MUHAMMADIYAH’S PHILOSOPHY OF EDUCATION

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ABSTRACT

Background: The basis of this research is first, the existence of a civilization of ‘philosophy of life’ muhammadiyah education; second, there is a tajdid movement; third, Muhammadiyah as a pillar of religious thought in Indonesia; fourth, the concept of education that muhammadiyah has built and; Fifth, the philosophy of education that muhammadiyah began to construct is relatively young.

Aim: This research builds on the question of how the construction of Islamic educational philosophy according to Muhammadiyah.

Method: This research includes religious research with the point of view of the scope of the research. If based on the type of research including exploratory research with a philosophical approach. Researchers analyzed the data by understanding symbols, giving and digging carefully related to the meaning, essentially the life of symbols, and illuminating interpretations.

Findings: The construction of Muhammadiyah Islamic education philosophy begins with the main themes of Muhammadiyah Islamic education. The main themes are the paradigm, nature, policy, and aspects of Muhammadiyah Islamic education. The content of the instruction of Muhammadiyah Islamic education philosophy in the form of muhammadiyah Islamic educational ontology area includes the concept of God, universe, and man, and the epistemological area of Muhammadiyah Islamic education contains the nature of science, curriculum, educators, learners, methods and tools of Islamic education.

KEYWORDS axiology, epistemology, ontology, theoanthropocentric

INTRODUCTION

Philosophy is believed to be the mother or mother of science. Philosophy as the parent and guardian of science has a significant function in determining a science. The philosophical study of education is often called the philosophy of education. This philosophy of education in existing studies and studies can be grouped into special philosophies. The blood bond of philosophy as the parent of science in relation to the science of education has passed through several scientific phases. The philosophy of education will formulate the science of general education, then Islamic philosophy will lower the philosophy of Islamic education. The philosophy of Islamic education will formulate the science of Islamic education. How to formulate the science of Islamic education using ontology, epistemology, and axiology of Islamic education philosophy. The three components want to study and study Muhammadiyah, especially education with consideration: First, Muhammadiyah has produced an educational civilization that arises from the philosophy of life (Isma’un, 2010). Muhammadiyah citizens and knowledge of education itself (Majelis Pustaka dan Informasi PP Muhammadiyah, 2013). Second, there is the tajdid movement that attaches to Muhammadiyah. The tajdid movement as part of Muhammadiyah’s characteristics is implemented with educational media so that in
education it is automatically the tajdid movement. *Tajdid* in education includes the study of thought or philosophical studies.

Thirdly, Muhammadiyah is one of the pillars of Islamic thought in Indonesia. The results of thinking in the form of educational concepts that nuanced nationality, Indonesianness, and da'wah Muhammadiyah become the shield of events in the Muslim world today, so as to be a differentiator with countries in South Asia and in the Middle East (Suara Muhammadiyah, 2017). Fourth, Muhammadiyah has initiated the concept of integral paradigm education which was later adopted into the education system in Indonesia. The purpose of this integral educational paradigm is the birth of new human beings who are able to appear as scholars or intellectuals as a translation of Kyai Dahlan's speech that reads "Dadijo kjai sing kemadjuan, lan adja kesel-kesel anggonmu nyambut gawe kanggo Muhammadijah" (Rosjidi, 1990). Fifth, the philosophy of education built by Muhammadiyah is relatively young, so it is wide open to participate in coloring and contributing intellectually so that Muhammadiyah's Islamic education philosophy is richer in its approach and paradigm.

The philosophy of Islamic education plays a role in developing Islamic philosophy and enriching Islamic philosophy with philosophical concepts and philosophical views in the field of education (Zuhairi et al, 1991). Presumably, this philosophy of Islamic education will enrich itself with educational theories that are Islamic philosophical from the concept of Muhammadiyah education. So that there is a symbiosis of mutualism between Islamic education philosophy and Muhammadiyah education, namely Islamic education philosophy enriched with educational concepts in Muhammadiyah and Muhammadiyah education enriched with Islamic philosophy of education. The role of this symbiosis of mutualism should be pursued and explored further. This is the academic anxiety in this study.

The symbiosis of mutualism above certainly produces a combination of Islamic education philosophy with Muhammadiyah education, so that in the future there is a word of Muhammadiyah Islamic education philosophy. This word consists of ontology, epistemology, and axiology of Muhammadiyah education. Muhammadiyah education ontology will rigidly produce concepts, the nature of existing (Being), the nature of God, the universe, and humans related to education. The nature of science, educators, learners, curriculum, methods, and educational tools becomes part of the epistemological construction of education. Muhammadiyah educational axiology will study the basic values, goals, directions, and evaluation of education. The above studies will be used to track philosophically the sources of thought that inspired Muhammadiyah’s philosophy of education.

Based on the description above, in order for the research to run logically and purposefully, the researcher formulated a problem, namely: What are the main themes of Islamic education in Muhammadiyah? What is the construction of Islamic education philosophy according to Muhammadiyah?

**METHOD**

This research methodology uses qualitative-rationalistic (Muhadjir, 1996). Based on its scope, this research includes religious research. If this research is based on the place of research, it can be grouped into literary research (Muhadjir, 2001). This research includes exploratory research if based on the type of an open study. This study uses a philfsafate
approach, which is interpreted as a method or way of thinking (philosophy a method of thought) (Sudarto, 2022).

This research uses documentation techniques or manuscripts in collecting data. After data collection using the following analytical steps: first, process and sing the data. Second, read the whole data. Third, coding data with ontology, epistemology, and educational axiology. Fourth, apply the coding process to describe the themes to be analyzed. Fifth, connecting the themes of data coding results. Sixth, interpret the data by the verstehen (Understanding) method, which is the stage of interpretation that is illuminated (Kaelan, 2012).

RESULTS AND DISCUSSION

Ontology of Islamic Education

Muhammadiyah’s educational ontology speaks of god's condition, semesta nature, and man. God in Muhammadiyah's view seems to follow Kyai Dahlan as the founder of Muhammadiyah. Kyai Dahlan in theory adheres to traditional and rational understanding (Sitepu, 2016). Kyai Dahlan does not debate the classic kalam issue, but rather focuses on the function of theology in the socio-cultural-humanitarian sphere that has an impact on the renewal and empowerment of society. However, in HPT the concept of Divinity muhammadiyah can be described by indicators of Wujud, Dzat, Sifat, Asma’, and Af’al Allah (Lubis, 1989).

The universe becomes part of Muhammadiyah’s educational ontology. Nature semesta in Muhammadiyah literature has properties, namely: New (Sarju, 2020), wujud (Real) (Yusuf, 2016), balance, and extinct (Sarju, 2020). While its function is to worship God (Mawardi, 2011), a sign of God's greatness, and meet human needs. The last component is the human being himself. Humans in Muhammadiyah’s creationist understanding is a descendant of Prophet Adam AS, not the result of the evolution of a great ape (Suara Muhammadiyah, 2013). The constituent elements of the human self are the body (Jasad) and spirit, not the body or spirit alone (Suara Muhammadiyah, 2013). Man has the power to do, with the power and power of God absolutely, similar to the kasb theory in Ash'ariyah (Lubis, 1989). With the concept of kasb, humans can choose society correctly in order to lead to real Islamic society. The main element of Islamic society is actually a Moslem whose Mu'min, Muhsin, and Muttaqin are constantly being realized to fulfill the above goals (Central Leadership Muhammadiyah, 2016).

Epistemology of Islamic Education According to Muhammadiyah

The Concept of the Fact of Knowledge

The study of science, technology, and art in one breath, namely the result of holistic and comprehensive rational thinking on the reality of the universe (ayat kauniah) and on revelation and sunnah (Qauliyah verses) which is an integral unity through continuous research and development activities for the survival of humanity in a sustainable life. While the ontological status comes from logic, if nature is a real object of science, then pure form (as a cause) is real and can be used as the status of an object of science (borrowed: Mulla Sadra).
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Curriculum Fact Concept
The point of view of curriculum organization conceptually can be said that Muhammadiyah’s tendency to choose the concept of the core curriculum that places the subjects of al-Islam and Muhammadiyah as material that animates various other subjects. In addition, when viewed from the lens of western educational philosophy will be closer to the flow of progressivism.

The Concept of Educator Fact
Educators in Muhammadiyah education are education personnel who are entrusted to be curricular responsibilities, with the main task as supervisors, educators, teachers, coaches, and mentors of students to shape the character of students and the development of Muhammadiyah schools and become Uswatun Hasanah in Muhammadiyah universities. According to Muhammadiyah, the nature of teachers as educators is: (1) the carrying of the mandate of the caliphate, (2) the mandate of the Islamic treatise, (3) the trustee of Muhammadiyah morals, and (4) the guidance and extension (the results of the 38th Muhammadiyah Congress Decree, 1971; Herdiyanto & Sriyanto, 2020). The nature of Muhammadiyah educators is more fundamentally conveyed by K.H. Ahmad Dahlan that a Muslim must have the nature of teachers and students (Praedvies Manuscript from Hoofbestuur Prasyarikatan Muhammadiyah in Yogyakarta, n.d.).

Concept of The Nature of Learners
The concept of students in the muhammadiyah frame began from the concept of fitrah which expressly rejected the concept of inheritance sin (Pp Muhammadiyah Team Majlis Tarjih, 2012). The word human fitrah in the Tafsir At-Tanwir published by Muhammadiyah is equated with the word human nature. Nature in that sense is the innate original nature that Allah Almighty gave to man in his creation. Human fitrah in the At-Tanwir interpretation above has at least three kinds of nature, namely the nature of form, the nature of existence, and the nature of the potential. The nature of form is the original nature of the human form, namely the spiritual form and the physical form. The nature of existence is the original nature of the man who can live life in his existence in a clear time and space. Finally, the nature of potential is the combination of the two forms above. The nature and potential developed there are at least eight potential natures mentioned surah Al-Baqarah verses 30-39, namely: a) the fitrah of cultural creatures; b) fitrah creatures of understanding; c) the fitrah of free beings; d) fitrah social creatures; e) fitrah economic creatures; f) fitrah creatures of the rules; g) the fitrah of spiritual beings; h) fitrah creatures of conflict (Pp Team of Tarjih and Tajdid Assembly, 2016).

Concept of The Nature of Methods and Processes
The concept of the relationship between teacher and student, in this case, can be formulated in a method and process. Ahmad Tafsir's opinion gives an overview of Muhammadiyah education methods in the days of Kyai Dahlan historically, muhammadiyah education methods have been built by Kyai Dahlan himself when establishing the school, namely Madrasah Ibtidaiyah Diniyah Islamiyah on December 1, 1911 AD in Kauman village Yogyakarta. The method is a dialogue between Kyai Dahlan and Syudja’ about al-Ma’un’s letter. This method provides clues that the andragogy approach was already underway at that time. This is different
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from pedagogy, namely art and children's learning methods (The art and science of teaching children) (Zaini, 2022).

The Concept of the Fact of Islamic Education Tools
Muhammadiyah education seems to understand the tools of education following the division, namely educational tools in the form of objects and non-objects. Educational tools in the form of objects or materials are educational facilities and infrastructure. Then, educational equipment in the form of non-objects or non-materials in the form of applicative concepts of Al-Islam and Muhammadiyah values in the frame of *tajdid*.

Axiology of Islamic Education According to Muhammadiyah
Muhammadiyah education as part of Islamic education clearly maintains Islamic values coupled with the values of The Islamic Community that have been standardized in AD / ART. These values are (a) referring to the educational values of the Qur'an and Al-Hadith; (b) sincerity, only seeking the pleasure of Allah Swt., the principle of cooperation (*Musyarokah*) while remaining critical; (c) principles of renewal (*Tajdid*) and innovation; (d) favor the *duhafa-mustadhi'afin* and (e) the principle of balance between common sense and purity of heart (Muhammadiyah Central Leadership, 2010).

The purpose of Muhammadiyah education has in fact been conveyed by Kyai Dahlan by often saying: "*Dadijo Kjai sing kemadjuan, lan adja kesel-kesel anggonmu nyambutgawe kanggo Muhammadijah*" (Be a scholar who progresses and do not get tired of working for Muhammadiyah). The purpose of Muhammadiyah education was formally newly drafted and formulated at the Muhammadiyah Quarter-Century Congress in 1936 in Jakarta. The highest goal of education is the realization of a just and prosperous main society that is shai Allah Swt. The main community criteria that Muhammadiyah aspires to is a just, prosperous, forgiven, and godly society (Sudibyo, 2009). Meanwhile, Muhammadiyah education is an effort to develop an individual, social and natural environment in accordance with their respective advantages. Muhammadiyah educational *Muhasabah* is how to make the education in the Muhammadiyah environment is constantly trying to adjust to the *khittah*-personality of Muhammadiyah struggle, namely as an Islamic movement, *da'wah Amar ma'ruf nahi mungkar*, and *tajdid* (Rais, 1985).

**CONCLUSION**

The conclusion of this study is first, the major themes of Islamic education in Muhammadiyah include paradigms, essences, foundations, and aspects of Muhammadiyah Islamic education. Second, the construction of Muhammadiyah Islamic education philosophy is to have areas of ontology, epistemology, and axiology of Islamic education. Muhammadiyah Islamic education ontology area includes the concepts of God, the universe, and man. The epistemological area of Islamic education according to Muhammadiyah contains the nature of science, the nature of the curriculum, educators, learners, methods, and tools of Islamic education. Finally, the axiological area of Muhammadiyah Islamic education includes the nature of values, goals, directions, and evaluation of education.

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