ISLAMIC EDUCATION INNOVATION BY MUHAMMADIYAH IN RESPONSE TO DUTCH COLONIAL EDUCATION

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Abstract

This research highlights the innovations of Islamic education carried out by Muhammadiyah in response to the discriminatory and secular Dutch colonial education system. During the colonial period, education organized by the colonial government sidelined religious lessons, while traditional educational institutions were considered less suitable for the needs of the people at that time. Muhammadiyah, which was founded by K.H. Ahmad Dahlan in 1912, combines religious and general education in its curriculum. This organization introduces interactive teaching methods, a well-organized administrative system, and provides wider access to education, including for women. The results of the study show that the innovations introduced by Muhammadiyah are not only the answer to the challenges of the colonial education system, but also make a significant contribution to the development of the national education system in Indonesia. Muhammadiyah's educational model has inspired various Islamic educational institutions and remains relevant in forming a competent generation in the modern era without abandoning Islamic values.

Keywords: *Muhammadiyah; innovation; colonial education; Islamic education; educational*

INTRODUCTION

Education during the Dutch colonial period in Indonesia was characterized by discriminatory policies that limited access to education for indigenous people. The colonial education system that was implemented prioritized the interests of the Dutch government and the elite, while the majority of indigenous people did not get the same opportunities to obtain education (Deliar Noer, 1996). Dutch colonial education emphasized more on the political and economic interests of the colonizers, aiming to produce a skilled workforce that could support the colonial administration, but did not provide room for the development of critical thinking and a deep understanding of religion for the natives. This condition gives rise to educational gaps, where the majority of indigenous Muslims do not have adequate access to quality education, especially education based on Islamic values.

In response to these conditions, Muhammadiyah, which was founded by KH Ahmad Dahlan in 1912 in Yogyakarta, came to bring reforms in the Islamic education system (Arifin, 1987). Muhammadiyah introduced an educational model that integrated religious science and general science, an innovation that was different from the traditional Islamic boarding school education system and Dutch schools at that time (Syamsul Nizar, 2007). The educational innovations introduced by Muhammadiyah include the application of the classical system, the use of a structured curriculum, and modern learning methods. The schools established by Muhammadiyah not only teach religious sciences, but also modern sciences such as mathematics, natural sciences, and foreign languages, without abandoning the essence of Islamic teachings.

The presence of Muhammadiyah schools provides an alternative education for indigenous people who want quality education but still adhere to Islamic values. This innovation has

proven to be successful and has a significant impact on the development of Islamic education in Indonesia (Diarnawi, 2010). Muhammadiyah's educational innovation is not only a form of resistance to the colonial system, but also an effort to reform the traditional Islamic education system which is considered less responsive to the demands of the times (Amin Abdullah, 2004). KH Ahmad Dahlan realizes that to advance Muslims, an education system is needed that is able to equip students with religious knowledge as well as the ability to face the challenges of modernity.

Muhammadiyah adopted a modern education system such as the use of benches, blackboards, and textbooks, but still maintained Islamic values as the main foundation. This innovation is an ideal model for the combination of the progress of modern education with Islamic values (Syarifuddin, 2010). This approach has proven effective in producing a generation of Muslims who have a strong understanding of religion and are able to play an active role in modern life.

This research is important to examine in depth how educational innovations carried out by Muhammadiyah have succeeded in becoming an effective alternative in responding to educational challenges during the colonial period, as well as providing the legacy of the education system that is still relevant today.

RESEARCH METHODOLOGY

This type of research uses qualitative research with a literature method. In this article, I study reading resources that can provide information related to the problem being researched. The purpose of using this method is to start research planning by using the literature to obtain field data without having to start the research directly. The data sources used in this study consist of secondary data sources that I get from journals, books, scientific articles and databases available online and offline. I read, analyzed, and gathered sources relevant to the title of this article.

RESULTS AND DISCUSSION

Education in the Dutch Colonial Period

When the Dutch succeeded in digging their nails in the archipelago with its dual mission, namely between imperialists and Christianization, the existing order was actually damaged and turned upside down (Hasbullah, 1999). They introduced colonialism in Indonesia, and the first step they took was to suppress Muslim communities that had the spirit of jihad. They prohibit open ceremonies and limit the implementation of the hajj. Various rules and policies implemented by the Netherlands were then specifically designed to weaken the progress of Islamic education (Daulay, 2001).

However, in the mid-19th century, the Dutch government began to change their attitude by establishing and managing Western-style educational institutions. This education is aimed at the Dutch and a small number of Indonesians who have stable economic and social conditions. Since then, education for the general public began to develop, especially in the 1870s (Badri Yatim, 2000). It was only in the early 20th century that the Dutch government implemented an education policy that reached the countryside. This policy is known as Ethical Politics. The emergence of the Ethos pioneered by Pieter Brooshooft (journalist of Koran De Locomotief) and C. Van Deventer (politician) turned out to make the colonial government aware of the fate of the indigenous people who were left behind.

On September 17, 1901, Queen Wilhelmina, who had just ascended the throne, delivered the opening speech of the Dutch Parliament, affirming that the Dutch government had a moral responsibility to the indigenous people of the Dutch East Indies. This statement became the basis for the birth of the ethical political policy adopted by the colonial government. This policy

is designed to improve the welfare of indigenous peoples through three main programs known as Trias Politika.

The first program is irrigation, which focuses on the construction and improvement of irrigation systems and dams to support the agricultural sector which is the backbone of the Dutch East Indies economy. Second, the emigration program aims to encourage the transmigration of people from densely populated areas to less populated areas to reduce economic and social pressures in their home areas. Finally, the education sector is an important priority with efforts to expand access and improve the quality of teaching. Through this policy, the colonial government hoped to produce skilled workers who would support the administrative and economic interests of the Dutch in the colonies.

This ethical political policy is inseparable from colonial interests, but also has a positive impact on improving infrastructure and opening access to education for some indigenous people, although it is still limited to certain circles.

Many people attribute this new Dutch political policy to Van Deventer's previously published thoughts and writings. As a result, Van Deventer is known as a pioneer of ethical politics. The influence of ethical politics in the field of education played a major role in the development and expansion of education in the Dutch East Indies. One of the important figures of the ethical group who contributed to this field was Mr. J.H. Abendanon (1852-1925) who served as Minister of Culture, Religion, and Crafts for five years (1900-1905). In 1900, schools began to be established for the priyayi and the common people in various regions.

In addition to education, ethical political policies also encourage efforts to improve the welfare of indigenous peoples, such as the development of irrigation, the establishment of credit banks for the people, and the provision of subsidies for indigenous industries and handicrafts. At the same time, there was a mental exchange between the Dutch and the indigenous people. Proponents of ethical politics are concerned about the socio-cultural discrimination experienced by indigenous peoples. They sought to awaken the natives to break away from the feudal system and develop according to the Western model, which involved the process of emancipation and encouraged education towards independence.

In 1907, the Javanese school system began to be formed when the Dutch established 122 village schools with a three-year education period, which became known as the Volk School. These schools are spread across villages in Central Java and East Java. In the learning process, the language of instruction is Javanese, not Dutch. Graduates of these schools are given the opportunity to continue their education at a "further school" called the Vervolg School, which is usually located in a specific district or district.

During the Dutch rule, there were several types of schools, one of which was Hollands Inlandsche School (HIS) which was established in 1912. This school has a 7-year curriculum and is specifically intended for Indonesian students who come from prominent families, both in terms of position, descent, income, and education (Steenbring, 1986). The language of instruction used in this school is Dutch (Kuntjaraningrat, 1982). Second, the Schakel School or connection school was established in 1921. The school is intended for those who have graduated from Vervolg School. The study period at Schakel School lasted for three years with the language of instruction in Dutch. Graduates from this school are considered equivalent to HIS graduates. In 1940, the number of Schakel Schools reached 52 schools with a total of 5,750 students (Badri Yatim, 2000). Third, Europa Lagere School, which is an elementary school for Dutch children. This school is equivalent to HIS in terms of education. Fourth, various vocational high schools, namely:

A. Opleidings School Voor Inlandsche Ambtenaren (OSVIA): Founded in 1900 in Java, this school is intended for the training of civil servants.
B. School Opleiding Van Inlandsche Artsen (STOVIA): A school for the training of indigenous physician assistants who will be tasked with improving public health service programs in villages. It was founded in Jakarta in 1900.
C. Netherlandsch Indische Artsen School (NIAS): A medical school founded in Surabaya in 1914.
D. Veterinary Secondary School: Established in Bogor in 1907.
E. Law School: Established in Jakarta in 1909.
F. Agricultural High School: Established in Bogor in 1920.

Meanwhile, a public high school specifically for indigenous Indonesian children was only held in 1914 (Mansur, 2004). The junior high schools that existed at that time included Meer Uitgebreid Lager Onderwijs (MULO) and Algemene Middelbare School (AMS). MULO was founded in 1901, while AMS was founded in 1918. Both have a duration of education of three years.

In general, the methods applied in these Dutch educational institutions are more modern and offer better job prospects for their alumni (Mansur, 2004). Because the purpose of establishing these educational institutions was to meet the needs of the Dutch government for employees who would work in the Dutch colonial government.

Although the Indonesian nation had acquired some aspects of the colonial education system, such as the classroom system, the use of blackboards, tables, benches, and the introduction of general knowledge, the consistency of Dutch neutrality towards religion remained lacking. This is influenced by Snouck Horgronje's analysis, which divides Islam into three categories, namely worship, social society, and political power. In terms of worship and social society, the Netherlands did reduce pressure on Muslims. However, in the political field, the Netherlands tended to exert pressure (Suminto, 1986). This condition is actually unfavorable for the development of Islamic education in Indonesia. For example, the Netherlands clearly does not recognize graduates of traditional education, so they cannot work in factories or as bureaucrats. With discrimination in various aspects of life due to colonialism and feudalism, several Indonesian thinkers have emerged who try to reject the colonial system. Another condition that makes it difficult for Muslims is the existence of strict policies and controls from two institutions formed by the Netherlands to manage religious education. The first is the Department of Van Onderwijs En Eeredienst, which handles religious education in public schools, and the second is the Department of Voor Indlandsche Zaken, which regulates religious instruction in Islamic educational institutions such as pesantren and madrasas. One of the policies and control tools issued by the Dutch colonial government was the Teachers' Ordinance, which was implemented in 1905 and 1925 (Steenbring, 1986). Through this policy, the colonial government required religious teachers to have a teaching license. As a result, many teachers are eliminated and unable to teach through the licensing body, which is actually more political in nature.

In 1932, the colonial government enacted the Wilde School Ordonantie. One of the policies is to require every education provider to have a permit from the government. In addition, the school is required to report the state of the school and the curriculum applied. When these reports are not accompanied by complete data in accordance with colonial policies, the incompleteness of these reports is often used as an excuse by the colonial government to close educational activities carried out by the community (Arifin, 1990).

Educational innovations carried out by Muhammadiyah in response to the Dutch colonial education system.

A. Modernization of the Muhammadiyah Learning System

The modernization of the learning system initiated by Muhammadiyah was a revolutionary transformation in the world of Islamic education in Indonesia in the early 20th century. In contrast to the traditional pesantren education system that uses the sorogan and bandongan methods, where students study individually or in groups with kyai without a clear classification of levels, Muhammadiyah is present by bringing a more structured and systematic reform of the learning system (Abdul Munir, 1990).

KH Ahmad Dahlan, with his vision of progressive reform, introduced a classical system that adopted a modern learning model. This system organizes students into study groups based on ability level and age, which are then placed in classrooms equipped with modern learning facilities such as benches, desks, and whiteboards. This innovation is a significant transformation from the traditional learning model that is usually carried out in the foyer of a mosque or kyai house (Arifin, 1990).

Muhammadiyah also introduced a more organized learning time structure through the implementation of a systematic lesson schedule. Each subject is allocated in a specific time slot with a predetermined duration, replacing traditional learning systems that tend to have no clear time limits. This time management not only improves learning efficiency, but also helps students develop discipline and good time management (Syamsul Nizar, 2005).

The use of modern textbooks is also one of the important breakthroughs in the Muhammadiyah learning system. The organization develops and adopts systematic textbooks, covering both religious and general sciences. These books are compiled with students' level of understanding in mind and are complemented by illustrations and contextual examples, replacing traditional learning systems that generally rely only on classical books (Suandi, 2003). The modernization of this learning system also includes the development of more interactive and participatory teaching methods. Teachers are encouraged to use various learning methods such as discussions, demonstrations, and hands-on practice, not just relying on lecture methods. This approach aims to develop students' critical thinking skills and creativity, while preparing them to face the challenges of modern times.

B. Curriculum Integration in the Muhammadiyah Education System

Curriculum integration is one of the most revolutionary innovations introduced by Muhammadiyah in the Islamic education system in Indonesia. In contrast to the educational dichotomy that was common in the colonial period, where there was a strict separation between religious education and general education, Muhammadiyah came up with the concept of integration that combined the two fields of science in one comprehensive education system (Jainuri, 2002). KH Ahmad Dahlan, with a deep understanding of the urgency of educational reform, initiated a curriculum system that harmoniously integrates religious and general sciences. He believes that the dichotomy of science is contrary to the spirit of Islam which teaches the integration between the worldly and ukhrawi dimensions. This thinking is based on a deep interpretation of the verses of the Qur'an that encourages Muslims to study various fields of science (Abdul Munir, 1993). In its implementation, the integrated curriculum of Muhammadiyah includes various subjects that are systematically arranged. In the field of religious science, the curriculum includes the learning of the Qur'an and Hadith which not only focuses on the memorization aspect, but also on understanding and implementation in daily life. Fiqh learning is taught with a contextual approach that considers the realities of modern life. Meanwhile, Aqidah and Akhlak are taught in a method that encourages the formation of character and rational understanding. In terms of general science, Muhammadiyah adopts subjects such as Mathematics, Natural Sciences, History, and Geography which are taught with an Islamic perspective without reducing the scientific substance. This approach allows students to understand that there is no contradiction between general science and Islamic values. In

fact, the learning of general knowledge is seen as an effort to understand the verses of kauniyah (signs of Allah's greatness in the universe) (Amin Abdullah, 2006).

The language aspect received special attention in the integrated curriculum of Muhammadiyah. Learning Arabic is not only directed to understand religious texts, but also as a tool of active communication. Meanwhile, mastery of the Dutch language (which was later replaced by English) is considered important to open access to the treasures of modern science (Yunan Yusuf, 2014). The teaching methods applied in this integrated curriculum have also undergone significant updates. Muhammadiyah introduced a rational approach in understanding religion, where students were encouraged not only to accept dogma, but also to understand the logical foundation of each teaching. The use of scientific methods in learning encourages students to develop critical and analytical thinking (Syarifuddin, 2004).

Contextual learning is another characteristic of Muhammadiyah's integrated curriculum. Every subject, both religious and general, is associated with the realities of life and the challenges of the times. Dialogue and discussion are often used methods to develop argumentative and problem-solving skills.

C. Development of Muhammadiyah Tiered Education System

One of the important innovations made by Muhammadiyah in responding to the colonial education system was the development of a comprehensive tiered education system. This system is designed to provide sustainable educational opportunities for indigenous peoples, from elementary to advanced level (Jainuri, 2002). At the elementary level, Muhammadiyah established a Standaard School or an elementary school equivalent to the Dutch-owned Volksschool. However, unlike Dutch schools that only teach basic skills, Muhammadiyah elementary schools integrate religious and general learning. Students not only learn to read, write, and count, but also gain a basic understanding of Islam and strong moral values.

At the secondary level, Muhammadiyah developed the Schakel School which functioned as a further school. This school has its own uniqueness because it bridges basic education and higher education. The curriculum applied includes more in-depth general knowledge, such as natural sciences, history, and geography, combined with progressive religious learning. Schakel School also introduced Dutch and Arabic as part of the curriculum, preparing students to access a wider range of sources of knowledge (Arifin, 1990).

Muhammadiyah also paid special attention to teacher education through the establishment of Kweekschool (teacher's school). This institution was established to meet the need for qualified teachers and understand the vision of Muhammadiyah's integrative education. Prospective teachers are not only equipped with pedagogical knowledge, but also with a deep understanding of the integration of religious and general sciences. They are prepared to become agents of change who will spread a progressive understanding of Islam through education. In addition, Muhammadiyah also develops vocational schools that aim to provide practical skills to students. This school is the answer to the community's need for skilled workers who have a strong religious base. Various vocational fields were developed, ranging from carpentry, agriculture, to trade. Interestingly, this vocational school also integrates Islamic values in learning practices, resulting in graduates who are not only skilled but also noble. This tiering system is equipped with a transition mechanism that allows students to continue their education to a higher level. Muhammadiyah created a system that allowed graduates from one level to proceed to the next level without significant obstacles, something that was difficult to find in the colonial education system that tended to limit the mobility of indigenous education (Haedar Nashir, 2006).

D. Muhammadiyah Progressive Learning Method

In an effort to bring about the renewal of Islamic education, Muhammadiyah introduced progressive learning methods that were very different from traditional and colonial

learning methods. This learning approach is designed to develop the potential of students as a whole, not only cognitive aspects but also affective and psychomotor aspects (Mohamad Ali, 2020).

Active and Interactive Learning, Muhammadiyah implements a learning model that encourages the active participation of students in the learning process. In contrast to the colonial education system which was one-way, this method developed an active dialogue between teachers and students. Students are encouraged to ask questions, express opinions, and engage in critical discussions. Teachers play the role of facilitators who guide students in exploring knowledge, not just transferring knowledge (Abdul Munir, 2002).

The Use of Teaching Aids Another important innovation is the use of teaching aids in learning. KH Ahmad Dahlan himself is known to often use various learning media to explain abstract concepts. For example, in the study of Islamic astronomy, he used a simple solar system model to explain the concepts of prayer times and the direction of the Qibla. The use of these props helps students understand complex concepts more easily and in depth. Muhammadiyah Practicum and Experiment introduces experiential learning methods through practicum and experimentation. In science learning, students not only learn theory but also conduct hands-on experiments in the laboratory. Likewise, in religious learning, students not only memorize the theory of worship but also practice it directly. This approach helps students understand the relationship between theory and practice, as well as develop analytical and problem-solving skills (Syarifuddin, 2018).

Extracurricular Activities As part of the progressive learning method, Muhammadiyah develops various extracurricular activities that support the development of students' talents and interests. These activities include: (Haedar Nashir, 2013)

- Hizbul Wathan scouting to develop leadership and independence
- Sacred site for physical and mental construction
- Art activities that integrate Islamic values
- Social programs

Contextual Learning: Muhammadiyah's learning method emphasizes the contextualization of material with real life. Students are encouraged to understand the relevance of learning to daily life and the challenges of the times. This approach makes learning more meaningful and applicable (Amin Abdullah, 2020).

Muhammadiyah's Response to the Dutch Colonial Education System

Although Dutch educational institutions promise significant job opportunities for their alumni and many Muslims are interested in joining them, the presence of these educational institutions has raised concerns among scholars. This concern is based on the assumption that graduates from this education will become secular natives and support and defend Western culture. In addition, this education is considered to produce a generation that does not understand Islam. One of the adagemos that is often voiced is, "Whoever directs his child to a school established by the Netherlands, that child will become a disbeliever (Jacob, 1980)."

To address these concerns, several Islamic schools were born established by Islamic organizations. One of them is Jamiat Khair, which was founded in Jakarta on July 17, 1905. This organization established an elementary school that not only provided religious subjects, but also general subjects such as arithmetic, history, and earth science. The curriculum is managed in a modern way with a classroom system. The languages of instruction used are Indonesian and Malay, or the local language. Interestingly, Dutch is not taught, but replaced by English (Badri Yatim, 2000).

Next is al-Irsyad, whose full name is Jami'ah al-Ishlah wa Irsyad al-Arabiyyah. The schools established by these organizations adopted Middle Eastern educational models, particularly from Egypt and Tunisia. This is due to the use of teachers and school equipment from the Middle East (Steenbring, 1986).

In Majalengka, West Java, in 1911, the Association of Ulama' emerged which was pioneered by Haji Abdul Halim. The school established by this organization was originally intended for adults with a total of 60 people, and the material taught included Fiqh and Hadith. However, a year later, this education has increased (Badri Yatim, 2000). After that, pesantren was established with a madrasah system (class system) that had five classes, with Arabic as the language of instruction. In 1932, this organization also established "Santri Asdor" which consists of three levels, namely the beginning level, the basic level, and the advanced level (Asrohah, 1999). What is interesting about this "Dormitory Santri" is that in addition to the students being given religious and general knowledge, they are also trained in special skills, such as in agriculture and processing various materials, including making soap and others.

After that, Muhammadiyah emerged which was spearheaded by KH. Ahmad Dahlan. The organization was founded on November 18, 1912. On December 29, 1912, KH. Ahmad Dahlan applied to the Government of the Dutch East Indies to obtain a legal entity for Muhammadiyah. However, this request was not immediately granted. The Dutch East Indies Government only recognized the existence of Muhammadiyah on August 22, 1914, through Government Decree No. 81/1914. This permit is only valid for the Yogyakarta area, which means that Muhammadiyah is only allowed to establish and operate in Yogyakarta.

Starting with the establishment of Madrasah Ibtidaiyah Diniyah Islamiyah in 1912, KH. Ahmad Dahlan started his education movement. He used his home to teach the children of Kauman with the school system. Initially, the school had only 9 students, but the number increased to 20 students within six months. In 1917, this school became a historical place by becoming the location of Budi Utomo's congress. Then, on June 17, 1920, the Muhammadiyah school board was formed with the chairman HM. Hisyam. KH. Ahmad Dahlan himself was a teacher of Islam at the Kweek School (teacher's school) in Jetis, Yogyakarta, where he taught with inductive, scientific, naqliyah and question and answer methods on Saturday afternoons, outside the school's official learning hours.

Although Muhammadiyah received legal recognition from the Dutch colonial government, it did not mean that the Dutch supported this organization. In fact, the colonial government suspected the nature of the Muhammadiyah movement which was considered to be able to arouse a sense of nationalism of the Indonesian nation. Therefore, the Dutch government felt the need to be careful about this cultural movement. The subsidies provided by the Dutch government did not always make Muhammadiyah compliant. This can be seen from the attitude of Muhammadiyah which strongly opposes the law prohibiting illegal schools issued by the Netherlands (Wilde School Ordonantie).

Muhammadiyah treats Islamic education in a modern way. As a da'wah and educational organization, Muhammadiyah established educational institutions from the elementary to tertiary levels. The educational institutions established include the Second Grade School, Shakel School, HIS, MULO, AMS, and Hollands Inlands Kweekschool (HIK), all of which provide general education as well as religious education at the same time. By 1925, Muhammadiyah had a teacher's school in Yogyakarta, 14 madrasas, 32 elementary schools with a duration of five years, eight HIS, and the number of students reached 4,000 with 119 teachers. In 1935, Muhammadiyah succeeded in establishing 834 mosques and mosques, 31 public libraries, and 1,774 Islamic educational institutions (Noer, 1980).

Although Muhammadiyah continues to teach Islam, they also carry out reforms in religious teaching. The reforms included the provision of Islamic religious instruction in Dutch schools and the establishment of their own schools that were different from the traditional pesantren system (Marijan, 1992).

Transformation from Muhammadiyah Education to an Independent Muslim Generation

The educational innovations introduced by Muhammadiyah have resulted in a significant transformation in producing an independent Muslim generation in Indonesia. Muhammadiyah seeks to overcome the limitations and biases of the Dutch colonial education system which focuses on secular knowledge and sets aside Islamic values. Through an integrated educational approach, Muhammadiyah created an alternative for Muslims by establishing modern educational institutions that combined religious knowledge and general knowledge.

This contribution is not only a solution in the midst of colonial education domination, but also provides a strong foundation for the development of the national education system after Indonesia's independence. Muhammadiyah's approach in combining religious education with worldly skills has produced many generations of Muslims who are skilled, competitive, and ready to contribute in various fields of people's lives.

One of the biggest impacts of Muhammadiyah's educational innovation is the creation of a more modern and balanced Islamic education system. Before Muhammadiyah came along, Islamic education in Indonesia was dominated by traditional systems such as Islamic boarding schools whose main focus was religious studies, especially fiqh, tafsir, and hadith. Islamic boarding schools at that time used traditional teaching methods with a curriculum limited to religious sciences, which was considered insufficient to face the challenges of the modern world.

Muhammadiyah introduced schools that integrated religious science and general science. This allows students to obtain a comprehensive education, preparing them to participate in broader social, political, and economic life. This innovation encouraged the creation of modern Islamic schools that became an inspiration for many other Islamic educational institutions in Indonesia, including the establishment of madrassas with a balanced curriculum between religious and general sciences. This educational model has become one of the main foundations of Islamic education in Indonesia until now. As stated by Haidar Nashir, "Muhammadiyah's educational innovation creates a new path in Islamic education that still adheres to religious teachings, but is open to the development of science and technology." (Haedar Nashir, 2010)

The Role of Muhammadiyah in the Establishment of the National Education System

After independence, Muhammadiyah's educational innovations contributed directly to the formation of Indonesia's national education system. With the school system that has been established since the colonial era, Muhammadiyah has had a great influence in forming a more inclusive educational curriculum, which includes general science and religion-based character education.

Indonesia's national education system that developed after independence was influenced by the educational model introduced by Muhammadiyah, where Islamic religious education received a balanced portion with general education in many schools and madrasas. Thus, Muhammadiyah has made a significant contribution to the formation of a generation of

Muslim intellectuals who not only master religious sciences, but also modern sciences, which are necessary in nation building.

Women's Empowerment through Education

Muhammadiyah's innovation also has a great impact on women's empowerment in the field of education. During the colonial period, women's access to education was very limited, especially among Muslims. Muhammadiyah was one of the first organizations to actively open schools for women, providing equal access to education for men (Alfian, 1989).

This move was revolutionary in its time, given the patriarchal culture that still strongly limited the role of women in education and public life. This women's education not only allows them to gain the knowledge and skills necessary to participate in society, but also provides impetus to the women's emancipation movement in Indonesia. Until now, the impact of this innovation is still felt, where Muhammadiyah continues to be a pioneer in providing education for women at various levels, from elementary school to college.

The Spread of Progressive Islamic Values

Muhammadiyah not only creates innovations in the technical aspects of education, but also spreads progressive Islamic values. Through the education system they developed, Muhammadiyah encouraged Muslims to understand Islam as a religion that encourages progress and openness to science (Ahmad Syafii, 1996).

Values such as justice, togetherness, independence, and hard work are instilled in the curriculum of Muhammadiyah schools, making its graduates not only have academic skills, but also strong character in accordance with Islamic teachings. These values influenced many other Islamic educational institutions that ultimately contributed to modernizing Islamic education in Indonesia.

International Influence of Muhammadiyah

The influence of Muhammadiyah also goes beyond national borders. Muhammadiyah schools, which combine religious education with general education, are recognized internationally as a model of moderate and modern Islamic education. Many other Islamic countries have learned from Muhammadiyah's experience in developing an education system that is oriented towards progress but is still rooted in religious teachings (Bahtiar Effendy, 2003).

With an approach that prioritizes the integration of religious and general knowledge, Muhammadiyah has strengthened Indonesia's position as one of the countries that has an advanced Islamic education system. This approach is also an important example for Islamic countries that want to improve their education systems without sacrificing religious identity.

The educational innovations carried out by Muhammadiyah in response to Dutch colonial education not only had an impact at that time, but also had a significant long-term impact to this day. Muhammadiyah succeeded in combining religious education with general knowledge, empowering women, and spreading progressive Islamic values through the modern education system. This impact was not only felt in Indonesia, but also at the international level, making Muhammadiyah a pioneer of modern Islamic education.

CONCLUSION

The results of this study show that Muhammadiyah has succeeded in responding to the Dutch colonial education system which is secular and discriminatory in nature by presenting innovations in the world of Islamic education. Under the leadership of K.H. Ahmad Dahlan, Muhammadiyah integrated religious education and general science in its curriculum, creating

a modern education system that was relevant to Muslims who were marginalized by colonial policies. Through the establishment of schools that teach religious subjects as well as general sciences such as science and mathematics, Muhammadiyah offers a more comprehensive and balanced educational alternative.

This approach is also a solution to the limitations of the traditional education system which is often passive and poorly organized. Muhammadiyah's interactive teaching methods and well-structured administration are important elements in the educational reform carried out by this organization.

In addition, Muhammadiyah also expanded access to education for women, a progressive step that was rare at that time, demonstrating their commitment to the principle of inclusivity. The innovations presented by Muhammadiyah have made significant contributions to the development of Islamic education and the national education system in Indonesia. This approach that integrates religious science and world science has given birth to a generation of Muslims who are able to adapt to the times without losing their Islamic values. Overall, Muhammadiyah has succeeded in spearheading Islamic education reform which until now has become an important part of the formation of the national education system in Indonesia.

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