

Education Orientation of Pesantren Muhammadiyah in North Sumatra

Lazuardi¹, Haidar Daulay², Al Rasyidin³,

¹Lecturer at IAIN Padangsidempuan Syari'ah Faculty

²Prof. Dr. Educational Islamic Philosophy UIN North Sumatera UIN Sumatera Utara Medan

³Prof. Dr. History of Islamic Education in UIN North Sumatera Medan

Muhammadiyah as a big Islamic social organization feels responsible for preparing scholars as the successor of the struggle for Islamic activities in Indonesia. Therefore, the establishment of Pesantren for Muhammadiyah is a necessity. Studies on Pesantren Muhammadiyah in North Sumatra with qualitative metoode get some findings that need to be followed up. Pesantren Muhammadiyah still adopt the existing system of pesantren which has not had its own unique curriculum in creating intellectual clerics.

I. INTRODUCTION

Muhammadiyah is an Islamic socio-religious organization that has an important contribution on the modernization of Islamic education in Indonesia. Education is an area of concern of this organization since it was founded even before it was founded by its founder. This organization played an important role and was directly involved in the expansion of modern Islamic education in the early twentieth century. With the identity as a religious social movement, carrying the theme of tajdīd and ijtihād, Muhammadiyah formulates and implements social programs that characterize it as a modern Islamic movement. In addition to modernizing Islamic education, Muhammadiyah has also initiated new social activities in the Islamic movement in the form of development and establishment of social institutions, hospitals and clinics as a form of interpretation and actualization of Islamic teachings. Therefore, in the context of the reformist movement in the homeland, Muhammadiyah can be called as a towing locomotive for reformist wagons in Indonesia.

The important figure behind the establishment of this organization is KH. Ahmad Dahlan, a Muslim educated person who graduated from traditional education institutions. Dahlan has no Western educational background. At the age of school, Dahlan was raised and educated on the Qur'an and the foundations of Islamic religious knowledge by his own father at home (DjarnawiHadikusuma 1988: 74). Furthermore, Dahlan studied fiqh to KH. Muhammad Shaleh, and studied Nahwu to KH. Muhsin, both are his brother-in-law. In 1890 M Dahlan set out on hajj where he met with the great Indonesian clerics in Mecca, among others KH. Muhammad Nawawi from Banten, KH. Mahfud from Termas, KH. Nahrawi from Banyumas, and he also met with native Arab scholars in the Grand Mosque who produced various shahadah (diplomas). (Mustafa Kamal Pasha, Ahmad AdabyDarban 2002: 103).

Upon his return from Mecca in 1891, he was asked by his father, KH. Abu Bakr to teach the santri, but five years after that his father died (1896). Then the Sultan of Yogya appointed him as Ketib Amin in the GedheKauman mosque to replace his father's position. The Sultan also appointed him as the Raad of the Islamic law of the Sultan's Palace.

To improve his scientific knowledge, Dahlan returned to Mecca for the second time and settled there for two years. During his time in Mecca Dahlan learned a lot and gained knowledge to the Middle Eastern Ulama. In addition Dahlan also often discuss about the fate of Muslims in Indonesia to the scholars of Indonesia who settled in the Holy Land, Mecca. This exchange of ideas he did with the intellectual scholars who are then mentioned as his teacher such as Sheikh Ahmad Khatib from Minangkabau, Kyai Mas Abdullah from Surabaya, Kyai Nawawi from Banten, and KH. Fakhri from Maskumambang Gresik. (UMY 2010: 10).

Although he did not have a formal Western education background, Dahlan was in direct contact with Dutch education when he was a lecturer at the Kweekschool School of Jetis Yogyakarta and at the time of teaching Islam in OSVIA (Opleiding School VoorInlandschAmbtenaar), the PamongPraja School in Magelang (UMY 2010 : 12). As a learned Muslim, Dahlan's experience and intellectuality is enriched by various parties. In the field of organization. Dahlan has been active in Budi Utomo organization. The organization was founded by Indonesian educated people consisting of Javanese aristocrats and Dutch government officials. In addition, Dahlan is also listed as a member of JamiatulKhair organization established in 1905, a reformist Muslim organization initiated by Arab descendants of Indonesia. Dahlan assumed that the organization was very instrumental at that time because it had a close relationship with the Middle East. Dahlan joined this organization and a 770-number-member. When the organization brought teachers from Egypt in 1911 there were at least two teachers who were very keen to voice the idea of Muhammad Abduh, and established a good

relationship with Dahlan, namely Muhammad Noer Studied at al-Azhar from 1899-1906 and became a student of Abduh, and Shaykh Ahmad Syurkati who later pioneered the founding of the Islamic reform organization al-Irsyad (MT Arifin 1987: 111). Dahlan's interaction with these organizations is considered to be very powerful in influencing Dahlan's religious ideas and religious thinking.

The combination of purification movements with the theme of *ruju' ila quran wa al sunna*, criticism of *taqlid*, the opening of *ijtihad* and *tajdid* doors, the modernization of education, and social charity is the main agenda of Muhammadiyah. The agendas are an inseparably inseparable entity and the main character of this modernist organization. This indicates that the Muhammadiyah movement has links with the modernist Islamic movements that were born in the early twentieth century. The idealism of the Muhammadiyah struggle can be found in other reformist movements, though with a different focus of attention and emphasis on each other. The combination of these agendas makes Muhammadiyah a distinctive modernist Muslim movement and has its own place in the context of the Islamic movement in Indonesia. Especially related to the idea and implementation of modern Islamic education projects

In this context, Muhammadiyah Islamic reform movement has an intersection with the Wahhabism movement pioneered by Muhammad Abduh and Rashid Rida, a movement born of Muhammad ibn Abd al-Wahhab in Saudi Arabia in the 18th century AD. This Islamic movement is especially important when Working with the Saudi kingdom made Wahabism a royal school. This movement is characterized by a strong identity against *bid'ah* and *khurafat*, and rejects the teachings of mysticism as a form of religious practice. On the other hand, Wahhabism also rejects *taqlid* and pushes the door of *ijtihad*. This movement was further sponsored by the triad, Jamaluddin al-Afghani, Muhammad Abduh and Rashid Ridha, although in some ways Wahhabism was not entirely but their contact with Western culture made their ideas relatively different from Wahhabism. However, in the view of Harun Nasution, Muhammadiyah is much influenced by the traditional thought of Rashid Rida. He states that the different methods of thinking that exist between M. Abduh and his disciple Rashid Ridha are not so much expressed as to arise the notion that Rashid Rida is a faithful disciple of M Abduh. From here arose a view that states that Muhammadiyah much influenced rational thinking of Abduh., Harun Nasution (1995: 153).

Dahlan assumed that education is the most strategic area to actualize the development of people and nation. Dahlan is very concerned to see the life of Muslims who is in general far from Quran and the Prophet guidance. On the other hand, poverty and ignorance as a consequence of colonialism increase the burden of Indonesian people who are predominantly Muslim. Dahlan observed one of the factors that make the nation in habituation was the issue of educational discrimination on the one hand. The attitude of protection and closure of the Islamic education system so as not to be influenced by the Western education brought by the invaders was on the other hand.

Dahlan was not satisfied with the implementation of the existing educational system at that time, where there was a social disintegration that led to the dichotomy of two poles of education, pesantren and schools. Pesantren is a traditional Islamic education that teaches the religious sciences and gets legitimacy from Islamic society. While the schools (Modern Dutch Education) teach the worldly sciences and get the legitimacy of the Colonial Government. In Dahlan's view they are equally unfavorable because this disintegration will spawn a generation into split personality. Islamic education centered in pesantren suffered a setback because it was isolated from the development of modern society and science. On the other hand, Western education is considered secular, which can threaten the lives of the indigenous youth.

Concerned about this condition, Dahlan gave birth to *tajdid fi al-Islam* in the field of education by changing the curriculum of the pesantren dominated by us-the Syafi'iyah books and the teachings of al-Ghazali, and replacing them with the books of reformers. Al-Manar magazine, al-urwathulwustqa and al-Munir also influenced Dahlan's educational reform ideas even though his ideas received strong responses and rejection from KanjengPenghulu and the elderly who interpreted Islam based on tradition and argumentation of the classical books (Arifin , 61).

Dahlan initiated an integrative education, a very basic idea of his period. This is seen as the success of Muhammadiyah in responding to new challenges because of its attitudes and abilities in overcoming, preparing and facing new challenges. Good challenges arising from internal social dynamics as well as from external social contacts. The above idea is the dynamics found in the social context of education in Muhammadiyah, so this view inspired all the education it held. In implementing this idea, Muhammadiyah first introduced public schools different from Dutch Gubernamenist schools. Actually before leaving for Mecca in 1902, Dahlan already has a religious school in Kauman Yogyakarta which used Arabic language in learning system. His students come from various regions. After returning from Hajj between 1904-1905, Dahlan established a pesantren which is more accurately referred to as a dormitory or accommodation to accommodate the students. However since 1909 the school was disbanded because Dahlan was active in the Budi Utomo organization and often left teaching assignments. According to Raden Sosrosoegondo, the breakdown of the school was due to Dahlan introducing the use of tables and chairs so that they were boycotted by students, neighbors, families and

residents of Kauman. So from December 1, 1911 according to his ideas Dahlan founded the people's school (Madrasah Ibtidaiyah) and Madrasah Diniyah which were the first formal people's school in Kauman. The learning process was carried out in the living room of Dahlan's narrow house measuring 2.5x6 M. The school developed Islamic education in with Western educational standards were implemented such as a class teaching system, a system of teaching and school management that was still unfamiliar to the santri community at that time. The school is managed in a modern way by using new methods and curricula according to the science developed in the early 20th century. The first student of this school is only 6 people, half a year later the admissions increased 300% to 20 people. According to Van Niel as dictated by Mt. Arifin school is the basis of a successful new model education experiment, and since 1915 the Muhammadiyah school was subsidized by the Dutch government (Abdul MunirMulkhan 1990: 18-19). In 1920, Muhammadiyah established a 6-year primary school equivalent to Hollands Inlandsch School (HIS). In the following years Muhammadiyah continued to launch schools such as Hollands InlandchKweekskool (HIK), Meer Uitgebreid Lager Onderwijs (MULO), and AlgemeneMiddlebar School (AMS). The schools even adopted the Dutch government school system, but Muhammadiyah continued to incorporate Islamic subjects as its curriculum content (Dja'farSiddik 2007: 42.) These schools continued to expand beyond Yogyakarta, namely Surabaya, Bausasran ,Karangkajen, and elsewhere. (A. MunirMulkhan 19)

The above concept illustrates that in the early period, Muhammadiyah educational institutions adopted or were inspired by the secular education of the Netherlands added with Islamic subjects into its curriculum. This educational model is the result of the important *ijtihad* of Muhammadiyah education from the perspective of the integration of traditional pesantren education system with modern western education system. this education *Ijtihad* which in turn triggered the birth of models of modern Islamic educational institutions introduced by Muhammadiyah such as HIS met de Qur'an which literally means HIS with additional subjects of Islam (Qur'an) or the adoption of additional general science of the Qur'an. This term is another name for " plus public school". (AzyumardiAzra 37). In its development, this school model became the forerunner of the emergence of "modern Islamic school" in the archipelago that at the end of the 20th century this model of education was very popular among Indonesian Muslim society (AzyumardiAzra 2012: 79).

This fact proves that Muhammadiyah is the foundation and pioneer of Islamic education renewal in Indonesia. Muhammadiyah educational institutions have encouraged Indonesian youth to continue their studies because Muhammadiyah has offered alternative education by setting up its own non-dichotomic schools between religious science and general science. It is fundamentally an important *tajdid* and *ijtihad* in the context of education in the country. The Indonesian people are educated to be Intact persons whose personality is not split into a general knowledgeable person or religious science only. Muhammadiyah school graduates are able to integrate faith and progress in their lives, and are able to live in the midst of modern civilization. The combination of this system gets multiple results, Nakamura outlines some of its benefits as follows: First, the emergence of the spirit of nationalism of Indonesia through the teachings of Islam. Secondly, through Muhammadiyah schools the idea of renewal can be widely disseminated. Thirdly, the practical use of practical knowledge from modern knowledge become socialized. In addition, Muhammadiyah education also provided an alternative channel for the education of indigenous children at that time where public schools were not so open to them including for rich merchant children (Mitsuo Nakamura 1993: 85-88).

The significant impact of the schools is the birth of social change and mobility in society as a consequence of the work ethic, democratization, and rationality of the ongoing education. The idea of establishing Muhammadiyah Pesantren

For the Muhammadiyah organization, pesantren has a very strategic position because it is closely related to Muhammadiyah's character as a religious movement, especially Islam. Because without the mastery of religion, the meaning of Muhammadiyah as an Islamic movement will have no spirit, and the meaning of Islamic movement will blur. Without the spirit of Islam, *da'wah* *marmakrufnahlumunkar*, and a mastery of Islamic sciences (*tafaqquh fi al-dîn*) Muhammadiyah movement will turn into a mere social movement or something else.

Therefore, the existence of pesantren is an absolute requirement to create the *ulamawho* has capability as a mobilizer, a guard and supports of all Muhammadiyah activities in actualizing its ideals. The pesantren to be established is a Muhammadiyah-style pesantren that is specifically oriented to the establishment and cultivation of *ulama* cadres, *dai'*, and the intellectual clerics as Dahlan formulates formerly the goals of Islamic education of Muhammadiyah organization.

The criticism also expressed by the Muhammadiyah community about the development of education that is government oriented and because of the pragmatic demands that weaken the Islamic identity and the identity in Muhammadiyah education itself. (Abdul Mu'ti 2010: xxv) So that it raises the question about What the difference between Muhammadiyah schools and other schools is.

In fact, the establishment of pesantren in Muhammadiyah organization was motivated by Muhammadiyah education problematics. Muhammadiyah's education concept is not always ideally run. It has

many problems. One of them is the loss of social solidarity from its education. Muhammadiyah education has contributed to the pattern of individualism. According to Kuntowijoyo as a result Muhammadiyah education has no clear cultural base. The emphasis on doctrinal purification can lead to a tendency of practical lifestyle that ignores symbols. In this case the value and form of symbols in the Muhammadiyah education system experienced a very heavy erosion. Organizational skills can lead to formal relationships, so that according to Muhammadiyah education is like a fruitful but fruitless plant (Kuntowijoyo 1991: 270).

On the other hand, according to Kuntowijoyo, the growth of pesantren in Muhammadiyah's internal organization is triggered by the problems faced by Muhammadiyah's education which is different from the past, because its renewal has reached its maximum form, therefore it is necessary to fix theology so that the cultural burden of the past work ethic can be replaced with a new ethos, namely Muhammadiyah education that is able to knit social solidarity and develop social cultural system in education through pesantren system (Kuntowijoyo, 271).

The Development of Muhammadiyah Pesantren a model of alternative education institutions that will be developed within Muhammadiyah organization, pesantren grows quite impressively. Based on the survey results found that since Muhammadiyah was founded, there are 67 pesantren spread in various regions in Indonesia which are officially registered in the Muhammadiyah Central Executive. In 2000 the number of Muhammadiyah pesantren was 55 units and in 2005 the number increased to 57 units. However, official data released by the Muhammadiyah Central Executive Board in 2010 was 67 units (PP Muhammadiyah: xii).

Meanwhile, the data obtained from ITMAM is much more. It means that more than half of the pesantren - more than 150 units - are not registered to Muhammadiyah Central Executive. Imran Rosyadi, the caretaker of Pesantren Hajjah Nuriyah Shabran in his article entitled "The Argument of the Needs to form Majelis Pesantren" mentioned that around 150 pesantren were under the management of Muhammadiyah Central Executive. *Warta Ma'had Muhammadiyah (majallah)*, Special Edition of the Congress.001, 1436 H., h. 14. This data was confirmed by Ustadz Yunus Muhammadi. He informed that in the Second Silatnas at Pondok Pesantren Muhammadiyah Imam Syuhodo, the number of Pesantren Muhammadiyah per year 2015 was 150 units. (Yunus Muhammadi, Chairman of IT MAM, interview via telephone on Sunday 04 December 2016, 05.30 pm.)

However, recent data reported by Dr. H. Maskuri, M. Ed, chairman of the Committee of National Coordination Meeting of Pesantren Muhammadiyah in Indonesia organized by Lembaga Pengembangan Pesantren (LP2) of Muhammadiyah Central Board on 28-30 October 2016 in Makassar that there were 180 Muhammadiyah Pesantrens registered officially on Muhammadiyah Central Executive. He reported that these pesantrens emerged with various shades and variants such as salafi, 'asyri (modern), and integrative combination pesantren (madrasah/schools). In addition, there was also a variety of levels of Muhammadiyah management that established the pesantren. There was a boarding school established by the Central Executive, Regional Leaders, district Leaders, and Branch Leaders of Muhammadiyah. There were also pesantrens founded by sympathizers, Muhammadiyah figures, and alumni of Pendidikan Ulama Tarjih Muhammadiyah (PUTM). (Chairman Report of the Committee of National Coordination Meeting of Pesantren Muhammadiyah in Indonesia on 28-30 October 2016 in Makassar).

This figure, although not comparable with the number of schools especially when compared with the number of pesantren managed by the NU and individuals with a variety of variety but this data shows that the attention and expectation of Muhammadiyah to pesantren education is very large.

This phenomenon became more interesting when Muhammadiyah established Student Pesantrens in several universities. The Implementation of Student Pesantrens is a project and program of Muhammadiyah Central Executive Board organized by Muhammadiyah University. The Student Pesantren is an evolution of the Muhammadiyah cadre school initiated by Dahlan which is managed in an integrated and systematic manner in response to the symptoms of the scarcity of ulama in Muhammadiyah. Among the University of Muhammadiyah which organizes the student pesantrens are as follows: University of Muhammadiyah Surakarta (UMS) established Pondok Pesantren Hj. Nuriyah Shabran, then the Education of Ulama Tarjih Muhammadiyah (PUTM) sponsored by Muhammadiyah University of Yogyakarta (UMY) and Ahmad Dahlan University (UAD) Yogyakarta, University of Muhammadiyah Sumatera Utara (UMSU) established the student pesantren of ulamatarjih. In responding to the scarcity of Muhammadiyah clerics today, the number is getting smaller, so amidst the difficulties that exist, the Regional Leadership of Muhammadiyah of North Sumatra is working hard to organize the "ulama tarjih course" and further upgraded to "Keder Ulama Tarjih Muhammadiyah". From 44 candidates who passed the selection as many as 20 people and fully funded by PWM-North Sumatra. The founding program of this pesantren began in 2006 in cooperation with UMSU under the name Ma'had Abu Ubaidah in cooperation with the Arabs with a period of study 2 years later transferred to the FAI, but in 2011 this cooperation stopped because of inadequate technical matters and non-compliance. Understand. Then in 2014 UMSU opened the Education of Ulama Tarjih Muhammadiyah (PUTM) with students as many as 20 people from Muhammadiyah pesantren. With morning and afternoon lecture systems they are active as FAI students, then in

the afternoon and in the evening they get a boarding house, Mario Kasduri, member and former PWM secretary, former Dean of FAI UMSU, interview, Pascasarjaan UIN SU, Medan, Friday, 09 December 2016, At 11:15. Regional Leadership of Muhammadiyah Sumatera Utara, (North Sumatera PWM Report at the 10th Summit of Muhammadiyah Sumatera in Pematang Siantar on 8-11 December 2016).

The above condition is an interesting phenomenon which indicates the evolution of pesantren education in the form of a university pesantren that is synthesis or convergence between pesantren and university. This reality also shows a strong dynamics in the experimentation of pesantren education in Muhammadiyah organization that is different from development thesis Pesantren in general as found by researchers. Development and elaboration is predicted to continue to grow both in quantity and quality that reflects that the struggle of Islamic education exploits including boarding school in the context of modernity is still ongoing in the environment of this organization.

The growth seems to be in line with the phenomenon of recent developments that require a comprehensive education system so that Muhammadiyah is motivated to answer this phenomenon in accordance with its educational function. Indeed, today's society requires the coaching of learners to be implemented in an integrated manner between the cognitive, affective and psychomotor aspects, in addition to the other reality is the emergence of explosion of public expectation towards pesantren educational institution.

Nevertheless the establishment of Muhammadiyahpesantren with diverse backgrounds and different social settings certainly has its own dynamics. Although these pesantrens are an inseparable business charity of Muhammadiyah which is driven in a package within the whole organizational system. At the 38th Muhammadiyah Congress of 1971 in Ujung Pandang, it was decided that Cadre / Pesantren schools were an integral part of the overall regeneration system within the MuhammadiyahPersyarikatan body and functioned as working partners of the Cadre Education Assembly in conducting the process of regeneration either formally or informally by sticking to Muhammadiyah's educational principles. In responding to the scarcity of Muhammadiyah scholars whose numbers are getting smaller these days, in the midst of various difficulties, the Regional Leadership of Muhammadiyah of North Sumatera is working hard to organize the "ulamatarjih course" and then the course is upgraded to "education of UlamaTarjihMuhammadiyah cadres". Of the 44 participants who participated, 20 people passed the selection and fully funded by PWM-North Sumatra. The founding program of this pesantren began in 2006 in cooperation with UMSU under the name Ma'had Abu Ubaidah in cooperation with the Arabs with a period of study 2 years later transferred to the FAI, but in 2011 this cooperation stopped because of inadequate technical matters and non-compliance Understand. Then in 2014 UMSU opened the Education of UlamaTarjihMuhammadiyah (PUTM) with students as many as 20 people from Muhammadiyahpesantren. With morning and afternoon lecture systems they are active as FAI students, then in the afternoon and in the evening they get a boarding house, Mario Kasduri, member and former PWM secretary, former Dean of FAI UMSU, interview, Pascasarjaan UIN SU, Medan, Friday, 09 December 2016, At 11:15. Regional Leadership of Muhammadiyah Sumatera Utara, (North Sumatera PWM Report at the 10th Summit of Muhammadiyah Sumatera in PematangSiantar on 8-11 December 2016).

Expectations of Muhammadiyah members submitted through official forums against this institution are enormous. Public interest to entrust their son in this pesantren experienced the same thing. In some areas, this pesantrenbecomes a favorite one because the entry process must go through a rigorous selection. While in other areas, there is not a few of these pesantren are having trouble finding students. The orientation of education among the students began to experience a shift. The interest in the study of the general sciences in this pesantren is so strong that sometimes it is also balanced by the student's proud achievement to compete with regular schools.

There is a tendency of interesting innovation in the tradition of pesantrenMuhammadiyah development that is the emergence of pesantren of science (trensains) .Trensains is seen as a revolution of advanced pesantren that seeks to popularize pesantren to the community. Currently, trensains have grown in two cities: Sragen and Jombang. Like PondokPesantrenDarulIkhsanMuhammadiyah Islamic Boarding School Sragen, which cares for Trensain Junior and Senior High School.Trensains is a high school-level pesantren education that focuses on studying the universal verses in its curriculum. Despite its casuistic nature, the idea pioneered by Muhammadiyah members has at least given its own dynamics to the Muhammadiyahpesantren. This idea by some Muhammadiyah circles is considered a positive phenomenon. This phenomenon was once pointed out by YunaharIlyas in a program on TVMuh which states "although Muhammadiyah seeks to establish pesantren eventually remain a school, on the contrary even though the NU is trying to establish the School that finally stands and develops is pesantren". This statement can be understood because culturally pesantren is Typical of NU while the school is typical of Muhammadiyah. Indeed, lately there is a cross development between Muhammadiyah with NU.Muhammadiyah increasingly interested in working on boarding schools, while NU increasingly aggressively working on the establishment of schools.

On the other hand, there is a tendency of pesantren "Muhammadiyah Boarding School" (MBS) which is a combination of madrasah or schools with pesantren growing and developing in various regions. These

pesantren are still relatively new, but have shown good progress not only in quantity development with adequate number of students and physical facilities, but also quality developments show significant progress. It is characterized by a comparative and competitive vision, creative, innovative and profit-based educational programs and activities. The pesantren offers forms of guidance with Islamic nuances and so heavily condensed with an integrated education system using the curriculum of the Ministry of Religious Affairs, the Ministry of National Affairs, and the pesantren curriculum.

To name a few examples is Aisyiyah Islamic Boarding School (AIBS) Bojonegoro East Java, a female pesantren that offers a number of excellent creative programs such as Arabic and English debate forums, journalistic training, talents Development, social emphatic and others .PondokPesantrenMuhammadiyah Boarding School (MBS) KH. Ahmad DahlanUngaran Semarang, a combination of junior high school and boarding school, 'AisyiyahBording School Malang, PesantrenMuhammadiyah Al-MizanLamonganJatim, Pesantren Al-Mujahidin Balikpapan, a combination of junior high and high school with boarding school, PondokPesantren Al-Amin Sukoharjo Solo, The combination of madrasah and schools, MBS PleretBantul Yogyakarta, Pondok Modern DarulArqamPatean Kendal, Modern Islamic boarding school Zam-ZamMuhammadiyahCilongokBanyumas a combination of boarding schools with junior and senior high schools, MBS and Takhassus (Warta Ma'hadMuhammadiyah 1436: 3).

The achievement of quantity mentioned above, although it looks quite rapid but it is not sufficient to be used as a measure to assess the success of pesantren education in Muhammadiyah as an educational institution projected to create ulama. One of the features of Muhammadiyah's renewal of Islamic education is its future oriented nature, which is the spirit to improve, correct, and refine current thinking and working mechanisms. The style and methodology of its innovation is always responsive to social change and the ever-changing demands of the times. The facts on the ground show how Muhammadiyah is very short of scholars, muballigh, da'i and ustadz who will sustain religious activities especially members of the community. Is this trend pattern able to answer the needs and demands real in the internal organization? What is the trend and orientation of Muhammadiyahpesantren development forward? The criticism of Muhammadiyah society and Muhammadiyah people that Muhammadiyah and its pesantren always get subsidy from NU pesantren in the form of joining ulama or kyai from pesantren which then become the core member. Muhammadiyah has been receiving scholars who are graduates from non-Muhammadiyahpesantren, in addition to Islamic universities and Middle East alumni. This is a minor problem for the future of Muhammadiyah because it is closely related to authority. This issue is often raised among Muhammadiyah internal circles, what is and how Muhammadiyahpesantren?

The initial observations made on two Muhammadiyahpesantrens in North Sumatra raised questions that required answers. (Preliminary observations were made to Pesantren Kuala MaduLangkat and to Pesantren KH Ahmad DahlanSipirok in December 2016 and in november 2016). Official data shows the Regional Leadership of Muhammadiyah (PWM) of North Sumatera previously cared for four pesantren. The first is, Aisyiyah Putri Pesantren in Medan Municipality. The second is Darul Arqam Pesantren in Kerasaan of Simalungun Regency. Both of these pesantrens have switched to becoming a regular school. This status of two pesantrens into regular school is a contrasting picture with the spirit of establishment and boarding of pesantren in some areas. The third is PondokPesantrenKH.AhmadDahlanInSipirokTapanuli Selatan. The fourth is Pondok Pesantren Muhammadiyah Kuala Madu in Langkat Regency. As the oldest Muhammadiyahpesantren in North Sumatra, Pondok Pesantren KH. Ahmad DahlanSipirok, from the very beginning of its establishment has been advertising itself as "KH Pesantren. Ahmad Dahlan "The Division of UlamaEducation". PesantrenMuhammadiyah Kuala Madu has also poured on the vision and mission of pesantren as educational institutions of Muhammadiyah cadre who has ability in science mastery (In Recapitulation Data Charity Business Leadership Area ofMuhammadiyah Sumatera Utara, there are only threepesantren.The data of Pondok Pesantren Darul Arqam Muhammadiyah Kerasaanis not removed yet from PWM data. PWM SU, Recapitulation of Business Charity Data of North Sumatra, which issued on Tuesday, April 25, 2017). However, these two pesantrens have not given academic answers about the orientation of education that is run.

The issue is inspiring thoughts and curiosity, what and how is the education orientation of Muhammadiyahpesantren in North Sumatra? This question is important because the results of Muhammadiyah congress on the urgency of pesantren as an institution of "cadre education" to overcome the scarcity of ulama / da'i so it is deemed necessary for every region and region to establish pesantren (PP Muhammadiyah, Tanfidz) 19 December 1990 in Yogyakarta, (Yogyakarta: PP Muhammadiyah, 1991), 10. Tanfidz The decision of the congress was reinforced by Tanfidz of the TanwirMuhammadiyah Meeting in Jakarta in 1992 about pesantren as a cadre school, one of the schools in Muhammadiyah with special criteria And programmed formally as a place of cadre scholars education both students and students, PP Muhammadiyah, Tanfidz on the Session of TanwirMuhammadiyah Meeting in Jakarta 1992, 1992 5). An interesting phenomenon in the field is the tremendous growth of pesantren establishment in the environment of this organization in response to the needs of the ulama. The growth and establishment of pesantren in this organization indicates the existence of massive movements to tackle the ulama crisis. Therefore, given the lack of studies on pesantrenMuhammadiyah, thus

encouraging writers to conduct research on the orientation of Muhammadiyah pesantren education in North Sumatra.

The Results

Historically the orientation of Muhammadiyah pesantren education has been specially designed and is expected to be a center of intellectual clerical cadre of intellectuals who are committed to sincerely broadcast Islam in the midst of society and at the same time as the enlightenment and guide of the religious field of Islam in the internal organization. Establishment of this pesantren in response to the scarcity of scholars felt by Muhammadiyah that increasingly diminished.

However, through this research, it can be concluded that the orientation of Muhammadiyah pesantren education in North Sumatra which historically is to create the ulama cadres has not been properly linked with the two Muhammadiyah pesantren. Although conceptually there are *keulamaan* orientation, modernity and social praxis contained in the vision, mission, and objectives of pesantren education as found in the KH. Ahmad Dahlan boarding school Sipirok. Educational programs that include intracurricular, co-curricular, extracurricular, hidden curriculum that are expected to accommodate the creation of *keulamaan* orientation, modernity, and social praxis has not been implemented at the operational level of education. It is because of the program of educational activity is more concentrated to madrasah education compared with the pesantren program as the guidance and nursery development of *keulamaan*. The structure and the distribution of curriculum of pesantren education is dominated of non-revelation sciences (*SKB Tiga Menteri*). Even the educational program activities are not oriented or allowed to describe as an integral part in the effort of the clerical cadre. This can be evidenced by the nature and form of unstructured, discontinuity and more incidental educational activities.

This study found that at the conceptual level, Pesantren Muhammadiyah Kwalamadu does not have vision, mission, and goals oriented to the creation of ulama cadres. This condition also illustrates that the diversity of historical and conceptual background of Muhammadiyah pesantren establishment in North Sumatra was found. The diversity occurs because Muhammadiyah itself does not have a reference format or design in the cadre of prospective ulama who will be applied in his pesantren. These two pesantrens walk in accordance with their individual tastes and even each other does not have connectivity. The orientation of pesantren education is still determined by the founding central figures, while the Muhammadiyah Leadership itself does not pay serious attention to the institution of this ulama cadre.

Finally, these two pesantrens are still trapped like the statement of Yunahar Ilyas Chairman of PP Muhammadiyah "although Muhammadiyah has taken an effort to establish a pesantren, but in the end it only develops a school or madrasah". This statement is appropriate to mention the orientation of two Muhammadiyah pesantren on this study.

Closure

Muhammadiyah has succeeded in creating 67 pesantren throughout Indonesia. The pesantren created a combination of curriculum of madrasah education and general education. Muhammadiyah until now has not modeled in accordance with its ideals in realizing educational institutions to produce scholars who are intellectual and intellectual scholars. Pesantren Muhammadiyah is just an ordinary school where the students live in dormitories with the addition of a small curriculum of ordinary pesantren.

BIBLIOGRAPHY

- [1] Abdul Mu'ti, Mencari Identitas Pendidikan Muhammadiyah di Tengah Modernisasi Madrasah dan Spritualisasi Sekolah, Muhammad Ali, (Kata Pengantar) Reinvensi Pendidikan Muhammadiyah, Jakarta: al-Wasat, 2010), h. xxv
- [2] Abdul Munir Mulkhan, Pemikiran KH. Ahmad Dahlan dan Muhammadiyah dalam Perspektif Perubahan Sosial, Jakarta: Bumi Aksara, 1990.
- [3] Azyumardi Azra, Pendidikan Islam Tradisi dan Modernisasi di Tengah Tantangan Milenium III, Jakarta: Prenada Media Group, 2012.
- [4] Azyumardi Azra, Pendidikan Islam Tradisi dan Modernisasi Menuju Milenium Baru, Jakarta, Prenada Media Group, 2010.
- [5] Beberapa profil Pesantren Muhammadiyah dapat dilihat pada, Warta Ma'had Muhammadiyah, Yogyakarta: TOTO Adversiting, ed, 001, 1436 H.
- [6] Deliar Noer. Gerakan Modern Islam di Indonesia 1900-1942, Jakarta: LP3ES, 1990.
- [7] Dja'far Siddik, Pendidikan Muhammadiyah Perspektif Ilmu Pendidikan, Bandung: Citapustaka Media, 2007.
- [8] Djamawi Hadikusuma, Dari Jamaluddin al-Afghani sampai KHA. Dahlan Yogyakarta: Persatuan, 1988.
- [9] Djamawi Hadikusuma, Matahari-matahari Muhammadiyah, Yogyakarta: Persatuan, 1980.
- [10] Imran Rosyadi pengasuh Pondok Pesantren Hajjah Nuriyah Shabran dalam tulisannya yang berjudul "Argumen Perlunya dibentuk Majelis Pesantren" menyebut kurang lebih 150 jumlah pesantren Muhammadiyah di bawah Majelis Dikdasmen PP Muhammadiyah, Warta Ma'had Muhammadiyah (majallah), edisi Khusus Muktamar. 001, 1436 H. Laporan Ketua Paniaitia Rakornas Pesantren Muhammadiyah se-Indonesia pada tanggal 28-30 Oktober 2016 di Makassar.
- [11] Kuntowijoyo, Paradigma Islam Interpretasi untuk Aksi (Bandung: Mizan, 1991.
- [12] Laporan Ketua Panitia Rakornas Pesantren Muhammadiyah se-Indonesia pada tanggal 28-30 Oktober 2016 di Makassar.
- [13] Mitsuo Nakamura, The Crescent Arieses Over The Banyan Tree, Yogyakarta: Gadjah Mada Universitas Press, 1993.
- [14] MT Arifin, Gagasan Pembaharuan Muhammadiyah dalam Pendidikan, Jakarta: Pustaka Jaya, 1987.

- [15] Musthafa Kamal Pasha, Ahmad Adaby Darban, Muhammadiyah sebagai Gerakan Islam dalam Perspektif Historis dan Idiologis, Yogyakarta:Pustaka Pelajar, 2002.
- [16] PP Muhammadiyah tahun 2010
- [17] PP Muhammadiyah, Profil 1 Abad Muhammadiyah, h. xii.
- [18] PP Muhammadiyah, Tanfidz Keputusan Muktamar Muhammadiyah ke-38 tahun 1971
- [19] PP Muhammadiyah, Tanfidz tentang Keputusan Sidang Tanwir Muhammadiyah di Jakarta tahun 1992.
- [20] PP. Muhammadiyah, Tanfidz Keputusan Muktamar Muhammadiyah ke 42 tanggal 15-19 Desember 1990 di Yogyakarta, Yogyakarta: PP Muhammadiyah, 1991.
- [21] Tanfidz Keputusan Muktamar tersebut diperkuat oleh Tanfidz Keputusan Sidang Tanwir Muhammadiyah di Jakarta 1992 tentang pesantren sebagai sekolah kader, salah satu jenis sekolah di lingkungan Muhammadiyah yang memiliki kriteria khusus dan diprogram secara formal sebagai tempat pendidikan kader ulama baik pelajar maupun mahasiswa.
- [22] UMY, Mewujudkan Cita Menggapai Asa, Yogyakarta: UMY Press, 2010.

Lazuardi. " Education Orientation of Pesantren Muhammadiyah in North Sumatra " **International Journal of Humanities and Social Science Invention (IJHSSI)** 6.7 (2017): 07-14