

Transformation of Educational Intitutional in the Muhmmadiyah Organization

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Abstract

Muhammadiyah is one of the largest Islamic Organizations in Indonesia, which carries out da'wah amar ma'ruf nahi munkar with the aim and purpose of upholding Islam. One of Muhammadiyah's roles in Indonesia is establishing educational institutions that adhere to Islamic religious values with a school system combining religious and general knowledge, which has now developed into Pesantren. Pesantren has become the main witness to the spread of Islam in Indonesia which functions to prepare santri who study and master in Islamic education, known as Tafaquh fiddin, which is expected to be able to produce a good generation and participate in educating Indonesian society through Islamic Da'wah and become a stronghold for the people. This encourages the Muhammadiyah Organization to continue advancing and developing education. This study aims to describe the transformation of educational institutions in the Muhammadiyah Organization starting with the school system and now developing into pesantren. This research uses library research methods with historical, sociological, and descriptive approaches. The data collection methods used were observation and documentation. The results of the study stated that the Muhammadiyah Educational Institution has been moving since its inception until it has been transformed into a Pondok Pesantren Institution with various models such as Islamic Boarding Schools with Madrasah system, Takhassus system, and Muhammadiyah Boarding School system.

Keywords: Transformation, Educational Institution, Muhammadiyah.

Introduction Section

The development of Modern Islamic Education in Indonesia began with the dichotomy of indigenous people who did not get a proper education during the Dutch colonial period, as well as various influences that colored the development of the Islamic education system. Departing from the spirit of change and leaving Dutch colonialism, concepts of popular education began to emerge that functioned to educate the nation's life. The education system in Muhammadiyah emphasizes the combination of faith and progress in thinking. KH Ahmad Dahlan also managed to unite these two different sciences into one so that Muhammadiyah's education became the forerunner of modern Islamic education in Indonesia.[1] This social, religious, and moral anxiety and concern is the driving factor for the birth of the Muhammadiyah organization, as a solution to ignorance, poverty, and the backwardness of the people.

At the beginning of the establishment of the Muhammadiyah organization, KH Ahmad Dahlan made efforts to perfect religious education by integrating it with general sciences. So with this integrated education, a generation of Muslims who are devoted to Allah and are intelligent and skilled in the sciences of the world will be born, which in Qur'anic terminology is called Ulul Albab.[2] Muhammadiyah, which previously focused on the formal school education system, has now expanded to pesantren education. Pesantren was established along with the development of Western civilization which rejected revelation or religion as one of the epistemologies of science and limited the epistemology of science to the senses and reason alone.[3] In the past, education was only divided into two, namely religion-based education taught in pesantren and non-religious education organized by schools founded by the Dutch, Muhammadiyah tried to unite the two through modern education.[4] Currently, Muhammadiyah has 3,582 schools, 2,165 madrasahs, and 440 pesantren (7.3% of the total number of schools and madrasahs).[5]

Pesantren, which is the oldest Islamic education institution system in Indonesia was born from Indonesian local wisdom that has existed for centuries, has an education system that involves several aspects such as material, structure, curriculum, system, learning model, interaction, approach, environment, and educational climate.[6]

This research is very important because of the lack of public knowledge about the journey of the struggle of Educational Institutions in the Muhammadiyah Organization and this is the basis that encourages researchers to discuss this matter. The systematics of writing this research includes the History of the Muhammadiyah Organization, the

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Periodization of Muhammadiyah Educational Institutions, a description of the beginning of Muhammadiyah Pesantren, and ends with the results of the research, namely the determination of Pesantren Systems in the Muhammadiyah Organization in the present. Therefore, researchers want to describe the birth of educational institutions in the Muhammadiyah organization, and the transformation until it reaches its development in the present.

Research Methodology

This research includes library research, which is research that utilizes library sources to obtain research data. Data collection methods by searching for materials, books, or certain libraries. This type of research is qualitative research, which is a systematic research method used to study or examine an object, research is descriptive and tends to use analysis.[7] This research approach uses a Historical Approach. The historical approach is a study and other sources that contain information about the past and are carried out systematically, or in other words, research that describes symptoms but not what happened at the time or at the time the research was conducted.

Researchers also use a sociological approach in qualitative methods that seeks to reveal the meaning and socio-cultural experiences of research subjects regarding a phenomenon that cannot be easily measured using numbers. The sociology of design itself can be interpreted as a science that studies the thought process and the realization of works related to the values of the relationship of a particular society. After the author collects data, then reads, studies, understands, selects, collects, and analyzes, the next step is to draw conclusions based on the data that has been collected, analyzed, and described. The descriptive method is a research method used to describe problems that occur in the present or that are ongoing.

Results And Discussions

History of Muhammadiyah Organization

Muhammadiyah has a background that dates back to the early 20th century. Precisely, when Indonesia was still colonized by the Dutch colonials, who had long been influenced by Western culture. At that time, the situation of Muslims in Indonesia was also characterized by divisions and theological confusion. Reformist movements in the Islamic world inspired young Indonesian Muslims to make changes in their society and religion. Muhammadiyah was founded by a cleric named KH Ahmad Dahlan on August 8, 1912, in Yogyakarta. Dahlan was an Islamic thinker who was inspired by the reformist movement and had the vision to revive pure Islam and eliminate practices that were considered heretical or bid'ah. The organization was formed to teach moderate Islam, encourage quality Islamic education, and improve the social and economic conditions of Muslims.

The principles of Muhammadiyah are Tawhid (belief in the Oneness of God), Risalah (belief in the prophethood of Muhammad), and Akhlak Karimah (good character), and are formed to teach moderate Islam, encourage quality Islamic Education, and improve the social and economic conditions of Muslims.[8] The word "Muhammadiyah" linguistically means "followers of the Prophet Muhammad". The use of the word "Muhammadiyah" is intended to connect with the teachings and traces of the struggle of the Prophet Muhammad Shalallahu 'alaihi wasallam. According to H. Djarwani Hadikusuma, this name has the following meaning: "With this name, he intends to explain that the supporters of this organization are Muhammad's followers, and the basis is the teachings of the Prophet Muhammad, namely Islam. The aim is to understand and practice Islam as exemplified by the Prophet Muhammad so that we can live our worldly lives in accordance with the wishes of Islam. Thus, the holy and true teachings of Islam can provide a breath for the progress of Muslims and the Indonesian nation in general.

The establishment of Muhammadiyah is a manifestation of the thoughts and struggles of its founder, KH Ahmad Dahlan (Muhammad Darwis). After performing the hajj pilgrimage to the Holy Land and staying for the second time in 1903, Kyai Dahlan began to sow the seeds of renewal in his homeland. Kyai Dahlan got the idea of renewal after studying with Indonesian scholars residing in Mecca, such as Sheikh Ahmad Khatib from Minangkabau, Kyai Nawawi from Banten, Kyai Mas Abdullah from Surabaya, and Kyai Fakhri from Maskumambang, as well as reading the thoughts of Islamic reformers such as Ibnu Taimiyah, Muhammad bin Abdil Wahhab, Jamaluddin Al-Afghani, Muhammad Abduh, and Rashid Ridha. With his intelligence and association while living in Saudi Arabia and reading the works of Islamic thought reformers, the seeds of the idea of renewal were planted in Kyai Dahlan. So upon his return from Saudi Arabia, Kyai Dahlan brought with him the idea and movement of renewal.[9]

Periodization of Muhammadiyah Education

The beginning of establishment of Muhammadiyah schools began when KH Ahmad Dahlan first established a "Modern Religious School" called *Madrasah Ibtidaiyah Diniyah Islamiyah (MIDI)*, on December 1, 1911, so Muhammadiyah education is more than a century old. If counted backward from now, Muhammadiyah's education is 112 years old.

Madrasah Ibtidaiyyah Diniyyah is housed in a 2.5 x 6 meter living room in Kauman, Yogyakarta. Despite the small space, education is managed in a modern way using new methods and curriculum. Learning facilities mimicked modern styles, such as benches, blackboards, and chairs.[10] A year later, on November 18, 1912, Nyai Siti Walidah's husband founded the Muhammadiyah Association, which was initially intended to ensure the continuity of the educational institution he had just founded.

Furthermore, in 1918, KH. Ahmad Dahlan again pioneered a secondary school called *Al-Qismul Arqo*, then two years later changed its name to Pondok Muhammadiyah (1920), then became Hooqe School Muhammadiyah, and then changed its name to "Kweekschool Muhammadiyah" (1924).[11] This institution became the forerunner of the birth of *Madrasah Mu'allimin Muallimat* Muhammadiyah Yogyakarta (1930), one of the schools that is now a place for the cadre of the next generation of Muhammadiyah.[12]

Table 1. Periodization of Muhammadiyah Education Institution

No	Periodization	Main Challenges	Movement Pattern	Movers
1	Pioneer Period (1900-1923)	Ethical politics made Western education a new weapon of colonization, while the santri stuck with pesantren and rejected Western education, which resulted in the development of dualism in the education system: secular versus religious; Western-Dutch schools versus pesantren for indigenous education.	Experimenting with pioneering a new Islamic education system, the "Modern Religious School" that Integrated.	KH Ahmad Dahlan and his students, clerics, merchants, and professionals.
2	Development Period (1923-1966)	War and social upheaval caused education policy to be neglected, and the dualism of education; secular versus religious was still an important issue, Islamic educational institutions that integrated secular sciences with religious sciences such as Muhammadiyah schools began to emerge.	Developing a new education system initiated by KH Ahmad Dahlan in various regions in Indonesia.	Kiyai, merchants, professionals, and Military (Yunus Anis, Sudirman)
3	Period of Institutionalization (1966-1998)	The centralized direction of government education, the dominance of public schools or government schools under the umbrella of development ideology.	Muhammadiyah Education became increasingly institutionalized and bureaucratic, became an alternative to public schools with additional religious lessons, and expanded access to education for the nation's children.	Activist Association of Bureaucrats, Civil Servants (A.R. Fachruddin)
4	Transformation Period (1998-present)	The direction of Government education was decentralization, and a proliferation of new Islamic schools.	Transforming Muhammadiyah schools into progressive schools that promise the	Young Muhammadiyah activist, professional employee of the Association.

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A year later, the two madrasahs were separated, *Madrasah Mu'allimin Muhammadiyah* (only for boys) was located in Keuhanan, Yogyakarta, and *Madrasah Mu'allimaat Muhammadiyah* (only for girls) was located in Notoprajan Village, Yogyakarta.[13] At the 23rd Muhammadiyah Congress in 1934 in Yogyakarta, it was confirmed that *Madrasah Mu'allimin-Mu'allimaat Muhammadiyah* Yogyakarta was a Muhammadiyah Cadre School organized by the Muhammadiyah Central Leadership. At the Muhammadiyah Congress in Medan in 1938, these two *Madrasahs* were inaugurated. In 1994, these two madrasahs were reaffirmed through Muhammadiyah Central Leadership Decree No. 63/SK-PP/VI-C/4.a/1994 concerning *Qoidah Madrasah Mu'allimin-Mu'allimaat Muhammadiyah* Yogyakarta. In 1980, very fundamental changes were made to the *Mu'allimin* education system. If in the previous period, *maskan* or dormitory had not become a unified system with madrasah, then since 1980, *Mu'allimin* began to embrace the "long life education" system. This system emphasizes that the madrasah or school and *maskan* or dormitory are a unity that cannot be separated in the process of implementing educational programs. This system also made *Mu'allimin* get recognition as an Islamic Boarding School from the Ministry of Religion of the Republic of Indonesia in 1984.[14] To strengthen the educational curriculum, in 1987 an effort was made to compile the *Mu'allimin* curriculum. Aiming to make the education and teaching process more efficient and effective. This effort was formed to compile an integrated package concerning Al-Islam and Kemuhammadiyah subject matter using cross-curriculum techniques, namely combining *Madrasah Tsanawiyah* and *Madrasah Aliyah* material from the Ministry of Religion of the Republic of Indonesia with *Mu'allimin* material that refers to the "yellow book" reference.

Pondok Pesantren *Mu'allimin Muallimat* is a pioneer of Muhammadiyah pesantren in Indonesia. Lately, Muhammadiyah has initiated a modern pesantren model. It began with the establishment of the Modern Muhammadiyah Boarding School in Yogyakarta. Periodization is a way to make time that continues to move endlessly understandable by dividing it into units of time, sections, chapters, and periods. Based on an examination of the characteristics of a historical period is the identification of the fundamental changes that occur, the long journey of Muhammadiyah education is divided into four periods, namely: the pioneering period (1900-1923), development period (1923-1970), institutionalization period (1970- 1998), and transformation period (1998-present).[15]

The Beginning of Muhammadiyah Pesantren

Pesantren is the oldest Islamic educational institution in Indonesia and still makes an important contribution to the socio-religious field. Pesantren as an educational institution that has strong roots in Indonesian Muslim society, in its journey, is able to maintain its survival system and has a multi-faceted education model.[16]

Islamic boarding schools are Indonesia's original Islamic educational institutions spread across 34 provinces. Based on the Data Statistics of Islamic Boarding Schools As of February 14, 2021, the number of Islamic boarding schools reached 26,974 units, with a total of 1,444,527 boarding students and 1,202,556 non-boarding students, for a total of 2,647,083 students. The provinces with the the highest number of boarding schools are West Java (8,343 units, 148,987 residential students and 306,728 non-residential students); Banten (4,579 units, 60,897 residential students and 96,042 non-residential students); East Java (4,452 units, 323.293 residential students and 241,006 non-residential students); Central Java (3,787 units, 166,605 residential students and 132,269 non-residential students); and Aceh (1,177 units, 124,922 residential students and 50,974 non-residential students).[17]

According to its origin, pesantren comes from the word "santri" which gets the prefix "pe" and the suffix "an" which indicates a place, so it means a place for santri. Sometimes pesantren is also considered as a combination of the word "santri" (good human) with the syllable "tra" (helpful) so that the word pesantren can be interpreted as a place for the education of good human beings.[18]

In terms of terminology, KH Imam Zarkasyi defines pesantren as Islamic educational institutions with a dormitory or cottage system, where the kyai is the central figure, the mosque is the center of activity that animates it, and the teaching of Islam under the guidance of the kyai followed by santri as the main activity.[19] Although there are various names for boarding schools, the characteristics remain the same, namely the existence of basic elements in boarding schools such as kyai, the mosque, santri, hut, and the teaching of classical Islamic books which are usually called "kitab kuning".

Pesantren is a traditional Islamic educational institution where students live together and study under the guidance of teachers who are better known as Kyai and have dormitories for students to live in. The students live in a complex that also provides a mosque for worship, study rooms, and other religious activities. This complex is usually surrounded by a wall to monitor the entry and exit of the students in accordance with applicable regulations. Pesantren can also be understood as a religious education and teaching institution, generally non-classical, where a Kyai teaches Islamic education to students based on books written in Arabic by medieval scholars, and students usually live in the pesantren.[20] The things that become the main foundation in pesantren are:

First, Kyai. As one of the main elements of pesantren, the term "kyai" does not come from Arabic but from Javanese. According to its origin, the term kyai in Javanese is used for three types of titles that are different from each other, namely the central figure who provides teaching, the most essential element as the founder and determinant of the growth and development of pesantren, and the nickname or title given by the community. In addition, kyai is a person who is an expert in the field of Islam and is the leader of the pesantren and teaches classical Islamic books to santri. The existence of kyai in pesantren is absolute because he is the central figure who provides teaching and is the most dominant in the life of the pesantren. Even the character and success of the pesantren depend on the expertise, depth of knowledge, charisma, authority, and skills of the kyai.[21]

Second, the mosque. According to the language, the word mosque means a place of prostration, while according to the term, a mosque is a place used to perform prayers and other worship. In addition, the mosque can be understood as a place of religious education and moral formation. In pesantren, the mosque is one of the important elements of a strategic place to educate students in several matters such as practicing the five daily prayers, Friday prayers, Friday sermons, teaching classical Islamic books, recitation, and religious discussions.

Third, Santri. Santri is one of the important components in a pesantren because, without santri, pesantren will not exist and have a perfect function and meaning. Santri is generally divided into two, namely Santri Kalong and Santri Mukim. Santri kalong are students who do not stay but return to their respective homes after completing lessons at the pesantren and usually come from the area around the pesantren. Meanwhile, Santri Mukim is a student who stays at a boarding school for a while and usually comes from areas far from the location for students to practice and develop skills so that after graduating they can live independently. This cottage system is the hallmark of the pesantren tradition. It distinguishes the pesantren education system from other Islamic education systems.

Fifth, classical books. Classical Islamic books commonly referred to as the Yellow Islamic classic books are works written by previous scholars that contain Islamic religious knowledge using Arabic. In the past, material from classical Islamic books-especially those written by scholars who adhered to the *Shafi'iyah* view-was the only learning material provided in the pesantren environment. The forms of Pesantren in the Pesantren Law article 5 of 2019 are divided into 3 models, namely:

1. The pesantren provides education in the form of the recitation of the yellow classical books.
2. Pesantren provides education in the form of *Dirasah Islamiyah* with the Mu'allimin education pattern.
3. Pesantren provides education in other forms that are integrated with general education.[22]

The presence of Muhammadiyah wants to improve the dignity of the Indonesian nation as a modern nation. This is because the traditional models that were once part of the nation's life are slowly changing. The modernization of Muhammadiyah can be seen from the educational model that was developed from the beginning. This is also explained in several well-known magazines such as *al-Manâr*, *al-Urwah al-Wuṣṣā*, and *al-Munîr* magazines which express several things that influenced Kiai Ahmad Dahlan's educational reform ideas, so that he overhauled the pesantren curriculum which was dominated by references to *Syafi'iyah* books and Al-Ghazali's teachings replaced with reformist books. Kiai Ahmad Dahlan's educational philosophy has a progressive religious style that encourages progress in the life of the world and glory in the hereafter. Although his goals were noble, they were not free from criticism, especially from the Kanjeng Penghulu and older people who interpreted Islam based on tradition and arguments from classical books.[12]

Education run by Muhammadiyah has one distinctive feature, namely holistic education. This means that education must integrate religion into all aspects of life. Graduates of Muhammadiyah educational institutions ideally must master knowledge in both religious and general fields.[23] Although Muhammadiyah is an organization that has characteristics of the field of progressive school education, it turns out that in the end this organization also participated in enlivening pesantren education. Based on the results of the Tanfidz of the 48th Muhammadiyah Congress in 2022, the Muhammadiyah Central Leadership instructed the Muhammadiyah Pesantren Development Institute (LP2M) to realize the development vision, namely: The realization of pesantren education based on Al-Islam and Kemuhammadiyahan with a progressive Islamic perspective as the main character that is holistic and integrative and produces progressive graduates with a lifelong learning ethos who are able to answer the pesantren.

Fourth, Pondok. Pondok is a simple place used as a residence for the kyai and his students. In addition to being a place for students to live, the hut is a place need of the times with superior educational governance that is globally competitive and inclusive.[23] The following is the development of Muhammadiyah Islamic Boarding Schools based on the number:

Table 2. Number of Muhammadiyah Pesantren per Year

Year	Total
2010	67 Pesantren
2014	83 Pesantren
2015	127 Pesantren
2016	178 Pesantren
2018	256 Pesantren
2019	324 Pesantren
2020	354 Pesantren

Table 3. Muhammadiyah Pesantren Education System

Input	Process	Output
Selected students	<ul style="list-style-type: none"> • Madrasah or school • Holistic - Integrative • Culture of Muhammadiyah Islamic Boarding School. 	Profile of Muhammadiyah Pesantren graduates (cadres of scholars, leaders, educators).

The development direction of Muhammadiyah Pesantren (Long Term Development Plan 2021 - 2045) is:

1. Improve the quality of human resources by:
 - a. Language training for students and religious teachers
 - b. Scholarships for students and clerics
 - c. Increase the capacity of Mudir or ustadz or education personnel
2. Institutional Improvement with:
 - a. Accreditation of Muhammadiyah Pesantren
 - b. Big Data of Muhammadiyah Pesantren
 - c. Identification of Muhammadiyah Pesantren
 - d. Establishing an English-Arabic Language Center
 - e. Strengthening the Pesantren Development Institute
 - f. Realizing the Muhammadiyah Pesantren Model (Trensains, Agribusiness, entrepreneurship, PTMA Laboratory, *Tafaqquh Fiddin*)
 - g. Establishment of ustadz education in Muhammadiyah Pesantren (PUMP)
3. Improved management of Muhammadiyah Pesantren with:
 - a. Mudir or director leadership training
 - b. Training for Mudir candidates
 - c. Financial management training
 - d. Personnel management training
4. Collaboration and network development with:
 - a. Internal Muhammadiyah organization
 - 1) Muhammadiyah central leadership assembly or institution
 - 2) Muhammadiyah University and Aisyiah University External Muhammadiyah Association
 - b. External Muhammadiyah Association
 - 1) In-country (central and local governments, Baznas, and others)
 - 2) Overseas (Educational institutions abroad)

Six new flagship programs of the Muhammadiyah Pesantren Development Institute (LP2M) are the result of a national coordination meeting in Surakarta, on September 5, 2023:

1. Ustadz and ustadzah education (PUPM)
2. Scholarship for Muhammadiyah Cadres in the Middle East
3. Management Training for Mudir or Director Candidates
4. Preparation of Internal Quality Assurance System (SPMI)
5. Strengthening Foreign Language Skills, especially Arabic
6. Development of Muhammadiyah Pesantren Model

Muhammadiyah Pesantren System

Tracing the historical roots of the emergence of pesantren educational institutions in Muhammadiyah began during the leadership of Kyai Ahmad Dahlan. The modern school model became the main program of the early generation Muhammadiyah. Evidently, of the four departments formed for the first time in Muhammadiyah (1920), there was a teaching department (teaching section) which was commanded by Haji Hisham. In 1919 Kiai Ahmad Dahlan established al-Qismul Arqa, a special class to teach religious knowledge. It is from al-Qismul Arqa that according to H. MH. Mawardi (1977) was the forerunner of the Muhammadiyah Islamic Boarding School.[24]

In the last two decades, Muhammadiyah has begun to develop pesantren. The concept of pesantren managed by Muhammadiyah has its own characteristics, namely integrating general school education with santri-style education. The leadership pattern of Muhammadiyah pesantren is collective rather than personal. This means that it consists of a director (*Mudir*) and a board of caregivers who are limited in time duration like positions in government. In terms of ownership status, Muhammadiyah Pesantren is a business charity under the supervision of the Muhammadiyah branch and regional administrators (PDM).[25]

One of the characteristics that must be inherent in a superior school model is a good learning system that adapts to the times.[26] The transformation of Muhammadiyah schools has now mushroomed into Islamic boarding schools with a variety of systems that follow the times but remain in Islamic religious values. The Muhammadiyah pesantren model, such as: [27]

Madrasah System-Based Pesantren (Integral Pesantren)

The education and teaching system used in this madrasah is a combination of the madrasah curriculum system and the Muhammadiyah Islamic Boarding School Curriculum, with Mudir as the leader, and Asatidz as the coach. The learning process is an integration of curricular and extracurricular activities accompanied by a superior program, namely the Study of the Yellow Book. Life in the boarding school is controlled, and independent, and the ustadz there act *as uswah hasanah*. The facilities and infrastructure of the boarding school are obtained from self-help and community donations. Meanwhile, the cost of education in the madrasah is still affordable, especially for the middle to lower economic class. Integral System Pesantren combines the concept of pesantren with the concept of formal education or school. Such as Darul Arqam Islamic Boarding School in Garut and Gombara (Makassar). Pesantren KH Ahmad Dahlan in Sipirok, South Tapanuli Regency and Modern Muhammadiyah Islamic Boarding School Kwala Madu Langkat. This two Muhammadiyah pesantren in North Sumatra are classified as "integral pesantren", namely a madrasah-based system.

Pesantren Based on Takhassus System

Takhassus is held for students in general, there is Muhammadiyah Pesantren whose flagship program focuses on Cadre, some focus on mastering Science, and some focus on memorizing the Qur'an (*Tahfidz*). Pesantren *Takhassus* is led by a Director and the teaching staff are teachers and lecturers. The curriculum is centered on certain disciplines that are internal or interdisciplinary. Some *Takhassus* Pesantren undergo a learning process by integrating curricular and extra-curricular materials. Santri lives in dormitories in a controlled, independent manner, with exemplary behavior from teachers, ustadz, and lecturers. Infrastructure facilities are obtained from self-help and community donations, with affordable tuition fees and even scholarships. Muhammadiyah Pesantren focuses on certain disciplines, for example: focusing on learning and developing science such as Trensains (Pesantren Science) with the motto Love Qur'an and Science. Trensains prepares Ibn Sina for the 21st century by studying & researching Kauniah verses in the Quran and Prophetic Hadith. Philosophically and content-wise, the curriculum is a collaboration between Quranic material, science material, and language material. Muhammadiyah Ulul Albab Gresik Islamic Boarding School (Ponpes), there is a focus on memorizing the Qur'an, *Takhassus tahfidz* 30 juz for three and five years. This program is specifically for students who want to memorize 30 juz. One of the graduation requirements is to memorize selected surahs and verses as well as selected hadiths.

Pesantren Based on Muhammadiyah Boarding School (MBS) System

The combination of two curricula (Integrated Curriculum), general and religious (pesantren) on effective study days and hours, is a form of MBS's efforts to attract intellectual scholars and ulema. In this way, students understand the importance of both religious and general studies simultaneously. Prioritizing both and not neglecting either, they are integrated in a comprehensive and holistic manner. The collegiality referred to is that of the Director and Ustadz. The learning process is an active and democratic integration of curricular and extra-curricular activities, with excellent programs in *life skills* and global insights. The students live in dormitories, are controlled and instilled with Islamic values, and the teachers are good role models. Meanwhile, school fees are quite expensive for the lower middle class. Infrastructure facilities are obtained from large pesantren capital, self-sufficiency, and integrated facilities. Some schools that implement this system are Muhammadiyah Boarding School Yogyakarta, Muhammadiyah Boarding School Prambanan Sleman, Muhammadiyah Boarding School Bantul (MUHIBA), Muhammadiyah Boarding School Kampung Sawah Bekasi, Muhammadiyah Boarding School KI Bagus Hadikusumo, and many other Muhammadiyah schools.

Conclusion

Since its inception, the most inherent characteristic of Muhammadiyah is its focus on educational development, especially in schools. The head of the Muhammadiyah Pesantren and Education Development Institute (LP3M) PP Muhammadiyah said that currently the data of Muhammadiyah pesantren amount to 440 pesantren throughout Indonesia. This data is an encouraging achievement considering that this institution was only formed at the 47th Muhammadiyah Congress in 2015 in Makassar. Of the many boarding schools owned by Muhammadiyah, each boarding school has its characteristics with its education system. The Muhammadiyah organization began with a school system and has now developed into a pesantren with several models such as Madrasah-based Pesantren, Takhassus system, and Muhammadiyah Boarding School-based system.

Suggestions

This research has not discussed the Pesantren System in detail with the programs of activities of students and teachers in it. This really needs to be researched further because every Muhammadiyah Pesantren has programs, a special vision, and a mission to be able to achieve its goals. Researchers hope that the Muhammadiyah Organization will be able to maintain the sustainability of Education especially Pesantren with various existing systems, so that they can make a major contribution to the people.

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