

THE RESPONSE OF MUHAMMADIYAH IN THE FIELD OF EDUCATION AT PCM SEI RAMPAH SERDANG BEDAGAI REGENCY

Sofi Ananda^{*1}

^{*1}Muhammadiyah Universitas of North Sumatra

^{*1}email: Sofiananda703@gmail.com

Abstract: What is the formulation of the response of Muhammadiyah in the education field? The purpose of this study was to study how Muhammadiyah's response in the field of education in Sei Rampah. This research is a qualitative research (Case Study) in the development of education in Sei Rampah. The method used in this study was conducted on research data. Data collection techniques presented consisted of observation techniques, interviews (interviews) and also documentation. The data analysis phase used is data reduction, data presentation, and data verification. The results of this Research Development (Case Study) were a design carried out to determine PCM Sei Rampah's responses in the field of education. The subjects of this study were the Muhammadiyah Branch Chairperson, the Dikdasmen Council, and the school. The implementation can be done well, so it can be learned about the development of education in Sei Rampah.

Keywords: Muhammadiyah response.

Introduction

Muhammadiyah is an organization that has several educational institutions. The educational institutions of Muhammadiyah have been improving over time. Muhammadiyah is an Islamic organization that aims to restore any deviations occurring in the process of da'wah. The movement of Muhammadiyah is characterized by the spirit of building a social order and educating society to be more advanced and enlightened.

It is observed that Muhammadiyah, established by KH. Ahmad Dahlan, with the gentle, friendly, simple, calm, diligent, sociable, and charitable character of Nyi Ahmad Dahlan, greatly supported KH. Ahmad Dahlan in its development, expanding rapidly throughout the island of Java (Hajrianto, 2016). As we know, as a da'wah organization, Muhammadiyah is expected to survive from generation to generation, as proven by its involvement for more than a century (Sukadiono et al., 2023).

Muhammadiyah is an Islamic organization that in its movement carries out da'wah with the principles of promoting good (amr ma'ruf) and forbidding wrong (nahi munkar), adheres to Islamic beliefs, and is based on the Qur'an and the Sunnah. Since the birth of Muhammadiyah in Sei Rampah, it has revived the condition of Muslims and aimed for an Islam that advances (Sukadiono et al., 2023). In this regard, the educational situation in Sei Rampah is still in the development stage, and the institutions established under the leadership of Muhammadiyah branch in Sei Rampah, such as the office for elementary and secondary education (Dikdasmen), include Madrasah Aliyah Muhammadiyah 16, Madrasah Tsanawiyah 13, elementary schools (SD), and kindergartens (TK) in Sei Rampah.

This is the response of Muhammadiyah's educational endeavors in Sei Rampah, an effort to develop education in the environment of the Muhammadiyah branch leadership in Sei Rampah, Serdang Bedagai District. When discussing the concept of education in Sei Rampah,

particularly in the Dikdasmen of the Muhammadiyah branch, it is still limited and inadequate, mainly because many teachers are not certified, and many teachers are not aligned with the subjects they teach. This issue is a challenge currently faced by the Dikdasmen leadership of Muhammadiyah branch, as it is difficult to find professional and certified teachers. As a result, developments are not optimal. For instance, schools are not well-organized, teacher offices are in one room together with those of Madrasah Aliyah (MA), Madrasah Tsanawiyah (MTs), and others, and thus, Dikdasmen is striving to achieve a more advanced educational concept in the future.

For students, the learning process is unstable because schools still lack learning facilities. For example, teachers still do not use teaching tools like projectors (infocus) or PowerPoint presentations, and the media used by teachers are still simple and traditional, which hinders students' learning progress. This is a challenge for the Muhammadiyah branch leadership in Sei Rampah in advancing education and their educational efforts.

The Muhammadiyah branch leadership also has an organizational structure starting from the central leadership, followed by regional leadership at the provincial level, district leadership at the regency level, and branch leadership at the subdistrict level. The Muhammadiyah branch leadership in Sei Rampah covers three subdistricts: Sei Rampah, Tanjung Beringin, and Teluk Mengkudu. In this research, the focus is on the Sei Rampah subdistrict, particularly in terms of the Muhammadiyah branch leadership's religious perspective, where the appeal of Muhammadiyah's renewal seems to have less influence on the Muslim community in Sei Rampah. On the contrary, traditions, values, norms, and religious practices seem to be moving further away from the spirit of renewal and Muhammadiyah's flag of progress. Beliefs like syncretism, radicalism, fundamentalism, and the idea of an Islamic state (daulah Islamiyah) have even found their place, but to be a true and good Muslim, education is essential. Because only through the process of teaching and learning can what is perceived as true Islam be realized (Qodir, 2015).

As a logical consequence of the initial concerns, Muhammadiyah's century-long journey has still not attracted widespread global sympathy. In the 1950s to 1970s, many domestic and international researchers were interested in studying, researching, and writing about Muhammadiyah in their theses and dissertations at the international level. Today, only a few young foreign researchers are still interested in examining Muhammadiyah. Amid their professional and personal busy lives, these individuals with diverse professional and educational backgrounds have been willing to write about Muhammadiyah's optimism and to rekindle its spirit in this testimonial collection. It is hoped that their intellectual testimonies will be able to revive Muhammadiyah's appeal in the realms of ummah, nationalism, and global humanity (Qodir, 2015).

According to my research in Sei Rampah on Muhammadiyah's views on education, this is essentially an anthropological event rather than a theological or political one. Anthropologically, people become members of Muhammadiyah mostly due to family lineage, kinship, or familial connections. For instance, I myself became a part of Muhammadiyah because of family reasons, without fully understanding the meaning of Muhammadiyah itself. Many others join Muhammadiyah for environmental or educational reasons, such as being educated and raised in Muhammadiyah schools, but still experience challenges with unprofessional teachers in the teaching and learning process. Social factors, such as friendships, politics, ideology, or religious views, also contribute to one's affiliation with Muhammadiyah. It is often said that whether Muhammadiyah is right or wrong is a matter of state of mind. Therefore, it is important to acknowledge that many people join Muhammadiyah for practical

and pragmatic reasons, such as working in Muhammadiyah's charitable organizations, including schools, hospitals, or other Muhammadiyah institutions.

The results of my research show that Muhammadiyah's education in Sei Rampah is still underdeveloped, as many educators are not certified, and there are still inadequate facilities and infrastructure for students to carry out the learning process effectively.

Literature Review

Muhammadiyah is an Islamic organization that in its movements carries out the teachings of da'wah (inviting to goodness), enjoining what is right (amar ma'ruf), and forbidding what is wrong (nahi munkar), with faith based on Islam and guided by the Qur'an and Sunnah. Since the establishment of Muhammadiyah in Sei Rampah, it has awakened the condition of the Muslim community and moved toward the Islamic ideals of progress (Sukadiono et al., 2023).

The philanthropic efforts organized by Muhammadiyah are an endeavor to achieve the beliefs and life goals of Muhammadiyah, which are based on five fundamental ideas. These ideas essentially contain philosophical and ideological concepts (Mul Khan & Maarif, 2010).

Method

This type of research is qualitative, as it is presented through descriptive analysis. According to Denzin and Lincoln in Emzir, qualitative research is research that uses a natural setting with the aim of interpreting the phenomena that occur, and it is carried out by involving various existing methods (Emzir, 2014). In another book, qualitative research is defined as research that aims to understand the phenomenon of what the research subjects experience, such as behavior, perceptions, motivations, actions, and others.

Result and Discussion

Education is a conscious and planned effort carried out by individuals or groups to achieve desired goals. In terms of Islamic education, Muhammadiyah education in Sei Rampah is still in the development stage due to the fact that teachers are not yet certified. As a result, education in Sei Rampah is still hindered in its development during the learning process, including issues with facilities, infrastructure, and the educational staff, which are considered insufficient to support the learning process.

There have been various responses regarding Muhammadiyah education in Sei Rampah, especially from the PCM (Pimpinan Cabang Muhammadiyah) of Sei Rampah, which is still in the process of change. Muhammadiyah's educational institutions in Sei Rampah include Madrasah Aliyah Muhammadiyah 16, Madrasah Tsanawiyah 13, elementary schools (SD), and kindergartens (TK). Muhammadiyah, through responses to the education branch in Sei Rampah, particularly at the Dikdasmen (Education Office), acknowledges that the many shortcomings in education in Sei Rampah have led Muhammadiyah's leadership to dedicate serious efforts to ensure that the education process is conducted with full commitment, allowing students to reach their potential.

Education is the learning of knowledge, skills, and habits within a group of people passed down from one generation to the next through teaching, training, or research. Education often takes place under the guidance of others, but self-directed learning is also possible (Dewey, 1944). Such education has existed since ancient times, where children were instinctively taught and prepared for survival without needing prior formal learning.

According to educational experts, such as Thompson, education is the influence of the environment on individuals to create permanent changes in behavior, thinking, and character (Neolaka, 2017). The Indonesian Law No. 20/2003 on the National Education System defines

education as a conscious, planned effort to create a learning environment and teaching process that enables students to actively develop their potential, including their spiritual religious strength, self-control, personality, intelligence, noble character, and the skills needed for society, the nation, and the state.

Therefore, the concept of education is not limited to just schools. Play is also part of learning because its purpose is to expand one's knowledge. When we are still infants or toddlers, we are assisted by our parents or others to learn to walk, which is also a form of education. Unknowingly, we are trained to expand our knowledge on how to walk. This example clearly shows that education can be seen as training. Through training, we can understand various types of knowledge, and with repetitive practice, we become skilled at performing tasks. The goal of education from an Islamic perspective is to instill noble character, instill virtues in students' hearts, habituate them to hold high moral standards, avoid indecency, think spiritually and humanistically (with a humanitarian perspective), and use their time to learn various types of knowledge without focusing solely on material gain. Therefore, it can be concluded that the pursuit of spiritual, moral, social, and intellectual excellence is the core of education from an Islamic perspective.

Definition of Muhammadiyah

Muhammadiyah is the largest Islamic organization in Indonesia, and its name is derived from the name of the Prophet Muhammad SAW. As such, Muhammadiyah can also be recognized as a group of people who follow the teachings of Prophet Muhammad SAW and are active in the fields of religion, education, social affairs, and the economy. Muhammadiyah was founded by KH. Ahmad Dahlan on November 18, 1912, in Yogyakarta. The founder of Muhammadiyah, whose birth name was Muhammad Darwis, came from a religious noble family. His father, Kiai Haji Abu Bakar ibn Kiai Haji Sulaiman, served as the Khatib, a religious leader responsible for leading the Friday prayers at the Great Mosque of the Sultanate of Yogyakarta (Peacock, 1983).

The origin of Muhammadiyah, established by KH. Ahmad Dahlan, is part of a movement to reform Islamic thought in Indonesia, aiming to eradicate superstitions, bid'ah (innovations in religion), and khurafat (irrational beliefs). The movement sought to bring Muslims back to the Qur'an and the Sunnah, and engaged in various aspects of life. During his pilgrimage to Mecca, KH. Ahmad Dahlan was introduced to ideas of Islamic reform, both pre-modern and modern.

Muhammadiyah also strives to return Islamic teachings to their sources, the Qur'an and Hadith. The organization aims to expand and elevate modern Islamic education and strengthen the faith in Islam, thus realizing a true Islamic society (Anshoriy, 2007). According to KH. Ahmad Dahlan, efforts to guide Muslims in practicing Islamic law (Sharia) according to the teachings of Prophet Muhammad SAW should be carried out collectively by a group of people, focusing on guiding others to goodness (ma'ruf) and preventing evil (munkar). Muhammadiyah's nature is to purify Islam, and it also works to invite non-Muslims to embrace Islam, while engaging in efforts for peace and prosperity. Muhammadiyah works with all Islamic groups to uphold the cause of "the glory of Islam and Muslims," and defends their interests. It also collaborates with other groups in the pursuit of a just and prosperous society, under the will of Allah, the Most Forgiving, the Most Merciful.

To achieve these goals, Muhammadiyah established some of the largest schools across Indonesia. Education and teaching became a primary concern for Muhammadiyah. From March 30 to April 2, 1923, Muhammadiyah held extensive discussions about institutions that would shape society in the future. In the field of education, Muhammadiyah introduced reform in Islamic education. Modernization in the educational system was carried out by replacing the

traditional pesantren (Islamic boarding school) system with modern education in line with the demands and needs of the times. Islamic education was provided in both public and private schools. Muhammadiyah established both religious and general education schools, following the educational system of the Dutch colonial government in Indonesia.

Muhammadiyah Education in Sei Rampah

Education is a conscious and planned effort carried out by an individual or group to achieve desired goals. From the perspective of Islamic education, Muhammadiyah education in Sei Rampah is still in the development stage, primarily because teachers have not yet been certified. As a result, education in Sei Rampah is hindered in its developmental process, including issues related to facilities, infrastructure, and educational staff. These factors have made it difficult to fully support the learning process in the region.

Various responses related to Muhammadiyah education in Sei Rampah, particularly from the PCM Sei Rampah, are still in the process of change. Muhammadiyah's educational institutions in Sei Rampah consist of Madrasah Aliyah Muhammadiyah 16, Madrasah Tsanawiyah 13, elementary schools (SD), and kindergartens (TK). The Muhammadiyah branch leadership in Sei Rampah has set specific educational targets for the region, which include:

1. Teaching students to read the Qur'an
2. Ensuring students understand Islamic teachings and religious knowledge
3. Improving students' character, especially toward parents and society

The leadership of Muhammadiyah in Sei Rampah continues to make progress in the field of education, with guidance provided by the Majelis Dikdasmen (Educational and Teaching Council). This council oversees the educational programs and is not directly related to school principals but provides direction and management. As an Islamic organization, Muhammadiyah's most essential goal is to spread Islam, both through education and other social activities. Additionally, Muhammadiyah aims to correct deviating beliefs and guide the community back to the true understanding of Islam.

Conclusion

Based on the discussion presented in the previous pages, the conclusion that can be drawn is that the response of the Muhammadiyah Branch Leadership in the field of education is clearly reflected in fostering education in Sei Rampah. Therefore, the Dikdasmen (Education and Training Division) highly expects the Muhammadiyah Branch Leadership to respond to the educational needs in Sei Rampah. Education is the most important aspect of life and functions well when problems arise that the schools will face. The Branch Leadership participates in managing the issues by communicating in order to find potential solutions when confronted with problems related to the management between the school and the Dikdasmen. Furthermore, based on the responses received from the community regarding education, the leadership has set achievement targets that must be pursued by the community and children to reach the expected educational goals. The educational development efforts carried out will produce children who possess good moral character (akhlakul karimah) and are intelligent in developing their abilities.

Bibliography

- Hajriati Y. Thohari et al., *Becoming Muhammadiyah*. Bandung: Mizan, 2016.
- Sukadiono Boy ZTF, Mundaki, Putri Asyiyah, Radius Setiawan, *Merawat Muhammadiyah Merawat Kemanusiaan*. Surabaya: 2023.
- Zuly Qodir, et al., *Ijtihad Politik Muhammadiyah*. Yogyakarta: Si Jack, 2015.
- Emjir, *Metodologi Penelitian Kualitatif, Analisis Data*. Jakarta: Rajawali, 2014.
- Dewey John, *Demokrasi dan Pendidikan*. Jakarta: 1916, 1944.
- Amos Neolaka, *Landasan Pendidikan*. Cimanggi: Kencana, 2017.
- Mujamil Qomar, *Epistemologi Pendidikan Islam*. Jakarta: Erlangga, 2005.
- James L. Peacock, *Pembaru dan Pembaruan Agama*. Jakarta: Hanindita, 1983.
- Nasruddin Anshoriy Ch, *Matahari Pembaruan*. Yogyakarta: Bangki Publisher, 2007.
- Abdul Munir Mulkhan, Ahmad Syafii Maarif, *1 Abad Muhammadiyah*. Jakarta: 2010.