Muhammadiyah's Untold Story; A Welfare State Vision Through Higher Education System

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Abstract: This research discusses Muhammadiyah's strategic role in building a vision of a welfare state through the higher education system it has developed. As one of the largest Islamic organizations in Indonesia, Muhammadiyah not only focuses on religious aspects but also makes significant contributions in the social, economic, and educational fields. This article explores the rarely revealed history regarding Muhammadiyah's mission and vision in creating a prosperous society. An innovative higher education system approach is used as the main tool for producing superior human resources that support the achievement of national prosperity goals. By using qualitative methods through document analysis and in-depth interviews, this research found that Muhammadiyah's higher education model integrates Islamic values with the demands of modernity, thereby producing graduates who are competent and have character. It is hoped that the results of this research will provide a new understanding of the role of higher education in realizing a vision of inclusive and sustainable prosperity in Indonesia.

Keywords: Muhammadiyah; Higher Education; Welfare State

INTRODUCTION

As a majority Muslim country, Indonesia has a lot Islamic movements or Islamic organizations, such as Muhammadiyah, Nahdlatul Ulama, Nahdlatul Wathan, Persis, Hidayatullah, Hizbut Tahrir Indonesia and so on. Muhammadiyah, as a modern Islamic organization founded by K.H. Ahmad Dahlan in 1912,[1] from the start, had a vision to advance education as a way to achieve social and religious reform in Indonesia. Moreover, Muhammadiyah's efforts in the field of education are also a means of spreading Islam in the era of globalization.[2] Through education, Muhammadiyah seeks to create a generation that not only has a strong understanding of religion but is also able to face the challenges of the modern world. Apart from establishing primary and secondary schools, Muhammadiyah went further by establishing universities as part of efforts to build superior human

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[1] Trisno Trisno, "Muhammadiyah; Modern Thinking and Progress," *Jurnal Muhammadiyah Studies* 9, no. 2 (December 16, 2024): 111–19, https://doi.org/10.22219/JMS.V9I2.36694.

[2] Putri Shafarina Thahir, "Muhammadiyah Goes International? Challenges and Opportunities," *Jurnal Muhammadiyah Studies* 9, no. 1 (September 3, 2024): 47–67, https://doi.org/10.22219/JMS.V9I1.36120.

resources.

The first Muhammadiyah higher education institution, Muhammadiyah University Jakarta (UMJ), was founded in 1955.[3] UMJ became the initial milestone in the spread of Muhammadiyah higher education throughout Indonesia. This university aims to integrate Islamic values with modern education in various fields of science. UMJ's success motivated Muhammadiyah to establish more universities, so that now there are more than 170 Muhammadiyah Universities (PTM) throughout Indonesia.[4] These universities include Universities, Institutes, Polytechniques, *Sekolah Tinggi* and Academies, spread from Sabang to Merauke.

Meanwhile, 'Aisyiyah, a Muhammadiyah women's organization founded in 1917,[5] also plays an active role in the development of higher education. 'Aisyiyah focuses on education that prioritizes women's empowerment. In 1965, the 'Aisyiyah Midwifery Academy was established in Yogyakarta, which became the forerunner of the 'Aisyiyah University of Yogyakarta (UNISA).[6] This institution was designed to grow up professional human resources in the health sector with an approach based on Islamic values and women's empowerment.

The existence of Muhammadiyah and 'Aisyiyah Universities reflects the dedication of these organizations in developing inclusive, quality higher education rooted in Islamic values. Until now, both institutions continue to grow, producing graduates who are not only academically competent but also have moral and spiritual integrity. Through PTM and PTA, Muhammadiyah and 'Aisyiyah contribute significantly to building a more advanced and just Indonesia.

What's even more amazing is that Muhammadiyah has not only established universities in Indonesia, but also outside Indonesia, such as in Malaysia, Australia (elementary school) and South Korea (on proccessed).[7] Universiti Muhammadiyah Malaysia (UMAM)[8] as one of the branches of PTMA Muhammadiyah abroad that has existed, provides quite interesting contributions and colors to education in Malaysia. Located in Perlis, UMAM can be an education hub between Muhammadiyah in Indonesia and Malaysia. Although in terms of school of thought, Malaysia is more dominant in using the Syafi'iyah school of thought, the presence of UMAM with Muhammadiyah's ijtihad, has not received any rejection or prohibition

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[3] Daniel Handoko, Mulkan Habibi, and Ibrahim Arisa, "Visi Islami Perguruan Tinggi Serta Penerapannya Pada Aktivitas Komunikasi (Studi Pada Kampus Universitas Muhammadiyah Jakarta)," *Perspektif Komunikasi: Jurnal Ilmu Komunikasi Politik Dan Komunikasi Bisnis* 4, no. 2 (December 30, 2020): 137–44, https://doi.org/10.24853/PK.4.2.137-144.

[4] Warta Kinerja, "Kampus Muhammadiyah Resmi Tambah Jumlah Universitas," Warta PTM, 2024, https://wartaptm.id/kampus-muhammadiyah-resmi-tambah-jumlah-universitas/.

[5] Irpan Jumaidi, "Peran Organisasi Aisyiyah Di Jambi Terhadap Pendidikan Dan Sosial Keagamaan," *Malay Studies: History, Culture and Civilization* 2, no. 1 (2023): 10–14, https://e-journal.lp2m.uinjambi.ac.id/ojp/index.php/malay/article/download/1932/920.

[6] Ade Putranto Prasetyo Wijiharto Tunggali et al., *UNISA Menulis Masa Depan*, ed. Muhammad Syaiful Bakhri (Yogyakarta: Masa Kini, 2023), chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://digilib.unisayogya.ac.id/7066/2/UNISA MENULIS MASA DEPAN -%5B1%5D.pdf.

[7] Hilda Rubiah, "Warganet Kaget Sekolah Muhammadiyah Ada Di Luar Negeri, Dua Di Antaranya Ada Di 2 Negara Tetangga," TribunJabar, 2024, https://jabar.tribunnews.com/2024/04/17/warganet-kaget-sekolah-muhammadiyah-ada-di-luar-negeri-dua-di-antaranya-ada-di-2-negara-tetangga.%0A.

[8] Nurlaillah Sari Amallah et al., "Establishment of Universiti Muhammadiyah Malaysia (UMAM) in the Perspective of Communication for Development through Education Modernization," *Informasi* 53, no. 2 (December 8, 2023): 277–94, https://doi.org/10.21831/informasi.v53i2.64705.

whatsoever.

Narrating the development and expansion of Muhammadiyah in the world of education, this article tries to discuss how Muhammadiyah's efforts to realize a welfare state through education. Is there a relationship between education and the level of community welfare or is Muhammadiyah's role in establishing PTMA in vain? Let's see the explanation and discussion in the next section.

METHOD

This study uses a qualitative approach[9] to uncover the little-known story of Muhammadiyah related to its vision of a welfare state through a higher education system. This method was chosen because it is able to deeply explore the social, cultural, and historical phenomena that shape Muhammadiyah's role in this context. In a legal studies, this study took a socio legal method,[10] which combine a normative and empirical study approach. This study will be conducted with the following steps:

1. Document and Archive Study

    This study will examine documents and articles related to Muhammadiyah. This document analysis aims to trace Muhammadiyah's vision and mission in building a higher education system that supports the creation of a welfare state.

2. Participatory Observation

    Observations were conducted by participating in academic and social activities at several Muhammadiyah universities. This approach aims to understand how Muhammadiyah values are applied in the higher education system directly. Some of the campuses and universities that were used as observation materials include: University of Muhammadiyah Malang (UMM), University of Muhammadiyah Surabaya (UM Surabaya), University of Muhammadiyah Surakarta (UM Surakarta) and Universitas Ahmad Dahlan (UAD).

3. Narrative Analysis

    Data obtained from documents, and observations will be analyzed narratively to identify patterns, themes, and relationships that are relevant to Muhammadiyah's vision of a welfare state. This approach helps in compiling a holistic and comprehensive story.

Through this method, the study is expected to reveal the untold sides of Muhammadiyah's role in building a higher education system as part of its efforts to create a welfare state. The results will provide new contributions to the study of the history and socio-religious role of Muhammadiyah.

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[9] Sholahuddin Al-Fatih and Ahmad Siboy, *Menulis Artikel Karya Ilmiah Hukum Di Jurnal Nasional Dan Internasional Bereputasi* (Malang: Inteligensia Media, 2021).

[10] Sholahuddin Al-Fatih, *Perkembangan Metode Penelitian Hukum Di Indonesia*, 1st ed., vol. 1 (Malang: UMM Press, 2023), https://books.google.co.id/books/about/Perkembangan_Metode_Penelitian_Hukum_di.html?id=EObiEAAAQBAJ&redir_esc=y.

RESULTS AND DISCUSSION

Muhammadiyah established a university (PTMA) as part of its vision and mission to educate the nation and create a progressive society. There are several main reasons why Muhammadiyah established a university:

1. Improving the Quality of Education for Muslims

    Muhammadiyah realizes the importance of higher education to improve the quality of human resources. Muhammadiyah University was established to provide access to quality higher education, especially for Muslims, so that they can compete in the modern era, and this is proven through various achievements of PTMA, for example UMM which won the 1st best Islamic university in the world in 2021 from UNIRank.[11]

    However, it turns out that Muhammadiyah is not only struggling to improve the quality of education for Muslims. Because, Muhammadiyah has 8 PTMA with 70-80% non-Muslim students. Those PTMA includes; 1) Universitas Pendidikan Muhammadiyah Sorong, 2) Universitas Muhammadiyah Sorong, 3) Sekolah Tinggi Keguruan dan Ilmu Pendidikan Muhammadiyah Manokwari, 4) Universitas Muhammadiyah Papua di Jayapura, 5) Universitas Muhammadiyah Kupang, 6) STKIP Muhammadiyah Kalabahi di Alor, 7) Universitas Muhammadiyah Maumere, and 8) Universitas Muhammadiyah Manado.[12] In those PTMA, the majority students are Christian and Catholic.

2. Continuing the Mission of Da'wah in Education

    As a da'wah organization, Muhammadiyah sees education as one of the effective ways to spread progressive Islamic values. Muhammadiyah University is a place to integrate modern science with Islamic values. Da'wah is a way for Muslim to share and spread the Islam thought, indeed Muhammadiyah do as Islamic movement and organization. Muhammadiyah is known as an Islamic movement that spreads Islamic teachings through education, especially modern education. This is different from other Islamic organizations, such as Nahdlatul Ulama, which prefers to follow the path of traditional Islamic education through Islamic boarding schools (well-known as *Pesantren* with *Mondok* lifestyle).[13] However, both Muhammadiyah and NU have contributed greatly to the spread of Islamic teachings through education.

3. Providing Social Contribution

    Through universities, Muhammadiyah contributes to social development by producing graduates who are not only academically competent, but also have

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[11] Mahar Prastiwi, Ayunda Pininta Kasih, and Tim Redaksi, "Jadi Universitas Islam Terbaik Dunia, UMM Diapresiasi Mendikbud," Kompas, 2021, https://www.kompas.com/edu/read/2021/03/01/150000971/jadi-universitas-islam-terbaik-dunia-umm-diapresiasi-mendikbud.

[12] Afandi, "Banyak Yang Tidak Tahu, Berikut Ini Delapan 'Kampus Kristen Muhammadiyah,'" Muhammadiyahdiyah, 2023, https://muhammadiyah.or.id/2023/12/banyak-yang-tidak-tahu-berikut-ini-delapan-kampus-kristen-muhammadiyah/.

[13] Toto Suharto, "Gagasan Pendidikan Muhammadiyah Dan NU Sebagai Potret Pendidikan Islam Moderat Di Indonesia," *Islamica: Jurnal Studi Keislaman* 9, no. 1 (September 1, 2014): 81–109, https://doi.org/10.15642/ISLAMICA.2014.9.1.81-109.

high morals and social concern. Muhammadiyah universities are designed to produce graduates who can contribute to the progress of the nation. Muhammadiyah through its higher education institutions has made significant social contributions to Indonesian society. As part of the organization's charitable efforts, Muhammadiyah higher education institutions act as centers of education that not only develop knowledge, but also shape the character of graduates who have noble morals and social concerns. With a curriculum that integrates Islamic values and the principles of modernity, Muhammadiyah higher education institutions produce a generation that is able to answer the challenges of the times, both in academic, economic, and social fields.

In addition, Muhammadiyah higher education institutions are actively involved in community empowerment through various community service programs. For example, skills training activities (such as in UMM there was a Profesor Penggerak and in UAD there was a Professor Goes to School), providing scholarships for students from underprivileged families (Majelis Diktilitbang Muhammadiyah also has Muhammadiyah Scholarship Preparation Program or MSPP as a preparation program for anyone who want to get scholarship from outside Indonesia, such as DAAD, Stuned, AAS or from LPDP and so on),[14] and free health services through medical faculties or teaching hospitals that they manage (most of PTMA has a medical study program which supported by Medical Hospital, such as in UMM with RS UMM).

These programs are designed to improve the quality of life of the community, especially in underprivileged areas. In addition, Muhammadiyah higher education institutions also promote cross-cultural and religious dialogue, creating an inclusive space that strengthens social cohesion amidst Indonesia's diversity. With this approach, Muhammadiyah focuses not only on intellectual development, but also on strengthening social solidarity (each PTMA also have a team which ready to help others, such as in UMM there was a *Maharesigana*, a social community that give first aid to help each other). This contribution makes Muhammadiyah higher education institutions a catalyst for social change that empowers communities and supports sustainable development in Indonesia.

4. Forming a Generation of Character

Muhammadiyah established universities to form a generation that is not only intellectually intelligent, but also has an Islamic character, so that they can become leaders with integrity in various fields. Muhammadiyah has an important role in building the character of the nation through various charitable efforts, social movements, and its preaching that focuses on progressive Islamic values. Through a network of schools, universities, and other educational institutions, Muhammadiyah instills Islamic values, ethics, and morality in the curriculum. This education aims to produce a generation that is not only intellectually intelligent, but also has noble character, such as honesty, responsibility, discipline, and care for others.

This character education in PTMA, appears through the Al-Islam and Kemuhammadiyahan or AIK courses. At UMM for example, the AIK course is also equipped with a special character, namely IIIMAN. IIIMAN is an acronym

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[14] Majelis Diktilitbang PP Muhammadiyah, "Muhammadiyah Scholarship Preparation Program," Majelis Diktilitbang, 2022, https://diktilitbangmuhammadiyah.org/id/mspp-batch-v/.

for Ikhlash, Ihsan, Ithqan, Ma'iyyah, Amanah and Nazahah.[15]

5. Responding to the Challenges of Modernity

Muhammadiyah universities were established to answer the challenges of the times, especially the need for higher education that is able to accommodate advances in science and technology without abandoning religious values. Muhammadiyah responded to the modern era through a progressive Islamic movement that emphasized the integration of religious values and the demands of the times. Based on the Qur'an and Hadith, Muhammadiyah developed adaptive thinking towards social change, science, and technology. This movement not only aims to purify Islamic teachings, but also to answer the challenges of modernity, such as globalization, digitalization, and the complexity of people's lives. Muhammadiyah rejects exclusive and conservative attitudes, instead encouraging Muslims to be open to innovation, think critically, and contribute to community development.

Through charitable efforts in the fields of education, health, and social affairs, Muhammadiyah shows that Islamic values can be applied practically to improve the welfare of society. Muhammadiyah schools and universities integrate Islamic value-based curriculum with modern science and technology, producing graduates who are able to compete globally without losing their Islamic identity. In the health sector, Muhammadiyah established a hospital that prioritizes quality services for all groups, emphasizing the spirit of inclusivity in Islam. In addition, Muhammadiyah actively utilizes technology and digital media as a means of preaching to reach the younger generation. Innovative programs, such as online preaching, virtual seminars, and social campaigns, are part of Muhammadiyah's strategy to remain relevant in the digital era. With a moderate and progressive approach, Muhammadiyah also promotes tolerance, justice, and peace, making it an Islamic movement that is able to answer local and global challenges. This progressive Islamic movement shows that Muhammadiyah is not only preserving the legacy of tradition, but also becoming an agent of transformation to create a just, prosperous, and civilized society.

One of Muhammadiyah's concrete forms in responding to modernity and the digital era, PTMA has entered this digital era with the establish of Muhammadiyah Cyber University or Universitas Siber Muhammadiyah (well-known as SiberMU). The SiberMu Virtual Campus has received operational permit No. 430/E/O/2021 by the Minister of Education, Culture, Research, and Technology.[16]

6. Continuing the Tradition of Charitable Services

As part of Muhammadiyah's charitable services, the establishment of a university is a strategic step to expand the reach of Muhammadiyah's contribution in the field of education. Currently, Muhammadiyah has more than 170 universities spread throughout Indonesia. As an example, UM Surabaya

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[15] Admin, "Perkuat IIIMAN, Fakultas Teknik UMM Selenggarakan Kajian Internalisasi Nilai AIK," FT UMM, 2022, https://ft.umm.ac.id/id/berita/perkuat-iiiman-fakultas-teknik-umm-selenggarakan-kajian-internalisasi-nilai-aik.html.

[16] Syifa, "Universitas SiberMu, Perguruan Tinggi Muhammadiyah Berbasis Teknologi Informasi," Muhammadiyah, 2021, https://muhammadiyah.or.id/2021/10/universitas-sibermu-perguruan-tinggi-muhammadiyah-berbasis-teknologi-informasi/.

provide a lot of sponsorship such as for Persebaya, a football team which very popular in Indonesia. Furthermore, UM Surabaya also provide a scholarship for national athlete, such as for football player, climber and so on.

Most of charity funded by Muhammadiyah is given to society, not only Muhammadiyah cadre. PTMA also usually make a cooperation with LazisMU, a ZISWAF institution managed by Muhammadiyah, to share the charity. In addition to LazisMu, Muhammadiyah provides educational assistance to the community through various programs and charitable efforts in the field of education. Muhammadiyah has established schools, madrasahs, and universities throughout Indonesia that offer affordable education fees, even free for underprivileged students. In addition, Muhammadiyah provides scholarships through these educational institutions, both for elementary, secondary, and tertiary levels. Community service programs, such as free tutoring, skills training, and provision of educational facilities in remote areas, are also part of Muhammadiyah's efforts. With this approach, Muhammadiyah consistently expands access to education and improves the quality of life of the community, especially those from the lower economic class.

By establishing a university, Muhammadiyah continues to realize its commitment to creating an educated society with noble morals and contributing to the advancement of civilization. Thus, the big question is, does it turn into Welfare State mission for Indonesian citizens? The advantages of Muhammadiyah having more than 170 Muhammadiyah and 'Aisyiyah Higher Education Institutions (PTMA) cover various aspects, both in terms of preaching, education, and community empowerment. With a wide network of PTMA, Muhammadiyah has an effective means to spread progressive Islamic values. Each PTMA becomes a center of preaching that is able to integrate Islamic teachings with modern science, making Islamic values relevant to the challenges of the times.

The existence of PTMA in various regions, including remote areas, provides more equitable access to higher education for the people of Indonesia. This is in line with Muhammadiyah's vision to educate the nation's life without geographical or socio-economic discrimination. PTMA produces competent and integrated human resources, contributing to national development in various fields. PTMA graduates not only have technical expertise, but also strong moral and social insights, so that they are able to act as agents of change in society. By managing many universities, Muhammadiyah strengthens its capacity as an independent and professional organization. This includes managerial skills, resource management, and innovation in education that continues to develop according to the needs of the times.

The extensive network of PTMA enables Muhammadiyah to establish strategic cooperation with various parties, both at the national and international levels. This includes collaboration with government institutions, non-governmental organizations, and other educational institutions to support empowerment and innovation programs. PTMA is an important pillar for the sustainability of Muhammadiyah's da'wah and charitable efforts. With good management, this university generates income that can support other organizational programs, including in the social, health, and religious fields. The presence of PTMA spread throughout Indonesia strengthens Muhammadiyah's reputation as a modern Islamic organization that contributes significantly to national development. PTMA's success in education and research also increases public trust in Muhammadiyah. Through

PTMA, Muhammadiyah not only expands its influence in higher education, but also strengthens its role as an agent of social transformation and Islamic renewal that supports the creation of a progressive society.

Then, what about the benefits received by the community? The community around PTMA will be significantly affected, for example with the restaurant business, boarding houses or rentals,[17] services such as laundry, printing, photocopying, fitness centers, shopping centers and so on. The presence of PTMA significantly not only has an impact on the education sector, but also increases the purchasing power of the community, grows the economy of local residents and of course the main goal is to move towards a welfare state.

Moreover, as an example, PTMA also has a business unit entitled Amal Usaha Muhammadiyah or AUM. UMM, has a lot of AUM such as Rayz Hotel UMM (4star hotel), Kapal Garden Hotel, My Dormy Hotel (budget hotel), Taman Rekreasi Sengkaling (waterpark), SPBU UMM (gas station), UMM Bakery, UMM Edu-Park, UMM Pujon Hill, BPRS Rinjani, Rinjani Repair Shop, UMM New Bookstore and so on. Similar with UMM, UM Surakarta also has several business units, such as bookstore, hospital, repair shop and so on. While UM Surabaya also has medical clinic and guest house as business units, UAD has similar as UMM, a hotel that co-owner with Suara Muhammadiyah, namely SM Tower.

CONCLUSION

As a conclusion, this article concludes that Muhammadiyah has contributed significantly to efforts to realize a welfare state in Indonesia through the education system. PTMA, which is spread not only in Indonesia but also abroad, has succeeded in improving the standard of living of the community. As a recommendation, this article invites other Islamic organizations, such as Nahdlatul Ulama which has also developed very rapidly with its PTNU, to help improve the welfare of society and move towards the vision of a welfare state through education. Likewise with other religious mass organizations, so that the vision of a welfare state becomes more real and concrete.

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[17] Hellen Mayora Violetha, "EVALUASI KELAYAKAN BISNIS PADA RUMAH PEMONDOKAN (KOST) MAHASISWA DI SEKITAR UNIVERSITAS MUHAMMADIYAH MALANG," *Manajemen Bisnis* 4, no. 2 (January 26, 2014), https://doi.org/10.22219/JMB.V4I2.5291.

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