

# The Existence of Muhammadiyah in Education to Fulfill The Promise of Independence in East Nusa Tenggara

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**Abstract:** This article describes and explains Muhammadiyah's contribution to East Nusa Tenggara. The figure of KH. Ahmad Dahlan, with the Muhammadiyah organization, has answered every need of society, from Islamic renewal to working in the social, preaching, and education sectors. Muhammadiyah has eradicated backwardness, poverty, and ignorance and carried out total resistance against formalism and religious conservatism by breaking down "TBC" (Tahayul, Bid'ah, and Churafat). Because Muhammadiyah truly believes that Islam is a religion that contains progressive values. East Nusa Tenggara is known as an archipelago province because it consists of many islands. The number is more than 500 large and small islands, both named and unnamed. The large islands include Flores Island, Lembata, Sumba, and Alor. The islands that are relatively small and have names include Semau Island, Rinca, Komodo, Permaan, Kojadoi, and many more. The people of East Nusa Tenggara (well known as NTT) are mostly Catholic Christians, more than 55%, Protestant Christians, around 35%, and Muslims, only around 10%. Muhammadiyah locally has an organizational agenda as a response to the conditions of the people in remote areas of the country. While nationally, there is a special agenda related to the needs of the organization. This article uses qualitative methods to analyze the data related to the topics. As a finding, since the beginning of its existence, Muhammadiyah has indeed been intended as a da'wah institution that focuses on strengthening the capacity of the people. Muhammadiyah, in carrying out its mission to educate the nation's generations both before and after independence, can provide an image to the NTT community that Muhammadiyah has actually contributed to fulfilling the promises of independence. This can also be felt by the NTT community, especially in the fields of education, health, and social. This is proven by Muhammadiyah establishing schools, orphanages, and health clinics. Muhammadiyah has contributed a lot to upholding this country on its path. The strength and spirit that have been rooted since 1912 have been able to survive and continue to exist in this beloved country.

**Keywords:** Ahmad Dahlan; Muhammadiyah; Education; Independence; East Nusa Tenggara.

## INTRODUCTION

Muhammadiyah was first established with the aim of advancing education and science in the Dutch East Indies based on Islamic teachings and improving religious life among its members. With the simplest narrative, actually the father of KH. Ahmad Dahlan already had a conceptual framework about the character of Islam that he desired. Dahlan could not bear it psychologically (heart and mind) if he saw his people being left to lose in the game of life with other religious people. And for that, backwardness, poverty, and ignorance must be eroded through education as a cultural movement by educating Muslims, and carrying out total resistance against formalism and religious conservatism, by breaking down "TBC" (*Tabayyul, Bidah, and Churafat*). In this context, Muhammadiyah has done a lot to uphold this country on its own path. The strength and spirit that has been rooted since 1912 that has been able to survive and continue to exist in our beloved homeland until today.

Muhammadiyah as an Islamic Movement and national power since its inception until now has remained loyal in fighting in the independence movement and through its figures has been actively involved in establishing the Republic of Indonesia which was proclaimed on August 17, 1945. The founders of this Republic are truly wise because they have formulated one of the main tasks of the Indonesian Government, namely "to enlighten the life of the nation". The word "intelligent" means "perfect development of the intellect to think, understand, and be sharp-minded; and perfect growth of the body to be healthy and strong". The word "mencerdaskan" means "to make intelligent; to strive and so on so that the intellect is perfect". The object that is enlightened is not only the human being, but as a whole, namely life, so that it concerns the dimensions of enlightening culture, systems and the environment so that its scope is broad in national life.

In the speech quote, Mu'ti said that Muhammadiyah throughout its movement has a high commitment and responsibility to advance the life of the nation and state as aspired by the nation's founders. Muhammadiyah figures such as KH Ahmad Dahlan, KH Mas Mansyur, Ki Bagus Hadikusumo, Kahar Muzakkir, Kasman Singodimedjo, Commander-in-Chief General Soedirman, Ir. Djuanda, and other leaders, have participated in fighting for independence and have become an important part that plays an active role in laying the foundations of the Republic of Indonesia. Muhammadiyah's role is inherent in the values and views of progressive Islam. The founders of Muhammadiyah since the beginning of their movement have always been oriented towards progressive attitudes and ideas. This is because Muhammadiyah truly believes that Islam is a religion that contains progressive values. Islam is a religion of progress (*din al-hadlarah*) which was revealed to realize the life of enlightened humanity and bring blessings to the universe.

The figure of KH, Ahmad Dahlan with the Muhammadiyah organization has answered every need of the community starting from Islamic renewal, working in the social field, preaching, and education. Again, the ideas and movements offered by Muhammadiyah through its educational institutions are able to hypnotize, captivate and be accepted in the community. At that time, KH Ahmad Dahlan bravely adopted the Western education system into the Muhammadiyah education system, while teaching general knowledge and religious knowledge to his students. Muhammadiyah's response to the challenges of education is part of fulfilling the promise of independence such as "advancing public welfare, educating the nation's life, and participating in implementing world order", this proves that education that

has been carried out by Muhammadiyah has given birth to a process with the form, character, and identity of Muhammadiyah has given birth to future generations from the sacred womb of Muhammadiyah education.

Muhammadiyah believes that Indonesia can achieve its goal of becoming a progressive country and nation, namely the creation of a progressive, just, prosperous, dignified, and sovereign national life as stated in the Preamble to the 1945 Constitution. Likewise, Muhammadiyah believes that this nation and state can resolve the serious problems it faces. This optimism is built because the Indonesian nation actually has important and valuable historical capital to become a progressive country. The achievement of a progressive Indonesia requires a serious struggle from all parties: the government, citizens, and all components of the nation, accompanied by determination, togetherness, and optimal mobilization of national potential. All of this requires a meaningful reconstruction of national life that is in line with the national spirit and ideals as outlined by the nation's founders contained in the Preamble to the 1945 Constitution.

Muhammadiyah is an Islamic organization that grew from below, Muhammadiyah "can't help but" have to look down. While in its position as a socio-political force, "can't help but" have to look up. And because it is in a social struggle "whether it likes it or not" it must also look sideways. Looking down to provide enlightenment, up to remind and sideways to join hands with anyone, regardless of religion, tribe, and race in developing the mission of goodness. This is how Muhammadiyah is getting bigger and its preaching is accepted everywhere, as felt in NTT. Muhammadiyah educational institutions are in demand by various religions, tribes, races and regions. Because Muhammadiyah does not belong to Muslims, nor is it for Muslims, but Muhammadiyah belongs to humanity.

This is because Muhammadiyah educational institutions accept students who adhere to Protestantism and Catholicism. This is proven by the results of research conducted by Mu'ti & Haq (2009).<sup>1</sup> by describing in three different locations, Kupang (East Nusa Tenggara), Serui (Papua), and Putussibau (West Kalimantan). In the three Muhammadiyah schools that were the subject of the study, all accepted students who were not only Muslims. In Kupang, the research location at SMA Muhammadiyah Kupang became a case study of how educational institutions were established referring to the spirit of Islam but did not limit the spread of knowledge to Muslim citizens only. In relation to other communities, Muhammadiyah not only adheres to the principle of *fastabiqul khairat* but also uses the principle of tolerance.<sup>2</sup> With conditions like this, the term Muhammadiyah Kristen emerged, where Protestant and Catholic communities had the opportunity to study at institutions managed by Muhammadiyah.

Likewise, the results of a study by Atik Septi Winarsih, et al in 2016 entitled "The Bright Cross Under the Sang Surya on the Muhammadiyah University of Kupang Campus", said that Muhammadiyah is present for all mankind where the results of the study found that the Muhammadiyah University of Kupang (UMK) is interesting and phenomenal, because 70% of its total students, which number around 4500, are non-Muslims. Through field observation techniques, in-depth interviews,

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<sup>1</sup> Mu'ti, A., & Haq, FRU (2009). *Christian Muhammadiyah: Muslim and Christian convergence in education*. Al-Wasat Publishing House.

<sup>2</sup>Burhani, AN (2011). *Lakum dīnukum wa-liya dīnī: the Muhammadiyah's stance towards interfaith relations*. *Islam and Christian–Muslim Relations*, 22(3), 329-342.

documentation and Focus Group Discussions (FGD) with several stakeholders, it can be concluded that they consciously chose to study at UMK without coercion and felt comfortable during their studies because of several policies that continue to pay attention to non-Muslim students in terms of dress, Al Islam and Muhammadiyah (well known as AIK) courses, extracurricular activities and other student organizations are also given the same opportunity to play a role on this campus. They are not required to wear the hijab but must be polite. They still take AIK courses but with different learning methods and objectives than Muslim students. Likewise, they are given the freedom to express their religious potential in extracurricular activities. They are also not required to be active in activities in the Muhammadiyah Student Association organization. The practice of multicultural education at UMK has provided inspiration and new colors about the meaning of tolerance, and that is the glory of Muhammadiyah in the land of Flobamora which until today is still taken into account and is a source of pride for the NTT community.

## **METHOD**

This research uses qualitative methods with descriptive analysis. The study carried out was in the form of a historical study with a descriptive explanation of Muhammadiyah's role in developing education in East Nusa Tenggara.

## **RESULTS AND DISCUSSION**

### **General Description of East Nusa Tenggara**

East Nusa Tenggara is known as an archipelago province because it consists of many islands. The number is more than 500 large and small islands, both named and unnamed. The large islands include Flores Island, Lembata, Sumba, and Alor. While the islands that are relatively small that have names include Semau Island, Rinca, Komodo, Permaan, Kojadoi and many more. The islands in East Nusa Tenggara were previously part of the Lesser Sunda region. In 1958 the Sunda Kelapa region was developed into three provinces, each of which has its own characteristics, namely the westernmost Bali Province with Hindu characteristics, the Central West Nusa Tenggara Province with Islamic characteristics, and the East Nusa Tenggara Province, the eastern part of the Lesser Sunda region with a Christian majority, both Catholic and Protestant.<sup>3</sup>

East Nusa Tenggara has a tropical climate with a shorter rainy season of about 4 months (December-March) compared to a long dry season of about 8 months (April-November). Therefore, East Nusa Tenggara is characterized by dryland agriculture and has extensive savanna fields used by local residents as a place for grazing livestock. The many islands that exist make East Nusa Tenggara have a very long coastline with quite a lot of fishery and marine product sector potential. However, this potential has not been fully utilized because of the limited population that exploits the existing potential, this is greatly influenced by the low level of education, limited fishing skills, the use of fishing and processing tools and

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<sup>3</sup> Kupang statistical data accessed from <https://kupangkab.bps.go.id/> Kupang Regency in Figures 2013 on March 23, 2020.

technologies that are still relatively simple.

The people of East Nusa Tenggara are mostly Catholic Christians, more than 55%, Protestant Christians around 35% and Muslims only around 10%.<sup>4</sup> The Muslim population, especially those living in urban areas, are generally civil servants and traders, while those living in coastal areas make a living as fishermen. The level of religious tolerance of the people of East Nusa Tenggara can be said to be very good. Both in terms of inter-religious relations and relations between ethnic groups or tribes. However, history has recorded that relations between religions and ethnicities in East Nusa Tenggara were also disrupted around 1995-2000. For example, the events that occurred in the cities of Ende, Maumere, Antambua, Kupang and others. As a result of friction and disruption of relations between ethnic groups and religions, it can result in material losses or wider consequences such as disruption of the regional economy and the stagnation of the development of this region.

Religious understanding is still very local, strong with ethnic nuances and still adheres to traditions inherited from ancestors and passed down from generation to generation. However, the development of Muslims in East Nusa Tenggara is quite good. Both in terms of the development of the number of people, education level, income and welfare as well as internal relations between fellow Muslims. The number of places of worship such as mosques and prayer rooms continues to increase, especially after 1990. The development of Islamic educational institutions continues to increase, both in the form of madrasas, public schools and Islamic boarding schools. With the development of Islamic educational institutions, it has an important role and is expected to create better solidarity and tolerance between religious lives.<sup>4</sup>

### **Muhammadiyah in Social Movements in Muslim Minorities**

Muhammadiyah's service in social activities adopts the spirit of the Christian community which also does not differentiate between religious identities.<sup>5</sup> Thus, as a social movement, it does not differentiate religious choices. Therefore, Muhammadiyah schools are used as social movements. As a da'wah movement, Muhammadiyah does not only focus on matters of worship. Educational institutions are used as a means of da'wah.<sup>6</sup> It also plays a role in peace.<sup>7</sup> For that reason, Muhammadiyah organizations locally will play a role according to the conditions of their respective environments.

As long as it is in line with the organization's mission nationally. It can be emphasized that Muhammadiyah locally has an organizational agenda as a response to regional conditions. While nationally, there is a special agenda related to organizational needs. Since the beginning, Muhammadiyah's existence was intended

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<sup>4</sup>Achied, Zainudin. 2014. History of Kupang University, Travel Notes 22 September 1987-22 September 2014. Kupang.

<sup>5</sup>Latief, H. (2013). Religion and Social Services; Interpretation and Action of Philanthropy in Muslim and Christian Traditions in Indonesia. *Journal of Religion*, 9(2), 174-189.

<sup>6</sup>Tahang, H., Wekke, IS, & Fatimah, F. (2019, June 13). Muhammadiyah's Da'wah Through Educational Institutions. <https://doi.org/10.31227/osf.io/scjncq>.

<sup>7</sup>Danius, EE (2012). Christian-Islamic relations after the conflict in Tobelo, North Halmahera. *Uniera Journal*, 1(1).

as a da'wah institution that focuses on strengthening Muslim capacity.<sup>8</sup> Including trying to implement programs related to preaching. The establishment of educational institutions ranging from playgrounds to universities as a charity to carry out the organization's mission. Meanwhile in West Papua,<sup>9</sup> Muhammadiyah opens itself to external social services. However, for internal needs, Muslims also continue to strengthen their capacity. Burhani stated that initially as a religious movement, culturally Muhammadiyah was in Java. However, subsequent developments actually swung towards puritan tendencies.<sup>10</sup>

Muhammadiyah finally developed not only in Java but also reached all regions of Indonesia. So that there was a meeting with other communities with different religious beliefs. In this position, Muhammadiyah was not exclusive, but instead developed an inclusive attitude and accepted the existence of different communities. It also did not close itself off to being together in educational activities.

### **Reflection on The History of Muhammadiyah in East Nusa Tenggara**

Muhammadiyah was first preached in East Nusa Tenggara starting around in 1930, by Muhammadiyah cadres from Selayar, South Sulawesi, namely Husain Daeng Maramba. The first area to receive Muhammadiyah's da'wah was Geliting-Kewapante, about 9 KM east of Maumere. Geliting at that time was a port or seaport, a place for goods and people to enter and leave the mainland of Flores. So in 1937 Muhammadiyah in Geliting had begun to exist with organizational or association devices and was able to conduct cadre formation by opening a religious study group with around 40 students, (Azhied, 2011)<sup>11</sup>. While in other areas such as Ende Muhammadiyah was spread by Da'I muballigh who were generally also traders from Java, Sumatra and other areas including Da'I sent by Muhammadiyah. For the Sumba area Muhammadiyah was brought by immigrants especially civil servants who were assigned to this area by da'i sent by PP Muhammadiyah (graduates of Mu'allimin/Muallimat Muhammadiyah). While for the Kupang area according to the narrative of Muhammadiyah figures around 1950-1960 the Hizbul Wathan (HW) Scouting began.

In 1998 was a very monumental historical milestone, even a historical milestone for the Islamic community in East Nusa Tenggara. The initial step was to gather Muhammadiyah Branches throughout East Nusa Tenggara (October 1984) at the East Nusa Tenggara Regional Coordinator forum, then agreed:

1. Changing the formation and establishing the organizational structure of the Kupang Muhammadiyah Branch to become the East Nusa Tenggara Muhammadiyah Region (in accordance with the provisions of the Muhammadiyah AD/ART)

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<sup>8</sup>Barulazi, B., Wekke, IS, & Rais, M. (2019, June 13). Muhammadiyah Da'wah Movement in Sorong City. <https://doi.org/10.31227/osf.io/hycdg>.

<sup>9</sup>Wekke, IS, Arif, B., Zubair, A., & Wardi, M. (2019). The Role of Muhammadiyah Institution Towards Muslim Minority in West Papua. *Peuradeun Scientific Journal*, 7(1), 21-42. Wekke, IS, Barulazi, B., Rais, M., & Idris, I. (2019, June 13). Acceleration of Muhammadiyah's Da'wah Movement in the Muslim Minority Region of West Papua. <https://doi.org/10.31227/osf.io/7n9bj>. Tadarus Thoughts of the Muhammadiyah Young Intellectual Network (JIMM), University of Muhammadiyah Malang, May 23-24, 2018.

<sup>10</sup>Burhani, AN (2006). The ideological shift of Muhammadiyah from cultural into puritanical tendency in the 1930s. *Journal of Society and Culture*, 8(1), 1-22.

<sup>11</sup>Achied, Zainudin. 2011. *The Struggle of Muhammadiyah NTT*. Kupang. UMK Press

2. The regional Muhammadiyah leadership has been determined by the PP Muhammadiyah branch in East Nusa Tenggara.
3. Making the 41st Muhammadiyah Congress in Surakarta in 1985 a success and Each region sends its envoy.

After the 41st Congress in Surakarta, delegates from East Nusa Tenggara who... consisting of Mustafi Siregar (Alor), H Abdul Hamid (Sikka), Ndese PM (Ende) and from Kupang Amiruddin Karim et al immediately consolidate and use the momentum of Eid al-Fitr to hold the Syawalan at the Muhammadiyah Mosque in Kupang City. Nurdin suggested that the Islamic Center be used for educational activities, It would be better if we could pioneer an educational institution.

### **The Presence of Muhammadiyah in the Field of Education in East Nusa Tenggara**

The Indonesian nation has a pluralistic and multicultural religious community, consisting of Muslims, Christians, Catholics, Hindus, Buddhists and Confucians spread across around 13,000 large and small islands.<sup>12</sup> Each community has various groups of adherents to different religious beliefs. The diversity of religious communities can be a potential strength of the country because it enriches the nation's culture. Each group of adherents to religious beliefs has its own uniqueness and superior cultural values, which can be woven to complement each other, as a mosaic of the nation's culture.<sup>13</sup> The diversity of religious communities can also be the foundation of social capital to build a civilized and competitive national character, because the teachings of all religions encourage their adherents to become people with noble character. The diversity of religious communities is also able to unite the various ethnic groups of the Indonesian nation spread across various regions and islands. The similarity of religious identity on an island can bind ethnic groups on various other islands through a sense of solidarity of religious similarity that is national in nature.<sup>14</sup>

In the context of Indonesia, Ahmad Dahlan with his Muhammadiyah organization has responded to every dynamic and difference by working on social, preaching, and education fields. The ideas and reform movements carried out by Muhammadiyah, especially through its educational institutions, have been so captivating and impressive. In this context, since its founding in 1912 until now, Muhammadiyah's role in the field of education deserves to be appreciated and continues to be valued. This role has been carried out by Muhammadiyah since before independence (1912) until now and in the future. In this case, the author is not exaggerating when he says that Muhammadiyah has made a great contribution in helping to educate the nation, as mandated by the 1945 Constitution. Muhammadiyah's role in helping to educate the nation is realized through educational institutions ranging from kindergarten to university level education.

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<sup>12</sup>Yakin, Ainul. 2005. *Multicultural Education – Cross-Cultural Understanding for Democracy and Justice*, Jakarta: Pilar.

<sup>13</sup>Tholkah, Imam and Mursyid Ali (eds). 2002. *Social Conflict with Religious Nuances in Indonesia*. Jakarta: Center for Research and Development of Religious Life – Research and Development and Training Agency of the Ministry of Religion.

<sup>14</sup>Tholkah, Imam. 2008. *Humans, Religion and Peace*. Jakarta: Alghazali

Talking about Muhammadiyah in carrying out its missionThe content of the poem to educate the nation's generation both before and after independence can provide an overview to the NTT community that Muhammadiyah has actually contributed to fulfilling the promises of independence. This can also be felt by the NTT community, especially in the field of education. This was proven in 1968 when Muhammadiyah Ende Branch established Muhammadiyah High School, then followed by the establishment of Muhammadiyah Junior High School. The same time in 1968, Muhammadiyah Waingapu led by H. Abdul Wahab succeeded in establishing Muhammadiyah Elementary School and was able to survive until now. From the land of Flores, Muhammadiyah established schools, and this was responded to from the eastern islands, especially the city of Kupang. So in 1968, Muhammadiyah Kupang Branch led by H. Imran Usman succeeded in establishing Muhammadiyah Elementary School and pioneering the establishment of ABA Kindergarten (TK ABA), both of which are located in Solor Village. In order to maintain the existence of ABA Kindergarten and Muhammadiyah Elementary School Kupang, then in 1980 Muhammadiyah Junior High School and Senior High School Kupang were established.

Then in 1983 Muhammadiyah Waingapu Branch succeeded in establishing Muhammadiyah Junior High School and Senior High School Waingapu. In line with the rapid growth of Muhammadiyah in NTT, the existence of Muhammadiyah was accepted everywhere. This was proven in 1991 when MA Muhammadiyah was established in Ring Ngada, MA Muhammadiyah Manggarai, and MA Muhammadiyah Labuan Bajo Manggarai. Then in 1994 MTs Muhammadiyah Nangapanda Ende was established, SMP Muhammadiyah Ekosari Alor Kecil, and SMA Muhammadiyah Kalabahi. In 1997 Muhammadiyah High School Waiwerang Flores Timur, and SMK Muhammadiyah Kupang were established.

### **Regional Autonomy and Educational Decentralization Policy**

Policy on regional autonomy (well known as *Otonomi Daerah*) and educational decentralization provide opportunities for regions to be more autonomous in carrying out their functions. One part of autonomy is providing opportunities for regions to be creative in developing their regions according to their respective potential and wealth, including in the world of education.<sup>15</sup> In the implementation of regional autonomy, it is expected that regions will emphasize more on the principles of democracy, community participation, equality and justice, and pay attention to the potential and diversity of the region. Authority is given to districts and cities based on the principle of decentralization in the form of broad, real, and responsible autonomy. The regional autonomy policy has brought about major changes for the Muhammadiyah community in East Nusa Tenggara, especially in the world of education managed by Muhammadiyah members themselves.

Educational institutions are a small portrait of a nation. In it, students from different backgrounds are accommodated, there are policy makers, curriculum, systems and so on so that schools are an epitome or example of diversity in Indonesia. Education provides an important meaning in the process of development and progress of a nation, providing enlightenment and at the same time developing the quality of human resources. In addition, education also plays an important role in forming a

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<sup>15</sup>Mulyasa, E. 2015. *Mental Revolution*. Bandung, Rosdakarya



civilized, intellectual and religious public life. This is in line with the mandate of Law Number 20 of 2003 concerning the National Education System, Article 3, namely "national education functions to develop abilities and form the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop students to become human beings who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens.<sup>16</sup>

Here is the important point of Muhammadiyah's role in building educational institutions as the main kitchen to cook earnestly for students to become mature in the process of thinking, behaving, working and dialectic in the context of national, cultural and religious life. Because the purpose of Muhammadiyah's existence is to educate the nation's generation as the successor to human development as a whole in the future.

Muhammadiyah schools are the right place to instill the principles and values of diversity (multicultural). Because the schools and universities built by Muhammadiyah are open to accepting everyone who wants to learn and gain knowledge in them without any discrimination of any kind. The reality of the condition of Indonesian society consists of various differences in ethnicity, religion, language and culture. The population is almost 250 million people, with cultural content including 13,000 large and small islands, 300 tribes that use languages almost 210 types of languages, with 6 religions (Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism). Education is not an ivory tower that tries to distance itself from social and cultural realities. In fact, education must be present in the midst of a multicultural society to proclaim that diversity is truly wealth. That is what Muhammadiyah continues to do in building schools and universities throughout Indonesia including in the Province of East Nusa Tenggara as seen in the table below:

No	City/District	Charity Work	Amount
1	City of Kupang	Early Childhood Education	5
		Aisyiyah Kindergarten	6
		Muhammadiyah Elementary School	2
		Muhammadiyah Junior High School	1
		Muhammadiyah Vocational School	1
		Muhammadiyah Senior High School	1
		Muhammadiyah University	1
2	TTS District	Aisyiyah Pre-School Elementary School	2
		Aisyiyah Kindergarten	1
		Muhammadiyah Elementary School	1
		Mnelabesa	1
		Muhammadiyah Junior High School, South Aban	1
3	Alor District	Aisyiyah Kindergarten	1
		Muhammadiyah Ekosari Junior High School	1

<sup>16</sup>Law Number 20 of 2003 concerning the National Education System, published by the National Information Institute, Jakarta.

		Muhammadiyah Senior High School	1
		Alor Elementary School	1
4	Flotim Regency	Muhammadiyah Senior High School	1
5	Ende District	Muhammadiyah Junior High School	1
		Muhammadiyah Senior High School	1
6	Nagekeo District	Riung Muhammadiyah Senior High School	1
7	Sikka District	Mts Muhammadiyah Nangahale	1
		Mts Muhammadiyah Wuring	
		Muhammadiyah Senior High School	1
		Maumere High School	1
8	East Sumba Regency	Muhammadiyah Junior High School	1
		Muhammadiyah Senior High School	1
9	West Sumba District	Muhammadiyah Elementary School	1
10	West Manggarai Regency	Muhammadiyah College (Madrasah Aliyah)	1
11	Ngada	Muhammadiyah College (Madrasah Aliyah)	1
12	East Sumba	Muhammadiyah Elementary School	1
		Muhammadiyah Junior High School	1
		Muhammadiyah Senior High School	3
Total			43

Source: Usman Sakan, (General Chairperson of FOKAL IMM NTT)

The development of Muhammadiyah education in NTT continues to grow and is accepted by the community. This beloved Flobamora. It can be seen from the chart above, where the number of 7 PAUD, 8 TK, 5 SD, 6 SMP, 2 MTs, 9 SMA, 1 SMK, 1 MA, 2 Colleges and 1 University are spread across 11 Regencies and 1 Madiyah City from 22 Regencies in East Nusa Tenggara. It is such that from the regional autonomy policy, Muhammadiyah residents in NTT Province responded by building schools ranging from PAUD to College.

### **Challenges of Muhammadiyah Education in East Nusa Tenggara in The Future**

Institutionally, the Muhammadiyah association also developed a "movement practice model" which is an effort to sharpen and develop better, quality and superior efforts (charitable services, programs and activities) so that it becomes a model that can be replicated throughout the Muhammadiyah environment. The movement practice model in the form of a superior program or a revitalized program is expected to have a strategic impact on the progress of Muhammadiyah. This movement practice model can increase the comparative and competitive advantages of Muhammadiyah objectively and elegantly.<sup>17</sup>

Currently, the Muhammadiyah association is increasingly developing with efforts and

<sup>17</sup>Central Leadership of Muhammadiyah. 2018. Tanfidz Decision of the 47th Muhammadiyah Congress. Yogyakarta: Central Leadership of Muhammadiyah. Accessed from <http://www.muhammadiyah.or.id/muhfile/download/TANFIDZ%20MUKTAMAR%47.pdf>

activities in various fields such as educational institutions, health, social services, economic empowerment, and other models of da'wah or mission movements that are more advanced and in demand by the wider community. Such things must be recognized by anyone about the existence, existence, and progress of Muhammadiyah today, such things are also seen and felt by the East Nusa Tenggara Community about the impact of Muhammadiyah's progress in the fields of education, health, social services, economic empowerment, and models of da'wah or the mission of the Muhammadiyah movement itself.

Based on monitoring of Muhammadiyah schools at various levels and stages of education, several challenges that Muhammadiyah schools will face in the future can be identified and analyzed as follows:

### **1. Challenges of Globalization**

The current global competition is like a wave that will hit, there is no compromise, if Muhammadiyah schools are not ready then Muhammadiyah schools will be hit by the wave of civilization. Because globalization currently affects various areas of life in all countries so it needs to be anticipated quickly. In 2015, for example, we know what is called the ASEAN Economic Community (AEC) which is needed and many agendas of change must be prepared immediately including English education as the language of international communication in being in the life of the ASEAN Economic Community. And our society today is no longer called the ASEAN Economic Community. However, recently our world of education is currently being offered a new model of community life, namely the Industrial Revolution 4.0. Where the Industrial Revolution 4.0 is characterized by creativity, leadership and entrepreneurship which breaks the "mindset" of the way the previous industrial revolution worked.

### **2. Shifting Educational Paradigms**

According to Wina Sanjaya, one of the problems faced by our education world is the problem of weak learning processes. In the learning process, children are less encouraged to develop their thinking skills. The learning process in the classroom is directed at children's ability to memorize information without being required to understand the information they remember to connect it to everyday life.<sup>18</sup> The result? When students graduate from school they are smart theoretically, but they are poor in application. So in this context education in Muhammadiyah must break the old patterns from teaching to learning, so that students must continue to be encouraged to continue learning and learning. This was also conveyed by Ivor K. Deavais "one tendency that is often forgotten is forgetting that the essence of learning is student learning, not teacher teaching". This means that the learning space is no longer dominated by teachers, but how the learning space in the classroom must be designed by providing more opportunities for students to think independently. So that the strategy is not trapped in conventional learning "CBSA" Write Books Until Finished ". In this context Muhammadiyah schools must recycle the latest learning models so that students can compete with their independence later when they are in society later.

### **3. Teacher Well-being for the Learning Process**

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<sup>18</sup>Sanjaya, Wian. 2006. Learning Strategy. Jakarta. Kencana Prenadamedia Group

Quoting Law No. 20 of 2003, Article 39 paragraph 2 states that "educators are professional staff who are tasked with planning and implementing the learning process, assessing learning outcomes,..." Thus, a teacher needs to have special abilities, abilities that cannot be possessed by people who are not teachers. "A teacher is a person charged with the responsibility of helping others to learn and to behave in new different ways".<sup>19</sup> That is why teachers are professional jobs that require special skills resulting from the educational process carried out by teacher training institutions. Professional work must be supported by pedagogical skills (mastering subject matter) and teacher welfare. Talking about the welfare of teachers in Muhammadiyah in NTT is still very low. And this is a challenge for the NTT Muhammadiyah Regional Leadership and the Muhammadiyah Central Leadership in Yogyakarta to pay attention to the welfare of Muhammadiyah teachers throughout NTT.

### **The Role of Muhammadiyah Schools in Preparing The 2045 Generation in East Nusa Tenggara**

Muhammadiyah schools have been established before the Republic that we love was born. Muhammadiyah schools were born with a vision and mission that underlies the spirit to free the nation from the grip of various colonialism; political, economic, social and ignorance, in order to realize a prosperous, just, prosperous, and civilized nation, "Baladun Toyyibatun Ghafur". Therefore, it is not surprising that Muhammadiyah schools have Islamic characteristics as well as Indonesian characteristics with a national face. The Indonesian nation in 1945 achieved its independence, and one of the mandates of independence was to organize a teaching system to educate the life of the nation. Since then, the organization of Muhammadiyah schools has been a sub-system of the national education system. This means that Muhammadiyah schools are based on national education laws and regulations that are legally in force, without abandoning the characteristics of Muhammadiyah as an Islamic Movement, *amar makruf nahi munkar*.

In this context, the characteristics of human life including the world of Muhammadiyah education have entered the 21st century. Every society has a choice of life in determining education also individually. The 21st century with the advancement of science and technology, changes are taking place rapidly and increasingly differentiated. The challenges faced by Muhammadiyah citizens are also varied. We welcome the future and realize it with hard work.<sup>20</sup> Because the future does not fall from the sky, the future is not something that is ready-made, or a result of the process of natural law. The future must be transformed by humans themselves by working hard to build it. One of the most essential forms of transformation to realize a better future is the world of education, HAR Tilar, 2016. Babies born this year will become Indonesian citizens, skilled workers, community leaders when entering the 100th anniversary of Indonesian independence.<sup>21</sup>

At this point, the author would like to say that a serious contribution is needed from Muhammadiyah schools to prepare all the equipment, be it the role of the principal

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<sup>19</sup>Cooper, Jemas M. (ed) 1990. Classroom teaching – Learning Process. New Delhi, Vikas Publishing House and. PVT LTD.

<sup>20</sup>Facer, Keri. 2011. Learning Futures. Education, Technology and Social Change. Routledge: New York

<sup>21</sup>Tilaar, HAR 2016. Our Teacher "Character and Intelligence Artist". Yogyakarta. Lamalera

in leading Muhammadiyah educational institutions, the seriousness of teachers in carrying out learning activities both in the classrooms and outside the classroom in order to produce a golden generation that can live in 2045.

In order to prepare the golden generation that will live in 2045, students in Muhammadiyah schools must be prepared early. According to Lickona, 1991, the reasons for the need to prepare children's education from the start, with several reasons as follows: (1) Many students (students) in schools hurt each other due to weak awareness of moral values, (2) Providing moral education values to the younger generation is one of the most important functions of civilization, (3) The role of teachers in schools as character educators becomes increasingly important when many children receive little moral teaching from parents, society, and religious institutions, (4) There are still moral values that are universally accepted such as attention, trust, respect, and responsibility, (5) Democracy has a special need for moral education because democracy is a regulation from, for and by society, and (6) Effective character education makes schools more civilized and cares about society. And these 6 important notes must be noted by Muhammadiyah schools, so that in the future they will produce students from a sacred womb of education called Muhammadiyah who have good morals, are honest, work hard, are responsible and become the successors to the baton of leadership.

## **CONCLUSION**

Since its inception, Muhammadiyah has been meant as a da'wah institution focused on increasing people's capacity. Muhammadiyah's purpose to educate the nation's generations both before and after independence can give the NTT community the impression that Muhammadiyah has helped to fulfil the promises of independence. This is also felt by the NTT community, particularly in the areas of education, health, and social services. Muhammadiyah's establishment of schools, orphanages, and health facilities serves as proof of this. Muhammadiyah made significant contributions to keeping this country on its own way. The power and energy that have been rooted since 1912 have survived and will continue to exist in this cherished country.

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