

Strengthening Al-Islam and Muhammadiyah for Teachers in Madrasah Aliyah Muhammadiyah 13 Sei Rampah

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ABSTRACT

In today's era of diverse and multicultural society, creating an inclusive environment in educational institutions is very important. This article explores the importance of applying the values of Al-Islam and Kemuhmadiyah as the key to realizing inclusive Islamic schools. The purpose of this service is so that Muhammadiyah teachers can understand the history of Muhammadiyah well. Basically, teachers are the best role models for students to provide useful knowledge, so that with that knowledge students can have a good personality and carry out activities in daily life in accordance with the advice given by the teacher. The method in this service uses a lecture, discussion, and reflective practice approach. The results of this service show that Muhammadiyah teachers have been active in fighting for Muhammadiyah da'wah and motivating Muhammadiyah cadres to continue to be active in Muhammadiyah activities. The conclusion in this service activity is so that teachers can carry out the vision and mission of Muhammad, especially in building education in Serdang Bedagai Regency.

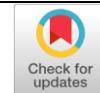
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INTRODUCTIONS

Muhammadiyah is the largest Islamic organization in the world that has a noble goal, which is to realize a true Islamic society. We see that currently in the midst of the community there are still some Muslims who are against the word Muhammadiyah. Muhammadiyah is often dubbed as an Islamic reform organization, or the tajdid movement. This nickname certainly does not come from within Muhammadiyah, but from observers and observers of Muhammadiyah. (Muhammad Qorib, 2019).

Muhammadiyah as a progressive Islamic movement really needs internal strength so that it can continue to work for the nation. The internal strength of Muhammadiyah includes the readiness of human resources/cadres to support the Muhammadiyah da'wah movement. (Mavianti, 2019).

This happened because they did not understand the Muhammadiyah organization well. Muhammadiyah is part and at the same time a link in the modern Islamic reform movement, this is justified by two Dutch historians and sociologists, Bernard Vlekke and Wertheim. The two experts categorized Muhammadiyah as a puritan movement whose main focus was to carry out "purification or purification of Islamic teachings from syncretism and the shackles of formalism". (Alwi Shihab, 1997)

Basically, teachers are the best role models for students to provide useful knowledge, so that with that knowledge students can have a good personality and carry out activities in daily life in accordance with the advice given by the teacher. To be a teacher must have a good knowledge of Islam, one of which is if today we serve as teachers at the Aliyah Muhammadiyah 13 Sei Rampah madrasah, we must have useful insight and knowledge. There are several problems for teachers today, namely not having confidence in teaching. As a teacher, you must

have the belief that teaching is part of training for you so that you can form the character of an educator with noble character.

The second problem is that teachers do not have good values of Al-Islam and Kemuhammadiyah. This means that there are still some teachers who do not understand Al-Islam and Muhammadiyah well so that the teachers are still not skilled in providing scientific learning to students. Therefore, there are some students who are not active in advancing the Muhammadiyah movement because of the lack of confidence of teachers in providing Muhammadiyah understanding to their students.

The third problem is that teachers are still not active in Muhammadiyah activities, starting from recitation activities, da'wah training activities, and beramar ma'ruf nahi mungkar. We see that currently there are some teachers who are not optimal in advancing the Muhammadiyah movement, so useful knowledge and continuous coaching are needed so that Muhammadiyah teachers in Madrasah Aliyah Muhammadiyah 13 Sei Rampah can teach well.

The solution provided by us in strengthening Muhammadiyah is that teachers must be skilled and diligent in reading books, especially about the Muhammadiyah movement so that with a good understanding of Al Islam and Muhammadiyah, the teacher is more qualified in educating students. The output target in strengthening Al-Islam and Muhammadiyah is that every teacher must have an identity to make students noble morals and can make students who love the Qur'an and practice goodness.

METHOD

This PKPM activity will be held at Madrasah Aliyah Muhammadiyah 13 Sei Rampah. The stages of implementing PKPM are divided into 3 (three) stages, namely: (1) Approaches such as community service with lectures, discussions, and reflective practices. (2) Participants consist of the number of teachers at Madrasah Aliyah Muhammadiyah 13 Sei Rampah. (3) The stages of the activity are planning (identification of needs), implementation (Al-Islam material, history of Muhammadiyah, role of teachers), evaluation (reflection of teachers, discussion of results).

FINDINGS AND DISCUSSIONS

The researcher explained that before the implementation of Al-Islam and Muhammadiyah service, there were some teachers who did not fully understand Al-Islam Kemuhammadiyah such as the historical material of the establishment of the Muhammadiyah organization, as well as the vision and mission of the Muhammadiyah organization. In addition, after the service was carried out, the enthusiasm of the teachers was very extraordinary and had hopes to continue learning in order to realize good students and understand the Muhammadiyah Movement even better.

In the era of globalization and the rapid flow of information, schools as educational institutions have a strategic role not only in transferring general knowledge but also in affirming the identity and ideology of the organization. For Muhammadiyah Schools, instilling Al-Islam and Muhammadiyah (AIK) is not just an extra-curricular activity or formal subject, but a fundamental effort to build character, da'wah commitment, and the direction of the socio-religious movement of students.

In this service activity, there were several discussions delivered by teachers at Madrasah Aliyah Muhammadiyah 13 Sei Rampah. In the first material by discussing the history of the establishment of the Muhammadiyah organization. Muhammadiyah was established on 8 Dzulhijjah 1330 H or coincided on November 18, 1912 in Kauman, Yogyakarta city.

The establishment of Muhammadiyah began with the existence of a People's School called Madrasah Ibtidaiyah Diniyah Islamiyah which was founded by KH. Ahmad Dahlan in early 1912. This madrasah held the first teaching and learning process by utilizing a room in the form of a

guest room in KH's house. Ahmad Dahlan, which is 6 meters long and 2.5 meters wide, contains three tables and three long chairs and one blackboard. At that time there were nine students at Madrasah Ibtidaiyah Diniyah Islamiyah.

Madrasah Ibtidaiyah Diniyah Islamiyah was founded by KH. Ahmad Dahlan without the help and contributions of other people's funds. KH. Ahmad Dahlan relied on his possessions to realize the modern Islamic educational institution he envisioned. Over time, when discussing with the students and students from Kweek School Jetis, KH. Ahmad Dahlan received additional encouragement to form an organization that was expected to maintain the sustainability of Madrasah Ibtidaiyah Diniyah Islamiyah. The organization was called Muhammadiyah, with the hope that its members could emulate the Prophet Muhammad (saw).

Although the idea and proposal to establish Muhammadiyah was widely encouraged by some of its students and students, on the basis of the applicable rules, only names that were old enough could be included as founders. In the Statute or Articles of Association of Muhammadiyah submitted to the Government of the Dutch East Indies, it is stated that the date of establishment of this organization is November 18, 1912. After going through a difficult and time-consuming submission process, with the issuance of Besluit on August 22, 1914 No.81, Muhammadiyah was finally recognized as a Legal Entity by the Government of the Dutch East Indies.

In the early days of its establishment, the rules set by the Dutch East Indies Government limited the space and movement of Muhammadiyah. However, in the Boedi Oetomo Congress which was held at the house of KH. Ahmad Dahlan in 1917, the founder of Muhammadiyah, stated that this organization needed to be established not only in Yogyakarta, but also throughout Java, and even in Sumatra, Sulawesi, Kalimantan, and various places in the archipelago. After receiving approval from the Dutch East Indies Government, KH. Ahmad Dahlan became free to expand his da'wah mission. KH. Ahmad Dahlan went to lecture in various places and invited Muslims to practice Islam that frees its people from ignorance, ignorance, and is oriented towards pious deeds.

KH Ahmad Dahlan led Muhammadiyah since 1912 and ended when he died in 1923. From the beginning to the next half century, the leadership in Muhammadiyah was continued by Kyai Haji Ibrahim from 1923 to 1931. Then Kyai Haji Hisyam from 1931 to 1936, Kyai Haji Mas Mansyur from 1936 to 1942, and Ki Bagus Hadikusuma from 1942 to 1953.

Muhammadiyah is one of the Islamic reform movements in Indonesia that began at the beginning of the 20th century. Where at that time, it was a period in the Middle East that experienced changes brought such as the figures: Ibn Taymiyah, Muhammad bin Abdul Wahab, Jamaludin Al Afghani, Muhammad Abduh and Muhammad Rasyid Ridho (Syamsul Hidayat et al, 2009).

According to Mukti Ali, Muhammadiyah is often referred to as a modern movement. Where Muhammadiyah has a different thinking, namely by understanding Islam directly adhering to the Qur'an and Assunnah through the way of Ijtihad, in the beginning of the 20th century where in general, Muslims understand the teachings of Islam by taklid and follow the imams of the madhhab (Sumarno, 2000).

Muhammadiyah was born on November 18, 1912 Miladiyah which coincided with the 8th of Dzulhijjah 1330 Hijri which was founded by K.H. Ahmad Dahlan in the city of Yogyakarta. The above cannot be separated from the historical background and religious experience of the founder. There are several factors behind the establishment of Muhammadiyah in Indonesia, which Syaifulah stated in his thesis to pursue a master's degree mentioning 4 factors including: (1) Aspirations of K.H Ahmad Dahlan. (2) Socio-Religious Reality in Indonesia. (3) Social Reality and Education in Indonesia. (4) The Political Reality of the Islamic Politics of the Dutch East Indies.

K.H. Ahmad Dahlan in establishing the Muhammadiyah organization has a noble purpose and purpose which is stated in the Articles of Association of Muhammadiyah Article one it is stated: Muhammadiyah is an Islamic Movement and Da'wah Amar Ma'ruf Nahi Munkar Based on Islam and Sourced from the Qur'an and Hadith. It is clear that Muhammadiyah is an Islamic movement that certainly upholds and upholds Islam in Indonesia with its thoughts of renewal and modernization which are clearly stated in its articles of association which read: uphold and uphold the religion of Islam so that a true Islamic society is realized.

Furthermore, the second material discusses religious understanding in Muhammadiyah. At the Muhammadiyah Manhaj, Prof. Yunahar Ilyas explained that Muhammadiyah in understanding Islam is based on the Qur'an and as-Sunnah. It is not bound by any theological school, madhhab fiqh, and Sufi tariqat. Even though it is de-facto Ahlussunnah. Especially in the field of faith, in understanding it from the Qur'an and as-Sunnah, Muhammadiyah adheres to Salafi methods and understandings.

This has been stated in the Tarjih Verdict Association. Muhammadiyah in terms of Akidah refers to the survivors of the previous ummah (alfirqat al-najiyah minal - salaf). Muhammadiyah shows a moderate character so that it is included in the Salafiyah Wasithiyah category, namely Salafiyah which tends to be in the middle and moderate and is much different from the Salafiyah Muhammad ibn Abd al-Wahhab and Rashid Ridla. (Haedar Nashir, 2007: 15).

Qadariyah and Jabariyah are currently just theories in books. In practice, nothing is truly pure. Bid'ah is only in mahdah worship, in culture there is no bid'ah. Do not let us expand the scope of bid'ah. Muhammadiyah adheres to fiqh manhaji, attaching importance to evidence rather than opinion. Understanding religion in Muhammadiyah is independent, comprehensive, and integrative. Muhammadiyah upholds the principles of tawasut (middle), tawazun, (balanced) and ta'adul (fair). Muhammadiyah positions itself as a moderate, non-radical and illiberal Islam. Kiai Dahlan used to spread Islam not by revolution, but by revolution. This means that there are stages of taking if the referral is adjusted to the culture of the community at that time.

Prof. Syamsul Anwar said that tajdid as the identity of Muhammadiyah has two meanings, purification and dynamization. Purification or purification for the field of faith and dynamization for the field of worldly muamalah Prof. Yunahar Ilyas said that the two must run in balance. Purification in terms of creed (purification of shirk), worship (purification of heresy), and morality (purification of deviant). Muhammadiyah is progressive, in the sense that it is oriented to the present and the future. Not modernists, not traditionalists.

Muhammadiyah talks a little and does a lot of work. Although there are few citizens, their charity business grows everywhere, so that it is independent and does not depend on power. This independence strengthened the attitude of Muhammadiyah's independence before the rulers. If you study abroad, associate with other nations, if it is just with our nation, it can be said that it is useless. Stubborn, mischievous, it's normal as long as it is guarded so that it does not commit disobedience At least become a cadre + active in the organization. The next level is to become a scholar. It is best to become a scholar as in a hadith which means:

"Indeed, Allah will send (wish) for this ummah (Muslims) those who will renew (affairs) their religion at the end of every hundred years" (HR Abu Dawud).

In accordance with its identity, Muhammadiyah is an Islamic Movement, da'wah amar ma'ruf nahi munkar and tajdid, sourced from the Qur'an and as-sunnah (AD, Article 4/1). In addition, Tajdid is an instrument to achieve goals and is manifested in efforts in all areas of life (AD, P origin 7/1).

RIB (Risalah Islam Berkeprogresan, Resolution of the 48th Congress of 2022) with the name "Manhaj al - Islam at - Taqaddumi or Manhaj Islam Berkeprogressan", without tying itself to "religious sects". "This manhaj is used so that the understanding and meaning of the nash and the development of thought obtained from the Qur'an and al-Sunnah can be accounted for on the

principles of religion and reason" (p. 12) This "religious sect" is recognized as the result of ijihad that can continue to develop (read: progress), and this is the choice of Muhammadiyah. Understanding of the "religious sects" listed in the RIB page 20: "In the course of the life of Muslims, various sects have been born which are the result of the ijihad of scholars to understand the teachings of Islam, especially in the fields of fiqh, creed and Sufism.

The development of these schools is a very valuable wealth to be studied, considered and taken advantage of. Choosing one of the opinions of any sect that is considered the most correct, giving birth to a new fatwa that has never existed or even changing the fatwas that has been issued, are all possibilities that remain open, this openness means liberation from secretarial and fanatical attitudes towards a particular sect.

Muhammadiyah is clearly not bound to any School of Faith/Theology, just as it is not bound to the School of Fiqh, and is not bound by the Thariqah School (Sufism) such as the Sufism of Imam Al-Gazali and Junaid al-Bagdadi (who were officially followed by NU), or Sufism in institutions/institutes such as Naqsabandiyah, Syaziliyah, Qadiriyyah, and others.

CONCLUSIONS

Based on the results of the implementation of service, it can be concluded that the strengthening of Al-Islam and Muhammadiyah provides excellent scientific benefits, so that the teachers of Muhammadiyah 13 Sei Rampah are more active and enthusiastic in teaching with the aim of advancing a better world of education.

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