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Geneology of Muhammadiyah Education Movement in Indonesia: Study of Living Hadith

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Abstract

Muhammadiyah education was founded in 1908, before the founding of Muhammadiyah. This education is a response to social conditions in the past such as ignorance, poverty, and underdevelopment. The response to these three things is based on religious doctrine, namely the Qur'an and hadith. This study aims to explain the hadiths that inspired Muhammadiyah to carry out educational movements as a response to social phenomena that occurred in the past and what influenced Muhammadiyah to carry out educational movements based on hadiths. The research method is a qualitative one based on observation, interviews, and library research. The findings of this study are: Muhammadiyah, through KH. Ahmad Dahlan, carried out an educational movement as a response to social problems that occurred during the Dutch colonial period. This educational movement is based on the hadiths of the Prophet, who ordered this organization to carry out reforms and renewals. Renewal in the field of education is carried out by changing the old educational model into a new one. The hadiths of the educational movement were written by two students of KH. Ahmad Dahlan, namely Sudja and KRH. Hadjid. This educational movement was influenced by four factors, namely social factors, economic factors, political factors, and cultural factors that developed in Java.

Kata Kunci

*Geneologi, Pendidikan,
living hadis,
Muhammadiyah*

Abstrak

Pendidikan Muhammadiyah didirikan pada tahun 1908 sebelum berdiri Muhammadiyah. Pendidikan ini sebagai respon terhadap kondisi sosial di masa silam seperti kebodohan, kemiskinan dan keterbelakangan. Respon terhadap tiga hal tersebut dilandasi oleh doktrin agama yakni al-Qur'an dan hadis. Penelitian ini

bertujuan untuk menjelaskan hadis-hadis yang menjadi inspirasi Muhammadiyah dalam melakukan gerakan pendidikan sebagai respon terhadap gejala sosial yang terjadi di masa laludan menjelaskan apa saja yang mempengaruhi Muhammadiyah melakukan gerakan pendidikan yang didasarkan kepada hadis. Adapun metode penelitian adalah metode kualitatif yang didasarkan kepada observasi, wawancara dan penelusuran dokumen data-data kepustakaan (library research). Hasil temuan dari penelitian ini adalah: Muhammadiyah melalui tokoh KH. Ahmad melakukan gerakan pendidikan sebagai respon terhadap problem sosial yang terjadi pada masa kolonial Belanda. Gerakan pendidikan ini dilandasi oleh hadis-hadis Nabi yang menyuruh organisasi ini melakukan reformasi dan pembaharuan. Pembaharuan dalam bidang pendidikan dilakukan dengan mengubah model pendidikan lama menjadi model baru. Hadis-hadis gerakan pendidikan ditulis oleh dua murid KH. Ahmad Dahlan, yaitu Sudja dan KRH. Hadjid. Gerakan pendidikan ini dipengaruhi oleh empat faktor, yaitu faktor sosial, faktor ekonomi, faktor politik dan faktor budaya yang berkembang di Jawa.

Introduction

The education movement is an attitude that must be carried out by this nation in educating its people to overcome all problems of ignorance and backwardness. Ignorance and underdevelopment are factors causing the decline of society in several aspects, such as economic, social and educational.¹ Therefore, educational institutions are very important to answer and overcome social problems both in the past, present and in the future.

The condition of Indonesian education is very worrying, because it is experiencing poverty as a result of the Dutch colonial attitude that colonized the native peoples and a political strategy that does not take sides with the natives,² namely, the three banners (gold, glory, and gospel) and westernized

culture.³ This condition has implications for the education of the Indonesian people. They are prohibited from continuing to a higher level because they are worried that this nation will become smart and rebel against the colonialists. On another occasion, the Dutch colonial government made unfair rules, in which Christian schools were given the freedom to bring in their students, while indigenous schools were limited to aristocrats only.⁴

At a time when the situation and condition of the nation was experiencing ignorance and being left behind, Ahmad Dahlan pioneered Madrasah Ibtidaiyah and Madrasah Diniyah which were in his living room, covering an area of 2.5x 6 M² in 1908-1909.⁵ The piloting

¹Akkehar Tumler and Annlie Beller and Helmut K. Anheier Nicole Bogelein, *Philanthropy and Education: Strategy for Impact* (New York: Palgrave Macmillan, 2014), viii.

²Syarifuddin Jurdi, *Muhammadiyah dalam Dinamika Politik Indonesia 1966-2006* (Yogyakarta: Pustaka Pelajar, 2010), vii-viii.

³A. J. W. Huisman and Deliar Noer, "The Modernist Muslim Movement in Indonesia, 1900-1942," *Journal of the American Oriental Society* 98, no. 2 (1978): 168, <https://doi.org/10.2307/600979>.

⁴MT Arifin, *Muhammadiyah Potret yang Berubah* (Yogyakarta: Suara Muhammadiyah, 2016), 20.

⁵Abdul Munir Mulkhan, *Pemikiran Kyai Ahmad Dahlan dan Muhammadiyah dalam Perspektif Perubahan Sosial* (Jakarta: Bumi Aksara, 1990).

of this school is part of national politics and a form of concern for this nation. At that time a missionary school was established in 1888 in Central Java and moved to Yogyakarta in 1905. Previously, a missionary school for the people and teachers was established in 1871 which had a total of 8,400 students, and the number increased to 15,750 in 1892 in North Sulawesi.⁶

Muhammadiyah established educational institutions as a form of strategy to eradicate the indigenous people's ignorance and resistance to the Dutch colonial attitude that tended to support the missionaries. Therefore, several annual meetings were held to respond to the Dutch colonial, who only paid attention to the Christian missionary. The Muhammadiyah educational movement was inseparable from its theological foundation, the Qur'an and hadiths. Hadiths were used as the primary foundation after the Qur'an, as mentioned in the first Memorandum of Association in 1912 on Statuten Moehammadijah article 2 as follows:

"Spreading the religious lessons of the Prophet Muhammad *Sallallahu Alaihi Wasallam* to the Bumiputera (civil society) in Yogyakarta, and increasing the religious teaching to its members."⁷

Explicitly, the Articles of Association explain that the Muhammadiyah educational movement is based on the hadiths of the Prophet. Because of that, it is important to search for hadiths living in Muhammadiyah in order to find hadiths that inspire the organization to carry out educational movements. A living hadith is a hadith that is alive and revived by religious leaders, and followed by its citizens. Then the living

hadith means a method to expand the space of understanding of interpreters who not only interpret the text, but also interpret the hadith texts live in society.⁸

Research into the study of living hadith used in the modernist movement in the field of education is important, especially since some people have forgotten the religious doctrine that inspired this organization to carry out the educational movement. Because of this, this paper will reveal religious doctrine, namely hadith, and the background of social phenomena that inspired Muhammadiyah to carry out an educational movement that has survived and continues to grow until now.

Hadith studies are in great demand among previous researchers, but they do not only discuss living hadiths in Muhammadiyah, including: Analysis of Max Weber's Social Actions in the Tradition of Reading the Book of Mukhtashar al-Bukhari (A Living Hadith Study).⁹ The Tradition of Thursday Night of Diba'bil-Mustafa Shalawat Community,¹⁰ Hadith Comics of Women Advice: Informative and Performative Understanding,¹¹ Living Hadith in Commemoration Event of *Maulid Nabi* in Pesantren Sunan Ampel Jombang,¹² and Bid'ah in Islamic Literature".¹³ Meanwhile, the studies on hadiths are such as the Analysis of Hadith's Authenticity in the XXI Muhammadiyah *Tarjih* Decision Association

⁶Paul W. Van Der Veur, *Education and Social Change in Colonial Indonesia* (Ohio: Ohio University Center for International Studies, 1969), 1.

⁷Mh. Djaldan Badawi, *Anggaran Dasar dan Anggaran Rumah Tangga Muhammadiyah 1912-1985* (Yogyakarta: PP Muhammadiyah, 1998), 1.

⁸M. Alfatih Suryadilaga, "Model-Model Living Hadis," in *Metodologi Living Qur'an dan Hadis*, ed. Sahiron Syamsuddin (Yogyakarta: Teras, 2007), 114.

⁹Alis Muhlis dan Norkholis, "Analisis Tindakan Sosial Max Weber dalam Tradisi Pembacaan Kitab Mukhtashar al-Bukhari (Studi Living Hadis)," *Jurnal Living Hadis* 1, no. 2 (2016).

¹⁰Adrika Fithrotul Aini, "Living Hadis dalam Tradisi Malam Kamis Majelis Shalawat Diba' Bil-Mustofa," *Ar-Raniry: International Journal of Islamic Studies* 2, no. 1 (2014).

¹¹Muhammad Alfatih Suryadilaga, "Komik Hadis Nasihat Perempuan: Pemahaman Informatif dan Performatif," *Jurnal Living Hadis* 2, no. 2 (2017): 209-252.

¹²Faiqotul Khosiyah, "Living Hadis dalam Kegiatan Peringatan Maulid Nabi di Pesantren Sunan Ampel Jombang," *Jurnal Living Hadis* 3, no. 1 (2018): 23-45.

¹³Ahmad Haris, *Bid'ah dalam Literatur Islam* (Jakarta: Referensi, 2012).

in Klaten, Central Java¹⁴ and the Daif Hadith Otorias and Hadith Epistemological Problems in Muhammadiyah.¹⁵ Furthermore, this paper used *Usul Fiqh* method for contextualization of understanding of Rukyat hadith,¹⁶ the Hadith in the view of Muhammadiyah on Kehujjahan Hadith¹⁷ and Hadiths in Tarjih fatwas: Question and Answer of Muhammadiyah Religion regarding Aqeedah (Study of Consistency of as-Sunnah al-Maqbūlah).¹⁸ Then research on the contextualization of social movement hadiths in the health sector was carried out by Muhammadiyah to solve humanitarian problems, resulting in the birth of RS. PKU Muhammadiyah.¹⁹

Based on the literature review above, the authors conclude that this study does not discuss the Muhammadiyah educational movement, which is studied using the theory of living hadith. Because of this, there has been no research on living hadith in Muhammadiyah education at all. So this educational movement in Muhammadiyah is very important to study and explore, especially the hadiths that inspired Muhammadiyah through its central figure, KH. Ahmad Dahlan. Living hadith in the modernity of the Muhammadiyah organization is very different from research on living hadith in the traditions of the community in a certain area and Islamic boarding schools. So to explore living hadith in the Muhammadiyah

educational movement, informative and performative theories and the sociology of knowledge theory are needed.

According to Sam D. Gill's theory, two aspects are needed to study religious texts, namely: *first*, the informative aspect, which is that a believer of a religion looks for text data that is read to be understood and practiced. *Second*, the performative aspect is trying to reveal the text symbolically to adherents of religions that appear outside the text.²⁰ This theory is reinforced by social theorists Peter L. Berger and Thomas Luckmann in their book "The Social Construction of Reality: A Treatise in the Sociology of Knowledge". This theory explains that a little or a lot of information must be responded to by humans, then conveyed through media based on religious texts.²¹ These social actions are influenced by four factors, namely the economic, political, social, and cultural communities that develop in society.²²

This research method is qualitative, namely research based on natural objects by making an observation,²³ interview,²⁴ and document review.²⁵ In addition, this library research method is combined with field research.²⁶ The approach used in this study is a descriptive-analytic and socio-historical one. Descriptive-analysis means providing an overview of the situation and conditions of the human environment and natural physical environment related to the conceptual

¹⁴Syamsurizal Yazid, "Analisis Otentisitas Hadis dalam Himpunan Putusan Tarjih (HPT) Muhammadiyah Ke XXI di Klaten Jawa Tengah," *Humanity* 9, no. 1 (2013): 209–17.

¹⁵Mukhlis Rahmanto, "Otoritas Hadis Daif dan Problem," *Jurnal Tarjih* 12, no. 1 (2014): 51–62.

¹⁶Syamsul Anwar, "Metode Usul Fikih Untuk Kontekstualisasi Pemahaman Hadis-Hadis Rukyat," *Jurnal Tarjih* 11, no. 1 (2013): 113–30.

¹⁷Kasman, *Hadis dalam Pandangan Muhammadiyah* (Yogyakarta: Mitra Pustaka, 2012).

¹⁸Rohmansyah Rohmansyah, "Hadis-Hadis dalam Fatwa-Fatwa Tarjih: Tanya Jawab Agama Muhammadiyah Bab Aqidah" (UIN Sunan Kalijaga Yogyakarta, 2014).

¹⁹Rohmansyah, Muh Zuhri, and Agung Danarto, "The Contextualization of Philanthropic Hadiths at PKU Muhammadiyah Hospital, Yogyakarta," *Religia* 22, no. 2 (2019): 136–59, <https://doi.org/10.28918/religia.v23i2.1887>.

²⁰Sam D. Gill, "Nonliterate Traditions and Holy Books," in *The Holy Book In Comparative Perspective* (Columbia: University of South Carolina Press, 1993), 235–236.

²¹Peter L. Berger and Thomas Luckmann, *Tafsir Sosial Atas Kenyataan: Risalah Tentang Sosiologi Pengetahuan*, translated by Hasan Basri (Jakarta: LP3ES, 2013), 1.

²²David Bloor, *Knowledge and Social Imagery* (Chicago: The University of Chicago Press, 1991), 50.

²³M. Djunaidi Ghony and Fauzan al-Manshur, *Metodologi Penelitian Kualitatif* (Yogyakarta: Ar-Ruzz Media, 2014), 165.

²⁴Rulam Ahmadi, *Metodologi Penelitian Kualitatif* (Yogyakarta: Ar-Ruzz Media, 2014), 122.

²⁵Lexy J. Meleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2017), 4.

²⁶Abuddin Nata, *Metodologi Studi Islam* (Jakarta: Rajawali Pers, 2014), 173.

framework.²⁷ Meanwhile, socio-historical is an approach by trying to trace social phenomena in the past that influenced this organization to carry out educational movements. The study of living hadith also discusses the understanding of hadith, such as articles about understanding the new moon²⁸ and interpreting a text of the Qur'an or hadith²⁹. This was done to implement the Muhammadiyah ijthad model.

Based on the background of the problems above, three problems can be formulated, namely: *first*, what is the genealogy of the Muhammadiyah educational movement since the Dutch colonialists until now? *Second*, what were the hadiths that inspired Muhammadiyah to carry out the education movement? *Third*, what are the factors that influence Muhammadiyah to carry out the education movement? The objectives of this study are: *First*, to explain Muhammadiyah education in the Dutch colonial era and its development in the present. *Second*, explaining the hadiths that inspired Muhammadiyah in carrying out educational movements as a response to social phenomena that occurred in the past. *Third*, analyze the factors that influence Muhammadiyah to carry out an educational movement based on the hadith of the Prophet (living hadith). To analyze this, Peter L. Berger and Thomas Luckmann's theory of social contraction is used. This theory states that an action must be influenced by a pile of information and social phenomena that encourage each individual or group of people to take action and change.

The setting for the discussion of this research is to explain the genealogy of

Muhammadiyah education in the past based on living hadiths that inspired Muhammadiyah to carry out educational movements so that they developed and survived until now. In addition, this paper opens scientific insights into the background of the emergence of Muhammadiyah education, which is influenced by several factors, such as the economic, social, political, and cultural aspects of the Javanese people. It cannot be denied that Ahmad Dahlan was born and lives in Java, precisely in the Kauman area, where the Javanese culture is still strong with beliefs in mystical things and kejawen.

Education Movement in Muhammadiyah

The Muhammadiyah education movement started in 1908-1909. KH. Ahmad Dahlan began pioneering a school called *Madrasah Ibtidaiyah* and *Madrasah Diniyah* located in a living room of 2.5 x 6 meters in Kauman, Yogyakarta. The school's establishment aimed to teach children about Islam and scientific knowledge.³⁰ KH. Ahmad Dahlan and his students implemented a learning method derived from their interaction with the organization of Boedi Utomo in 1909. He synthesized between Islamic study and the Western modern educational system to implement a holistic educational model.³¹ The model was implemented due to the imbalance between Islamic teaching and non-Islamic teaching.³²

KH. Ahmad Dahlan established the model to create an ideal educational system to overcome the challenges in the complex era.

²⁷Hadi Sabari Yunus, *Metodologi Penelitian Wilayah Kontemporer* (Yogyakarta: Pustaka Pelajar, 2010), 341.

²⁸M. Fauzhan 'Azima, "Pandangan Muhammadiyah Terhadap Hadis-Hadis Ru'yat al-Hilal," *Jurnal Ushuluddin* 24, no. 2 (2016): 175, <https://doi.org/10.24014/jush.v24i2.1759>.

²⁹Rohmansyah, "Corak Tafsir Muhammadiyah," *Jurnal Ushuluddin* 26, no. 1 (2018): 29, <https://doi.org/10.24014/jush.v26i1.3512>.

³⁰Abdul Munir Mulkhan, *Warisan Intelektual KH. Ahmad Dahlan* (Yogyakarta: Percetakan Persatuan, 1990), 70.

³¹Achmad Jainuri, "Membangun Karakter Pendidikan Muhammadiyah yang Holistik," in *Revitalisasi Pendidikan Muhammadiyah di Tengah Persaingan Nasional dan Global*, ed. Suswandari Suyatno, Pudjo Sumedi AS, Gunawan Suryoputro (Jakarta: UHAMKA PRESS, 2010), 77.

³²Ahwan Fanani, "Ahmad Dahlan's Perspective on the Model of Modern Integration of Islamic Education," *Nadwa: Jurnal Pendidikan Islam* 13, no. 1 (2019): 96-120, <https://doi.org/10.21580/nw.2019.1.1.3624>.

Besides, the effort was carried out as a form of awareness toward the traditional educational model to become modern as the knowledge and technology continue to evolve. To develop such a model, in 1918, KH. Ahmad Dahlan founded *Al-Qismul Arqa*, known as a growth class. This school was an advanced level of the Standard School of Elementary School, which aimed to prepare a cadre of teachers. Thus, KH. Ahmad Dahlan gathered his students who graduated from Standard School to be educated as religious teaching staff at *Al-Qismul Arqa*. There were only a few students the moment the school was established: three male and three female students.³³

In February 1921, *Hoofd bestuur Moehammadijah* replaced *Al-Qismul Arqa* to become *Kweek school Moehammadijah*. This school required a relatively large budget of f400,000, and it only received f10,800 from the fundraising until it was finally established. On Thursday, December 8, 1921, *Kweek school Moehammadijah* changed its name into a *Pondok Moehammadijah* with 20 students from Central Java such as Cilacap, Temanggung, and Purwokerto.³⁴ In that era, an Islamic-based curriculum had been prepared. It was in line with its vision and mission to spread Islamic teaching to the people; thus, they could live based on Islam's guidance.³⁵

In 1922, Djojosoegito stated that *Pondok Moehammadijah* would change its name to *Kweek school Moehammadijah*. In 1923, the building's committee structure was established and named *Comite Pendirian Roemah Kweek school Islam* (CPRKwl), led by KH. Muchtar. This committee was in charge of

raising funds for the establishment. The funds needed were around f 88,000. *Kweek school* was located in Ketanggungan and ended up in 1932 when there was an ordinance policy of the Dutch East Indies government. On January 1, 1932, *Kweek school Moehammadijah* changed its name to *Madrasah Mu'allimin* and *Mu'allimat Muhammadiyah Yogyakarta*.³⁶ Muhammadiyah's educational system has experienced growth and development and survived until now.

Madrasah Mu'allimin and *Madrasah Mu'allimat* were schools of organizational education cadres, of which the students were expected to become Muhammadiyah arrows released from bows. It indicated that wherever the arrows landed on, they would become the cadres and teachers that could carry forward the Muhammadiyah vision and mission.³⁷ Thus, Muhammadiyah continued to improve the quality of the cadres by establishing Muhammadiyah Young Activist, led by KH. Bakir Saleh. They deliberated to establish a university. Slowly but surely, they proposed to the Muhammadiyah Central Leadership to establish a university as a continuation of *Madrasah Mu'allimin*. Due to the struggle of Muhammadiyah Young Activist movement figures, they succeeded in establishing the Universitas Muhammadiyah Yogyakarta (UMY) on March 1, 1981.³⁸ Muhammadiyah education experienced significant development and spread outside Yogyakarta. It could not be separated from the role of Muhammadiyah figures who struggled to develop education by applying three principles of success: sincerity, earnestness, and togetherness.

³³Mu'arif, *Modernisasi Pendidikan Islam: Sejarah dan Perkembangan Moehammadijah 1923-1932* (Yogyakarta: Suara Muhammadiyah, 2012), 90.

³⁴Hoofdbestuur Moehammadijah, "Tjalon Kweek school Islam," in *Soewara Moehammadijah* (Ngajogyakarta: Taman Poestaka, 1922), 11-12.

³⁵Hoofdbestuur Moehammadijah, "Pendidikan dan Pengajaran," *Suara Muhammadiyah* (Yogyakarta, 1941), 294. 294.

³⁶Aminullah Lewa N, "Madrasah Mu'allimin Muhammadiyah Jogjakarta," in *Peringatan 40 Tahun Muhammadiyah* (Jogjakarta: Panitia Peringatan 40 Th. Muhammadiyah Bg. Penerangan Kotapradja Jogjakarta, 1952), 41.

³⁷Interview with Alfian Darmawan, 2019.

³⁸Dasron Hamid, *Mengabdi Tiada Henti* (Yogyakarta: PP Muhammadiyah, 2011), 124-125.

Living Hadith in the Muhammadiyah Educational Movement

In the tradition of Muhammadiyah, education is one way to overcome the problem of ignorance and raises it to the progressive intellectual movement that later becomes the basis to achieve Muhammadiyah vision and mission. Besides, through education, it can promote the organization's charitable enterprise ranging from the central executive up to the regional, district and subdistrict executive.³⁹ Thus, it requires a higher education level to manage the charitable enterprise, both spiritual and general knowledge. Educational development is primarily determined by the people involved in the institutions. The educational movement, which becomes the center of intellectual development, cannot be separated from the spiritual doctrine that becomes the key to the Islamic educational development, namely the Qur'an and hadiths. The hadiths of the Prophet become the guideline after the living Qur'an in the scientific history of Muhammadiyah. Hadiths become guidelines for the organization to carry out the ethics of loving compassion in life. Thus, it is not surprising that Ahmad Dahlan, in several annual meetings in 1923, always made a testament to the participants to adhere to the Qur'an and hadiths:

إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهُدَى هُدَى مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا

وَ كُلُّ مُحَدَّثَةٍ بَدْعَةٌ وَ كُلُّ بَدْعَةٍ ضَلَالَةٌ وَ كُلُّ ضَلَالَةٍ فِي النَّارِ

*"Truly, the truest words are the book of Allah, the best guidance is of the Prophet Muhammad, the worst matters are illusiveness, all the illusiveness is heretical, all heresies are perverted, and all the perversion is in hell."*⁴⁰

³⁹Interview with Asmuni Abdurrahman, 2019.

⁴⁰Sudja, *Cerita Tentang Kiai Haji Ahmad Dahlan: Catatan Haji Muhammad Sudja* (Yogyakarta: Suara Muhammadiyah, 2018), 153-155; Abū Abdurrahmān bin Aḥmad bin Syu'aib al-Nasā'i, *Sunan an-Nasā'i*, vol. 2 (Beirut: Dār al-Ma'rifah, n.d.).

The hadith shows how important it is to perform an educational movement guided by the Prophet's hadiths. It indicates that Muhammadiyah uses hadiths as its foundation. Besides, Muhammadiyah carefully practices Islamic teaching to hold on to the hadiths of the Prophet firmly. The hadith above is strengthened by the hadith delivered by the youngest student, Muhammad Sudja:

تَرَكْتُ فِيكُمْ أَمْرَيْنِ مِمَّا لَنْ تَضِلُّوا أَبَدًا: كِتَابَ اللَّهِ ، وَ سُنَّةَ رَسُولِهِ

*"I leave two things for you. If you stick to them you will not go perversely forever. They are the book of Allah (Qur'an) and the Sunnah of His Messenger (Hadiths)."*⁴¹

The two hadiths above urged KH. Ahmad Dahlan to strive in overcoming social problems even when he was ill. He continued to preach as sincerity and earnestness were embedded in his soul. He understood the word of "*Sepi ing pamrih rame ing gawe*".⁴² The founder of the organization strived to develop the educational institution to uplift the poor and the weak, a form of resistance against the Christian missionaries who engaged in education.⁴³ In addition to being the foundation of the Muhammadiyah education in eradicating ignorance, some other hadiths inspire the organization, such as:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ (رواه الجماعة عن معاوية وابن عباس

وأبي هريرة)

"When Allah wants His man to be a good person, Allah gives him religious knowledge" (Narrated by al-Jamā'ah from Mu'āwiyah, Ibn

⁴¹Sudja, *Cerita Tentang Kiai Haji Ahmad Dahlan: Catatan Haji Muhammad Sudja*; Imam Mālik, *Muwattā' al-Imām Mālik*, vol. 4 (Beirut: Muassasah Zāyid bin Sulṭān Āli Nahyān, 2004); PP. Muhammadiyah, *Almanak Muhammadiyah* (Jakarta: Pimpinan Pusat Muhammadiyah Madjlis Taman Pustaka, 1960).

⁴²Soekarno, "Jagalah, Suburkanlah dan Selamatkanlah Muhammadiyah," in *Almanak Muhammadiyah*, 36-37; Solichin Salam, *K.H. Ahmad Dahlan Reformer Islam Indonesia* (Jakarta: Djajamurni, 1963).

⁴³Sudja, *Cerita Tentang Kiai Haji Ahmad Dahlan: Catatan Haji Muhammad Sudja*.

Abbās and Abi Hurairah) (Muhammadiyah, 2012).⁴⁴

The word “*al-Khair*” means great goodness, while *lafaz* “*yufaqihuhu fi al-dīn*” is understanding the secrets behind Allah’s commands and prohibitions with the light of the *Rabbānī* (Qur’an) and also the religious knowledge.⁴⁵ Therefore, it is understood that faqih people must be intelligent, but not all intelligent people are faqih.⁴⁶ Faqih people are the ones who accept the goodness from Allah and will enter paradise and be saved from the torment of hell; as Allah mentioned, “Whoever is kept away from the fire and entered into the paradise then they are the fortunate ones.”⁴⁷ Aṣ-Ṣan’ānī said *tafaqquh fi ad-dīn* studies about Islamic principles and halal and haram laws.⁴⁸

Hadith above explicitly discusses *istiqāmah*, especially in enforcing the truth that no one of the generations after the Prophet argued for or against. Enforcement of truth can be implemented if carried out by people who learn both religious and general knowledge. Therefore, intellectual people can lead to *khasiyah* (fear) of Allah, obey Allah and try to stay away from all disobedience to Him, as mentioned in Allah’s commandment, “that whomever fear of Allah are those who have knowledge.”⁴⁹

⁴⁴Muhammad bin Ismā’il bin Ibrāhīm bin al-Mughīrah al-Ju’fi al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, vol. 1 (Beirut: Dār al-Ṭūq al-Najāh, 1422), 25; Abū Ḥusain Muslim bin al-Ḥajāj al-Qusyairī al-Naisābūrī, *Ṣaḥīḥ Muslim*, vol. 2 (Riyād: Bait al-Afkār al-Dawliyah, 1998), 718.

⁴⁵Zain ad-Dīn Abdurrauf Al-Manāwī, *At-Taisir Bi Syarḥ al-Jāmi’ aṣ-Ṣaḥīḥ*, vol. 2 (Riyād: Maktabah al-Imām as-Syāfi’i, 1988), 868.

⁴⁶Yūsuf bin Mūsa Al-Hanafī, *Al-Mu’taṣir Min al-Mukhtaṣir Min Musykil al-Āṣār*, vol. 2 (Beirut: Ālim al-Kutub, n.d.), 155.

⁴⁷Al-Qāḍi Abu al-Walīd Sulaimān bin Khalaf bin Sa’ad bin Ayūb al-Bāji, *Al-Muntaqā Syarḥ al-Muwattā’ Mālik*, vol. 4 (Beirut: Dār al-Kutub al-Ilmiyyah, 1999).

⁴⁸Muhammad bin Ismā’il al-Ṣan’ānī, *Subulus al-Salām Syarḥ Bulūgh al-Marām*, vol. 4 (Riyād: Maktabah al-Ma’ārif, 2006), 205.

⁴⁹Ali bin Khalaf bin Abd al-Mālik, *Syarḥ Ṣaḥīḥ al-Bukhārī Li Ibnī Baṭṭāl*, vol. 1 (Riyād: Maktabah ar-Rusyd, 2003), 154.

Based on the description above, it is understood that if humans want to obtain goodness from Allah, they have to learn both religious and general knowledge that supports their understanding of the religion. Therefore, the integration and interconnection of religious and general knowledge are needed, such as the social sciences, humanities, philosophy and others. The rigid dichotomy can be avoided in the Islamic scientific concept.⁵⁰ Thus, Muhammadiyah synthesized the religious and general knowledge to create character education.⁵¹ One of the forms of character education is when a person has independent behavior in doing things positively to be intelligent and innovative. It indicates that an intellectual should master not only religious knowledge but also general knowledge to avoid perversion. Hence, Muhammadiyah always synergizes hadith narrated above with hadith quoted directly from the book *Himpunan Pedoman dan Peraturan Organisasi Muhammadiyah*:

إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا (متفق عليه، عن عبد الله بن عمرو بن العاص)

“Indeed, Allah does not eliminate knowledge by removing it directly from His servants. However, He eliminated knowledge by taking away the intellectuals so that no one was left with knowledge. (At that time) people appointed ignorant leaders to ask questions. Thus, those leaders gave fatwas without any basis of knowledge so that they became misguided and misleading” (Muttafaqun ‘Alaih from Abdillah bin Amr bin Āṣ).⁵²

⁵⁰Fanani, “Ahmad Dahlan’s Perspective on the Model of Modern Integration of Islamic Education.”

⁵¹Jainuri, “Membangun Karakter Pendidikan Muhammadiyah yang Holistik.”

⁵²Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, vol.1, 32; al-Naisābūrī, *Ṣaḥīḥ Muslim*, vol. 4, 2058.

This hadith is a reference for Muhammadiyah in carrying out an educational movement to create organizational cadres. Thus, Ahmad Badawi as the leader of Muhammadiyah, wrote a book entitled 'Sju'abul Faith' discussing pursuing knowledge with the hadith narrated above as the basic. Ahmad Badawi is a Muhammadiyah figure who struggled to become a teacher at *Madrasah Mu'allimin* and *Mu'allimat* in 1927-1953. He stated that the loss of knowledge would cause trouble and lead to perversion.⁵³ It implies that knowledge is fundamental for humankind to remain on the right path and avoid the rapidly changing era. Therefore, KH. Ahmad Dahlan established educational institutions aiming to create intellectuals that can manage the charitable enterprise well.

This hadith is related to the Wadak Hajj incidents, in which the Prophet performed the last Hajj. It is as narrated by Ahmad and at-Ṭabrāni from the hadith of Abi Umāmah saying that when the Prophet performed the Wadak Hajj, he stated, "take that knowledge before it is lost. The friends asked, how could that knowledge be lost? He replied, remember that the loss of knowledge is along with the loss of Islam, he repeated three times". Ibn Munir stated the hadith above showed that the light of knowledge depends on the presence of intellectuals. Al-Mubarakfūri said that the hadith was delivered to the people with the knowledge to warn against the attitude of the ignorant leaders as the only thing they could do is talking and being arrogant.⁵⁴

This hadith is used as a reference to perform social actions by Muhammadiyah to eradicate ignorance. In this context, the hadith inspired Muhammadiyah to make an

educational movement to overcome ignorance and poverty by creating intellectual scholars. They are obliged to learn spiritual knowledge, be intelligent, have a noble character, and understand the world well.⁵⁵ It is in line with the statement of Muhammadiyah figure, Asmuni Abdurrahman, that being an intelligent person with a good leadership quality requires an educational institution that becomes a place of learning and teaching; thus, they will be intelligent in managing the charitable enterprise.⁵⁶ It is based on the following hadith:

حَدَّثَنَا عَبْدَانُ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْأَمِيرُ رَاعٍ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ الْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

"Abdān told us, Abdullah informed us, Mūsā bin Uqbah from Nāfi' from Ibn' Umar told us that the Prophet SAW said: Each of you is a leader and every leader will be asked of responsibility. Amir is a leader, a husband is a leader of his family, a woman or a wife is a leader of the house of her husband and children. So each of you is a leader, and every leader will be asked of their responsibility" (Narrated by al-Bukhāri and Muslim).⁵⁷

The word "*Kullukum Rā'in*" in the hadith means seeking the trust and responsibility of upholding justice and peace.⁵⁸ Therefore, man as a leader shall carry out the mandate by striving to take care of their people as a form of responsibility.⁵⁹ A leader is not only a president, but all human beings are leaders for themselves and others. They are the ones

⁵³Salam, K.H. Ahmad Dahlan Reformer Islam Indonesia, 47.

⁵⁴interview with Asmuni Abdurrahman, 2019.

⁵⁵Pusat Pimpinan Muhammadiyah Madjelis Taman Pustaka, "Mendirikan Rumah Tangga-Bahagia," in *Almanak Muhammadiyah* (Jakarta: Taman Pustaka, 1961), 260.

⁵⁶Al-Mubārafūri, *Tuḥfat al-Aḥwāzi Bi Syarḥ Jāmi al-Tirmizī*, vol. 5, 294.

⁵⁷Al-Mālik, *Syarḥ Ṣaḥīḥ al-Bukhāri Li Ibni Baṭṭāl*, vol. 7, 322.

⁵³Ahmad Badawi, *Ringkasan Sju'abul-Iman* (Jogjakarta: Pimpinan Pusat Muhammadiyah, 1971), 17.

⁵⁴Muḥammad Abdurrahmān bin Abdurrahīm al-Mubārafūri, *Tuḥfat al-Aḥwāzi Bi Syarḥ Jāmi al-Tirmizī*, vol. 7 (Beirut: Dār al-Fikr, n.d.), 344.

who can determine the harmonious life of people around the world. In this context, the hadith above explicitly explains that family becomes the responsibility of its leader. Being a leader requires a gradual learning process up to the highest level. Thus, Muhammadiyah established educational institutions as facilities for society. Teachers are persons who disseminate both religious and general knowledge in the school and outside of school, while students are recipients of knowledge from the teachers. The knowledge obtained needs to be spread out and taught. Therefore, KH. Ahmad Dahlan advised his students to practice and convey the knowledge to society and that they are expected to become religious teachers. It is based on a hadith below:

حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ أَخْبَرَنَا الْأَوْزَاعِيُّ حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ عَنْ أَبِي كَبْشَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَلَّغُوا عَنِّي وَلَوْ آيَةً وَحَدَّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَفْعَدَهُ مِنَ النَّارِ (رواه البخاري)

“Abu Āṣim aḍ-Ḍaḥāk bin Makhlad has told us, Ḥassān bin Aṭiyah from Abi Kabsyah from Abdillah bin Amr has informed us that the Prophet SAW said: convey (knowledge) from me even if only one verse, tell the hadith from Bani Isrā’ il and do not find it difficult. Whoever lies to me will be served into hell” (Narrated by al-Bukhāri).⁶⁰

The hadith above was written by Muhammad Sudja as the youngest student of KH. Ahmad Dahlan and delivered when he conducted Muhammadiyah’s enlightening missionary with intelligence, clear words, and brave to encounter all difficulties and obstacles. In the hadith, the words *بَلَّغُوا عَنِّي وَلَوْ آيَةً* indicate a message to convey a word of religious advice from the Prophet even

though only one verse.⁶¹ Sudja, as a student of Ahmad Dahlan, understood his teacher, who was very concerned about the condition of his lower-class and ignorant people. Thus, humans needed a transfer of knowledge or the delivery of knowledge useful to those who did not receive a proper education during the Dutch colonial period. Hence, it required the integration and interconnection between religious education and general knowledge to solve the nation’s problems. The educational institutions established and evolving until now are the *Madrasah Ibtidaiyah* (elementary school), *Madrasah Mua’llimin-Mu’allimat* and higher educations. These educational institutions are scattered throughout Indonesia under educational organizations in their respective regions.

Analysis of Factors Influencing the Emergence of the Muhammadiyah Education Movement

This analysis was conducted to find out the factors that caused Muhammadiyah to carry out an educational movement based on the hadiths that have been mentioned. If Peter L. Berger and Thomas Luckmann’s theory is applied in the book *The Social Constructions*, it is clear that according to him, when an individual or community group takes social action, it is influenced by a pile of incoming information and social phenomena and responds to giving rise to a reaction and social action to make a change. Heaps of information and symptoms that influence are social, economic, political and cultural factors. Ahmad Dahlan was the person who founded this organization and he lived in a Javanese community that was thick with mystical traditions, traditional educational models and the incessant Dutch colonial attacks that colonized the indigenous

⁶⁰Sudja, *Cerita Tentang Kiai Haji Ahmad Dahlan: Catatan Haji Muhammad Sudja*, 159.

⁶¹Ahmad Adaby Darban, *Sejarah Kauman Mengungkap Identitas Kampung Muhammadiyah* (Yogyakarta: Suara Muhammadiyah, 2011), 88.

peoples. This condition made Ahmad Dahlan rise and respond to this based on the al-Qur'an and hadith. In this study, the researcher looks more at the hadith that Ahmad Dahlan and the organization he founded lived and lived. An analysis of the Muhammadiyah education movement can be seen in the following figure:

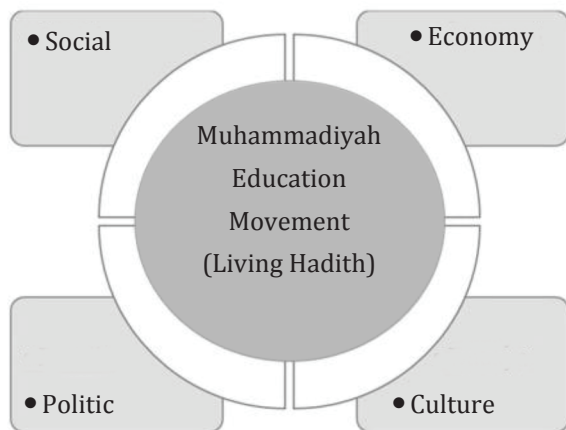


FIGURE 1. DESCRIPTION OF Muhammadiyah Education Background Analysis

Based on the facts above, the Muhammadiyah educational movement initiated by KH. Ahmad Dahlan was influenced by five factors that developed in the past. The five factors are social factors, economic factors, political factors and cultural factors. According to the author's perspective, these five factors influenced the mindset of Ahmad Dahlan and Muhammadiyah in purifying and reforming which gave rise to the idea of an educational movement that spread to all regions in Indonesia.

Social factors

The Muhammadiyah educational movement cannot be separated from Ahmad Dahlan's social interaction with his teachers when he performed the Hajj to Mecca. In 1890, he performed Hajj and interacted and studied with Indonesian teachers. The teachers are such as Shaykh Mahmuz from Termas, Shaykh Nahrawi from Banyumas, Shaykh Nawawi from Banten, Sheikh Abdullah from Surabaya, Shaykh Maskumambang from Gresik and

Ahmad Khatib from Minangkabau.⁶² Those social interactions influenced Ahmad Dahlan, and that he returned to Indonesia to teach what he had learned to his students. In 1903, Ahmad Dahlan performed Hajj again to Mecca. He learned hadiths to Mufti Shafi, learned fiqh to Mahmuz from Termas, learned astronomy to KH. Ash'ari Baceyan and qiraat to Shaykh al- Misri from Mecca.⁶³ Ahmad Dahlan also read their works.

Besides, he also reviewed the hadith books by the Hanbali.⁶⁴ He read the works of reformers, such as Jamaluddin al-Afghani, Muhammad Abduh and Muhammad Rashid Rida.⁶⁵ He also read the al-Manar magazine and the al-Manar works by Muhammad Abduh and Muhammad Rashid Ridha. He also studied from the scholar of the Shafi'i, Sayyid Bakri Syaṭṭa.⁶⁶ Thus, people assumed that Ahmad Dahlan's perspective was primarily influenced by Muhammad Abduh, especially in education. The educational institutions were established when the Dutch colonized Indonesia. Hence, this organization adopted the Western education model to become modern.⁶⁷

As a result of Ahmad Dahlan's interaction with Mecca's clerics, he brought the hadith books by al-Bukhāri and Muslims and taught them to his students in Kauman Yogyakarta as a form of his preaching.⁶⁸ His preaching was followed by *tahlil* and filled with the recitals. However, the preaching obtained resistance from people in Kauman that he was

⁶²Ahmad Najib Burhani, *Muhammadiyah Jawa* (Yogyakarta: Suara Muhammadiyah, 2016), 49-50.

⁶³M. Yusron Asrofie, *Kyai Haji Ahmad Dahlan Pemikiran & Kepemimpinannya* (Yogyakarta: MPK-SDI PP Muhammadiyah, 2005), 37.

⁶⁴KRH. Hadjid, *Pelajaran KH. A. Dahlan: 7 Falsafah & 17 Kelompok Ayat al-Qur'an* (Yogyakarta: Suara Muhammadiyah, 2013), 2-3.

⁶⁵William R. Roff, *The Origin of Nasionalism* (New Haven: Yale University Press, 1967), 59.

⁶⁶Burhani, *Muhammadiyah Jawa*, 50.

⁶⁷Vedi R. Hadiz, *Islamic Populism in Indonesia and the Middle East* (United Kingdom: Cambridge University Press, 2016), 33.

⁶⁸Interview, Asmuni Abdurrahman, 2019.

called a fake cleric and *Kristen Alus*.⁶⁹ This movement was part of Islamic orthodoxy to make changes back to the Qur'an and Sunnah. It was to present God's unity, morals, and obedience to Islamic rules.⁷⁰ Besides, Ahmad Dahlan also interacted with the organization of Boedi Utomo in 1908, an organization that Wahidin Sudiro Husodo initiated. He learned a lot with the organization, and that he became the teacher and participated to be a member of the organization.⁷¹ Ahmad Dahlan also let his house be used as the secretariat congress of Boedi Utomo in 1917.⁷² The results of social interaction with Boedi Oetomo influenced Ahmad Dahlan's perspective, and, in 1909, he established an elementary school in his living room of 2.5 x 6 meters. It was the first school established by Ahmad Dahlan that continued to evolve. As a result, the cadre schools named *Madrasah Mu'allimin* and *Mu'allimat Muhammadiyah Yogyakarta* were established. The Muhammadiyah figures continued to develop these educational institutions until they established a university on March 1, 1981.⁷³

Muhammadiyah's efforts in practicing Islam in education based on the hadiths of the Prophet were influenced by social conditions. It shows that the hadiths are read and practiced in the social aspect; thus, they are alive and beneficial for human life (living hadith).⁷⁴ The hadiths have been conveyed through lectures, speeches and others as a response to the social conditions in the past. It aimed to eradicate

the human's ignorance of the religious and general knowledge institutionalized in boarding schools. It was expected that cadres of Muhammadiyah could master the religious knowledge and the general knowledge to address the increasingly complex challenges.

Economic factors

At that time, Indonesia's economic condition experienced a downturn and was left behind by other nations, especially the Dutch colonial nation. The Netherlands implemented a policy that only the aristocracy or the elite could go to high school. This policy further added to the suffering and ignorance of the natives because they could not escape from these rules. Besides, the Netherlands applied forced labor to the natives without being paid. This rule was a part of its program to increase their wealth (gold). It had implications for the economic conditions of the indigenous people. To increase its wealth, the Netherlands also implemented a liberal policy that lasted from 1848-1860. This policy tended to side with the Netherlands to control the native economy.⁷⁵ They should not increase their education to a higher level except for the Chinese and the elite.⁷⁶ This policy was a Dutch strategy to prevent the natives from advancing and make their education stagnated.

The above conditions motivated Ahmad Dahlan, born in 1868, to take strategic steps in overcoming the economic conditions of the indigenous nation, which experienced a downturn and affected the education of the natives. Education is crucial for humans to improve their knowledge to develop and fulfill their welfare. Hence, Ahmad Dahlan fought against the Dutch by making his education for

⁶⁹Darban, *Sejarah Kauman Menguk Identitas Kampung Muhammadiyah*, 41-42.

⁷⁰Howard M. Federspiel, "The Muhammadiyah: A Study of an Orthodox Islamic Movement in Indonesia," *Cornell University Press; Southeast Asia Program Publications at Cornell University*, 1970, 57-79.

⁷¹Muhammad Soedja, *Muhammadiyah dan Pendirinya* (Yogyakarta: Pimpinan Pusat Muhammadiyah Majelis Pustaka, 1989), 15-16.

⁷²Koentjaraningrat, *Javanese Culture* (Singapore: Oxford University Press, 1989), 76-78.

⁷³Hamid, *Mengabdi Tiada Henti*, 125.

⁷⁴Interview, Abdul Munir Mulkhan, 2019.

⁷⁵Bernard H.M. Vlekke, *The Story of The Dutch East Indies* (Cambridge: Harvard University Press, 1945), 176-182.

⁷⁶Alwi Shihab, *Membendung Arus: Respon Gerakan Muhammadiyah Terhadap Penetrasi Misi Kristen di Indonesia* (Yogyakarta: Suara Muhammadiyah, 2016), 106.

the poor. He believed education could change the indigenous people to become intelligent and advanced in various fields. To advance this education, a forum or organization to protect and encourage the advancement of educational institutions was required. Slowly but surely, this step was taken step by step until finally, Muhammadiyah education could survive and develop until the present. This educational movement cannot be separated from the role of an organization that the Qur'an and hadiths guide. The hadiths of the Prophet became the inspiration for this organization in carrying out an educational movement to spread Islamic teachings to all natives.

Political factors

In 1872 the Dutch colonial played an aspect of their political game by strengthening their dignity not to be matched by natives with a high ideology spirit. On another occasion, two secular organizations, PKI and PNI, wanted to rule and take the role of an Islamic organization but were thwarted by the Dutch. It was a breath of fresh air for the two Islamic organizations, Muhammadiyah and Nahdlatul Ulama (NU), to strengthen their organization and preaching area. Muhammadiyah expanded to Indonesia's areas such as the islands of Java, Sumatra, Bengkulu and Sulawesi, while NU was spread across East Java, Central Java and West Java in the Banten area.⁷⁷

Muhammadiyah succeeded in building educational institutions. The establishment of these institutions was a strong reaction to Dutch colonial politics in collaboration with Christian Zending-Missionaries. They received the blessing of the Sultan to operate in Yogyakarta. It took place in the 19th century.⁷⁸ In 1901, during the Dutch Queen Wilhelmina

leadership, Belang carried out an ethical policy known as reciprocity politics. This policy aimed to help the natives improve welfare, but in reality, it did not exist, and it benefited them. The Netherlands continued to run its political policies until new regulations emerged from Governor-General Idenburg in 1909-1916 regarding three political programs of education, irrigation and immigration.⁷⁹ These three programs were planned to control indigenous peoples' plantations, such as coffee, pepper and tea gardens.

Moreover, Muhammadiyah, through its central figure, Ahmad Dahlan, succeeded in developing a national political strategy by making schools that aimed to make the natives intelligent and able to compete with schools belonging to the Dutch colonial and Christian.⁸⁰ It is a Muhammadiyah national political strategy to educate natives with an educational model like the Netherlands. However, it does not eliminate Islamic teachings as the main guideline. In short, the essence of the formation of educational institutions is the command of the Islamic religion based on the commandments of Allah in the Qur'an and the orders of the Prophet in the hadiths, which instructs people to spread their knowledge through education.

Cultural factors

The culture of the Indonesian people, especially the Javanese and the Yogyakarta people, still preserves the culture of the old model of education methods with the *sorogan* and *lesehan* learning system. This educational culture is maintained by some of the people of Yogyakarta.⁸¹ The education implemented by the community is the boarding school

⁷⁷Alfian, *Politik Kaum Modernis: Perlawanan Muhammadiyah Terhadap Kolonialisme Belanda* (Jakarta: Al-Wasath Publishing House, 2010), 58-59.

⁷⁸Arifin, *Muhammadiyah Potret yang Berubah*, 49-50.

⁷⁹M.C. Ricklefs, *A History of Modern Indonesia Since c. 1200* (New York: Palgrave Macmillan, 2008), 189-190.

⁸⁰Shihab, *Membendung Arus: Respon Gerakan Muhammadiyah Terhadap Penetrasi Misi Kristen di Indonesia*, 206.

⁸¹Darban, *Sejarah Kauman Menguak Identitas Kampung Muhammadiyah*, 50.

system and uses the yellow book, and only religious lessons are taught. A cleric has a strong authority in managing the pesantren and controlling the education.⁸² This condition triggered a reformer Ahmad Dahlan to carry out a renewal movement with the Western learning system. However, this action received a strong reaction from the public. They accused this educational model of deviating from Islamic teachings because it used the Dutch-colonial model of infidel learning. They reasoned with the hadith of the Prophet: "Whoever imitates or follows a group is included in that group".⁸³ Ahmad Dahlan responded positively to the accusations from the Kauman community. He continued his dream by building a school building. Some of the Javanese Kauman people joined Ahmad Dahlan, helping his construction. They sold clothes and household tools for the construction of the school, hoping their children could go to school. Still, in their stance, others did not want to leave their habits with the old education model.

On another occasion, Ahmad Dahlan took action that deviated from the rules and traditions of the cleric kauman community by allowing women or girls to leave the house to attend religious and public schools. Girls who attended religious schools were Siti Umnijah, Siti Mundjijah and others, while those attending public schools called *Neutraal Meijes School* in the Ngupasan area were Siti Wadingah, Siti Dawimah and Siti Barijah.⁸⁴ This action was deemed to be against their tradition, causing Ahmad Dahlan to be called a fake cleric and *Christian Alus*. They tried to

fortify girls from being influenced by Islamic reform. This condition made Muhammadiyah and Ahmad Dahlan furious, and he wanted to change the old tradition to a new model by carrying out Islamic reform.⁸⁵ He believed that a new education style could answer the challenges of an increasingly complex era and the demands of people's problems.

The education initiated by Ahmad Dahlan can change the mindset of people who still believe in mystical things to back to pure Islamic teachings and education far from syncretic culture by trying to bring to life the Prophet's hadiths (living hadith). The education movement was a strategic way to Islamize the Javanese people from its foundation until growing up.⁸⁶ This education from time to time continues to run and develop to eliminate ancient mystical beliefs and try to divert to empirical and rational things following the rational thinking of educated and broad-minded young people. On that basis, Islamic religious education is perfect if collaborated with general education, especially answering serious issues Muslims face, such as eradicating radicalism, which is still a problem for this nation.⁸⁷

Conclusions

The Muhammadiyah education movement has its uniqueness, where it has been carried out since the Dutch era until the present. Education in Muhammadiyah tries to synthesize religious education with general education. This education model has positively influenced

⁸²Ronald A. Lukens-Bull, *Islamic Higher Education in Indonesia: Continuity and Conflict* (New York: Palgrave Macmillan, 2013).

⁸³Abū Dāwud Sulaimān bin al-Asy'as al-Sijistāni, *Sunan Abī Dāwud*, vol. 2 (Riyāḍ: Bait al-Afkār al-Dawliyyah, n.d.), 78.

⁸⁴Djarnawi Hadikusuma, *Aliran Pembaharuan Islam Dari Jamaluddin al-Afghani Hingga KH. Ahmad Dahlan* (Yogyakarta: Suara Muhammadiyah, 2014), 109.

⁸⁵James L. Peacock, *Muslim Puritans: Reformist Psychology in Southeast Asian Islam* (London: University of California Press, 1978), 23-25.

⁸⁶Hyung-Jun Kim, *Reformist Muslims in a Yogyakarta Village: The Islamic Transformation of Contemporary Socio-Religious Life* (Australia: ANU E Press, 2007), 3-4.

⁸⁷Syamsul Arifin, "Islamic Religious Education and Radicalism in Indonesia: Strategy of de-Radicalization through Strengthening the Living Values Education," *Indonesian Journal of Islam and Muslim Societies* 6, no. 1 (2016): 93-126, <https://doi.org/10.18326/ijims.v6i1.93-126>.

the education system in the archipelago and turned it into a modern one. The Western education system apparently influences the Muhammadiyah education system. According to this organization, this system can answer the challenges of the times. This educational movement cannot be separated from the hadiths of the Prophet, which are the basis for this organization to spread knowledge, both religion and general knowledge. In all its activities, including education, this organization relies on the Qur'an and hadiths from the beginning until now. The hadiths in this organization live because they are brought to life by people committed to making hadiths grounded in the public sphere. The hadiths of the Prophet have become a doctrine for Muhammadiyah circles today in practicing them in actual actions as done by its central figure, Ahmad Dahlan. It is a form of orthodoxy to the teachings of the Prophet, teaching about the importance of spreading knowledge contained in educational institutions. This educational movement is influenced by social factors, economic factors, political factors, and cultural factors that develop in the tradition of Javanese society.

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