subject is characteristic, it becomes an “objective identity” that is accepted by the public outside of Muhammadiyah. In this context, there are five objective identities as the elaboration of al-Islam and Muhammadiyah into the Muhammadiyah education system, namely; 1) cultivating *tajdîd*/innovative ways of thinking, 2) having anticipatory abilities, 3) developing a pluralistic attitude, 4) cultivating independent character, and 5) taking moderate steps. If students from Muhammadiyah education have the five objective identities above, then according to Mohamad Ali, the nuances of differences between Muhammadiyah educational institutions and government educational institutions or other Islamic colleges will be obvious. Under such circumstances, Muhammadiyah education will stand tall when side by side with other educational institutions (Ali, 2010).

Based on the objective identity of Muhammadiyah education above, having a pluralistic attitude and taking moderate steps is proof that Muhammadiyah education is a propagator of moderate Islam for Muhammadiyah. This means that it is through the concept of “objective identity of Muhammadiyah education” that Muhammadiyah education contains the idea of moderate Islamic education, which is instilled in its students, so that they have a moderate Islamic character, as is the ideology of Muhammadiyah struggle itself.

D. Conclusion

Muhammadiyah was founded by K.H. Ahmad Dahlan on November 18 1912/3 *Dzulhijjah* 1330 H in the village of Kauman, Yogyakarta. Muhammadiyah is an Islamic movement and preaches good and forbidding evil, adheres to Islamic faith, and is based on the Koran and Sunnah. Muhammadiyah with a moderate character, in the sense of a middle ground between liberalism and radicalism. In the field of education, until 2018 Muhammadiyah is estimated to have approximately 4,623 kindergartens; 6,723 Early Childhood Education; 15 Special Schools; 1,137 Elementary Schools; 1,079 Madrasah *Ibtidaiyah*; 347 Madrasah *Diniyah*; 1,178 Junior High Schools; 507 Madrasah *Tsanawiyah*; 158 Madrasah Aliyah; 589 Senior High Schools; 396 Vocational High Schools; 7 *Muallimin/Muallimat*; 101 Islamic Boarding Schools; and 3 Pharmacy High Schools. In the field of higher education, Muhammadiyah has approximately 40 universities, 93 colleges, 32 academies and 7 polytechnics.

Muhammadiyah is a moderate Islamic organization seen from the attitude values instilled in cadres, students and students in each educational institution that it manages. Multicultural values are instilled through al-Islam and Muhammadiyah subjects as a characteristic of Muhammadiyah education, which is different with other educational institutions. Because this subject is characteristic, it becomes an “objective identity” that is accepted by the public outside of Muhammadiyah. In this context, there are five objective identities as the elaboration of al-Islam and Muhammadiyah into the Muhammadiyah education system, namely; 1) cultivating *tajdîd*/innovative ways of thinking, 2) having anticipatory abilities, 3) developing a pluralistic attitude, 4) cultivating independent character, and 5) taking moderate steps.

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