MUHAMMADIYAH RENEWAL IN THE FRAME OF ISLAMIC EDUCATION AND SOCIAL CHANGE

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Abstract: Muhammadiyah is one of the largest Islamic organizations in Indonesia that has the character of tajdid (renewal) and has made a real contribution through its charity to the nation and state. This includes renewal in the field of education and social religion. This paper discusses the history of the birth of Muhammadiyah, the renewal of Muhammadiyah Islamic Education, and the role of Muhammadiyah in responding to social changes in society. The research method used is descriptive analysis. The results showed that: 1) Muhammadiyah was born as a response to the damage to the faith, the backwardness of the people, as well as the development of Islamic thought in the Middle East which required a change, one of which was in the field of education. 2) The effort to reform Islamic education by KH Ahmad Dahlan was carried out by unifying the colonial education system with the traditional education system that existed at that time. 3) Muhammadiyah's renewal as a response to social change was realized through its business charities. Entering the second-century Muhammadiyah is faced with challenges and contemporary issues of the postmodern period which certainly requires Muhammadiyah to continue to improve.
Keywords: Renewal, Islamic Education, Muhammadiyah, Social Change

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INTRODUCTION

Speaking of education in Indonesia, historically it will not be separated from the role of Muhammadiyah, both conceptually and pragmatically. This is recognized by all circles, both inside and outside Indonesia.[4] Therefore, it becomes interesting thing to study the Muhammadiyah renewal movement in various fields, especially the Muhammadiyah renewal movement in education.

Eko Harianto in "The Chicken Claw of Muhamamdiyah Education" mentions that the existence of Muhamamdiyah until now is due to the characteristics of a distinctive style that colors its education system.[5] Because the beginning of the establishment of Muhammadiyah was inspired and driven by the Education movement. Thus, education became Muhammadiyah's area of concern in the 20th-century modern Islamic education experiment which ultimately gave birth to various advances in various fields of Indonesian society.

There have been many studies conducted related to Muhammadiyah's renewal in various fields. In the field of education, some of them state that KH Ahmad Dahlan's concept of thought has its strength. Starting from a recitation activity, then forming a school with a classical system that combines the European/Colonial school system with the traditional Pesantren/Madrasah system. And his moderate and cooperative attitude is also a basic capital for dakwah in the field of education[6].

This paper discusses the history of the birth of Muhamamdiyah as a foothold to understand the basic thinking of KH Ahmad Dahlan as the founder of Muhammadiyah. Furthermore, the author discusses the renewal of Muhammadiyah in the frame of education and social change. The greatness of the name and existence of Muhamamdiyah certainly has its own spirit of struggle that deserves to be a reference, especially in the fields of education and social religion. As well as being a reflection in the face of social changes that occur in society.

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[4] Nursalim, Lukmanul Hakim, Nurdini Ferianti, PERAN Muhammadiyah Dalam Pembaharuan Pendidikan Islam Di Indonesia: Kajian Terhadap Pemikiran K.H.Ahmad Dahlan. Jurnal Perspektif – Yayasan Jaringan Kerja Pendidikan Bali. DOI: 10.53947/perspekt.v1i4.210

[5] Eko Harianto, "Cakar Ayam Pendidikan Muhammadiyah." *AL-ASASIYYA: Journal Of Basic Education* 1 (2) 2017, 19. DOI: https://doi.org/10.24269/AJBE.V1I2.681.

[6] Sutarto, Dewi Purnama Sari, and Anrial Anrial. "Kiprah Muhammadiyah Dalam Pembaharuan Pendidikan Dan Sosial Keagamaan Di Nusantara: Kajian Terhadap Pemikiran KH. Ahmad Dahlan." *Belajea; Jurnal Pendidikan Islam* 5 (1) 2020: 1. https://doi.org/10.29240/BELAJEA.V5I1.930.

METHODS

This research uses a qualitative approach with a type of library research.[7] The data sources used come from documentation in the form of books, journals, articles, and so on related to the topic being studied. The object of this research is the history of the birth of Muhammadiyah, Islamic Education reform, and social change in society. The analysis technique used is descriptive analysis, which describes the research sub-topics, then analyzed it to get research conclusions.

RESULTS AND DISCUSSION

History of the Birth of Muhammadiyah

The idea of an Islamic renewal movement has basically been pioneered for a long time. Since the last few decades, various Islamic renewal movements have emerged throughout the world, whose main goal is to preach Islam and call for a return to the teachings of the Qur'an and Sunnah. Avoiding all *tahayyul, bid'ah and ch(kh)urafat* (TBC) that are rooted in the traditionalist society as a form of acculturation with the local culture. Indonesia is no exception with all its ethnic and cultural diversity. Departing from this motivation, in Indonesia, various Islamic renewal organizations emerged, such as Jami'atul Khair (1901), Sarekat Islam (1912), Al-Irsyad (1914), Muhammadiyah (1912), PERSIS (1923), NU (1926) and MASYUMI (1937).[8]

Muhammadiyah is one of the largest Islamic organizations in Indonesia which has a role in the development of dakwah, education, and social religion in Indonesia.[9] In a historical context, Muhammadiyah was founded by KH Ahmad Dahlan on 8 Dhulhijjah 1330 H / November 18, 1912 AD, which is a demand as well as a historical necessity so that the Indonesian nation has an identity among traditional conventional dakwah and thinking models that gave birth to anxiety and concern at that time.[10]

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[7] Kaelan. 2012. *Metode Penelitian Kalitatif Interdisipliner Bidang Sosial,Budaya, Filsafat, Seni, Agama, Dan Humaniora*. Yogyakarta: Paradigma.

[8] Arroisi, Jarman, Martin Putra Perdana, and Achmad Reza Hutama Al Faruqi. "Pembaharuan Pemikiran Islam Model Muhammadiyah Dan Nahdlatul Ulama." *Jurnal Islam Nusantara* 04 (02) 2020 : 172–88. https://doi.org/10.33852/jurnalin.v4i2.223.

[9] Muhammad Sholeh Marsudi and Zayadi Zayadi. "Gerakan Progresif Muhammadiyah Dalam Pembaharuan Pendidikan Islam Dan Sosial Keagamaan Di Indonesia." *Mawa Izh Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 12 (2) 2021: 160–79. https://doi.org/10.32923/maw.v12i2.2035.

[10] Siti Arofah, and Maarif Jamu'in. "Gagasan Dasar Dan Pemikiran Pendidikan Islam K.H Ahmad Dahlan." *Tajdida: Jurnal Pemikiran Dan Gerakan Muhammadiyah* 13 (2) 2015: 114–24.

The term 'Muhammadiyah' etymologically according to its founder, KH Ahmad Dahlan is 'follower of Muhammad'. So terminologically the meaning of 'Muhammadiyah' is 'people who are followers and successors of the struggle of the Prophet Muhammad SAW consequently and consistently. Meanwhile, based on the view of formal organizational legality, the definition of 'Muhammadiyah' is an Islamic movement organization, which pioneered Islamic dakwah in the form of amar makruf nahi munkar in Indonesia, which stands based on the Al-Quran and As-Sunnah, and tries to follow *(ittiba')* the Prophet Muhammad SAW to invite people to practice pure holy Islam, away from all bid'ah, khurafat, shirk, and takhayyul.[11]

The basic ideas for the establishment of Muhammadiyah include: 1) the need for renewal in various fields of Muslim life. 2) Purification of Islamic teachings that have been mixed with various understandings, giving rise to *tahayyul, bid'ah, and ch(kh)urafat* (TBC). 3) Maintaining the regeneration of Islam (Sidiq, Mulkhan, and Dkk 2016). 4) in the face of Catholic and Protestant missionary activities. 5) the influence of thoughts and developments in the Middle East, as well as the awareness of some Islamic pioneers of the progress achieved by the West.[12]

Muhammadiyah was born as a religious movement, not just an organization in the administrative and technical sense. It contains a belief system, knowledge, organization, and practices activities that lead to the achievement of goals.[13] The strength of Muhammadiyah is also supported by the spirit of tajdid based on a belief system and religious movements that are carried out simultaneously from period to period.[14]

In line with the basic spirit of Islamic reformers in the world, such as Jamaluddin Al-Afghani, Muhamamd Abduh, Muhammad Rasyid Ridha, and others, KH Ahmad Dahlan founded Muhammadiyah to bring Muslims to the pure teachings of Islam in the main theme of *"al-rujū' ilā Al-Qur'an wa Sunnah"* (returning to the Al-Qur'an and Sunnah).[15] KH Ahmad Dahlan as the central figure of Muhammadiyah gave birth to the

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[11] Haedar Nashir, *Kuliah Kemuhammadiyahan I*. (Yogyakarta: Suara Muhammadiyah., 2019)
[12] Muhammad Sholeh Marsudi and Zayadi Zayadi. "Gerakan Progresif Muhammadiyah…
[13] Haedar Nashir, *Meneguhkan Ideologi Gerakan Muhammadiyah*. (Malang: UMM Press, 2006).
[14] Bakhtiar. 2020. "Konstruksi Tajdid Muhammadiyah." *Majalah Ilmu Pengetahuan Dan Pemikiran Keagamaan Tajdid*, 2020. https://doi.org/https://doi.org/10.15548/tajdid.v23i1.1694.
[15] Haedar Nashir, *Kuliah Kemuhammadiyahan I*.

perspective of Muhammadiyah as a modernist reformist movement which is summarized in its trilogy, namely as an Islamic movement, dakwah and *tajdid*.[16]

Now, Muhammadiyah is faced with various actual challenges in life that require *tajdid*. *First,* the emergence of various Islamic thoughts, from textual to contextual, from conservative to progressive, even secular liberal or the like. This plurality of thought can lead to sharp polarization and confrontation. The use of the term can certainly be debated, but the conflict of understanding Islamic thought is part of the challenges and crucial problems of the ummah.

Second, post-modern life with various thoughts of democracy, human rights, pluralism, multiculturalism, and globalism is increasingly widespread and has become a new reality in the lives of Muslims and Indonesians with various complex trends. The advanced modern tendency is even paradoxical with the rise of the spirit of localism, tribalism, and primordial orientation in people's lives which adds to the complexity of the sociocultural order in this country.[17]

Muhammadiyah Islamic Education Renewal

Etymologically, the term "renewal" means a new word that means that it has never existed (seen) befor.[18] In Arabic, the word that has the same meaning as the word renewal is tajdid.[19] The word *tajdid* comes from the Arabic word jaddada-yujaddidu-tajdīdan which means making new or renewing While a reformer is called mujaddid.[20] In the KBBI, *tajdid* means renewal, modernization or restoration. However, the word *tajdid* is not yet commonly used in society. Muhammadiyah actually uses this term in the context of renewal that is focused on religious life, both in the form of thought and movement.[21]

Historically empirically, Muhammadiyah *tajdid* departs from the binoculars of thought towards the socio-cultural-spiritual context rooted in the contextualization of past and future ideas, so that it includes two aspects, namely: *first,* purification. The ideas of past challenges make tajdid oriented much further back, which is directed at the

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[16] Alimuddin, "Urgensi Lembaga Ijtihad Muhammadiyah Dan Perubahan Sosial." *Al-Risalah* 15 (2) 2015: 198–204.

[17] Haedar Nashir, *Kuliah Kemuhammadiyahan II*. (Yogyakarta: Suara Muhammadiyah, 2018).

[18] Penyusun, Tim. 2008. *Kamus Besar Bahasa Indonesia*. Jakarta: Pusat Bahasa Departemen Pendidikan Nasional.

[19] A.W. Munawwir. 1997. "Kamus Al-Munawwir Arab Indonesia Terlengkap."

[20] "Www.Almaany.Com." n.d. Accessed December 12, 2022. https://www.almaany.com

[21] Hasan, Nurdin, Faridi, and Dkk. 2012. *Al-Islam Dan Kemuhammadiyahan III*. Malang: UMM Press.

purification movement of Islamic teachings sourced from the Qur'an and Sunnah to eliminate TBC elements in people's lives.

Second, modernization and dynamization. *Tajdid* is directed at the present and future dimensions. Social realities and future challenges in society become the discourse and thought of Muhammadiyah dakwah.[22] If connected with Islamic thought, tajdid is an effort or effort of Islamic intellectuals to accelerate and renew the understanding and appreciation of their religion in the face of changes and developments in society. The educational reform movement brought by Muhammadiyah through KH. Ahmad Dahlan was born towards the end of the nineteenth century.

According to Karel A. Steenbrink in Marsudi, this movement was born because during the Dutch colonial period a liberal education system was implemented in Indonesia. At first, this liberal education system was only proposed for certain communities, but around 1870 or the middle of the twentieth century, the school system with liberal education began to be applied to a wide scope of society, including Muslims. In addition to the liberal education system brought by the Dutch colonials at that time, there was also a prevalent Islamic education system, for example, the Pondok pesantren education system.[23]

The two education systems have many fundamental differences, not only in terms of methods but also in terms of curriculum and objectives. In boarding schools, students or commonly called santri are free to choose the desired field of study and teacher. Two kinds of systems are used, namely sorogan and bandongan or wetonan. In boarding schools, there is no class system, no exam to control the progress of students, and no time limit on how long students must stay in the boarding school. The system used emphasizes memorization and does not stimulate students to discuss. The branches of knowledge taught are limited to religious sciences and those related to them, *Hadith, Musthalah*

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[22] Haedar Nashir, *Kuliah Kemuhammadiyahan I…*, lihat juga, Haedar Nasir, "Muhammadiyah Gerakan Modernisme Islam." *Tajdida* 14 (1) 2016.
[23] Muhammad Sholeh Marsudi, Iain Syaikh, Abdurrahman Siddik, and Bangka Belitung. "Gerakan Progresif Muhammadiyah Dalam Pembaharuan Pendidikan Islam Dan Sosial Keagamaan Di Indonesia." *Mawa Izh Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 12 (2) 2021: 160–79. Https://Doi.Org/10.32923/Maw.V12i2.2035.

Hadith, Fiqh, Ushul Fiqh, Tauhid, Sufism, Mantiq, Falak, Arabic Language Science, Including Nahwu, Sharaf, Balaghah and so on.[24]

On the other hand, the Dutch Colonial established secular schools, which aimed to educate *priyayi* children to become low-level clerks and bookkeepers as employees who could assist Dutch employers in trade, engineering and administrative tasks. So the orientation of education was only aimed at fulfilling the needs of the Dutch government for office assistants.

In this school the students were not introduced to Islamic education at all, thus making the style of thinking and behavior of the graduates (although generally Muslim) far from Islamic teachings. Furthermore, with the rolling of political policies, school institutions established by the Dutch government were not only specifically for the Dutch or Indonesians who came from the priyayi circles, but also for all Indonesian people.[25]

In 1903, the Dutch colonial government began to establish a lower school called *Volkschool* (Sekolah Rakyat), with a 3-year study period which was then continued with the *Vervolgschool* (Sekolah Lanjutan) program with a two year study period. The beginning of this kind of school was then continued for the following years, for example, the so-called *Meer Uitgebreid Leger Onderwijs (MULO),* a school whose level was equivalent to the Junior High School (SMP) in the Dutch era and the *Algemenee Middelbare School (AMS)* program whose level was equivalent to Senior High School (SMA).[26]

Seeing the above reality, KH. Ahmad Dahlan tried to change the education system by combining the two existing teaching systems. The effort began by identifying problems seen by Muslims that must be resolved through education. Then the [27]right answers were sought and connected with the closest people through recitation activities. Once deemed effective. then formed a discussion for the supposed "Muhammadiyah Movement".

KH Ahmad Dahlan at that time saw the fact that Islamic material taught to the community was slow to be understood, which caused Islamic education to be in a stagnant

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[24] Nelly Yusra, Muhammadiyah, Gerakan Pembaharuan Pendidikan, and Potensia Islam. "Muhammadiyah: Gerakan Pembaharuan Pendidikan Islam." *POTENSIA: Jurnal Kependidikan Islam* 4 (1) 2018: 103–25. https://doi.org/10.24014/POTENSIA.V4I1.5269.
[25] Sutarto, dkk, "Kiprah Muhammadiyah Dalam Pembaharuan Pendidikan .
[26] Nelly Yusra, Muhammadiyah, Gerakan Pembaharuan Pendidikan.
[27] Nelly Yusra, Muhammadiyah, Gerakan Pembaharuan Pendidikan.

and traditional position. Therefore, KH Ahmad Dahlan made an overhaul, especially in terms of teaching methods in the form of classes as the learning model applied in the gubernemen's school.[28]

In his view, Islamic education materials should be studied through modern approaches and perspectives by the demands of the times, not traditionally. The community is taught the holy Qur'an with its translation and tafsir with the aim that the community is not only good at reading or reciting the Qur'an but can understand the meaning in it.[29] Such a method of teaching the Qur'an not only on its skin but understanding and exploring its contents is considered to make it easier for people to practice or apply the messages conveyed in the Qur'an. This avoids Islam being understood as dogmatic only.

In addition, the interaction technique in learning was also changed by KH Ahmad Dahlan by combining male and female students together, at that time the community still considered this model foreign and it was not uncommon for them to call it a "pagan model".[30]

The establishment of Muhammadiyah was based on the theological motivation that humans will be able to reach the perfect degree of faith and devotion if they have a depth of knowledge. KH Ahmad Dahlan organized education in the overhang of his house and provided extracurricular religious lessons at OSVIA and *Kweekschool*. Muhammadiyah education is a combination of the Dutch model school system and pesantren which is expected to produce "ulama-intellectuals" or "intellectual ulama", a "whole generation", not a generation that experiences a split personality.[31]

In the development of the Muhammadiyah Islamic education movement, there are two types of instructive modernization launched by Muhammadiyah. *First,* embracing the mainstream instructive institutional system. The difference lies in the expansion of Islamic subjects *(met the Qur'an)* with material that is following the spirit of Islamic reformism. Later this school developed into Muhammadiyah High School, etc. *Second,*

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[28] Eka Damayanti, M. Aris Akin, Nurqadriani Nurqadriani, Suriyati Suriyati, and Hadisaputra Hadisaputra. "Meneropong Pendidikan Islam Di Muhamamdiyah." *Al Asma : Journal of Islamic Education* 3 (2) 2021: 250–62. https://doi.org/10.24252/ASMA.V3I2.23826.

[29] Eka Damayanti, dkk., "Meneropong Pendidikan Islam..".

[30] Eka Damayanti, dkk., "Meneropong Pendidikan Islam..".

[31] Mar'ati Zarro, Yunani Yunani, and Aulia Novemy Dhita. "Muhammadiyah Sebagai Gerakan Islam Dan Pendidikan." *FACTUM: Jurnal Sejarah Dan Pendidikan Sejarah* 9 (1) 2020: 61–66. https://doi.org/10.17509/FACTUM.V9I1.21503.

the modernization of the Islamic teaching system from the framework of learning in the madrasah/pesantren foundation. Madrasah *Muallimin and Muallimat* and Muhammadiyah boarding school are examples of the modernization of madrasah by Muhammadiyah.[32]

KH Ahmad Dahlan in making reforms in the field of education has produced educational institutions that have integrity in their educational systems and practices It is not enough to be intellectually intelligent but also balanced with spiritual intelligence as a foundation for running the life of the world and the hereafter. In Muhammadiyah education also equips students with soft skills as a provision for life. So, it is not surprising that Muhammadiyah education has become a modern Islamic educational institution and a pioneer for other institutions.

Muhammadiyah's relationship with the world of education feels so special and unique. On the one hand, Muhammadiyah is not an educational movement, but the most prominent and rooted manifestation of its movement is the field of education.[33] Muhammadiyah has experienced very significant developments in the field of education, especially in terms of the quality and quantity of educational institutions it has throughout Indonesia.

As reported on Muhammadiyah's official Instagram page @lensamu, to date, it has been recorded that Muhammadiyah has thousands of educational institutions (440 Islamic boarding schools, 20,233 kindergartens, early childhood education centers, family planning centers, 2,817 elementary schools, 1,826 junior high schools, 1,364 senior high schools, and 171 universities) as well as 355 hospitals/clinics and 562 orphanages throughout Indonesia. The rapid development of Amal Usaha Muhammadiyah (AUM) is a real contribution of Muhammadiyah to the progress of the nation and state of Indonesia.

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[32] Muhammad Sholeh Marsudi,dkk., "Gerakan Progresif Muhammadiyah..".
[33] Mohamad Ali and Khusus Surakarta. "Membedah Tujuan Pendidikan Muhammadiyah." *Profetika* 17 (1) 2016.

Figure 1. Amal Usaha Muhammadiyah (AUM)

Islamic education must be able to build the integrity of the student's personality, by creating mechanisms that support and stimulate intellectual excitement and creation freely and responsibly. Thus, education is a creative process. Creative education alone will be able to adapt to change.

Muhammadiyah Renewal and Social Change

Sociologically, it is recognized that society is always changing. Social changes that occur in society will appear in struggles and shifts in patterns, forms, and structures that are different from those that existed before. As a result, this kind of shift will have an impact on the cultural structure and polarization of laws that have prevailed in society.[34]

Muhamamdiyah's efforts in responding to the emergence of contemporary problems for Muslims in Indonesia are carried out through ijtihad. In the context of Indonesia, the existence of Muhammadiyah ijtihad is very strategic, especially in responding to and answering various problems faced by Muslims in Indonesia.[35] Muhammadiyah, as a social religious organization, continues to make ijtihad to spread

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[34] Adi Nur Rohman, "Hukum Islam Dan Perubahan Sosial: Dinamisasi Perkembangan Metode Ijtihad Muhammadiyah." *Syakhsia: Jurnal Hukum Perdata Islam* 22 (1) 2021: 85–98.
[35] Yusup Laisouw, "Ijtihad Muhammadiyah Dalam Menjawab Problem Kontemporer." *Tahkim* 15 (2) 2019.

the idea of Islamic moderation in Indonesia. In fighting for this idea of moderate Islam, Muhammadiyah develops various activities known as charities in the fields of education, health, economy, and humanity.[36]

The existence of so many Muhammadiyah business charities (AUM) must be a space for people and humanity to gain benefits. Because this is the true essence of the existence of Muhammadiyah's business charities. If Muhammadiyah's business charities do not reflect this essence, of course, this has run away from Muhammadiyah's identity.[37]

So now, the question is what is the secret behind the success of Muhammadiyah's business charities with such rapid achievements? So, as stated by Haedar Nashir, Chairman of the Muhammadiyah Central Leadership (PP) that there are six strengths of Muhammadiyah's business charities, namely:

First, the spirit of Islam as the foundation of the Muhammadiyah movement, including in the world of education. Muhammadiyah is a modern movement that originates from Islam as a teaching that must be implemented and a value that makes Muhammadiyah citizens a truly Islamic society and has a broad impact on realizing Rahmatan lil Alamin.

Second, the mission of dakwah and tajdid is an inherent value of the Muhammadiyah organization. Dakwah is the dissemination of Islamic values in personal life, family, community, organization, and a wider scope, between nations or at the global level. The tajdid mission is the mission of renewal, so the soul of oneself will always be dynamic because there is a demand to produce better work. Dakwah and tajdid need to be given intake, namely an understanding of Islam, including the world of education that must be continuously updated.

Third, the sincerity of the leadership, namely the life of a sincere soul characterizes Muhammadiyah. That way the display of sincerity needs to be revived in the Muhammadiyah environment. This measure of sincerity will be used at critical times, namely when disappointed, feeling unnoticed, or harmed, but can continue to be sincere, it will get pure sincerity. The accumulation of this sincerity will bring progress to all Muhammadiyah's charities and movements.

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[36] Zuly Qodir, "Muhammadiyah Memperkuat Moderasi Islam Memutus Radikalisme." *Ma'arif: Arus Pemikiran Islam Dan Sosial* 14 (2): 2019.
[37] PPM, MPI. *Profil Amal Usaha Muhammadiyah*. (Yogyakarta: Majelis Pustaka dan Informasi Pimpinan Pusat Muhammadiyah. 2015).

Fourth, modern systems and good governance make Muhammadiyah a modern character and continue to adapt to the times. Muhammadiyah has the nature of good governance which becomes an organizational culture supported by the characters of siddiq, amanah, tabligh, and fatonah.

Fifth, adaptive to change is living amid changing times, and with the basic values we have, we can be present in these times. KH Ahmad Dahlan designed changes with the work of Islam. So that KH Ahmad Dahlan as a mujaddid is not only purification but also a broader renewal.

Sixth, for Muslims. This can be seen from the presence of our educational institutions that can be accepted in remote areas of the country. This is because Muhammadiyah has an inclusive attitude and brings Rahmatan lil Alamin. So that this educational institution is not only competitive in instrumental but also from the value aspect which has a differentiating character that is felt by the wider community.

Muhammadiyah has successfully passed its first century with various achievements. According to Amin Abdullah[38], currently, there are at least four important issues faced by Muslims in the era of the 21st century, at the same time when Muhammadiyah entered its second century, namely: *First,* the development of Islamic scientific and educational traditions. It is certainly not enough for Muhammadiyah to rely only on the intellectual tradition *(Turats)* or the old *Ulum al-Din* and also not enough to rely on the intellectual tradition of modernity *(al-Fikr al-Islamiy).*

The encounter of Tradition *(Ulum al-Din),* Modernity *(al-Fikr al-Islamiy),* and Postmodernity (*Dirasat Islamiyyah*/Islamic Studies) is a necessity. Contemporary *Dirasat Islamiyyah* uses and utilizes the study and analysis of the philosophy of science commonly applied in social-humanitarian studies and also the scientific worldview in the sciences in general. This generation is truly consistent in using the perspective of scientific philosophy in Islamic studies.

Second, globalization and Muslim minorities in the West. Globalization has encouraged the emergence of a new genre of Muslim minorities in various Christian-majority countries in America, Europe, and Australia. It is a historical fact that in the l960s there was an immigration or movement of people from Muslim countries to Europe.

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[38] M. Amin Abdullah, "Tajdid Muhammadiyah Di Abad II (Perjumpaan Tradisi, Modernitas Dan Posmodernitas)." *Tarjih* 12 (2) 2014.

Their move was initially for economic and development purposes. But there was also intellectual immigration.

Their numbers were small, but many of them became renowned scholars, intellectuals, jurists, engineers, doctors, lecturers, researchers, and professors at various universities in the West. Among the names that can be mentioned are Ibrahim M. Abu Rabi' (Palestine), Bassam Tibbi (Germany), M. Arkoun (Algeria; France), Fazlur Rahman (Pakistan; USA), Ismail Raji' al-Faruqi (Palestine; USA), Amina Wadud (South Africa; USA), Farid Esack (South Africa), Ibrahim Moosa (South Africa; USA), and so on. Many of their academic and research works have been translated into Indonesian and inspired the methodological development of Islamic studies in the country.[39]

Third, the leading Western civilization. Western civilization, which includes science and technology, and centers of social-humanitarian and religious research, continues to lead the world in various sectors of life.[40] In seven centuries (7th-14th centuries) Muslim civilization has decorated, and carved history, not to mention ruling the world. Arabic language and writing along with the accompanying science have been used everywhere, including in the archipelago. Islamic kingdoms and empires rose and fell, taking turns until the end of the Turkish Ottoman Empire in the early 20th century.[41]

Fourth, Inter-religious Dialogue (A Common Word between Us and You) translated from Surah Ali Imran 64: *Ta'ālau ilā kalimatin sawā' bainanā wa bainakum.* Islam and Christianity make up 55% of the world's population. Therefore, today it can be said that where there are Muslims there are Christians, and where there are Christians there are Muslims. World peace is largely determined by the pattern of social relations between the followers of these two religions. We can imagine what is happening in central Africa today, where religious and tribal militias are intertwined to negate and eliminate each other. We cannot imagine what the world would be like if the followers of the two religions were at odds, fighting and vying for power without heeding and adhering to the noble ethical values that support a life of peace, cooperation, and mutual respect.[42]

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[39] M. Amin Abdullah, "Tajdid Muhammadiyah Di Abad II.
[40] Ach Shodiqil Hafil, "Konstruksi Awal Modernisme Islam Atas, Telaah, Pemikiran Muhammad, I B N Abd, Muhammad A L I Pasha, D A N Al-tahtawi," *Proceeding 1st International Conference on Morality (InCoMora): Dignity and Rahmatan Li al'Alamin*, 2020, 175–83.
[41] Serif Mardin, *Religion and Social Change in Modern Turkey*. (New York: State University of New York Press, 1989).
[42] M. Amin Abdullah, "Tajdid Muhammadiyah Di Abad II.

The challenges faced by Muhammadiyah in the first century of its age must be different from the second century of its age, although the continuity and continuity between the two remains. For this reason, the paradigm, model, and strategy of its renewal must also be adjusted to the latest developments in Islamic discourse both in theory and practice.

Socio-religious encounters and struggles that are evoked in the struggle and meeting of three thinking entities, namely tradition, modernity and postmodernity are historical tests for Muhammadiyah to face. So that efforts to reform and renewal are needed, without which the Islamic renewal movement towards the realization of the Main Society and Civilization in this country will certainly be felt too abstract.

CONCLUSION

Muhammadiyah was born as a response to the damage to the faith, and the backwardness of the people, as well as the development of Islamic thought in the Middle East which requires a change, one of which is in the field of education. KH Ahmad Dahlan's efforts to reform Islamic education were carried out by unifying the colonial education system with the traditional education system that existed at that time. Muhammadiyah's renewal as a response to social change was realized through charities in the fields of education, health, and the economy. To date, Muhammadiyah has thousands of educational institutions as well as hundreds of hospitals and orphanages throughout Indonesia.

Seeing the existence of Muhammadiyah and its contribution to the advancement of education in Indonesia, of course, the study of Muhammadiyah's renewal will attract a lot of attention among academics. With this, future researchers are expected to be able to further study related paradigms, models, and renewal strategies that are by the context of the development of future generations and changing times.

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