

Reactualization of Muhammadiyah's Educational Philosophy in the Contemporary Era

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Abstract

Purpose: This research aims to understand the philosophy of Muhammadiyah education, the challenges it faces, and efforts to reactualize the philosophy of Muhammadiyah education in addressing educational challenges in the contemporary era.

Methodology: This study employs a qualitative approach, incorporating literature reviews.

Results: The results of this study demonstrate that the principles of Muhammadiyah's educational philosophy comprise ontological principles, including the value of monotheism, epistemological principles that integrate revelation with reason, and axiological principles relevant to the goals and values of Muhammadiyah education.

Applications/Originality/Value: Reactualization efforts that can be carried out in Muhammadiyah education include strengthening transformative and profound integration-interconnections, responding to the digital revolution by focusing on critical digital literacy, and pedagogical reactualization by prioritizing a student-centered learning approach

Introduction Section

The educational model in the contemporary era has undergone significant changes. This is evidenced by the advancement of digital technology, the emergence of artificial intelligence, and *Big Data* that change the way humans acquire knowledge, including through the educational process. (Schwab 2016). This emerging phenomenon is often touted as *Society 5.0*, which is a human-centered social life, and prioritizes the basis of digital technology. (Kain et al. 2024). This change necessitates that the world of education continue to adapt and even revolutionize its educational paradigm, curriculum, methodology, and orientation. This era of progress has changed the goals and direction of education, which was initially to convey knowledge, to the development of self-abilities that are more adaptive to the challenges of the times (Sormin et al. 2022).

Muhammadiyah, as a *da'wah* movement and an Islamic organization, is engaged in various fields, one of which is education. The spectrum of Muhammadiyah education is quite broad, ranging from the lowest level to the highest education level. Global changes that are relatively rapid indirectly require Muhammadiyah to continue being adaptive to the development of the times, which, on the other hand, is in line with its identity as a movement of *Tajdid* (renewal). The philosophy of Muhammadiyah education was born from the inspiration of the *Tajdid* movement at that time, which arose from Ahmad Dahlan's concern for the condition of Indonesian Muslims in the early 20th century (Khamam 2023). At that time, Muslims were in a state of *spiritual thinking, experiencing underdevelopment in the aspect of education, and the existence of a dichotomy between religious sciences and world sciences* (Ashabul Kahfi 2025). Through an in-depth study of Surah al-Ma'un with his students, Ahmad Dahlan strives to create an Islamic educational institution that is more integrative and accessible to all circles (Haryani 2022). Islamic educational institutions are founded on a solid foundation of monotheism, which views revelation and the universe as a single source of knowledge.

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The goal is to give birth *And then there's the Smash Bros.* who are able to combine spiritual, intellectual, and social potential in order to realize benefits in this life and the hereafter.

The journey of the Muhammadiyah movement, which has exceeded a century, and the continuous implementation of Muhammadiyah's educational philosophy have enabled the production of a modern, educated generation of Muslims, as well as pioneers and direct contributors to real charity. However, learning in Muhammadiyah schools is still dominated by an approach that prioritizes teacher-centered instruction through lecture or memorization methods. This has an impact on the lack of critical power and creativity of students. On the other hand, the demands that occur in the contemporary era actually require students who can compete in *higher-order thinking skills*, digital literacy, and human literacy (Herlinawati et al. 2024).

The term *reactualization* used in this study refers to a dynamic process that provides a new, more contextual, and relevant interpretation of existing values without changing the underlying substance. (Basri dan Sundari 2025). In the context of Muhammadiyah, *reactualization* is part of the spirit of the *tajdid* movement, which includes the value of purification and dynamization or renewal. (Achmad 2020). These two values are an inseparable part of Muhammadiyah's management of its charity, including in the field of education, so that it can continue to keep up with the times. Thus, the *reactualization* of Muhammadiyah's educational philosophy is an effort to revive the spirit of renewal initiated by Ahmad Dahlan in the midst of the contemporary era's hustle and bustle.

Based on the description above, this research is important to be carried out as an effort to contribute to the thinking and development of Muhammadiyah education. The purpose of this research is to identify the main principles of the philosophy of education of Muhammadiyah. In addition, to analyze the challenges faced by Muhammadiyah education in the contemporary era, as well as solutions that can be pursued, derived from the values of the principles of Muhammadiyah's educational philosophy.

Literature Review

The research conducted by Fitriyanti, titled "Telaah Philosophy of Education, Philosophy of Islamic Education, and Philosophy of Education of Muhammadiyah," explains that there is a comparison of philosophical approaches through ontological, epistemological, and axiological dimensions. This research employs a qualitative approach, utilizing literature study techniques. The results of the study reveal a fundamental commonality between the three studies of educational philosophy. The philosophy of Muhammadiyah education has a role as an educational model that bridges the transcendental values of Islam with modern needs (Fitriyanti 2025).

Another relevant research is a research conducted by Arsitiasari with the title *Dissecting the Pattern of Muhammadiyah Education Philosophy (Analysis of the Concept of Muhammadiyah Educators)*. The approach used in this study is a qualitative approach with a literature review. Data analysis uses hermeneutic analysis to test philosophical views. The results of this study indicate that Muhammadiyah educators possess a rational and pragmatic Islamist character. As for contemporary theory, it has a pattern in the form of essentialist, progressive, and reconstructionist. (Aristiasari dan Faizah 2020).

Khosiah, in his research entitled *The Concept of Muhammadiyah Philosophy of Education*, explained that in the philosophy of education, Muhammadiyah emphasizes six main principles, namely providing the benefits of *rahmatan lil 'alamin*, making the apostle an example, paying attention to the interests of the world and the hereafter, developing human potential as a caliph on earth, competing in goodness, and paying attention to science and technology. This study uses a descriptive qualitative approach with literature research methods. (Khosiah, Nurhakim, dan Amin 2024).

Research by method, *Literature Review* carried out by Kandarisman with the title *Construction of Muhammadiyah Islamic Education*. Through this research, it is evident that Muhammadiyah education is a modern Islamic education that integrates religion with life and faith with holistic progress.

Muhammadiyah education is a process of creating an environment that recognizes the presence of Allah, achieved through optimal mastery of science and technology. The integration of the two will form a person who can meet his life needs independently, spread prosperity, and prevent evil as a form of devotion to Allah (Kandarisman 2021).

Discussion

Principles of Muhammadiyah Education Philosophy

The philosophy of Muhammadiyah education arose from the response to the condition of Indonesian Muslims at the beginning, who were then lagging in aspects of thought and education. Ahmad Dahlan, as the founder of Muhammadiyah, strives to instill theological values in the culture of society and empowerment. This is in line with the principles of philosophy, which is ontological, which discusses the concept of divinity, the universe, and humans (Sulistiyono, 2022). This principle encompasses all aspects of life, leading to servitude to Allah. This concept offers an understanding that all scientific activities possess a divine dimension, not just worldly pursuits. Thus, the continuity of the educational process becomes an integral part of worship, not just an intellectual process and self-development. Human beings, as creatures created by Allah, are given physical and spiritual potential to carry out the duties of the caliphate. The education he received was a process of developing this potential to enable him to carry out the duties of the caliphate and servitude optimally. The concept of caliphate provides a mandate so that humans, through education, can master science and technology to prosper the earth, are ethically responsible, which is part of the real manifestation of servitude and devotion to Allah (Rahimi, 2023). Thus, worldly superiority is placed as a tool or instrument of spiritual success, rather than as a separate end goal (Yudharta, 2025).

The second principle of philosophy is epistemological, which places revelation as the primary source of knowledge that is critically strengthened through reason. In this context, it is understood that Islamic education does not reject science, but rather places it within a unity of divine values that form a holistic understanding of knowledge. Not only that, Islamic education from the perspective of epistemology is an effort to develop intellect as well as form morals. From this fundamental understanding, it is part of the effort to integrate the divine sciences that come from revelation and are always integrated with worldly sciences. The paradigm of Muhammadiyah education can be categorized as a paradigm with theocentric-integrative characteristics, where knowledge is not free of values. However, it must be fully integrated with the values of monotheism (Akso, Karimah, and Faridah, 2022). This paradigm emerged from the response to the fragmentation of science in modern times. Dahlan, as the founder of Muhammadiyah, thinks that revelation has a function as a source of values, ethics, and an absolute benchmark of truth, while reason carries out its role as an instrument to explore and apply its knowledge in the real world (Destriani, 2022). Such an understanding enables the sciences to continue developing without compromising their moral values.

This concept of integration is in line with the task of the human caliphate, which requires deep mastery of the *verses of qauliyah* and *References* simultaneously. (Zain et al. 2025). This integration is certainly not an attempt to mix, but an effort to give birth to a new and deeper scientific paradigm. Thus, the understanding of the epistemology of Muhammadiyah education aims to form Muslims who are rational and rationalists who are religious or intellectual scholars, and intellectual scholars who can compete and answer the challenges of the times. (Qoiman, 2021).

Axiology, as the third principle of philosophy, establishes goals and values as the primary foundation in education (Muhammad, Romelah, and Nurhakim, 2024). Muhammadiyah education, as an inseparable part of Islamic education, aims to shape human beings to achieve, and *then there's the Smash Bros.*, that is, a perfect human being with faith, knowledge, and noble morals (Ali, 2014). The meaning of the term 'human being' here is not something abstract, but a goal to produce graduates who

possess a sound mind and a clean heart (*qalbun salim*). Through this, Muhammadiyah consistently strives to uphold Islamic values that align with the values of Muhammadiyah as standardized in AD/ART. These values include referring to the educational principles of the Qur'an and Hadith, sincerity, the principle of cooperation, the principle of renewal and innovation, as well as the principle of balance between reason and purity of heart (Mahbubi, 2025). In addition, the value of *tajdid*, which is the core value in Muhammadiyah, has an important role. These values serve as the basis for instilling critical and adaptive values in the development of knowledge, provided they do not conflict with the principles of faith (Nurjam'an, Sari, dan Dwifajri 2025). This understanding leads to the mouth of vision. Amar Mahmood is a staunch supporter of the Conservatives, which, in the context of education, means equipping students with knowledge as an initial competency, as well as a moral responsibility to build a better civilization. Thus, the ultimate goal of the Muhammadiyah education process is to create a just and prosperous society and to attain the pleasure of Allah.

The three philosophical pillars form a unique educational paradigm by prioritizing the integration of religion with holistic life and progress. The uniqueness of Muhammadiyah's educational paradigm originated from Ahmad Dahlan's pragmatic application of Islamic teachings. This pragmatism is evident in Ahmad Dahlan's philosophy, which divides lessons into two parts: learning science (knowledge and theory) and learning charity (practical application and practice). Through this philosophy, the educational process of Muhammadiyah prioritizes not only the understanding of theory but also expects students to practice and apply it in life. The power of this paradigm presents its own challenges because it will be faced with a different reality from the early days of its emergence. Progress in the contemporary era is relatively rapid, testing the adaptation of this paradigm so that it can continue to evolve in tandem with the times.

The implementation of the three philosophical principles is further detailed as revealed by Prof. Masyithoh at a workshop of the PAUD, Primary, Secondary, and Islamic Boarding School Councils, which states that the key principle of Muhammadiyah's educational philosophy is education for the benefit of *Rahmatan Lil Alamin*, making the Apostle a *Uswah Hasanah*, *Maslahah for the world* and the hereafter, developing the potential of human resources, and competing in goodness, science, and technology. (Contributor, 2023). In addition, he added that the implementation of Muhammadiyah's educational philosophy must use the bayani, burhani, and irfani approaches because the three are distinctive characteristics of Muhammadiyah and 'Aisyiyah (Nurhamidah et al., 2025).

The Challenges of Muhammadiyah Education in the Contemporary Era

The contemporary era is marked by the development of comprehensive digitalization, interconnected global problems so that they pose a series of challenges that are pretty complex, including Muhammadiyah education. Muhammadiyah, which has had a strong commitment to educational reform since its inception, is now facing numerous fundamental challenges, including the integration crisis and the digital revolution. The integration crisis that occurred was that Muhammadiyah education was still trapped in the additive integration model. Additive integration is a superficial approach to combining knowledge, in which, in practice, there is still a sustainability of the dichotomy of science due to the lack of dialogue between disciplines, so that the integration has not taken place optimally (Akmal, 2024). This crisis of additive integration poses a serious epistemological challenge, as it merely positions religion as a complement to the general science curriculum without creating a new, integrated, and holistic scientific paradigm (Al-Amin & Sukari, 2025).

The digital revolution is one of the advances of the times that no one can avoid. One of the impacts of this digital revolution is the explosion of information that many learners experience. (Boyd, 2014). This happens because of the amount of information available on the internet, the ease of access, and the inability of students to filter this information (Herdiana, Hakim, and Sari, 2025). The challenge related to this is how the integrative epistemology of monotheism can function as a filter to help

students be critical of the amount and variety of information they receive. On the other hand, the digital revolution not only requires technological adaptation but also tests the consistency of Muhammadiyah's *tajdid* principles and philosophical responses to its impact on human values and morals. (Marisa et al., 2024).

The next challenge is about the pedagogical challenges and skills demands of the 21st century. The pedagogical challenge is that there are still many teaching models with a teacher-centered approach that uses lecture methods, memorization, and an evaluation model that only focuses on the implementation of written exams. (Syaiful Bahri et al., 2024). This is very contradictory to the demands of students' skills in the current era, which prioritizes 4C skills, which consist of *critical thinking, creativity, collaboration, and Communication*. (Trilling and Fadel, 2009). Additionally, students require adaptation and lifelong learning skills. Therefore, learning and teaching with conventional methods and approaches are no longer effective in developing these quite complex skills. In addition, the availability of technology has not been fully utilized to support collaborative, creative, and in-depth learning.

Efforts to Reactualize Muhammadiyah's Educational Philosophy as a Solution to Contemporary Challenges

As already mentioned, reactualization in the context of Muhammadiyah is an effort to revive or provide a new interpretation that is relevant to the current times. Of course, this is in line with the principle of *tarjih*, which includes purification and dynamism. Thus, this reactualization effort reinforces the values of Muhammadiyah's principles in managing its charities, especially in the field of education, making it more adaptive in responding to the challenges of the times.

This reactualization effort can be carried out in several aspects. The first aspect is the improvement of integration from the previous additive integration at a superficial level to transformative integration and interconnection. The primary step towards the implementation of integrative – transformative interconnection is the implementation of a STEAM-based approach (*science, technology, religion, arts, and mathematics*) which is correlated with religious values that interconnect all fields of science (Muthohirin, 2025). In this case, it is understood that the values of monotheism and ethics are not only complementary but also the main spirit in the learning process and the application of science and technology. Not only that, but another strategic step is to utilize learning methods and approaches that are relevant to the current times, such as problem-based learning or open discussions and debates. Both of these methods require triggering topics that will prompt students to engage in critical reasoning. Because, through this approach, students are encouraged to provide analysis from various scientific points of view, including the application of in-depth religious knowledge (Zulfirman et al., 2024). Such a learning model will provide students with active reflection opportunities to build holistic and integrated science.

The next aspect is related to the development of the times towards the digital revolution, so it is important to include a curriculum related to digital literacy critically in each subject. (Buckingham, 2007). From Muhammadiyah's perspective, critical digital literacy is part of a concrete form of the principle of *tarjih* that is not value-free. (Purkon, Hulliyah, and Rambe 2025). This means that digital literacy is always inextricably linked to Islamic ethics and religious values. This will provide students with the understanding to be more selective in receiving information and analyzing everything available on social media, guided by the principle of *Tabayyun*. In addition, through the incorporation of digital literacy materials, students are expected to produce high-quality digital content that embodies Islamic values and is accountable.

Pedagogical reactualization is one of the important aspects that need to be addressed. This can be built by building a student-centered learning ecosystem. Of course, this paradigm will shift from the one that initially focused on teachers as the center and source of knowledge to one where teachers are facilitators and learning companions for students (Ali, 2017). Some learning models that focus on

learners, such as project-based Learning (PBL), are implemented optimally. In the context of Muhammadiyah education, this project will be relevant if it addresses the problems that exist around it, allowing students to indirectly practice the values of *Al-'Amal Ash-Shalih*. The paradigm shift from teachers to students as learning centers is important for teachers to develop themselves, thereby increasing their competence and professionalism. This training program for teachers should focus on actively mastering pedagogical science, achieving an optimal understanding of the integration of science and technology, and developing the ability to conduct reflective learning. This teacher professional development program must be supported by all elements of the Muhammadiyah organization to ensure that teachers are always literate with the times.

Conclusion

The educational philosophy of Muhammadiyah has been in place since the founding of Muhammadiyah. Although it is not specific, Ahmad Dahlan, as the founder, has instilled philosophical principles in Muhammadiyah education. These principles comprise ontological principles related to the value of monotheism, epistemological principles that integrate revelation with reason to form good morals, and axiological principles related to the goals and fundamental values in Muhammadiyah education. The challenges of progress in the contemporary era are also faced by the world of Muhammadiyah education, including the challenges of integration and the digital revolution, as well as pedagogical challenges in the 21st century. The reactualization of Muhammadiyah's educational philosophy is an effort to revive the value of philosophical principles, ensuring they remain relevant to contemporary times. This is certainly in line with the principle of *tarjih*, specifically its emphasis on dynamism. Efforts that Muhammadiyah can make in responding to these contemporary challenges include strengthening transformative integration and interconnection, critical digital literacy, and pedagogical reactualization through student-centered approaches.

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