



Analysis of the implementation and aspirations of national education politics in Muhammadiyah circles

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ABSTRACT

Muhammadiyah is one of Indonesia's largest religious organizations and significantly influences people's lives. Muhammadiyah has several AUMs (Muhammadiyah Charity Efforts) to achieve various goals, visions, and missions of Muhammadiyah itself, one of which is Muhammadiyah's educational charity. Muhammadiyah runs its education system following its goals, visions, and missions. Therefore, this study aims to analyze the implementation of national education policies in the Muhammadiyah environment and identify national education political aspirations in the Muhammadiyah environment. This study uses a qualitative approach to explore the position, strategy, and impact of Muhammadiyah in shaping education policies and to provide a critical review. The study results show that Muhammadiyah significantly influences the direction of education policy through advocacy, curriculum development, and providing education services. In addition, this study also evaluates national education politics in the Muhammadiyah circle and Muhammadiyah's political aspirations, which emphasize inclusivity, quality, and relevance of education. A critical review of Muhammadiyah's political ambitions in Indonesian national education emphasizes the importance of education that is inclusive, tolerant, and relevant to the needs of society.

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ABSTRAK

Muhammadiyah merupakan salah satu organisasi keagamaan terbesar di Indonesia yang memiliki pengaruh signifikan dalam kehidupan masyarakat. Muhammadiyah memiliki beberapa AUM (Amal Usaha Muhammadiyah) untuk mencapai berbagai tujuan, visi dan misi Muhammadiyah itu sendiri, salah satunya adalah amal usaha pendidikan Muhammadiyah. Muhammadiyah menjalankan sistem pendidikannya sesuai dengan tujuan, visi dan misinya. Oleh karena itu, penelitian ini bertujuan untuk menganalisis pelaksanaan kebijakan pendidikan nasional di lingkungan Muhammadiyah, serta mengidentifikasi aspirasi politik pendidikan nasional di lingkungan Muhammadiyah. Penelitian ini menggunakan pendekatan kualitatif untuk menganalisis posisi, strategi, dan dampak Muhammadiyah dalam membentuk kebijakan pendidikan, serta memberikan tinjauan kritis. Hasil penelitian menunjukkan bahwa Muhammadiyah memiliki pengaruh besar dalam menentukan arah kebijakan pendidikan melalui advokasi, pengembangan kurikulum, dan penyediaan layanan pendidikan. Selain itu, penelitian ini juga mengevaluasi politik pendidikan nasional dalam lingkaran Muhammadiyah dan aspirasi politik Muhammadiyah yang menekankan pada inklusivitas, kualitas, dan relevansi pendidikan. Tinjauan kritis terhadap aspirasi politik Muhammadiyah dalam pendidikan nasional Indonesia menekankan pentingnya pendidikan yang inklusif, toleran, dan relevan dengan kebutuhan masyarakat.

Kata Kunci: kelompok kepentingan; Muhammadiyah; nilai-nilai pendidikan Islam; politik pendidikan

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INTRODUCTION

Politics is an activity that concerns how groups reach collective and binding decisions through efforts to reconcile differences among their members. Politics is also defined as political decision-making or the creation of general policies for society based on the book, *“Political Analysis and Public Policy: An Introduction to Political Science”* by Mitchell and Mitchell. M. Noor Syam believes that politics is an effort to establish rules acceptable to most citizens, aiming to bring society towards a harmonious life together based on Andrian's Doctoral Dissertation titled, *“Studi Komparatif Konsep Kepemimpinan Ibn Khaldun dan Imam Al-Mawardi”* (see: <https://repository.unissula.ac.id/24607/>). Efforts to achieve a good life include various activities, including setting goals for a system and methods for achieving these goals based on the book titled, *“Pengelolaan Pendidikan: Konsep, Prinsip, dan Aplikasi dalam Mengelola sekolah dan Madrasah”* by Hidayat and Machail. To achieve this goal, some power and authority are needed. The politics of education can also be interpreted as the study of the relationship between setting various educational goals and the methods for achieving them. In education politics, the main focus is the role of government in the education system. Based on the book titled *“Pengantar Analisis Kebijakan Publik dan Implementasinya dalam Bidang Pendidikan”* by Khaidir and Margaret, this involves analyzing educational patterns, policies, and processes and understanding the assumptions, goals, and outcomes of policy change strategies in more detail in society.

Since Indonesia's independence in 1945, the government has implemented various education policies to improve the quality of education and the nation's intelligence. Some essential policies include *Wajib Belajar 9 Tahun*, *Pengembangan Kurikulum Nasional*, *Bantuan Operasional Sekolah (BOS)*, dan *Program Indonesia Pintar (PIP)*, which provides financial assistance to students from underprivileged families (Abrar, 2012). These policies show the state's attention to the education sector. However, they are sometimes counterproductive when they only benefit certain groups, thus obscuring the primary purpose of education itself.

In principle, education, in general, must be adapted to local socio-cultural conditions. This is important so educational outcomes can be firmly embedded in society, become an integral part of culture, and be relevant to the existing local context. Therefore, examining the relevant laws in the political dynamics of religious education in Indonesia is essential. This becomes increasingly important considering that the first foundation of the Indonesian state is *Ketuhanan yang Maha Esa*, which emphasizes the importance of religious values in living together as a nation and state. By understanding and reviewing these laws, we can ensure that religious education policies are not only following the basic principles of the state but are also effective in creating social harmony and supporting the development of national character based on religious values.

The resulting education policy will be more inclusive and beneficial with active participation from all stakeholders, including the community, academics, and education practitioners. The hope is that these results can overcome the challenges faced by this era, drive progress in the welfare of society as a whole, and increase the level of intelligence in life within the nation, in line with the vision contained in the Preamble to the 1945 Constitution. Educational politics must be directed to achieve These goals to ensure that every policy taken benefits all levels of society and maintains the integrity of national education goals.

Education policies are hoped to be more holistic and comprehensive by involving various parties. This will ensure that education emphasizes academic matters and instills strong moral and spiritual values. The active involvement of organizations such as Muhammadiyah is vital in ensuring that religious education receives appropriate and balanced attention in the national curriculum. Thus, the education system in Indonesia can produce individuals who are not only intellectually intelligent but also have good morality and can have a positive impact on society.

Muhammadiyah is a large religious organization in Indonesia that significantly influences social life. On 18 November 1912 AD or 8 Dzulhijjah 1330 Hijriyah, KH. Ahmad Dahlan founded it in Yogyakarta. It aims to change people's behavior that is considered deviant from Islamic teachings, such as blind belief, religious innovation, unwarranted beliefs, and mixing of beliefs. The name Muhammadiyah indicates a group of individuals who seek to recognize themselves as followers and successors of the Prophet's missionary struggle in building the order of social life.

Muhammadiyah plays an essential role in fighting for holistic and balanced education because Muhammadiyah, as one of the largest Islamic organizations in Indonesia, has the characteristics of an Islamic movement, a da'wah movement, and a tajdid movement (renewal) (Aydrus et al., 2022). Muhammadiyah, one of Indonesia's largest Islamic organizations, plays a role in education for several reasons. First, the mission of da'wah and Islamic renewal is the main foundation for Muhammadiyah to advance society through education. By educating the younger generation to become knowledgeable, faithful, and noble Muslims, Muhammadiyah hopes to achieve its da'wah goals. Second, education is considered a tool for empowering Muslims to develop their potential in religious and general knowledge to contribute better to society. Third, Muhammadiyah responded to social needs in the early days of its founding, when access to education was still limited, especially for indigenous people, by establishing schools that provided quality education for children from various levels of society. Fourth, Muhammadiyah education also focuses on character and moral formation following Islamic teachings, emphasizing the importance of good morals. Fifth, Muhammadiyah encourages the development of science and technology while still being based on Islamic values because they believe science can help Muslims achieve progress and prosperity. Finally, by organizing education, Muhammadiyah contributes to national development by producing a generation that excels in science and skills and has good morals and ethics following existing Islamic teachings. Muhammadiyah has a network of schools, universities, and other educational institutions spread throughout Indonesia. This organization is committed to improving the quality of education based on Islamic and national values. To realize quality education, Muhammadiyah also has political aspirations to support national education policies that improve quality and equalize access to education (Mulyani et al., 2024; Rohani, 2021). Through the various educational institutions it manages, Muhammadiyah strives to realize its vision and mission and contribute to improving the quality of education in Indonesia. Muhammadiyah focuses not only on academics but also on forming its students' character and spiritual values. In this way, Muhammadiyah hopes to form individuals who can contribute positively to society and uphold Islamic values in every aspect of life.

Several previous studies examined the Muhammadiyah education system. Muhammadiyah's educational objectives were dissected in his research, explaining that since its inception, Muhammadiyah's educational objectives have undergone several changes (Ali, 2016). These changes are Muhammadiyah's creative response to the flow of social change, shifts in the orientation of people's lives, and advances in science and technology. From the political constellation of national education, Muhammadiyah is relatively independent when formulating its educational goals. Meanwhile, from the perspective of modern educational theory, Muhammadiyah's educational goals are closer to progressive educational theory, which emphasizes the continuous reconstruction of experience as a vehicle for advancing social life. Muhammadiyah education has functions, namely, As a means of education and intelligence, community service, preaching good and evil, and as a field for cadre formation (Nuryana, 2018; Nuryana et al., 2019).

Muhammadiyah is a response to socio-cultural changes, the challenges facing education at Muhammadiyah, and education in Indonesia in general. The developed curricula are continuously evaluated and improved to provide moderate (*wasathiyah*) and progressive (*islah wa maslahah*) human outcomes. Ultimately, the effort to develop education is to hope that students will have a balance between science and technology. Ultimately, it can solve *rahmatan lil alamin* (Abbas & Afif, 2021).

Furthermore, the implementation of student character development at the Muhammadiyah Kademangaran Elementary School, Tegal Regency, is based on the character education pattern in the Muhammadiyah education concept, which is centered in the Muhammadiyah education center in the form of holistic education with integration between school, family and community, and mosques have achieved integrity in learning objectives and materials, integrity between theory and practice, and integrity between formal and non-formal education (Akhmad, 2020).

Based on the explanation of several research results, Muhammadiyah has an essential role in national education. Therefore, in this research, researchers examine the same themes as several studies above. However, because previous research generally focused on curriculum, character building, and revitalization, the position of this research is different from the previous one. The research focuses on discussing the implementation of education in Muhammadiyah circles, and what is unique is that this research also analyzes the political aspirations of Muhammadiyah education in national education. Therefore, this research aims to analyze how national education policies are implemented within Muhammadiyah and identify Muhammadiyah's political aspirations in supporting these policies. Hopefully, this research will provide a comprehensive picture of Muhammadiyah's contribution to the education sector, their challenges, and how their political aspirations can play a role in forming better national education policies.

LITERATURE REVIEW

Muhammadiyah and Education

Muhammadiyah is one of the Islamic reformist organizations in Indonesia. The Muhammadiyah movement, built by K.H. Ahmad Dahlan, is one of Indonesia's long links to the Islamic reform movement. Muhammadiyah has a massive influence in the national education system, where in its educational movement, Muhammadiyah has philosophical foundations that follow the principles of education in Indonesia, such as its harmony with the reality of society and culture as well as social, economic, and political systems. The Muhammadiyah educational movement is open to all good experiences (*hikmah*) and is universal with the latest scientific standards. In the end, Muhammadiyah has a significant influence on the development of education in Indonesia (Siddiq & Salama, 2018). Muhammadiyah also believes that the education that must be implemented is holistic, namely combining or balancing Islamic knowledge with general knowledge to produce intelligent people in science who have character (*human barakhlak*). Therefore, Muhammadiyah organizes more modern education that follows the demands of the times (Aydrus et al., 2022; Hamami & Nuryana, 2023).

Muhammadiyah can play a political role as a political force that significantly influences the national political process without having to change its identity into a political party organization. One of Muhammadiyah's political roles is the political peace of Indonesian education. Muhammadiyah, Indonesia's most prominent Islamic organization, carries out *tajdid* and *ijtihad* in developing education based on Islamic teachings to create an Islamic society following religious values (Tahthowi, 2019). Muhammadiyah's educational philosophy emphasizes harmony between religious and general knowledge and integrates various aspects of life. As a pioneer in the renewal of Islamic education, Muhammadiyah also plays a strategic role in increasing national awareness and disseminating modern knowledge, building a just, empowered, and moral society following Islamic teachings (Ma'arif & Akbar, 2024).

Muhammadiyah is a reform organization in Indonesia that has many charitable efforts in education, from elementary/MI, SMP/MTS, and SMA/MA to tertiary institutions. Therefore, Muhammadiyah has an educational concept to achieve the educational goals envisioned by Muhammadiyah and realize Muhammadiyah's goals. The aim of education initiated by KH Ahmad Dahlan, the founder of

Muhammadiyah, is based on the theological motivation that people can achieve a perfect degree of faith and devotion if they have a depth of knowledge (Zarro et al., 2020). These educational goals are also reflected in the Muhammadiyah education system, especially the learning material component, a compromise between religious sciences and knowledge from the West (Ali, 2016).

As a subsystem in the national education system, Muhammadiyah Education, founded by K.H. Ahmad Dahlan in 1911 as a modern educational institution, is a "synthesis" of the reality of a dichotomous education system. At that time, there was Islamic education with a traditional Islamic boarding school system that only taught religious knowledge. On the other hand, a secular colonial-style modern education system was implemented. Seeing the dichotomous education system, K.H. Ahmad Dahlan creatively made *ijtihad* to build an integrative-holistic modern Islamic education system through public schools integrating Islamic religious knowledge and madrasahs integrating general knowledge.

This education system has the main characteristic of teaching Islamic religious knowledge and Arabic; in its development, Muhammadiyah subjects are also taught. These three subjects, namely *Al-Islam, Muhammadiyah, dan Bahasa Arab*, are commonly called ISMUBA for Muhammadiyah schools, and madrasahs have unique characteristics and advantages. Since its inception, Muhammadiyah schools and madrasahs have designed a modern, integrative-holistic Islamic education system to produce graduates who master general knowledge according to their level and the Islamic religion, Muhammadiyah, and Arabic. The community values and places excellent hopes in Muhammadiyah education precisely because of these unique characteristics and advantages. To improve the quality of Muhammadiyah education by paying attention to the development of science and technology and the expectations of the community, ISMUBA education in Muhammadiyah schools and madrasahs is deemed necessary to develop the ISMUBA curriculum, which includes the concepts and principles of learning and assessment of ISMUBA education, graduate competency standards, content standards, curriculum structure, and study load.

Curriculum in Muhammadiyah Circles

The preparation of the curriculum by the educational unit serves as a reference in the implementation of education carried out in schools. The success of implementing education is measured in learning activities that can form student behavior patterns following educational objectives. These are evaluated through measurements and thorough and planned preparation so that they can prepare students to face the development of the global world. In addition to being packaged with active, creative, effective, and enjoyable learning, learning must also be enriched with the integration of environmental materials and character education, which includes 20 character values that are integrated into the curriculum and implementation of learning. Muhammadiyah Education has a curriculum that has been prepared following the goals, vision, and mission of Muhammadiyah, namely the ISMUBA Curriculum, also known as AIK (Hidayat & Prastowo, 2021).

The curriculum used at Muhammadiyah combines the Islamic boarding school curriculum and the modern curriculum by studying sciences in general fields (Sormin et al., 2022). The material in Muhammadiyah Education must touch on various aspects: Aqidah, morals, *Hablumminallah, Hablumminannas*, language, and Tarikh. Thus, the material presented in Muhammadiyah education is Religious Education, which includes the subjects of aqidah, morals, hadith, fiqh, dates, language, Al-Quran, and Muhammadiyah also known as *Al-Islam and Muhammadiyah (AIK)*. Besides religious education at Muhammadiyah, general education is also included in the national curriculum. This curriculum is implemented throughout the education sector of AUM (Muhammadiyah Charities) (Kandarisman, 2021; Ma'arif & Akbar, 2024).

Then Muhammadiyah education also has essential characteristics, namely character formation, which is realized in Al-Islam and Muhammadiyah (AIK) education (Aly & Nurhakim, 2020). Character education is part of the excellence and distinctiveness of Muhammadiyah universities to build central values, with the principles of faith and progress as well as awareness of the urgency of cadres in education as outlined in the Muhammadiyah education curriculum at all levels so that students will feel the efforts of character education by design and becomes an added value when they graduate from Muhammadiyah universities with competency prerequisites: religiosity, integrity, competence, competence, independence, and superior culture (Baidarus et al., 2020; Djauhari, 2021).

The objectives of developing the ISMUBA curriculum (Al-Islam, Kemuhamma-diyahan, Arabic) are: 1) to become a quality standard for education management in Muhammadiyah schools; 2) to become an operational reference for principals and teachers in compiling and managing the curriculum optimally at the education unit level; and 3) to become an operational reference for the Elementary and Secondary Education Council or provincial and district/city education offices in coordinating and supervising the preparation and management of the curriculum in each education unit. ISMUBA Curriculum Scope the competency standards and essential competencies are a development of the competency standards and basic competencies of Islamic religious education for SD/MI based on the Peraturan Menteri Pendidikan Nasional Republik Indonesia Nomor 22 Tahun 2006 tentang Standar Isi untuk Satuan Pendidikan Dasar dan Menengah. The Content Standards also refer to the results of the national seminar of the Muhammadiyah Central Leadership Dikdasmen Council and the ISMUBA Curriculum Redesign seminar organized by the PWM DIY Dikdasmen Council. This development is carried out through Muhammadiyah education, both in the form of expanding and deepening the Content Standards, because Al-Islam, Muhammadiyah, and Arabic are unique characteristics and advantages of Muhammadiyah education. Al-Islam, Muhammadiyah, and Arabic education are conscious, planned, and systematic efforts to prepare students to know, understand, and live the Islamic religion so that they have faith, are pious, have noble morals, practice Islamic teachings and the way of life according to Muhammadiyah, and can speak Arabic through guidance, teaching, and training activities and practice. The scope includes: Al-Qur'an/Al-Hadith, Aqidah, Morals, Worship/Muamalah, Tarikh, Muhammadiyah, and Arabic.

Meanwhile, the principles of ISMUBA curriculum development refer to the Content Standards and Graduate Competency Standards, curriculum development guidelines from BNSP, and the Guidelines for the Muhammadiyah Central Leadership Dikdasmen Council. These principles are as follows:

1. Centered on the potential, development, needs, and interests of students and their environment. The ISMUBA Curriculum is developed based on the principle that students have a central position to develop their potential to become human beings who believe in and are devoted to Allah SWT, have good morals, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. To support the achievement of these goals, the development of student competencies is adjusted to students' potential, development, needs, interests, and the demands of the environment.
2. Diverse and integrated. Develop the curriculum by considering the diversity of student characteristics, regional conditions, levels, and types of education. The curriculum includes the primary substance in ISMUBA subjects, which are developed in an integrated manner and arranged in meaningful and appropriate relationships with continuity between substances.
3. Responsive to the development of science, technology, and art. The curriculum is developed based on the awareness that science, technology, and art are developing dynamically. Therefore, the spirit and content of the ISMUBA curriculum provide learning experiences for students to follow and utilize the development of science, technology, and art.

4. Relevant to the needs of life. Curriculum development involves stakeholders to ensure the relevance of education to the needs of life, including social life in general.
5. Comprehensive and sustainable. The curriculum covers all dimensions of competence, scientific fields of study, and subjects planned and presented continuously between all levels of education.
6. Lifelong learning. The curriculum is directed towards the development, acculturation, and empowerment of students in the field of ISMUBA, which lasts throughout life. The curriculum reflects the relationship between elements of formal education (schools and madrasahs), non-formal (society), and informal (family) synergistically by paying attention to the constantly developing conditions and demands of the environment and the direction of human development as a whole.
7. Balance between national and regional interests The ISMUBA curriculum is developed by paying attention to regional interests and interests to build a different community life in one unity. Regional interests and regional interests must complement and empower each other

Meanwhile, the implementation of the ISMUBA curriculum aims to 1) Develop Islamic faith through providing, fostering, and developing knowledge, appreciation, practice, habituation, and experience of students about Al-Islam so that they become Muslim people who continue to develop their faith and piety to Allah SWT according to the Qur'an and As-Sunnah; 2) Realizing Indonesian people who are religious and have good morals, namely people who are knowledgeable, diligent in worship, intelligent, productive, creative, innovative, honest, fair, ethical, disciplined, tolerant (*tasamuh*), maintain personal and social harmony, and develop Islamic culture in the school/madrasah community according to the Qur'an and As-Sunnah; 3) Instilling, growing, and increasing students' awareness to practice Islamic teachings and preach them in an organizational manner according to the instructions of the Qur'an and As-Sunnah and instilling a sense of responsibility in students through understanding the movement, Muhammadiyah organization, and its charitable efforts, to become Muhammadiyah cadres who are pioneers, continuers, successors, and perfecters of Muhammadiyah charitable efforts; 4) cultivating students' love and basic Arabic language skills, including listening, reading, and writing, to understand the sources of Islamic teachings, practice them, and continue to a higher level of education.

METHODS

This study uses a qualitative research method with a case study approach to examine the implementation and aspirations of national education politics in the Muhammadiyah environment. This approach was chosen because it can provide an in-depth understanding of the phenomena studied through context analysis and interactions between related actors based on "*Metodologi Penelitian Kualitatif*" by Maleong. This research was conducted at the Muhammadiyah Education Charity (AUM) in North Sumatra because Muhammadiyah education in North Sumatra is currently developing in various regions. The research location was selected by purposive sampling in several Muhammadiyah schools and universities in North Sumatra, including two elementary schools, two middle schools, two high schools, and two universities.

The data used in this research consists of primary and secondary data. Primary data was obtained through in-depth interviews with Muhammadiyah administrators, school principals, teachers, and other stakeholders, participant observation, and focus group discussions. Focus group discussions were used to explore the political aspirations of participants with knowledge and experience regarding education in Muhammadiyah. Secondary data was obtained from official Muhammadiyah documents, annual reports, national education policies, journals, books, and other relevant sources.

Data collection techniques include in-depth interviews, participatory observation, and documentation. In-depth interviews were conducted to collect information from key informants, including the Muhammadiyah Regional Leadership of North Sumatra and the principal. Then, participatory

observation was conducted to observe the direct implementation of education policies in Muhammadiyah schools. Focus group discussions were used to explore the political aspirations of participants with knowledge and experience regarding education in Muhammadiyah. Documentation was used to collect and analyze documents related to education policies and reports on education activities in Muhammadiyah.

The collected data is analyzed using thematic analysis techniques. The steps of analysis include organizing data based on specific themes, coding to identify patterns and main themes, interpreting data to understand relationships between themes, and triangulating data to ensure the validity and reliability of the findings. The validity and reliability of research are maintained through triangulation of sources and methods, member checking, and peer debriefing based on "*Metode Penelitian Pendidikan, Pendekatan Kuantitatif, Kualitatif, R&D*" by Sugiono.

RESULTS AND DISCUSSION

Implementation of National Education Policy in the Muhammadiyah Environment

Muhammadiyah education is the process of changing or transforming raw input (students) into output (graduates) that have quality following the objectives of Muhammadiyah education, plus using supporting input (human energy, methods, and curriculum, facilities) and environmental input (circumstances, economic, political, social and cultural). The components of Muhammadiyah education as a system are interconnected and influence each other, giving a unique style to the education system developed by Muhammadiyah. These components are students, teaching staff, administrative staff, educational facilities and infrastructure, educational environment, curriculum (a combination of religion and general knowledge), and Muhammadiyah education graduates.

The Muhammadiyah education system is identical and, at the same time, has a different style from the national education system. As an Islamic education system, the development of education carried out by Muhammadiyah is not only worldly oriented, nor is it just cultural education, but at the same time, even more importantly, it aims to instill pious character and knowledge, science and technology which are based and theocentric view, all of which is in order to actualize human nature as God's caliph on earth. This is following the efforts to revitalize education in the 46th Muhammadiyah Congress with the concept of human education that enlivens and liberates (see: <http://arsip.muhammadiyah.or.id/muhfile/download/TANFIDZ%20MUKTAMAR%2047.pdf>). So, the Muhammadiyah education program formula includes Islam as a din (religion) and modern civilization, science, and technology. Science and technology are essential for building civilization and allowing it to compete with other nations worldwide (Afif et al., 2019). Muhammadiyah education also focuses on developing the individual's personality, including spiritual spirit, intuition, intellect, reason, and sensory organs. One of the efforts is to familiarize prophetic values in the Muhammadiyah education system (Mulyanto, 2020).

Based on the results of interviews with Muhammadiyah administrators in North Sumatra, it was explained that education in the Muhammadiyah environment is designed and oriented to provide services and improve the quality of graduates who are superior in personality, religion, science, skills, artistic and cultural work and are highly competitive, both at the local level, national and global. Refers to Muhammadiyah's educational goals: education, service, da'wah, and cadre. Then Muhammadiyah education also has a vision and mission that must be internalized throughout the education sector's Muhammadiyah Business Administration (AUM).

Then, based on information from several school principals in the North Sumatra Muhammadiyah environment, they explained that education in the Muhammadiyah environment was implemented

following national education. However, there are several differences between the curriculum applied and the Muhammadiyah Curriculum because Muhammadiyah education has distinctive characteristics, namely al-Islam and Muhammadiyah (AIK) education. AIK consists of Islam, Muhammadiyah, nationality, integrity and excellence. This insight is an integral unit that must be developed in every Muhammadiyah educational institution.

Implementing education in the Muhammadiyah environment has several characteristics and principles that form the basis for its implementation. Muhammadiyah, an Islamic organization founded in Indonesia, has established various educational institutions from elementary to tertiary levels. Education in the Muhammadiyah environment is based on moderate Islamic teachings, which aim to form people of faith, noble character, intelligence, and broad insight. The basic principle adhered to is the teachings of Islam, which are inclusive, tolerant, and have the character of *rahmatan lil 'alamin*, namely giving grace to all of nature by developing attitudes of compassion, peace, and justice.

The main goal of Muhammadiyah education is to form individuals who have strong faith in Allah SWT, carry out worship well, and follow the teachings of the Prophet Muhammad. This education also emphasizes the formation of noble morals, such as honesty, trustworthiness, responsibility, and good manners, as well as developing students' intellectual potential through quality education in various fields of science.

Then, the Curriculum at Muhammadiyah integrates general knowledge with Islamic values through a thematic approach that combines religious aspects in each subject. Character education is an important part, where Islamic character values are inserted in every lesson; for example, in history lessons, they teach about inspirational Islamic figures, or in biology lessons, they show signs of the greatness of Allah SWT in His creation. The teaching method includes a holistic approach that educates students in spiritual, intellectual, emotional, and social aspects. Worship practices such as Duha prayers, congregational prayers, *tadarus* Al-Qur'an, and other religious activities have become routine in Muhammadiyah schools, as well as moral education which is carried out through stories of the prophet and friends, as well as direct practice in daily life.

Supporting activities with Islamic nuances are also an integral part of Muhammadiyah education, such as regular recitations for students and teachers, Islamic spiritual organizations (*Rohis*) which organize various religious activities, as well as social activities such as social service and donations to orphans, which teach students to care and share. Human resource development is also a focus, with regular training and workshops for teachers, opportunities to continue their education to a higher level, and a regular monitoring and evaluation system to ensure that the education provided follows Islamic principles and values. With these principles, Muhammadiyah strives to create an education system that prioritizes academic achievement and shapes students' character based on Islamic values, producing a generation of high-quality, noble characters ready to contribute positively to society and the nation.

The implementation of national education policies in Muhammadiyah schools shows a high commitment to improving the quality of education. Muhammadiyah has adopted a national curriculum enriched with local content that reflects Islamic values and Muhammadiyah teachings. This includes integrating Islamic moral and ethical values in various subjects and emphasizing character education. Muhammadiyah schools strive to develop academically intelligent students with good morals.

Observations in several Muhammadiyah schools show that the teaching and learning process generally goes well. However, there are variations in the quality of infrastructure and facilities between schools in the city center and regions. Schools in city centers tend to have more complete and modern facilities, such as science laboratories, adequate libraries, and access to information technology. On the other hand, schools in regional areas often face limited facilities, which can affect the effectiveness of the

teaching and learning process. For example, several schools in the area have libraries with limited book collections and poor access to educational technology.

Educators in the Muhammadiyah environment generally have adequate competence, with many teachers having attended appropriate formal education and holding teaching certifications. However, capacity building is still needed through training and continuous professional development. Training programs designed to update teachers' knowledge and skills in modern teaching methodologies, the use of technology in education, and an in-depth understanding of curriculum and educational evaluation are needed. Teachers and all educational staff in Muhammadiyah education must have the vision and mission of Muhammadiyah so that all teachers and educators can internalize the goals of Muhammadiyah education. Despite various challenges, the implementation of national education policies within Muhammadiyah shows a solid commitment to improving the quality of education.

Factors that influence the effectiveness of implementing education policies in the Muhammadiyah environment

Muhammadiyah, as one of the most prominent Islamic organizations in Indonesia, has a solid commitment to supporting the implementation of national education policies. This organization's support is realized through various programs and initiatives to improve the quality of education in Muhammadiyah schools. The implementation of national education policies in Muhammadiyah schools is influenced by various factors that can determine how effectively the policy is implemented.

First, organizational support. This organizational support is realized by providing an additional curriculum integrating Islamic values and Muhammadiyah teachings into the educational process. This curriculum complements the national curriculum and includes character, ethics, and moral education based on Islamic principles so that students gain academic knowledge and are equipped with strong religious and moral values.

Besides that, Muhammadiyah also provides support through training and professional development programs for teachers to improve their competence and skills in teaching, understand the curriculum, and adopt effective and innovative teaching methods. This training covers various topics, such as interactive teaching strategies, the use of technology in education, and curriculum development following Islamic values.

Providing adequate educational facilities is also a form of Muhammadiyah's support, including comfortable classrooms, science laboratories, libraries, and access to information and communication technology. However, this support level varies in each branch and branch of Muhammadiyah. Some branches have more resources and better management and can provide more substantial and comprehensive support. In contrast, smaller branches or those in remote areas often face challenges in providing adequate support. Variations in this level of support may influence the effectiveness of implementing national education policies in Muhammadiyah schools, where schools that receive substantial support tend to be more successful in implementing policies and achieving desired educational goals. In contrast, schools that receive limited support may face difficulty meeting established educational standards.

Second, the availability of resources, including funds, facilities, and human resources, dramatically influences the effectiveness of educational policies in Muhammadiyah schools. Schools with adequate funds can provide better and more complete educational facilities, such as science laboratories, libraries with diverse book collections, and sophisticated educational technology such as computers, projectors, and educational software. These facilities are essential to support an effective and interactive teaching and learning process and allow students to learn more practically and modernly.

In addition, the availability of sufficient funds allows schools to organize training and professional development programs for teachers regularly. These training programs cover various topics, such as innovative teaching strategies, the use of technology in education, curriculum development, and student evaluation techniques. By participating in this training, teachers can continue to improve their competencies and skills to teach more effectively and follow the latest developments in the world of education. Competent and trained human resources are critical factors in implementing effective education policies because quality teachers can provide quality education.

On the other hand, schools that have limited resources often face difficulties in achieving the desired educational goals. These schools may lack adequate facilities, such as well-equipped science laboratories, libraries with limited book collections, or limited access to educational technology. Apart from that, limited funds can also hamper schools' ability to provide training programs for teachers so that teachers do not get the opportunity to improve their competence regularly. As a result, the quality of teaching in these schools may not be as good as in better-resourced schools.

To overcome this obstacle, a collaborative effort is needed between the government, Muhammadiyah organizations, and the community to ensure a more equitable distribution of resources. The government can increase educational funding, especially for schools in remote areas or with limited resources. Muhammadiyah can also play an essential role by providing additional support to schools in need through facilities, training programs, and other resources. Active participation from the community and parents can also help raise additional funds and provide moral support for the school.

Third, community participation, including the involvement of parents and the community in school activities, plays a crucial role in supporting the implementation of education policies in Muhammadiyah schools. By increasing moral and material support, creating a conducive learning environment, raising funds and resources, strengthening character education, and establishing close partnerships between schools and communities, community participation can help overcome the various challenges schools face. Therefore, Muhammadiyah schools must continue to encourage and facilitate the active participation of parents and the community in various aspects of education to ensure effective and quality education policies.

The results of this study indicate that Muhammadiyah's support for the implementation of national education policies is very significant, with several main factors influencing its implementation, namely organizational support, availability of resources, and community participation. Emphasized that integrating Islamic values into the curriculum can improve students' morals and character, in line with Muhammadiyah's efforts to provide an additional curriculum that includes Islamic teachings and Muhammadiyah values (Saswandi & Sari, 2019). In addition, ongoing professional training and development for teachers can improve the quality of teaching (Hardaning & Yahya, 2021). This is following the training program provided by Muhammadiyah to improve teacher competence. The availability of resources is also a crucial factor, as is a community and parental participation. Human resources are needed to maintain the sustainability and existence of an organization, as well as its quality and character (Kurniaty & Praja, 2016). Muhammadiyah, as one of the organizations (associations) in Indonesia, is no exception to the need for quality human resources. For this reason, Muhammadiyah needs to make a breakthrough if efforts to produce cadres are not only through educational institutions in Muhammadiyah charitable efforts, as has been done so far, but are carried out as early as possible through parenting and coaching patterns in the family environment with the hope that the earlier children know what and who Muhammadiyah is, the deeper their sense of love and belonging to Muhammadiyah will be compared to when the children get to know this organization after they are adults. Furthermore, community participation also plays an important role. The involvement of parents and the community in school activities can create a conducive learning environment and support educational programs, which is in line with Muhammadiyah's initiative to encourage active community

participation (Zaini et al., 2014). Thus, this study shows that organizational support, availability of resources, and community participation are essential factors in successfully implementing national education policies in Muhammadiyah schools. This support is in line with previous research findings. It shows Muhammadiyah's commitment to continue to innovate and adapt to the needs of modern education in order to achieve the desired educational goals.

National Education Politics in Muhammadiyah Circles

National education politics in Indonesia, especially within Muhammadiyah circles, is implemented in various ways that reflect the vision and mission of the organization. Muhammadiyah, as one of the most prominent Islamic organizations in Indonesia, has a significant role in education. The following are several ways in which national education politics is implemented in the Muhammadiyah context:

Muhammadiyah adopts and develops the national curriculum following the standards set by the Indonesian government, but with certain additions and modifications to reflect Islamic values and the unique character of Muhammadiyah (Sormin et al., 2022). Muhammadiyah educational institutions follow the curriculum set by the Indonesian Ministry of Education and Culture, covering mandatory subjects such as Mathematics, Indonesian, Natural Sciences, Social Sciences, and English, and an academic evaluation system that complies with national standards. However, Muhammadiyah added comprehensive Islamic subjects, including the Qur'an, Hadith, Fiqh, *Aqidah Akhlak*, and the History of Islamic Culture, as well as Arabic language learning to help students understand religious texts directly (Lestari, 2021).

Islamic values are integrated into general subjects such as science and social studies, using Islamic examples in everyday learning. Apart from that, extracurricular activities that support the development of Islamic character, such as recitation, congregational prayer, memorizing the Qur'an, and Islamic competitions, are often held, as well as intra-school organizations such as the Muhammadiyah Student Association (IPM), which supports leadership development with values. Islamic values (Saswandi & Sari, 2019). Muhammadiyah also applies interactive and technology-based learning methods and contextual learning relevant to real life.

Muhammadiyah is known for its independence and innovation in education, which are reflected in various aspects of its management and program development. This organization applies interactive and technology-based learning methods to increase student engagement, including using digital tools such as computers and educational applications that enable distance learning and online access to teaching materials (Sormin et al., 2022). Muhammadiyah is also developing new educational programs relevant to the times' needs, such as establishing inclusive schools for students with special needs and vocational programs focusing on practical and technical skills in various fields such as information technology, automotive, and hospitality. In addition, project-based *education* is implemented to encourage students to learn through direct experience and develop critical thinking skills and creativity. An active learning model involving students is also implemented, where the teacher facilitates group discussions, simulations, and case studies. Muhammadiyah regularly provides teachers with training and professional development to support this innovation, encouraging them to obtain professional certification. Collaboration with various external parties such as universities, research institutions, and industry is also actively established to improve the quality of education through knowledge exchange and internships for students. The curriculum Muhammadiyah developed follows national standards and considers local and global needs, equipping students with knowledge and skills relevant to local dynamics and global challenges. With these various initiatives, Muhammadiyah seeks to create independent, innovative, and adaptive education, preparing students to become competent, creative, and ready to face future challenges (Rahayu et al., 2018; Safira et al., 2023).

Teachers and educational staff receive training and workshops to improve their professional competence, both academically and spiritually. Muhammadiyah schools have modern facilities such as laboratories, libraries, and computer rooms, creating an environment that reflects Islamic values. Character development and citizenship education programs are also crucial to the curriculum, teaching national values and social responsibility. With this approach, Muhammadiyah seeks to create a curriculum that meets national academic standards and enriches education with Islamic values so that students can grow into individuals with knowledge, character, and noble morals. With these approaches, Muhammadiyah seeks to support and implement national education politics in Indonesia while maintaining its Islamic identity and values.

Critical Review of Muhammadiyah's Political Aspirations in Indonesian National Education Politics

A critical review of Muhammadiyah's political aspirations in Indonesian national education politics requires a comprehensive understanding of the organization's vision, mission, and actions in the education field. Although Muhammadiyah's political aspirations are often driven by good intentions to improve the quality of education based on Islamic values, several critical reviews can be submitted, such as:

1. Religious vs. Spiritual Aspects Pluralism

One criticism that may be raised is the extent to which Muhammadiyah's approach to education reflects inclusive religious principles or instead emphasizes exclusive Islamic aspects. To include Islamic values in education, does Muhammadiyah also pay attention to several aspects, namely the diversity of religions and cultures in Indonesia.

A crucial study that explores Muhammadiyah's views regarding pluralism is the Thematic Tafsir of the Qur'an published by the *Tarjih* Council and the Development of Islamic Thought. This work is a product of the National Working Meeting of the *Tarjih* Council and provides an in-depth and comprehensive interpretive study of social relations between religious communities. This book reflects Muhammadiyah's openness to pluralism, especially regarding the People of the Book, inter-religious cooperation, social justice, and inter-religious marriage. Through this study, Muhammadiyah is committed to promoting harmony and cooperation in a pluralistic society and emphasizing the importance of justice and respect for differences in social and religious interactions. This thematic interpretation of the Qur'an is concrete evidence of how Muhammadiyah interprets Islamic teachings in the context of pluralism and modernity.

Muhammadiyah education also plays a role in uniting diverse communities regarding culture and religion. Muhammadiyah provides inclusive education, which provides education for all, including students from various backgrounds, such as Muslims and non-Muslims, *santri* and *abangan*, as well as men and women. This education is where students from different religious backgrounds can meet and learn together. Islamic religious lessons taught by KH Ahmad Dahlan at Kweek School are open to all students, regardless of their religion.

2. Quality vs. Product Quantity

Although Muhammadiyah has contributed to expanding access to education through its network of schools and educational institutions, they are paying close attention to the quality of their education. Is Muhammadiyah's focus more on the number of educational institutions it has than ensuring that the education provided is of a high standard and relevant to the needs of the times? According to PP Muhammadiyah, the number of services has a positive and substantial influence on brand image, while service quality has a positive but insignificant influence on brand image. Meanwhile, both

quantity and quality of service have a positive and significant influence on the brand image of educational institutions.

3. Involvement in Politics and Policy.

As one of Indonesia's leading interest groups, Muhammadiyah has significant political influence. However, criticism may arise regarding how political interests influence Muhammadiyah's aspirations and actions in education. Is there a potential for politicization in their education advocacy?

Muhammadiyah is actively involved in education policy advocacy at the national and local levels. They utilize their political and social influence to advocate for policies that align with Muhammadiyah's educational vision and mission, such as improving the quality and accessibility of education and emphasizing the importance of Islamic values in the curriculum. The government and related institutions often invite Muhammadiyah to participate in education policy-making. They provide input, suggestions, and recommendations based on their experience and understanding of educational problems faced by society.

4. Influence on Public Policy

Although Muhammadiyah is often involved in advocating for education policies at the national level, to what extent do the policies advocated by Muhammadiyah reflect the needs of society as a whole or serve the internal interests of the organization.

5. Inclusivity and Tolerance

In an educational context, promoting values such as inclusivity, tolerance, and respect for diversity is essential. However, to what extent does the education promoted by Muhammadiyah reflect these values and how is it implemented in practice. A critical review like this is essential to ensure that the political aspirations of the Muhammadiyah Central Management in Indonesia's national education politics meet the organization's internal interests and reflect the needs and values of Indonesian society at large. This will help ensure that the education provided is high quality, inclusive, and relevant to current developments and societal needs.

Nurcholish Madjid believes that a good education can form liberal and critical people where they can become free people. According to him, the Islamic education system and institutions will become weaker, unrecognized, or even disappear if the education system only prioritizes moral aspects and does not develop science and technology. This shows that Nurcholish Madjid's thoughts on Islamic education must be renewed in its system and institutions by consciously formulating a vision and purpose for education to be more advanced and respond to modern developments (Musyrifin, 2016). Education regarding quality and quantity is pending in religious organizations such as Muhammadiyah. The success of Muhammadiyah education is measured by the number of educational institutions and the quality of education offered. This supports the view that Muhammadiyah is involved in education politics and policy. Muhammadiyah significantly influences public policy, including education (Hutami et al., 2024). According to this study, Muhammadiyah is often involved in advocacy for education policies aimed at improving the quality and accessibility of education in Indonesia.

CONCLUSION

Implementing education in the Muhammadiyah environment is based on moderate Islamic teachings, aiming to form faithful people with noble characters, intelligence, and broad insight. The basic principles upheld are the teachings of Islam, which are inclusive and tolerant, and *rahmatan lil 'alamin*, which provides blessings for the entire universe. The main goal of Muhammadiyah education is to form individuals who have strong faith in Allah SWT, perform worship properly, and follow the teachings of the Prophet Muhammad SAW. The curriculum in Muhammadiyah integrates general knowledge with Islamic

values through a thematic approach, educating students comprehensively and covering spiritual, intellectual, emotional, and social aspects. Factors that influence the effectiveness of implementing educational policies in the Muhammadiyah environment include organizational support, availability of resources, and community participation. Organizational support is realized by providing an additional curriculum integrating Islamic values, teacher training programs, and adequate educational facilities. However, the level of this support varies in each branch and sub-branch of Muhammadiyah, which can affect the effectiveness of the implementation of educational policies.

National education policies in Indonesia, especially in the Muhammadiyah circle, are implemented by reflecting the vision and mission of the organization. Muhammadiyah adopts and develops a national curriculum following government standards, with additions to reflect Islamic values and Muhammadiyah character or AIK (Al-Islam and Muhammadiyah). In addition to following the curriculum set by the Ministry of Education and Culture, Muhammadiyah adds comprehensive Islamic religious subjects and extracurricular activities that support the development of Islamic character. A critical review of Muhammadiyah's political aspirations in Indonesian national education covers several aspects. First, Muhammadiyah's approach to education must reflect inclusive religious principles, considering religious and cultural diversity in Indonesia. Second, there must be a balance between the quality and quantity of education Muhammadiyah offers. Third, Muhammadiyah's involvement in politics and education policy must be free from politicization and genuinely reflect the needs of society as a whole. In addition, it is essential to ensure that education driven by Muhammadiyah promotes the values of inclusivity, tolerance, and respect for diversity. This critical review helps ensure that Muhammadiyah's political aspirations in national education not only serve the internal interests of the organization but also reflect the needs and values of Indonesian society at large.

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