

## Analysis of Muhammadiyah educational concepts: a historical and philosophical review

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### **Abstract**

Developments and problems that arise in the community are the basis for Muhammadiyah to carry out reforms. This research uses a type of literature study research. It is used to find theories related to the history and philosophy of Muhammadiyah education and is analyzed descriptively by considering ontological, epistemological, and axiological concepts in philosophy then conclusions are drawn objectively. Analysis of Muhammadiyah's educational philosophy is: first, Ontological Philosophy, which is based on the implementation and rational understanding of Islam with recognition of potential reality and facts. *Second* Epistemological philosophy discusses the paradigm of Muhammadiyah education on the scientific plain is to unite science with Islamic Sharia, and is displayed in an anthology that places the Qur'an and the Sunnah of the Messenger as guidelines. While on the operational plain through education Muslims are able to take part in all sectors of life and in all fields of expertise, and are in all strata of life and all strata of expertise. *Third*, Axiological Philosophy discusses the implementation of Muhammadiyah education carried out rationally, civilizationally, progressively or religiously scientific, which will produce generations with integrative-interconnective scientific characteristics, so that they can become *Insan Kamil*, namely humans with comprehensive and holistic insight.

**Keywords:** education, philosophy, muhammadiyah

## INTRODUCTION

Muhammadiyah is an Islamic group that accuses kindness and prevents evil and is based on the Qur'an and the Sunnah of the Prophet Muhammad SAW. The phenomenon that we see until now Muhammadiyah plays a role in the development of education in Indonesia, this is evident from muhammadiyah educational institutions being the flagship in the community. In the age of Muhammadiyah towards a century, in one of the paragraphs of the Muhammadiyah profile book in 2000 explained that the number of Muhammadiyah educational institutions amounted to more than one thousand kindergartens, 2907 elementary schools or ibtidaiyah madrasahs, 1731 junior high schools or tsanawiyah madrasahs, 929 high schools or aliyah madrasahs, 55 islamic boarding schools and more than 184 universities(Masruroh, 2020).

One of the criticisms raised by education observers regarding the Muhammadiyah organization is that its education system has no educational philosophical basis. Ali stated that to solve problems in the Muhammadiyah organization, there must be courage to dismantle the real root of the problem, namely the unavailability of muhammadiyah educational philosophy orientation and Islamic and modern educational theories(Ali, 2004). One of the main problems in Muhammadiyah education is the absence of a philosophical foundation in the Muhammadiyah education system.

Aristyasari in his writing on *Dissecting the Pattern of Muhammadiyah Educational Philosophy* explained that the current education system in Muhammadiyah is based on the Muhammadiyah educational philosophy which can be analyzed from various sources such as the writings of Kyai Haji Ahmad Dahlan and official documents such as the Tahfidz Decree of the Muhammadiyah Mukhtar in 2010. By evaluating these two documents, it can be known the pattern of Muhammadiyah education and its implications for the nature of Muhammadiyah education. Muhammadiyah education has an Islamic-Pragmatic and Islamic-Rational nature and follows the essentialist, progressive, and reconstructionist patterns in contemporary education. Muhammadiyah educators are educators who show commitment in working, motivate themselves and students, become role models in charity and morals, are oriented towards the benefit of society, innovative and creative in facing global problems and challenges(Aristyasari & Faizah, 2020).

Syamsul in his writings explained the historicity of Muhammadiyah as an educational movement can be referred to the formulations of the purpose of the presence of Muhammadiyah from 1921 to 1971 which describes education as the basis of its movement and steps. Muhammadiyah wants to provide a new perspective that education is holistic integrative, not in the area of partial dichotomy, which can contribute to the development and progress of the nation (Huda & Kusumawati, 2019).

Wahyu in his writing explained that K.H. Ahmad Dahlan is a figure of renewal thinker in Indonesia who is engaged in education through the organization he formed, namely Muhammadiyah. K.H. Ahmad Dahlan as a figure of renewal in Indonesia was present with his thoughts to respond to the condition of the people, especially in the field of Islamic Education which was very bad in Indonesia during the Dutch colonial government. Seeing this with the renewal movement, K.H. Ahmad Dahlan fought to change education for the better and move forward (Lenggono, 2018).

The dynamics of education encourage Muhammadiyah to continue to make changes and developments in its educational concept. Various literature that has been mentioned discusses the history and philosophy of Muhammadiyah education based on theory. However, there has been no study that specifically explores the history and philosophy of Muhammadiyah education by analyzing it through three branches of philosophy, namely ontology, epistemology, and axiology. In this context, a deeper analysis is needed to examine the history and philosophy of Muhammadiyah education using a comprehensive philosophical approach. This is intended so that the understanding of Muhammadiyah education can be enriched through ontology review (study of reality and existence), epistemology (study of knowledge and how to obtain it), and axiology (study of value and evaluation). Thus, it is important to complement previous research by conducting a more holistic analysis of the history and philosophy of Muhammadiyah education, taking into account the concepts of ontology, epistemology, and axiology in philosophy.

## METHOD

The research conducted in this journal is a type of literature study or library research. Literature study is a qualitative research method that involves collecting, processing, analyzing, and presenting books, documents, and articles related to Muhammadiyah

Education. The primary data sources used are books and journals that contain research on the history and philosophy of Muhammadiyah education. In addition, secondary data sources used are supporting books and journals related to Muhammadiyah education. The data is analyzed to identify theories related to the history and philosophy of Muhammadiyah education, then the results of the analysis are presented descriptively. From the resulting conclusions, this study aims to provide conclusions objectively.

## RESULT AND DISCUSSION

In 1912 the condition of Indonesian society was very deplorable, because it was shackled by its own thinking and local culture. Departing from these conditions, K.H. Ahmad Dahlan realized that many Indonesian people who apply Islam are traditional or the result of cultural heritage from ancestors which is the impact of the adaptation of Islamic law that has not been completed in society, namely between Islamic culture and local culture which is thick with mystical understandings, namely the teachings of Animism and Dynamism. As a result, in the development of Islamic sharia in society, many muysriks are influenced by sufistic or mystical things such as superstition, heresy, and kurafat. The influential sufistic figures at that time were the teachings of Hamzah Fansuri, Sinkiliy, and Abdullah Muhyi. He taught his understanding in islamic boarding schools until it extended to the kingdom of Demak. In addition, Islam is still heavily influenced by palace customs with Hindu culture still thick. So this is certainly contrary to the principles of Islamic Law, if not immediately justified the traditions of this traditional society will be followed continuously by generations of Muslims in Indonesia.

Deviations in carrying out Islamic Sharia at that time were due to the backwardness and ignorance of the people, and dominantly followed the *taqlid* (Lubis, 1987). This happens because there has not been much critical interpretation of Islamic texts. K.H. Ahmad Dahlan understood the teachings of Islam with a *rationality* that placed the Qur'an, Hadis, and reason to answer the challenges of modernity. He developed the spirit of *ijtihad* as the antithesis of *taklid*. *Ijtihad*, according to him, is considered the hardest effort, fighting, trying his best to gain knowledge (Peacock, 1986).

From this background, Muhammadiyah exists to sanctify the teachings of Islam as a religious movement aimed at rebuilding the real Islamic community. The community in

Question is one that upholds Islamic law and is clean from the influence of traditions and cultures that are contrary to Islamic law. This is found in QS.Al-Imran verse 110 “*You are the best people born to man, commanding to the ma'ruf and preventing from the munkar, and having faith in God. If the Scribes had faith it would have been better for them, among them there were believers, and most of them were ungodly people.*”

The pioneer of the Muhammadiyah Organization was Kyai Ahmad Dahlan which was later realized on 8 Dzulhijjah 1330 H on November 18, 1912 in Yogyakarta City (Zarro, 2020). The purpose of this organization is to spread the treatise of Prophet Muhammad SAW to the population of "bumiputera" and "grow Islamic civilization to its members. In order to realize the end point of orientation, the implementation of proselytizing and educational institutions is initiated, the interests of other people's lives by prioritizing aspects of Islamic Law. By strengthening the existence of the organization through renewal (tajdid) in various sectors of community life such as: Social, Educational, Economic, Health and Political (Noor, 1982).

The tajdid movement in the Muhammadiyah organization has the meaning of renewal or reform, which requires the form of intelligent thinking, fitri, and a clean mind with the soul of Islamic teachings (Musthafa & Darban 2009). The Tajdid referred to in this paper is the purification of Islamic teachings based on the Qur'an and As-Sunnah and the uapaya of improving, developing, modernizing, and reforming others with the aim of interpreting the practice and embodiment contained in the teachings of Islam (Maryadi & Aly, 2000).

Since 1968, Muhammadiyah has developed a position in the field of tajdid or raeformation. The scope of tajdid according to K.H. Ahmad Dahlan discusses new rules in understanding religion and developing constructive social organizations (Nurhayati, 2019). Muhammadiyah efforts to realize Islamic civilization in people's lives by carrying out the tajdid movement and applying the understanding of the movement to purify Islamic teachings in standard problems (*al-tsawabit*) as well as the development of rational and scientific thinking in *ijtihadiah* problems so that it can carry the message of Islam as *a lil-alam* grace . In realizing this orientation, it is necessary to actualize an intelligent mind, and pure and a mind that is clean from the mistakes imbued with the teachings of Islam, so as to guide people to the path of truth and determination. So that a rational, objective, progressive, innovative, and creative human being is born (Musthafa & Darban 2009).

The role of Muhammadiyah as a *tajdid* (reform) movement in various fields, namely first the field of proselytizing. The Islamic proselytizing movement *Amar Ma'ruf Nahi Munkar*, is a term given to the Muhammadiyah organization that leads to goodness and prevents evil or things that Islam denies. This principle is an implementation of the Qur'an Surat Al-Imran verse 104, which is the handle of the Muhammadiyah struggle. Since Muhammadiyah's founding, this field of proselytizing has become a pillar, and remains ingrained in the identity of the organization. Da'wah according to Muhammadiyah has a broad meaning, namely the orientation of inviting a person or group to embrace and follow Islamic principles in real life, with society as the realm of proselytizing. Muhammadiyah is an organization engaged in proselytizing to strengthen the Islamic community itself and concern for non-Muslim communities with an orientation to invite them to convert to Islam. In carrying out its proselytizing, this organization plays a lot of roles in the field of community life (Noor, 1982).

Second, the social sphere. The realization of Muhammadiyah proselytizing in the social field is carried out by building social facilities such as hospitals, polyclinics, orphanages, and other social institutions. The cost of building the facility comes from Muhammadiyah financial institutions, zakat, infaq, and shadaqah. The management of this social activity is managed by the division of the Pembina Kesejahteraan Umat (PKU) which was established in 1918. This is carried out with the aim of easing social burdens and providing assistance to people in need.

Majelis Pembina Kesejahteraan Umat (PKU) is the body most authorized to deal with social issues. In 1922 it officially became a special part of the Muhammadiyah organization. The main task of this assembly is to instill awareness and help in the field of welfare to achieve the goals of the union, coordinate community members, organize education to educate the generation with an Islamic spirit. By 1955 there were 278 orphan or poor houses or medical centers. The first Muhammadiyah poor house was established on January 13th, 1923 in Yogyakarta. This shows that Muhammadiyah is in accordance with his idea of a field of charity, doing, and trying. By 1962 Muhammadiyah had 200 Orphanages and Poor Houses (Arifin, 2000).

Third, the health sector. Muhammadiyah is an organization that pays attention to the welfare of the community, including in the health sector. Muhammadiyah's role in the health sector is to build thousands of health institutions spread across various cities or districts in

Indonesia such as polyclinics, Rumah Sakit Ibu dan Anak (RSIA) and Rumah Sakit Umum (RSU). The establishment of health facilities was motivated by the aim of rivaling the health facilities established by Christians, which were used as a medium to Christianize Muslims who were economically weak (St, Mahsyar, and Burga 2019). The development of the health sector is also supported by health education institutions in universities such as medical faculties, health sciences, as well as the Academy of Midwifery, the Academy of Nursing, and the School of Pharmacy. In the health sector, Muhammadiyah has health facilities with a number of around thousands and health education institutions. However, unfortunately, these health facilities only gather in cities, so rural people cannot enjoy it yet. In fact, decent and adequate health facilities are needed by rural communities whose standard of living is lower than that of the city community.

Fourth, the field of economics. Muhammadiyah views that proselytizing is not only focused on the issue of worship, but needs to carry out concrete actions that can convince the community such as helping in economic problems. This action is carried out through Zakat, Infaq and Sodaqoh (ZIS). ZIS is managed by the Muhammadiyah economic division to help the welfare of muslims. With the development of the economic sector, Muhammadiyah is able to run other charitable businesses.

Fifth, the field of practical politics. Muhammadiyah views participants in politics as better than playing a direct role in practical politics. In the history of Muhammadiyah we can see how the role of Muhammadiyah or its figures in fighting for society and the development of the *amar ma'ruf nahi munkar* movement. But in safeguarding the main purpose of this religious organization, Muhammadiyah positions the role of not engaging from affiliation with the power of political organizations.

In the revolutionary year of 1945-1949, the Muhammadiyah organization played a role in efforts to maintain the independence of the Republic of Indonesia from the Dutch state which wanted to re-colonize Indonesia. Muhammadiyah had participated in practical politics in 1945. So in the mukatamar year which was held at the Madrasah Mu'allimin Muhammadiyah building in Yogyakarta, it was agreed that the establishment of the Masyumi Islamic party was agreed. At the congress, it was decided that Masyumi party was the only Islamic political party that would fight for the political fate of Indonesian Muslims.

Muhammadiyah's role in the Masyumi party is quite influential. Muhammadiyah's position as the main cadre in Masyumi has made the new paradigm of this organization

Synonymous with the Masyumi party. Some Muhammadiyah people view the Masyumi party as a place of struggle and Muhammadiyah a place of charity. Generally at that time Muhammadiyah cadres concurrently served as Masyumi members or at least as participants, and this continued until Masyumi disbanded in 1960 (Nashir, 2000). Since the dissolution of the Masyumi party, Muhammadiyah, especially modernist Islamists, has generally lost all the practical politics that can accommodate the aspirations and interests of the Muslim community. Furthermore, to take part in the political field of Muhammadiyah participated in the Partai Muslim Indonesia (PARMUSI). However, many conflicts of interest or interest made Muhammadiyah decide not to participate with any political party, through the 38th muktamar in 1971 (St et al. 2019). In the field of politics, Muhammadiyah has not appeared too much, so it has not been optimal in educating the public about practical politics and playing a role in the field of government, even though the people need education about the world of politics and government.

Sixth, the field of education. Philosophy of education as the implementation of philosophical views and philosophical rules in the field of humanitarian experience called education (Al-Syaibany & Al-Toumy 1979). The philosophy of education is a science that is essentially the answers to views in the field of education and is an application of philosophical analysis to the field of education (Barnadib 1982). Furthermore, the philosophy of Islamic education is a formula of educational philosophy based on Islamic sources, both normative and historical sources. Normative sources come from revelations in the form of the Qur'an and the Prophet's Hadith, while historical sources come from traces of tracing Islamic educational philosophy (Aristyasari & Faizah, 2020).

Muhammadiyah education in the formulation of the Muhammadiyah educational philosophy represents a modern Islamic education model that integrates Islamic values with holistic progress. With the vision of "the formation of human learners who are pious, noble in character, advanced and superior in science technology and art as the embodiment of *tajdid dakwah amar makruf nahi mungkar*" and with the mission of "educating humans to have divine consciousness (spiritual *makrifat*), have a *tajdid* ethos, think intelligently, insightfully, independently, honestly, work hard, have social, technological and communication skills, able to appreciate art and culture, sincere, caring and responsible for humanity and its environment" (Majelis Pustaka dan Informasi PP Muhammadiyah, 2015).



Education that is in accordance with Islamic values is education that is based on human values and according to human nature, this is based on the letter of Ar-Rum verse 30, "Establish your stance on religion according to the fitrah of its occurrence, it will not change to the creature, that is the true religion, but most people do not understand". In relation to that verse K.H. Ahmad Dahlan explains that "Religion tends to be ruhani (turning away) from lust, which ascends into the sky of perfection, which is holy, which is clean from the captivity of things." (Hadjid, 1996)

K.H. Ahmad Dahlan has laid the foundation of an educational philosophy that since his time has transcended the dichotomy of Islamic education and general education. He founded a school that used tools like a Dutch school. He encouraged schools to move forward even if they imitated colonial schools, without losing the moral and faith foundations of (Majelis Pendidikan Tinggi Penelitian dan Pengembangan Pimpinan Pusat Muhammadiyah, 2019).

Analysis of Muhammadiyah's educational philosophy is: *first*, Ontological Philosophy. Muhammadiyah education has the same discussion as ontological Islamic education in general. Ontological Islamic education discusses the science, purpose, nature of man as an object of education, students, and the nature of the curriculum. Likewise, Muhammadiyah education has an ontological basis based on the implementation and rational understanding of Islam with the recognition of concrete realities (potential and factual). Muhammadiyah education is essentially Islamic principles that according to Muhammadiyah become role models for realizing a society of rahmatan lil alamin or public that adheres to the true teachings of Islam.

The history of Muhammadiyah education began with K.H. Ahmad Dahlan's idea of his dissatisfaction when he saw the dualism of the education system, namely cottage education that only focused on Islamic boarding schools and the secular (western) education system organized in schools by the Dutch colonial government (Hidayatulloh, 2020). K.H. Ahmad Dahlan views the Islamic education system and western education in an integrative-interconnective manner, he does not tend to one of them, but sees the positive aspects of both. K.H. Ahmad Dahlan highly upholds science but is still based on religious sciences. The *thoughts and teachings of K.H. Ahmad Dahlan* regarding the concept of education are summarized into seven philosophies, namely: Based on the purpose of life, not arrogant, not

Taqlid or submissive, optimizing reason, daring for truth, sacrificing for the people, the combination of knowledge or theory with practice (Aristyasari & Faizah, 2020).

The first school pioneered by K.H. Ahmad Dahlan was Madrasah Ibtidaiyah Islamiyah on December 11, 1911 in the Kauman area of Yogyakarta. The school is housed in K.H. Ahmad Dahlan's house with a western education system and uses tables, chairs, and blackboards. The subject matter taught includes religious and general materials. According to Munir Mulkhan in Hidayatulloh, the school is managed in a modern way with new methods and curricula, namely taught various sciences that developed in the early 20th century (Hidayatulloh, 2020).

*Second*, Epistemological, epistemological Philosophy is a branch of philosophy that discusses science which includes human sources, dispositions, and truths. The epistemology of Islamic education discusses the position of man in the Islamic world. KH. Ahmad Dahlan has an inclusive and holistic view of nature or cosmology as a source of knowledge. He argues that the source of knowledge is not only limited to revelation, but also includes the universe and man. Man can gain knowledge through three paths of holy reason, a sacred heart, and experience. In this case, the sacred mind is used to understand the abstract concepts and principles contained in revelation, while the sacred heart is used to understand the spiritual meanings contained in revelation. Individual and collective experience is also an important source of knowledge (Mulkhan, 1990).

The purpose of knowledge according to Ahmad Dahlan is to realize the happiness of living together in the world and the Hereafter. In this view, knowledge is not the ultimate goal in itself, but is a means to achieve a higher goal, that is, to achieve happiness and common well-being. Therefore, knowledge must be applied for the common good, such as advancing society and creating social welfare (Mulkhan, 1990).

According to KH. Ahmad Dahlan knowledge is not only for individual interests, but also to create an ecosystem that is conducive to the sustainable growth and development of knowledge. To achieve this KH. Ahmad Dahlan proposed the philosophy of "guru yang murid" as well as "murid yang guru", which emphasizes the importance of a dialogical learning process that continues throughout life. In this philosophy, everyone is considered a teacher and a disciple at once, so that everyone has the opportunity to learn and teach knowledge to others. Thus, an inclusive and collaborative learning environment is created, which allows

knowledge to develop sustainably (Majelis Pendidikan Tinggi Penelitian dan Pengembangan Pimpinan Pusat Muhammadiyah, 2019).

The epistemological view of K.H. Ahmad Dahlan has implications that can be applied in education. First, education is considered as life itself, in which each individual must constantly learn anywhere and anytime to be able to give direction to historical development, not just to be a spectator in the flow of life. Secondly, education is considered a stimulus for intelligence and thinking, capable of providing solutions to the various problems of life at hand. Third, education is considered a holistic process of personality growth, so that individuals are able to appear as independent individuals and are able to solve problems on their own and in society. If problems in life can be solved, then sequentially it can encourage a qualitatively better process of life growth. Therefore, the education carried out should emphasize the development of the individual's potential as a whole and encourage lifelong learning (Majelis Pendidikan Tinggi Penelitian dan Pengembangan Pimpinan Pusat Muhammadiyah, 2019).

The derivation of the concept of educational epistemology is contained in the *Nilai-Nilai Dasar Pendidikan Muhammadiyah (NDPM)* is: Muhammadiyah education is carried out with a firm influence on the values derived from the Qur'an and Sunnah; The principle of Muhammadiyah education is sincere because Allah SWT as a foundation and inspiration in the effort to establish and run a charitable business in the field of education; Applying the principle of cooperation (*musyarakah*) while maintaining a critical attitude, both during the Dutch East Indies, Dai Nippon (Japan), Old Order, New Order, to post-ORBA period; Maintaining and applying the principles of *tajdid* (reform) and innovation in carrying out charitable enterprises in the field of education; Have a culture to side with the people who experience misery, namely the *dhuafa* and *mustadh'afin* by carrying out creative processes in accordance with the challenges and developments that occur in Indonesian society; Studying and living the principle of *tawasuth* and moderate balance in managing educational institutions between common sense and purity of heart (Anwar, 2002).

Furthermore, in epistemology, it is also discussed about the *types of Muhammadiyah education*: the renewal of Muhammadiyah educators plays a big role in the progress of education in Indonesia. The role of Muhammadiyah in the modernization of education is to formulate the modernization of Islamic boarding schools. In realizing the advancement of

education, Muhammadiyah established *Madrasah al-Diniyah*, which specializes in providing religious lessons, and a school that teaches religious lessons and general lessons. In addition, Muhammadiyah also built Dutch model schools, such as *Holland Islandes School (HIS)* and *Kweek School (Teacher's School)*, but still made religious education one of the compulsory curriculum (Sutarto, Sari, & Anrial 2020).

In subsequent developments, Muhammadiyah also established several schools that are similar to islamic boarding schools but managed in a modern way. But basically everything is done in order to educate the nation's children through educational channels that are adapted to the progress and development of the times. The spirit shown by Muhammadiyah is oriented towards promoting education and learning based on Islam, both education in schools or madrasahs and education in the community. So it is not surprising that since the establishment of Muhammadiyah built many schools or madrassas and held tablighs, and even published several books and magazines based on Islam. Among the oldest and most specialized Muhammadiyah schools are: *Kweekschool Muhammadiyah* in Yogyakarta; *Mua'allimin Muhammadiyah* in Solo and Yogyakarta; *Mua'alimat Muhammadiyah* in Yogyakarta; *Zu'ama or Za'imat* in Yogyakarta; *Kulliyah Muballigin or Muballigat* in Padang Panjang (West Sumatra); *Tablighschool* in Yogyakarta; *HIK Muhammadiyah* in Yogyakarta (Zuhairini, 1997).

Furthermore, Muhammadiyah also renewed the teaching of traditional non-formal education such as recitation which is usually carried out by parents and learning to read and write the Qur'an and worship that young children participate in. Muhammadiyah develops systematics and recitation materials that are more oriented to the problems of people's daily lives. The renewal of education carried out by Muhammadiyah is an effort to advance Islamic civilization so that the Muslim community is not dichotomic and broad-minded. So Kyai Ahmad Dahlan formulated an educational method by combining religious and general lessons, so that it could integrate aspects of faith and science and create a generation of educated Muslims who were able to answer the challenges of the modern era with a true Muslim person.

From the explanation above, it can be drawn that the paradigm of Muhammadiyah education on the scientific plain is to unite science with Islamic Shari'a, and is displayed in anthologies that sit the Qur'an and the Sunnah of the Apostle as guidelines. Meanwhile, in

the operational plains through education, Muslims are able to take part in all sectors of life and in all fields of expertise, and are in all strata of life and all strata of expertise.

*Third, Axiological Philosophy*, *axiologically means axios* which means appropriate or reasonable, and *logos* which means science, but axiology can also be called a theory of value. The discussion in axiology is a lot about the purpose of science itself and how humans use it. In this case, what axiology seeks to achieve is the essence and benefits contained in a knowledge. So the axiology here discusses the problem of the naivety value of science.

One of the philosophical analyses of Muhammadiyah educational axiology is the goal. The main purpose of Muhammadiyah education is to "form an alim intellectual", that is, to produce graduates who have broad knowledge and understand religious science. According to Muhammadiyah, education is to create a generation that realizes the presence of Allah SWT as his God and masters *ilmu pengetahuan, teknologi dan seni (IPTEKS)*. The main points of Muhammadiyah's educational philosophy can be found in the *Tahfidz Keputusan Mukhtamar Muhammadiyah ke-46* decree in 2010, namely Muhammadiyah education is a modern Islamic education that integrates religion with life and between faith and holistic progress (Tahfidz, 2010).

Furthermore, what is discussed in axiology is the Muhammadiyah curriculum and learning techniques. Muhammadiyah education adopts the curriculum, systems and learning methods of Dutch schools, but on the other hand also makes religious education a compulsory curriculum in schools (Sutarto et al. 2020). The religion curriculum in Muhammadiyah education known as *ISMUBA (Al-Islam, Kemuhammadiyah, dan Bahasa Arab)* is a special feature of Muhammadiyah Foundation education. In the formulation process, it has gone through the test stages by experts in their fields in the Muhammadiyah association published by the *Majelis Dikdasmen PP Muhammadiyah*. Then distributed to Muhammadiyah schools. *ISMUBA* education has the motivation and purpose to cultivate *aqidah* through experience and habituation about *Al-Islam*, realizing Indonesian people who are religiously observant and have charitable character, namely people who are knowledgeable, diligent in worship, intelligent, honest, disciplined, and develop Islamic culture in the school community according to the *Qur'an and Al-Sunnah*. *ISMUBA* is a very important subject because it is a characteristic that distinguishes Muhammadiyah schools from other schools (Suliswiyadi, 2013).

Learning techniques in Muhammadiyah are organized by taking its elements from the western education system and the traditional education system, Muhammadiyah managed to build its own education system. Such as vocational schools, islamic boarding schools, universities, and others (Tahfidz, 2010).

The elements of Muhammadiyah education consist of learners, learning, educators, associations, managerial, curriculum, and community. The implementation of Muhammadiyah education is carried out rationally, civilizationally, progressively or scientifically religiously, which will produce a generation with integrative-interconnective, non-dichotomous scientific characteristics, balancing between the life of the world and the hereafter, human beings who are humane realize life and management, so that they can become *Insan Kamil*, namely humans with comprehensive and holistic insights.

## CONCLUSION

The analysis of Muhammadiyah's educational philosophy is: first, Ontological Philosophy, which is based on the implementation and understanding of Islam rationally with the recognition of concrete realities (potential and factual), such as the history of Muhammadiyah education.

*Second*, Epistemological Philosophy. Epistemologists discuss the paradigm of Muhammadiyah education on the scientific plain, , unite science with Islamic Shari'a, and are featured in anthologies that seat the Qur'an and the Sunnah of the Apostle as guidelines. Meanwhile, in the operational plains through education, Muslims are able to take part in all sectors of life and in all fields of expertise, and are in all strata of life and all strata of expertise. More deeply the educational philosophy discussed is such as the *Nilai-Nilai Dasar Pendidikan Muhammadiyah (NDPM)*, various kinds of Muhammadiyah education.

*Third*, Axiological Philosophy. Axiological Philosophy discusses the objectives, curriculum, and educational techniques of Muhammadiyah. The implementation of Muhammadiyah education is carried out rationally, civilizationally, progressively or scientifically religiously, which will produce a generation with integrative-interconnective, non-dichotomous scientific characteristics, balancing between the life of the world and the hereafter, human beings who are humane realize life and management, so that they can become *Insan Kamil*, namely humans with comprehensive and holistic insights.

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