BUILDING A CIVILIZATION THOURGH THE MUHAMMADIYAH EDUCATION SYSTEM

Aisyah Rahmaning Fadhlillah[1]
aisyahrahmaninng18@gmail.com
Universitas Muhammadiyah Surabaya, Indonesia

Ferdiansyah Bahtiar roihan[2]
ferdiansyahroihan919@gmail.com
Universitas Muhammadiyah Surabaya, Indonesia

Aulan Nuril Hidayah[3]
aulanhidayah@gmail.com
Universitas Muhammadiyah Surabaya, Indonesia

Ro'ifah[4]
roifah@um-surabaya.ac.id
Universitas Muhammadiyah Surabaya, Indonesia

Abstrak: Penelitian ini mengkaji peran pendidikan Muhammadiyah dalam memperkuat fondasi masyarakat yang intelektual, etis, dan beradab. Tujuan penelitian ini adalah untuk menjelaskan bagaimana sistem pendidikan kontemporer Muhammadiyah yang mengutamakan nilai-nilai Islam mempengaruhi kemajuan masyarakat yang kreatif dan berbasis karakter. Metode yang digunakan adalah studi kepustakaan dengan menganalisis dokumen sejarah, artikel akademik, serta berbagai penelitian terkini terkait pendidikan Islam, pengembangan pendidikan, dan gerakan pembaruan Muhammadiyah. Inf ormasi diperoleh melalui tinjauan file, yang kemudian dikategorikan berdasarkan fokus penelitian dan dianalisis menggunakan pendekatan deskriptif-analitis. Hasil penelitian menunjukkan dua aspek utama: (1) prinsip-prinsip pendidikan Muhammadiyah, yang digagas oleh K.H. Ahmad Dahlan, berhasil menghubungkan ajaran Islam dengan ilmu pengetahuan kekinian melalui reformasi kurikulum, pengembangan kelembagaan, dan penguatan karakter berbasis Al-Islam dan Kemuhammadiyahan (AIK); dan (2) pendidikan Muhammadiyah memberikan kontribusi substansial terhadap rekonstruksi etika, pengembangan sumber daya manusia, serta pembentukan masyarakat yang memiliki integritas spiritual dan kemampuan bersaing di era digital global. Dengan demikian, penelitian ini menemukan bahwa lembaga pendidikan Muhammadiyah memainkan peran penting dalam membangun peradaban Islam yang modern, adaptif, dan maju. Fungsi lembaga pendidikan Muhammadiyah tidak hanya terbatas pada pemberian pengetahuan, tetapi juga mengembangkan sikap, norma sosial, dan pola pikir inovatif yang mampu menjawab tantangan global. Penelitian di masa depan diharapkan dapat mengkaji implementasi pendidikan Muhammadiyah pada berbagai tingkatan serta isu-isu

sosial kekinian, sehingga memungkinkan analisis yang lebih mendalam dan komprehensif atas kontribusinya.

Kata Kunci: Peradaban, Pendidikan Islam, Muhammadiyah, Modernitas.

Abstract: This study explores the role of Muhammadiyah education in strengthening the intellectual, ethical, and civilized foundations of society. The aim of this research is to explain how Muhammadiyah's contemporary educational system, which prioritizes Islamic values, influences the progress of a creative and character-based society. The method used is a literature study, analyzing historical documents, academic articles, and various recent studies related to Islamic education, educational development, and the Muhammadiyah reform movement. Information was obtained through a file review, which was then categorized based on research focus and analyzed using a descriptive-analytical approach. The research results demonstrate two main aspects: (1) the principles of Muhammadiyah education, initiated by K.H. Ahmad Dahlan, successfully link Islamic teachings with current science through curriculum reform, institutional development, and character strengthening based on Al-Islam and Muhammadiyahan (AIK); and (2) Muhammadiyah education substantially contributes to ethical reconstruction, human resource development, and the formation of a society with spiritual integrity and the ability to compete in the global digital era. Thus, this study finds that Muhammadiyah educational institutions play a crucial role in building a modern, adaptive, and modern Islamic civilization. The function of Muhammadiyah educational institutions extends beyond imparting knowledge to developing attitudes, social norms, and innovative thinking that can address global challenges. Future research is expected to explore the implementation of Muhammadiyah education at various levels and current social issues, allowing for a more in-depth and comprehensive analysis of its contributions.
Keywords: Civilization, Islamic education, Muhammadiyah, Modernity.

A. INTRODUCTION

Muhammadiyah is an Islamic movement with a mission of "Amar Ma'ruf Nahi Munkar" (enjoining good and forbidding wrong), grounded in Islamic faith and based on the Qur'an and As-Sunnah. This movement was named Muhammadiyah by K.H. Ahmad Dahlan with the intention of tafa'ul or expressing hope for goodness, aiming to emulate and follow in his footsteps in order to uphold and exalt Islam solely for the realization of 'Ihzul Islam wal Muslimin' the glory of Islam as the ultimate truth and the prosperity of the Muslim community(Rusydi 2017). Several factors drive the advancement of the Muhammadiyah organization, including its vision and mission, educational concepts, objectives, and curriculum, all of which are interconnected, allowing Muhammadiyah to function effectively within society. Muhammadiyah holds a primary mission in the development of Islamic education in Indonesia (Pamungkas etc al,. 2025)

Building a Civilization Through the Muhammadiyah Education System

Muhammadiyah has played a crucial role as an early driver of educational modernization since the beginning of the 20th century. Education is a fundamental foundation for shaping human quality and the progress of a civilization. Modernization or renewal is a hallmark of Muhammadiyah, as this organization continuously renews education by enhancing the quality of institutions, developing human resources, and improving curricula based on progressive Islamic values. The reform movement initiated by Muhammadiyah is grounded in the thinking of K. H. Ahmad Dahlan, who sought to integrate Islamic values with a modern educational approach in response to the colonial educational distinction that separated religious and secular knowledge(Karimuddin 2019)**.** This integrative initiative not only produced modern Islamic educational institutions but also laid the groundwork for the transformation of Islamic education in Indonesia to this day(Sormin et al., 2022).

According to(Rama 2024), the journey of Islamic education in Indonesia has traversed a long and dynamic phase, beginning with the traditional systems of pesantren and surau, then transforming into madrasahs and modern educational institutions that follow the Western classical structure. This change reflects the need among Muslims to respond to the challenges of the times through innovations in teaching methods, curricula, and educational focus. This aligns with the evolution of Islamic education from the colonial period to the modern era, demonstrating that the Islamic education system continuously adapts to social changes and societal demands without neglecting the foundational principles of Islamic values. In this context, the reforms carried out by Muhammadiyah constitute a significant part of the modernization process of national education(Anzar Abdullah, 2013).

As a progressive Islamic movement, Muhammadiyah not only emphasizes educational institutions, but also prioritizes the reinforcement of Al-Islam and Kemuhammadiyahan (AIK) values as the foundation for shaping the character of its learners. The implementation of AIK values has proven to have a significant impact on developing morality, social responsibility, and integrity among university and school students through the curriculum, extracurricular activities, and the cultivation of worship and good character within the Muhammadiyah educational environment (Akbar et al.,2022). This process of instilling Islamic values becomes crucial in facing various contemporary moral and social challenges, especially in the era of globalization and digitalization, which often triggers character issues among students.

The importance of character formation in the Islamic context is further reinforced by several studies indicating that the moral decline among the younger generation is caused by the weak application of religious values and ethics in national education. Therefore, the immediate integration of religious and moral values into all aspects of learning is necessary to produce a generation that is

civilized, dignified, and balanced between intellectual intelligence and morality. Character education, especially that based on Islamic values, has proven to be an essential foundation in creating a civilized nation with integrity and a humanitarian spirit(Sri Susanti, 2016). This study is important because it can provide direction for educational development that not only emphasizes intellectual competence but also comprehensively shapes the personality and morality of students.

B. RESEARCH METHODS

This research uses the literature study method with the following stages. First, the researcher conducts a review of previous publications relevant to the research topic. Data analysis is carried out through in-depth reading of literature deemed relevant, which is then synthesized in the form of a systematic review(Arham et al,. 2020). The next step involves connecting the literature findings with the educational theory of KH. Ahmad Dahlan, which remains relevant to this day.

This study applies a library research method to examine various literature sources such as scientific articles, books, and reports related to the development of educator professionalism in the digital era. The data collection stage begins with the identification of relevant sources from various books, research results, and academic journals. The selection criteria include publications from the last ten years that specifically discuss the utilization of technology in education, strategies for developing educator competencies, as well as various emerging challenges and opportunities.

Data analysis was conducted using a content analysis approach, involving the grouping and examination of literature data to identify central themes, trends, and effective strategies for enhancing educator professionalism in the digital era. The analysis focused on three main aspects: technology training strategies, adoption of digital tools, and the implementation of technology-based learning practices. This study also compared various perspectives and approaches from previous studies to present a comprehensive review of the topic under examination.

C. RESULTS AND DISCUSSION

1. History and Philosophy of Muhammadiyah Education

The development of the Islamic education system plays a very important role, as it serves as the foundation for creating societal civilization and advancing the nation. Therefore, the philosophical approach in Islamic education must be expanded to make a real contribution to the progress of today's educational

Building a Civilization Through the Muhammadiyah Education System

world(Norvaizi Khoiri et al,. 2025). During the Dutch colonial period, the state of education in Indonesia was deeply concerning. There was a stark disparity between educational institutions established by the community and those managed by the colonial government. The colonial institutions were only accessible to Europeans or certain native elites, while the majority of the indigenous population remained marginalized from educational access. The Dutch government fully understood that education played a crucial role in the advancement of civilization. For this reason, they deliberately allowed the majority of the local population to remain in ignorance and without educational opportunities. Colonial educational policy was thus used as a tool to control society, as part of a broader colonial plan that also supported efforts to Christianize and impose foreign cultural domination(M. Samsul Hady 2025).

Education established by the Dutch colonial government was prioritized over education initiated by Indonesian society. Its main objectives were to serve Dutch colonial interests, promote Christianization, and provide cheap administrative labor. At that time, education in Indonesia was still very basic, conducted in Islamic boarding schools (pondok pesantren) and prayer houses (surau), which focused solely on teaching religious matters without exploring general knowledge. According to Setiawan, the Muhammadiyah Association attempted to address these issues in the education system by establishing alternative schools, even though the curricula they implemented differed. The curriculum implemented by the Dutch colonial government was not aligned with that implemented by Muhammadiyah. The main difference was that Muhammadiyah schools offered subjects related to the Qur'an. During that period, schools were established following the pattern set by the Dutch colonial government. In addition to the Village Schools (Sekolah Desa), Second-Class Primary Schools (tweede klasse), and Native Schools (Inlandsche School), First-Class Primary Schools were also established in 1914(Setiawan 2018).

The primary mission of the education initiated by K.H. Ahmad Dahlan was a reconstruction of the two dominant educational systems of his time: traditional Islamic boarding schools (pesantren) and Dutch schools. Its goal was to correct the religious understanding of Indonesian society towards pure Islamic teachings, while also protecting them from the penetration of Christian thought, liberalism, and the spread of heretical practices (bid'ah). Furthermore, this education was designed to liberate society from the shackles of ignorance and narrow-mindedness, ultimately aiming to awaken national consciousness to resist colonialism(Muaddyl Akhyar dkk. 2024). Furthermore, it has also been explained that through the integration of religious education and general sciences, Ahmad Dahlan hoped to nurture a generation of "intellectual-ulama" who were simultaneously sensitive to social

realities and the progress of the times. Thus, the educational system he built not only strengthened Islamic identity but also prepared the capacity of the community to contribute to building civilization and the nation's independence(Hasanah, Ushie Uswatun et al,. 2024).

KH. Ahmad Dahlan asserted that education is a crucial foundation for the development of the Muhammadiyah Association and all Muslims. In his guidance, he urged people to always seek knowledge wherever possible. His message was, "Whatever your profession be it as a teacher, doctor, expert, or engineer after achieving success, return and contribute your abilities to advance Muhammadiyah."(Munib 2022).

He then integrated positive aspects of Western education with pesantren education to be applied within the Islamic education system. This effort by Kyai Haji Ahmad Dahlan was an innovation in Islamic education, which taught religious sciences without using the conventional classroom teaching methods practiced previously. One of the Quranic verses calling upon Muslims to care for orphans and the underprivileged is found in Surah Al-Ma'un. The curriculum taught was not limited to religious knowledge but also included materials from general or social sciences(Zarro 2020).

For Muhammadiyah, the Tawhid Al-Ma'un philosophy of KH. Ahmad Dahlan serves as an instrument for serving the Indonesian nation. In essence, this concept is a social movement oriented towards humanitarian values. Muhammadiyah views various humanitarian efforts as integral components of national and state life, as well as a concrete manifestation of the da'wah mission of *"amar ma'ruf nahi munkar"* (enjoining good and forbidding evil). This commitment has consistently been upheld as a historical calling, from the era of the national movement, early independence, until today. This role is actualized through strategic and tactical steps aligned with the character, beliefs, life aspirations, and organizational struggle principles (khittah) as the guiding framework for its activities. This is a form of responsibility to realize the ideal society, namely *"Baldatun Thayyibatun Wa Rabbun Ghafur"* (a good land under a forgiving Lord)(Gunawan 2018).

In 1912, or over a century ago, Ahmad Dahlan initiated an educational reform in response to the pressing challenges faced by the Muslim community. At that time, nearly all Muslim societies across the world were still under the grip of colonialism. (Abdullah 2020). As a result, the Muslim world automatically lagged in all aspects of life, including economy, politics, technology, culture, and education. In Indonesia, the condition of the Muslim community was similarly

Building a Civilization Through the Muhammadiyah Education System
backward and did not benefit from the education system run by the colonial authorities(Al Faruq 2020).

At that time, Muslims were trapped in a current of formalisma condition where they practiced religious teachings only superficially, without awareness or understanding of the meanings and values contained within them(Risma Margaretha Sinaga 2014). The deeply ingrained animistic understanding within society led to the Qur'an being regarded as a sacred object and a tool for rituals, rather than as a reference and guide for life. This condition hindered the emergence of critical thinking and more progressive religious renewal in society. Ultimately, religiosity became ceremonial and lost its essence as a life guide that should direct humanity toward civilizational and spiritual progress(Anshoriy 2010).

According to K.H. Ahmad Dahlan's analysis, one of the fundamental factors causing the decline of the Muslim community was their backwardness in the field of education. The Islamic education system at that time strictly separated religious sciences from general sciences. (Suyatno and Wantini 2018). Most of the teaching and learning processes during that period took place in prayer houses *(surau)* and Islamic boarding schools *(pondok pesantren)* with curricula limited to comprehensive religious instruction, without including general sciences. As a result, the community experienced stagnation because Muslim generations were unable to keep up with advances in science and technology. Meanwhile, the education system introduced by Western colonizers was secular, emphasizing only general sciences and neglecting religious education. (Lenggono 2018).

In response to this situation, Ahmad Dahlan implemented various innovations in the education sector. There were three main elements that underwent renewal in his vision. First, regarding the curriculum. The educational institutions he established integrated religious and general sciences into a unified whole. Second, renewal in teaching methods, which transformed from the old paradigm toward a more contemporary approach. Third, reform at the organizational level, which resulted in the merging of the pesantren system with the school model (Setiawan 2010). In his effort to merge the two educational systems, Ahmad Dahlan took two steps: first, adding religious lessons to secular general schools, and second, establishing schools that integrated religious and general subjects(Akhmad 2020).

Ahmad Dahlan sought to eliminate the separation between religious and general sciences, as both form an inseparable unity. According to him, studying qauliyyah verses (textual revelation) is equally important as understanding kauniyyah verses (the universe). Therefore, both forms of knowledge must be studied in a balanced manner to achieve a comprehensive understanding of science(Al Faruq 2020). Educational institutions under the auspices of

Building a Civilization Through the Muhammadiyah Education System

Muhammadiyah teach Islam with a modern character, namely an Islam that is consistently adaptive to the dynamics of the times, in order to prepare students to address the challenges of life in the contemporary era(Fuad 2011).

Ahmad Dahlan introduced an innovative learning approach by implementing inductive, scientific, and dialogical methods. This represented a significant departure from the conventional practices of traditional Islamic education at the time. As an illustration, when teaching the Qur'an, he did not only focus on recitation and memorization but also expanded students' understanding by teaching its translation and interpretation. Such an approach was highly advanced and not yet commonly practiced in that era(Kossah et al,. 2022).

From the discussion above, we can collectively understand that the history of education within Muhammadiyah has not only played a role and developed in the learning process but also in the realm of social experience, as explained in Surah Al-Ma'un. In spreading his ideas, KH. Ahmad Dahlan used an applicative approach to Qur'anic learning. He implemented five methodological steps to deeply engage with the holy book, namely: (1) Understanding the basic meaning of the verse, (2) Delving into its interpretation and intent, (3) When encountering a prohibition, reflecting on whether one has distanced oneself from it, (4) When reading a command, evaluating the extent to which it has been practiced, (5) Refraining from proceeding to another verse before striving to practice the command that has been understood. (*K.H. Ahmad Dahlan, 1868-1923* 2015).

The vision and mission of Muhammadiyah education remain consistent and focused on the organization's objectives. Renewal in the field of faith emphasizes the purification *(purification)* of Islamic teachings by adhering firmly to the Qur'an and As-Sunnah, while also utilizing sound reasoning in their understanding. Meanwhile, renewal in thought is realized through the development of perspectives in implementing Islamic teachings, particularly in *muamalah duniawiyah* (societal aspects). This includes the modernization of worldly domains permitted by Islamic law, such as state governance, economy, politics, socio-culture, and defense-security(Rusydi 2017).

Following this, the internationalization of Muhammadiyah education has the potential to become a remarkable achievement in the educational renewal of the organization's second century. To realize this, the establishment of a specialized institution to manage collaboration and global-scale activities is required. Furthermore, enhancing the quality of human resources becomes the key determining factor for the success of this internationalization effort(Binangkit Siregar 2020). The ultimate goal of all these reforms is the realization of an ideal society that is just, prosperous, and blessed by Allah SWT. The vision and mission

Building a Civilization Through the Muhammadiyah Education System
of Muhammadiyah education imply that human resource development within its sphere is designed to address future challenges. This requires a strategic foundation, which in this context rests on two main pillars: strengthening faith and piety in Allah SWT, and mastering science and technology for the times ahead(Elhusein et al,. 2024).

2. The Role of Muhammadiyah Education in Building the Civilization of the Ummah

The primary priority among human needs is education. This is because education serves as a path or means that leads humans to achieve their life goals. Indeed, education is an obligation that must be undertaken by humans in their lives(Asrori 2019). Muhammadiyah has played a significant role in the advancement of Islamic education in Indonesia. By establishing various educational institutions across the country, the organization has opened opportunities for the community to access Islamic education. The schools managed by Muhammadiyah not only focus on teaching religious subjects but also integrate general knowledge to nurture a holistic generation(Wulan Tri Hutami et al., 2024).

Initially, the focus of Muhammadiyah's educational institutions was solely on religious instruction in the form of pesantren, which was equivalent to the elementary school level during the colonial era. Over time, a major transformation occurred as the scope of this education expanded to include secondary, high school, and even higher education levels(Sormin et al,. 2022). In its early stages, Muhammadiyah's educational activities were limited to teaching basic literacy, specifically reading and writing Arabic script. However, today Muhammadiyah has reoriented its educational programs to prepare students to enter formal education levels that meet both national and international standards. This aims to shape Muhammadiyah members who are qualified, innovative, and competitive in addressing global challenges(Palguna et al,. 2025).

Various programs implemented by Muhammadiyah have made a significant contribution to creating an outstanding generation in this country. Since its establishment, the organization has played an important role in advancing education in Indonesia by emphasizing renewal in the Islamic education system, namely by integrating Islamic principles with modern educational methods. These strategic steps aim to produce a generation that is not only intellectually intelligent but also possesses a strong moral and spiritual foundation(Pangeresa et al,. 2024). Muhammadiyah also undertakes various initiatives to support the enhancement of its members' abilities in the field of education.

These initiatives span from basic and secondary education levels, such as Diniyah, up to the university level. At the university level, these initiatives are

Building a Civilization Through the Muhammadiyah Education System
reinforced through student activity units, such as the Muhammadiyah Student Association *(Ikatan Mahasiswa Muhammadiyah/IMM)*, which provide a platform for students to cultivate their potential and leadership skills(Khosin 2023).

In Muhammadiyah education, special activities are also organized for secondary school students, aimed at strengthening their character. These activities are designed by considering various factors, including local uniqueness, potential, strengths, as well as the availability of land, facilities, and teaching staff(Syaifuddin, 2019). Muhammadiyah began its role by establishing conventional pesantren educational institutions, which later evolved into modern educational institutions. In its efforts to create a quality generation, the organization continuously improves its educational system while remaining grounded in Islamic values and adapting to the progress of the times. This transformation is evident from the significant modifications in the curriculum implemented up to the present day(Suyatno 2023).

The transformation of Muhammadiyah's curriculum is marked by a shift from a primary focus on religion to the development of competencies. This approach is implemented through the use of Outcome-Based Education (OBE), which emphasizes measurable learning outcomes, and the Merdeka Belajar Kampus Merdeka (MBKM) program, which supports students in enhancing their knowledge and skills outside their main fields of study. Through these innovations, Muhammadiyah strives to produce graduates who not only have strong academic achievements but also possess practical skills aligned with labor market demands. Although undergoing a renewal process, Islamic principles remain the primary foundation, evident in the application of Islamic values across various aspects from attire and teaching methods to professional ethical standards. In this way, Muhammadiyah is committed to creating a generation with both intellectual intelligence and strong character, harmonizing traditional values with the needs of the modern era(Ali 2019).

Muhammadiyah actively participates in innovation through the implementation of the *Merdeka Belajar Kampus Merdeka* (MBKM) policy, which was introduced by the Ministry of Education and Culture to enhance the quality of higher education in Indonesia (Baharuddin, 2021). In general, this policy is divided into four main elements: (1) the opening of new study programs as regulated in Permendikbud No. 7 of 2020 and No. 5 of 2020; (2) the improvement of the higher education accreditation system in accordance with Permendikbud No. 5 of 2020; (3) the implementation of higher education institutions with legal entity status based on Permendikbud No. 4 of 2020 and No. 6 of 2020; and (4) providing opportunities for students to study for three semesters outside their main study program as regulated in Permendikbud No. 3 of 2020. The successful implementation of

Building a Civilization Through the Muhammadiyah Education System

MBKM depends heavily on creating an independent, flexible, and creative learning process within higher education environments, thereby fostering an adaptive, liberating learning culture that aligns with the needs of both institutions and students(Baharuddin 2021).

The various activities conducted aim not only to enhance the well-being of students but also to equip them with essential soft skills required in the modern era. (Pohan 2024). Muhammadiyah demonstrates its resilience in adapting to the challenges of globalization through a strategy that integrates local wisdom values and global perspectives into its curriculum. This commitment is reflected in the implementation of a technology-based curriculum that meets international standards, while still upholding its Islamic identity, such as in the application of sharia-compliant dress codes. Through this holistic approach, Muhammadiyah is determined to produce a generation that is not only academically excellent but also remains grounded in local values amidst the onslaught of global culture.(Priyanto 2020).

However, the focus is not solely on curriculum development; Muhammadiyah also organizes programs to award high-achieving students, both in academic and non-academic fields. These include scholarships for association cadres and merit-based scholarships, aimed at motivating the younger generation to become outstanding and well-rounded individuals(Erwani, 2022).

Muhammadiyah has now also adopted modern technology to streamline academic administrative processes, for example through online systems for grade input and attendance. This adoption of technology not only enhances work efficiency but also helps reduce the potential for negative actions among students. From a pedagogical perspective, Muhammadiyah implements interactive and contextual learning methods with a student-centered learning approach, designed to stimulate critical thinking abilities, creativity, and active student participation. The integration of technology into teaching and learning activities ultimately opens broader opportunities for students to optimize knowledge acquisition in the digital era(Efendi et al,. 2024).

In today's era, which is heavily influenced by technology, Muhammadiyah integrates digital technology into its education system. The use of technologies, such as online learning and digitally-based management systems like the Academic Information System (SIA), the Student and Alumni Bureau Information System (SIM BKA), and the online learning platform Onclass has increased efficiency in administrative matters and student engagement(Rambe dkk. 2024). Furthermore, Muhammadiyah has expanded its international presence by implementing student exchange programs and establishing collaborations with universities from various

Building a Civilization Through the Muhammadiyah Education System
countries. This expansion aligns with the mandate found in Q.S. Ali Imran Verse 110, which emphasizes that the best community *(khoiro ummah)* has a responsibility to contribute goodness to all of humanity, transcending national boundaries. (Suyatno 2023).

Dr. H. Soediro, S.H., LL.M. (Chairman of the Law and Human Rights Institute of the Banyumas Regional Board of Muhammadiyah) explains that the challenge of education in the future focuses on preparing students who are proficient in technology, English, IT, computers, and artificial intelligence. Muhammadiyah has already implemented this learning from elementary to university levels, with an English curriculum already in place and plans to make an Arabic D1 (Diploma 1) program mandatory for all students. The goal of this initiative is to shape a generation capable of competing globally through mastery of foreign languages and technology(Rohman 2021).

In fact, students at Muhammadiyah universities do not experience a significant gap compared to those at state universities, thanks to the effective implementation of government programs that support the development of their competencies. This institution believes that success is not solely dependent on mastering classroom theory but also on the active participation of students in honing both technical (hard skills) and non-technical (soft skills) abilities. Through this holistic approach, Muhammadiyah ensures that its graduates are ready to apply their competencies in the professional world even before earning their bachelor's degree(Ecca et al. 2022).

3. **Challenges and Opportunities in Educational Development**

In the process of developing education, Muhammadiyah faces increasingly complex challenges along with the changing times. As an organization that has championed the spirit of renewal from the beginning, Muhammadiyah is required to continuously adapt to global dynamics, technological advancements, and the diverse needs of modern society. On one hand, Muhammadiyah educational institutions must maintain the identity of progressive Islamic values; on the other hand, they need to respond to the demands of 21st-century competencies such as digital literacy, learning innovation, and strengthening student character. These challenges demand educational development strategies that are more adaptive, integrative, and visionary so that Muhammadiyah can continue to contribute to building an excellent and competitive civilization for the ummah.

On its journey to realize the best generation, Muhammadiyah still faces several fundamental constraints. The primary issue that arises is the uneven access to quality education, especially in remote areas where top-tier educational programs and facilities are still minimally accessible. Although the expansion of

Building a Civilization Through the Muhammadiyah Education System

Muhammadiyah educational institutions from schools to universities continues to show progress, achieving inclusive and equitable learning opportunities remains an unfinished task. Another challenge stems from the strong currents of global culture, which often conflict with local wisdom values. In facing the demands of the Industry 4.0 and 5.0 eras, Muhammadiyah is compelled to consistently make innovative breakthroughs, integrate advanced technology into the learning system, and equip students with competencies adaptive to the changing times(Priyanto 2020).

Another strategic challenge requiring multi-stakeholder synergy is the limited budget for educational infrastructure development. In responding to this condition, Muhammadiyah needs to accelerate the digitization of its education system as an effective solution. The implementation of online learning models becomes a strategic alternative to ensure access to quality education for students in remote areas. (Arfandi 2020). This digitization can also open opportunities for collaboration with various institutions and technology platforms to enhance the quality of learning in a more sustainable manner.

Managerial aspects, institutional governance, and the educational environment also significantly influence the effectiveness of programs. Weaknesses in information systems and suboptimal team coordination remain obstacles that need to be addressed. On the other hand, continuous evaluation is absolutely necessary to measure the level of goal achievement and serve as a basis for program improvement. Thus, education is a complex and interconnected ecosystem where all its components interact with each other. The success of Islamic education in Indonesia is determined by various factors, both internal and external. However, fundamental challenges such as suboptimal educational governance and limited teaching staff remain critical issues that require serious attention(Septiani 2022). This indicates that one of the main issues still faced by Islamic educational institutions in Indonesia is the quality and availability of teaching staff(Yani et al., 2021).

Improving the quality of human resources is a crucial factor for the sustainability of Indonesian Islamic education in the future. Therefore, enhancing the professionalism, competence, and capacity of educators must be a strategic priority. This effort is essential to equip Islamic educational institutions with adaptive capabilities in responding to various challenges and dynamics of change, both internal and external. Renewal in Islamic education as an integrated system encompasses a series of educational actions and processes designed to internalize the values of Islamic teachings while shaping a Muslim personality. From this perspective, Islamic education is not merely viewed as a practical activity but also

Building a Civilization Through the Muhammadiyah Education System
as a systemic framework aimed at forming Muslim individuals who are aligned with the principles of Islamic teachings.(Salsabila et al,. 2025).

However, learning through the utilization of technology enables access to diverse learning materials. A transformation in teaching methods has occurred, where educators have shifted from conventional approaches to student-centered ones that encourage active participation in problem-solving. This opportunity represents a valuable chance for Islamic education to realize high-quality education that is relevant to the demands of the times while achieving its educational goals and mission(Munib 2022).

Islamic education has the opportunity to enhance the quality of learning in the modern era. This is as follows:

1. Global competition encourages Muslims to equip their students with holistic competencies, encompassing physical, intellectual, and noble moral aspects.
2. Technological and industrial developments facilitate access to religious learning materials in various formats, such as books, videos, cassettes, seminars, and other digital content.
3. The rise of online businesses as an impact of globalization opens opportunities for society to develop entrepreneurial competencies.
4. The variety of cultural products spreading globally allows society to selectively adopt new values that align with their identity or reject cultures that are irrelevant to them.
5. Scientific discoveries in the era of globalization can motivate Muslims to strengthen their religious foundations while demonstrating the relevance of Islam to scientific progress.
6. The influence of the modern world on monoethnic communities can actually reinforce the emphasis on traditions and religious principles as a form of preserving identity(Dewi et al,. 2023).

Considering the various available opportunities, Islamic education under Muhammadiyah holds vast potential to develop and transform into a quality institution capable of competing at the global level. The integration of Islamic principles with advancements in technology, skills required in the modern era, and social changes provides a strong foundation for creating a generation that is character-driven, capable, and competitive. This opportunity also serves as a driver for Islamic educational institutions to enhance innovation in curricula, expand learning access, and enrich teaching methods that are more contextually appropriate and responsive to the changing times. Therefore, improving institutional quality, educator competencies, and the internalization of progressive Islamic values are

crucial factors to ensure that these opportunities can be effectively leveraged in building a superior, inclusive, and sustainable civilization for the ummah.

D. CONCLUSION

From the previous discussion, it can be concluded that the ideas and principles of Islamic education that form the foundation of Muhammadiyah's thinking play a significant role in advancing the civilization of the people. The educational innovation initiated by K.H. Ahmad Dahlan through the unification of Islamic teachings and modern methods has resulted in an educational system that is character-driven, inclusive, and relevant to the demands of the times. Principles such as tawhid (monotheism), morality, character building, knowledge strengthening, and social development serve as the primary foundation that fosters the formation of individuals who are well-mannered, critical, and adaptable to social change.

This analysis indicates that this approach not only addresses spiritual needs but also fulfills essential educational and social requirements for building a morally upright society.

Furthermore, the role of Muhammadiyah education in building the civilization of the ummah is realized through several strategic steps, such as providing contemporary educational institutions, strengthening the Al-Islam and Muhammadiyah curriculum, and improving the quality of educators as well as character development activities. This explanation highlights that the influence of these contributions directly results in the emergence of a Muslim generation that is literate, competitive, and holds moral and social responsibilities. Additionally, Muhammadiyah also plays a role in building civilization through da'wah (Islamic outreach), social actions, and community empowerment, which strengthen the synergy between the education sector and societal progress. Overall, these contributions demonstrate that modern Islamic education can serve as a driver of social change oriented towards progressiveness, inclusivity, and sustainability.

The importance of this issue in the education sector lies in the need to create a generation that is balanced between cognitive intelligence and moral ethics amidst global pressures. The educational model implemented by Muhammadiyah can serve as a practical reference for the development of the Islamic education system in Indonesia, ensuring it remains relevant and responsive to societal needs. Future research is recommended to investigate more deeply the effectiveness of implementing AIK *(Al-Islam and Kemuhammadiyahan)* values and the Muhammadiyah educational model through an empirical approach. This will yield a more profound and comprehensive understanding of its impact.

E. REFERENSI

Book

Anshoriy, M Nasruddin Anshoriy Ch. 2010. *Matahari pembaruan rekam jejak K.H. Ahmad Dahlan*. JB Publisher.

Karimuddin, Fahmi. 2019. *Pemikiran KH. Ahmad Dahlan Tentang Modernisasi Pendidikan Islam di Indonesia*. 1, vol. 5: 1–9.

K.H. Ahmad Dahlan, 1868-1923. 2015. With Abdul Mu'ti. Museum Kebangkitan Nasional, Kementerian Pendidikan dan Kebudayaan.

Asrori, Ahmad Sauqy. 2019. "Inovasi belajar & pembelajaran PAI (teori & aplikatif)." *Hak Cipta Penerbit UMSurabaya Publishing*, 15 x 21 cm, iv + 287 halaman.

Lenggono, Wahyu. 2018. *LEMBAGA PENDIDIKAN MUHAMMADIYAH (TELAAH PEMIKIRAN K.H. AHMAD DAHLAN TENTANG PEMBARUAN PENDIDIKAN ISLAM DI INDONESIA)*. 19 (1): 43–62.

Risma Margaretha Sinaga, Defti Arlen. 2014. "Pemikiran kh Ahmad Dahlan dalam Bidang Sosial dan Pendidikan." *Fakultas Keguruan dan Ilmu Pendidikan Universitas Lampung*.

Setiawan, farid. 2010. *Mengokohkan spirit pendidikan Muhammadiyah*. Payremedia, Distributor, Suku Buku.

Journal article

Boughton, M., & Halliday, L. (2008). A challenge to the menopause stereotype: Young Australian women's reflections of 'being diagnosed' as menopausal. Health & Social Care in the Community, 16(6), 565-572. http://dx.doi.org/10.1111/j.1365-2524.2008.00777

Al Faruq, Umar. 2020. "PELUANG DAN TANTANGAN PENDIDIKAN MUHAMMADIYAH DI ERA 4.0." *Ar-Risalah: Media Keislaman, Pendidikan dan Hukum Islam* 18 (1): 013. https://doi.org/10.29062/arrisalah.v18i1.330.

Abdullah, M. Amin. 2020. "Peluang dan Tantangan Internasionalisasi Pemikiran Muhammadiyah." *Jurnal Muhammadiyah Studies* 1 (1). https://doi.org/10.22219/jms.v1i1.11405.

Akhmad, Fandi. 2020. "Implementasi Pendidikan Karakter dalam Konsep Pendidikan Muhammadiyah." *Al-Misbah (Jurnal Islamic Studies)* 8 (2): 79–85. https://doi.org/10.26555/almisbah.v8i2.1991.

Ali, Mohamad. 2019. "The Development of Muhammadiyah School in Surakarta in 19201970." *Afkaruna* 15 (2). https://doi.org/10.18196/AIIJIS.2019.0107.302-327.

Arfandi, Hafidz. 2020. "Motif dan Strategi Gerakan Filantropi Muhammadiyah." *JOUR Jurnal Muhammadiyah Studies* 1 (Februari). https://doi.org/10.22219/jms.v. Arham, Amardianto, Amrie Firmansyah, dan Aji M. Elvin Nor. 2020.

Baharuddin, Muhammad Rusli. 2021. "Adaptasi Kurikulum Merdeka Belajar Kampus Merdeka (Fokus: Model MBKM Program Studi)." *Jurnal Studi Guru dan Pembelajaran* 4 (1): 195–205. https://doi.org/10.30605/jsgp.4.1.2021.591.

Building a Civilization Through the Muhammadiyah Education System

Binangkit, Intan Diane, dan Dede Iskandar Siregar. 2020. "Internasionalisasi dan Reformasi Perguruan Tinggi: Studi Kasus Pada Lembaga Pendidikan Tinggi Muhammadiyah." *Jurnal Dinamika Manajemen Pendidikan* 4 (2): 131. https://doi.org/10.26740/jdmp.v4n2.p131-138.

Dewi, Khristi Rosika, Nurul Istiq'faroh, dan Hendratno. 2023. "Pendidikan dalam pemikiran K. H. Ahmad Dahlan." *Journal of Contemporary Issues in Primary Education* 1 (2): 95–106. https://doi.org/10.61476/wjqc0307.

Ecca, Suleha, Ahmad Mustanir, Jamaluddin Ahmad, dkk. 2022. "Peran Program Pertukaran Pelajar MBKM dalam Pengembangan Kompetensi Lulusan." *SAP (Susunan Artikel Pendidikan)* 6 (3). https://doi.org/10.30998/sap.v6i3.11713.

Efendi, Sumardi, Ramli Ramli, dan Danil Zulhendra. 2024. "Strategi Pengembangan Profesionalisme Pendidik di Era Digital." *Arini: Jurnal Ilmiah dan Karya Inovasi Guru* 1 (1): 53–66. https://doi.org/10.71153/arini.v1i1.105.

Elhusein, Shofwan Karim, Ahmad Lahmi, Desi Asmaret, dan Dasrizal Dahlan. 2024. "Muhammadiyah Berkemajuan: Najib Burhani Prespektif." *INNOVATIVE: Journal Of Social Science Research* 4. https://j-innovative.org/index.php/Innovative.

Fuad, muhammad. 2011. *Islam, modernity and Muhammadiyah's educational Programme*. 5(3). Inter-Asia Cultural Studies. https://doi.org/10.1080/1464937042000288697.

Gunawan, Andri. 2018. "Teologi Surat al-Maun dan Praksis Sosial Dalam Kehidupan Warga Muhammadiyah." *SALAM: Jurnal Sosial dan Budaya Syar-i* 5 (2): 161–78. https://doi.org/10.15408/sjsbs.v5i2.9414.

Hasanah, Ushie Uswatun, Kurnia Utami Nursholichah, Muh. Asharif Suleman, Anan Marliansyah, dan Riza Febriansyah. 2024. "Pemikiran K.H. Ahmad Dahlan tentang Pendidikan dan Relevansinya dengan Pendidikan Kontemporer." *IHSANIKA : Jurnal Pendidikan Agama Islam* 2 (4): 160–77. https://doi.org/10.59841/ihsanika.v2i4.1957.

Khosin, Khamam. 2023. "Reformasi Pendidikan Muhammadiyah di Indonesia." *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 17 (2): 435. https://doi.org/10.35931/aq.v17i2.2003.

Kossah, Arifah Uswatun, Hariyanto Sofyan Benyal, dan Romelah Romelah. 2022. "Islam Berkemajuan: Muhammadiyah Sebagai Pembaharu Pendidikan Dalam Laju Zaman." *TARLIM : JURNAL PENDIDIKAN AGAMA ISLAM* 5 (1). https://doi.org/10.32528/tarlim.v5i1.7149.

M. Samsul Hady, Achmad Syainur Rochim1, Zulfi Mubaraq2. 2025. "Sejarah Sosial Pendidikan Islam Masa Kolonial Belanda (1602-1942) dan Jepang (1942-1945)." *Jurnal Ilmiah Pendidikan Dasar,* 10 (03): 240–319.

Muaddyl Akhyar, Zulmuqim, dan Muhammad Kosim. 2024. "Gagasan Pembaharuan Pendidikan Islam Berkemajuan Perspektif K.H. Ahmad Dahlan." *Kariman: Jurnal Pendidikan Keislaman* 12 (1): 1–19. https://doi.org/10.52185/kariman.v12i1.379.

Munib, Abdul. 2022. "KONSEP PENDIDIKAN ISLAM PERSPEKTIF KH. AHMAD DAHLAN DAN RELEVANSINYA DENGAN ERA GLOBAL PENDIDIKAN DI INDONESIA." *Jurnal Pemikiran, Pendidikan dan Penelitian Ke-Islaman* 8 (Februari): 86–99.

Norvaizi, Ikhrom, dan Qolbi Khoiri. 2025. "PERBANDINGAN TUJUAN, PENDIDIK, PESERTA DIDIK, MATERI, METODE, DAN LINGKUNGAN SISTEM PENDIDIKAN ISLAM DENGAN PENDIDIKAN KOLONIAL BELANDA." *Tarbawi : Jurnal Pendidikan Islam* 22 (1).

Palguna, I Gede Bagus Winaka, Sabryan Likhan Nugraha, Aghna Kayru Satria, Asyifa Arla Rimarsya, dan Astika Nurul Hidayah. 2025. "Peran Muhammadiyah Dalam Mencetak Generasi Unggul Melalui Pendidikan." *Fathir: Jurnal Studi Islam* 2 (1): 82–95. https://doi.org/10.71153/fathir.v2i1.192.

Pamungkas, Dandi, Fina Aidah Soraya, Anas Indratanaya, Nasrulloh Nasrulloh, dan Astika Nurul Hidayah. 2025. "Haidar Nashir : Pendidikan Muhammadiyah dalam Pengembangan Ilmu Pengetahuan Berbasis Nilai Keislaman." *Moral: Jurnal kajian Pendidikan Islam* 2: 201–13.

Pangeresa, Egi Prayogi, Eka Putra, dan Andri Nurjaman. 2024. "Transformasi Lembaga Pendidikan Islam: Kajian Perkembangan Madrasah Dari Masa Ke Masa di Indonesia." *Abdurrauf Journal of Islamic Studies (ARJIS)* 2 (2): 126–44. https://doi.org/10.58824/arjis.v2i2.76.

Pohan, Khairisa. 2024. "Pendidikan Islam dan Pemanfaatan Media Sosial YouTube dalam Memberikan Dampak Pengembangan Keterampilan Belajar Agama." *Arini: Jurnal Ilmiah dan Karya Inovasi Guru* 1 (2): 67–77. https://doi.org/10.71153/arini.v1i2.158.

Priyanto, Adun. 2020a. "Pendidikan Islam dalam Era Revolusi Industri 4.0." *J-PAI: Jurnal Pendidikan Agama Islam* 6 (2). https://doi.org/10.18860/jpai.v6i2.9072.

Rama, Bahaking. 2024. "SEJARAH PERKEMBANGAN PENDIDIKAN ISLAM DI INDONESIA." *Jurnal Kajian Islam Kontemporer*, no 1, vol. 15 (Juni): 75–93.

Rambe, Aslamiyah, Moh. Nurhakim, dan Saiful Amien. 2024. "Reformasi Pendidikan Muhammadiyah: Pendekatan Inovatif dalam Menghadapi Tantangan Era Digital." *Jurnal Ilmiah Muqoddimah : Jurnal Ilmu Sosial, Politik, dan Humaniora* 8 (2): 806. https://doi.org/10.31604/jim.v8i2.2024.806-812.

Building a Civilization Through the Muhammadiyah Education System

Rohman, Adi Nur. 2021. "Hukum Islam dan Perubahan Sosial: Dinamisasi Perkembangan Metode Ijtihad Muhammadiyah." *Syaksia : Jurnal Hukum Perdata Islam* 22 (1): 85–98. https://doi.org/10.37035/syakhsia.v22i1.4877.

Rusydi, Rajiah. 2017. "PERAN MUHAMMADIYAH (KONSEP PENDIDIKAN, USAHA-USAHA DI BIDANG PENDIDIKAN, DAN TOKOH)." *TARBAWI : Jurnal Pendidikan Agama Islam* 1 (2): 139–48. https://doi.org/10.26618/jtw.v1i2.367.

Salsabila, Naqiyyah, Sakha Fadhila, dan Fatia Aulia Rahma. 2025. "Membangun Karakter Bangsa: Implementasi Pemikiran Pendidikan KH. Ahmad Dahlan di Era Modern." *MARAS : Jurnal Penelitian Multidisiplin* 3 (1): 220–28. https://doi.org/10.60126/maras.v3i1.714.

Septiani, Lilis Dini. 2022. "KONSEP PENDIDIKAN ISLAM DALAM PERSPEKTIF KH. AHMAD DAHLAN." *Tajdid Jurnal Pemikiran Keislaman dan Kemanusiaan* 6 (April). https://doi.org/10.52266/.

Setiawan, Iwan Setiawan. 2018. "Islam dan Nasionalisme: Pandangan Pembaharu Pendidikan Islam Ahmad Dahlan dan Abdulwahab Khasbullah." *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 2 (1): 1–16. https://doi.org/10.21009/hayula.002.1.01.

Sormin, Darliana, Mursal Aziz, Samsidar Samsidar, Muksana Muksana, Mira Rahmayanti, dan Maesaroh Maesaroh. 2022. "Inovasi Pembaharuan Pendidikan Muhammadiyah." *Edukasi Islami: Jurnal Pendidikan Islam* 11 (02). https://doi.org/10.30868/ei.v11i02.2357.

Suyatno, Suyatno. 2023. "Ahmad Dahlan Abad 21: Menggagas Pembaharuan Pendidikan Abad ke-2 Muhammadiyah." *JURNAL INOVASI DAN MANAJEMEN PENDIDIKAN* 3 (1): 11–32. https://doi.org/10.12928/jimp.v3i1.8067.

Suyatno, Suyatno, dan Wantini Wantini. 2018. "Humanizing the Classroom: Praxis of Full Day School System in Indonesia." *International Education Studies* 11 (4): 115. https://doi.org/10.5539/ies.v11n4p115.

Wulan Tri Hutami, Achmad Mashudi, Fadli Vienolla Revikasyah, dan Nurul Nurhayati. 2024. "Muhammadiyah Dalam Pengembangan Pendidikan Islam di Indonesia." *Masterpiece: Journal of Islamic Studies and Social Sciences* 2 (1): 23–28. https://doi.org/10.62083/fdmjww02.

Zarro, Mar'ati. 2020. "MUHAMMADIYAH SEBAGAI GERAKAN ISLAM DAN PENDIDIKAN." *FACTUM: Jurnal Sejarah dan Pendidikan Sejarah* 9 (1): 61–66. https://doi.org/10.17509/factum.v9i1.21503.

"Penelitian Transfer Pricing di Indonesia: Sebuah Studi Kepustakaan." *JURNAL ONLINE INSAN AKUNTAN* 5 (1): 57. https://doi.org/10.51211/joia.v5i1.1318.