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DYNAMICS OF MANAGEMENT
OF MUHAMMADIYAH ISLAMIC EDUCATION INSTITUTE

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Abstract	This study aims to explain the dynamics of the management of Muhammadiyah Education Institutions. This research type is qualitative with a library research approach. The research data is in data form on the Dynamics of Muhammadiyah Education Institutions in management aspects from primary sources in the form of relevant books and journals. Data collection techniques are carried out with documentation. Sources of research data were obtained from books and journals on the Dynamics of Muhammadiyah Educational Institutions in management aspect. Data analysis using Content Analysis. Based on the descriptions made, it is concluded that since its establishment, Muhammadiyah educational institutions have continued to develop and increase both in quantity and quality, but there are also institutions that have experienced setbacks and even closed. This is the dynamics of educational institutions that must be accepted. So far, the management used by Muhammadiyah has made the founders of Muhammadiyah schools eager to compete. However, according to the author, the current management needs to be thoroughly evaluated to improve the quality of Muhammadiyah education as a whole.
Keywords	Muhammadiyah Education Institute, Management

INTRODUCTION

One of the best investments that can be made to improve people's welfare is education (Fajar and Mulyanti 2019). Education can change the social landscape significantly. In addition, when adopting a new diversified educational model, the relevant societal demands must be considered (Baidhawy 2005). In addition, different approaches to address the urgency of the problem must be considered. Islamic organizations and movements in Indonesia have grown and developed since before the country gained its independence, and they continue to thrive in a constant effort to change and improve themselves (Warisno 2021).

Muhammadiyah organization, founded by Kiai Ahmad Dahlan in 1912, has focused on education since its inception. It is even considered a movement to modernize Islamic education in Indonesia. Muhammadiyah emerged as a tajdid in the contemporary education field, while Nahdlatul Ulama maintained the tradition of Islamic boarding school education created by KH. Hasyim Asyari. Nonetheless, it must be acknowledged that these two organizations deserve appreciation for helping to shape moderate Islam in Indonesia.

If you look at how Muhammadiyah education was founded in Indonesia in the beginning, Ahmad Dahlan carried out major reforms and reforms in the world of education. A transformative holistic education concept was coined by Ahmad Dahlan (Azzahra and Abu Bakar, 2023). Actually, the purpose of Muhammadiyah is to increase the dignity of Indonesia as a modern country (Tabroni 2019). This is because the conventional norms that were once part of life in this country are gradually changing. The educational model created since the beginning of Muhammadiyah can be used to see organizational modernization. In fact, the Muhammadiyah educational model is based on the Western Christian educational model and then adapted to the needs of the Indonesian people (Kuswandi 2020). In other words, the inclusion of the Western education system into Muhammadiyah was a "pragmatic" attempt by the founders of the organization to gain support from urban communities who had accepted Western education and culture as binding commodities. Therefore, Muhammadiyah uses two education systems (Haris and Maulana 2021). The first system follows governor standards by adding religious subjects. The second system is the school, which focuses more on religious studies.

Muhammadiyah, the largest Islamic organization in Indonesia, is considered the largest humanitarian organization in the world after the church. Muhammadiyah has branches and offices in various countries around the world, such as Egypt, Iran, Sudan, Netherlands, Germany, the UK,

Libya, Malaysia, France, US and Japan. Muhammadiyah's constitution is the foundation of these branches. They are all over Indonesia, from center to region, as well as in big cities and regencies.

It seems that the Muhammadiyah school has lost its spirit as a progressive, civilized, and reformist Islamic movement in various fields. For example, Muhammadiyah schools only have Muhammadiyah "marking boards." So, purification or purification is needed to achieve the educational ideology of Muhammadiyah. The purification in question is that Muhammadiyah education must return to the noble or traditional values of Muhammadiyah. One of these noble values is that learning is worship, so every Muhammadiyah student who studies seriously means he has worshiped. For example, if one wants to produce results, one must plant or plant seeds and nurture them, according to the teachings of the Muhammadiyah School. In addition, educate them to become scholars.

Research (Khosin 2023) states that Muhammadiyah is a socio-religious organization that pays attention to education. Muhammadiyah's establishment was caused by strong Islamic ideology, which is considered the only way to change the situation and condition of Indonesian people who have experienced colonialism, torture, thoughts, and theft. To be able to change it, it is necessary to have educational institutions that can place religious values as the main source. Meanwhile, (Suyatno 2023) Stated that the 2nd century Muhammadiyah had challenges that were not completely the same, nor were they completely different from the challenges faced by Ahmad Dahlan during his lifetime. The backwardness of Muslims in various fields, the Islamic education dichotomy problem, and the influence of Western culture are similar challenges faced by Ahmad Dahlan and Muhammadiyah's 2nd-century education. Meanwhile, information technology development, globalization, internationalization, and a series of global humanitarian issues are the challenges faced by Muhammadiyah's 2nd-century education. Reform ideas are needed to face these challenges. Contextualization of five characteristics of Progressive Islamic Risale, the adaptation of Bayani-Burhani-infant epistemology, responsiveness to the development of information technology, diversification of Muhammadiyah schools, best future practice, and internationalization are important ideas needed in efforts to renew Muhammadiyah's 2nd-century education. Next (Lailla and Utama 2023) state that the Muhammadiyah education concept is able to combine general education with religious education. Educational reform carried out by K.H. Ahmad Dahlan gave birth to a Muhammadiyah educational institution that has integrity in its educational system and practice. Not enough with intellectual intelligence but also balanced with spiritual intelligence as

the foundation for self to carry out the life of the world and hereafter. Further research, according to (Muktaruddin et al. 2023), States that Muhammadiyah Education always contributes to the Indonesian nation's progress by presenting several educational institutions and providing all facilities. Muhammadiyah education is very popular and has become one of the best education, especially at the tertiary level. One of Muhammadiyah's educational achievements is to present one of the best universities in North Sumatra, namely North Sumatra Muhammadiyah University (UMSU). The largest Islamic organization in Sumatra, and especially Medan City, is Al-Jami'atul Al-Washliyah. This organization also contributes to education in Medan City. Al-Washliyah is a mass organization that dominates North Sumatra and Medan City. So, this article examines the perspective of Al-Washliyah as a mass organization that dominates Medan City towards the existence of Muhammadiyah education in Medan City. The research method in writing this article uses a qualitative approach with a descriptive method with interview techniques and documentation studies. Subsequent research was conducted by (Ali 2016), Stating that the presence of the modern religious school "Muhammadiyah" (1911) was the trigger for the modern organization establishment of Muhammadiyah (1912). Long before Indonesia's independence, Muhammadiyah had set educational goals for the schools it organized. Since its inception until now, Muhammadiyah's educational goals have undergone several changes. These changes are Muhammadiyah's creative response to the flow of social change, a shift in people's life orientation, as well as advances in science and technology. Judging from the political constellation of national education, Muhammadiyah is relatively independent when it comes to formulating its educational goals. Meanwhile, from the perspective of modern educational theory, the pattern of Muhammadiyah's educational goals is closer to progressive educational theory, which emphasizes the continuous reconstruction of experience as a vehicle for advancing social life.

This paper aims to discuss the dynamics of management of Muhammadiyah educational institutions in Indonesia. This paper is expected to be able to develop the dynamics of Muhammadiyah education in Indonesia and become an introductory contribution to the dynamics of Muhammadiyah educational institutions. The difference between this research and previous research is in the management aspects of Muhammadiyah educational institutions. Management aspects are seen in policies, strategic plans, curriculum implementation, technological innovation, resource management, and relations with the community.

METHOD

This research type is qualitative with a library research approach (Dwiyanto 2002). The researcher explains the Dynamics of Muhammadiyah Education Institutions in the management aspect. Research data is in the form of data on the Dynamics of Muhammadiyah Education Institutions in management aspects from primary sources in the form of relevant books and journals. Data collection techniques are carried out with documentation. Sources of research data were obtained from books and journals on the Dynamics of Muhammadiyah Educational Institutions in the management aspect. Data analysis using Content Analysis. The researcher conducted a critical analysis of the Dynamics of Muhammadiyah Education Institutions in the management aspect with relevant management/discourse theories. Furthermore, the researchers also compared it with several related studies (Danandjaja 2014).

FINDINGS AND DISCUSSION

Findings

The results of the literature review that researchers have carried out from various sources, including policies, strategic plans, curriculum implementation, technological innovation, resource management, and public relations carried out by Muhammadiyah, can be described in the table below.

Table 1. Dynamics of Management of Muhammadiyah Education Institute

No.	Policy	Strategic Plan	Curriculum Implementation	Technology Innovation	Resource Management	Public Relations
1.	Preparing Muhammadiyah education at all levels in entering the tough and qualitative competition in the era of globalization with the ability to develop the characteristics of Islamic education that can become a model of excellence in the future. The intention of developing superior schools is not to lead to exclusivism but solely to develop the quality of cognition and skills of the subjects being studied.	Special Building on Busthanul Aifbal Kindergarten (TK ABA), Play Groups, TPA, and other informal and non-formal education should be used as a vehicle for planting faith, morals/personality, and creativity that are appropriate to and do not activate the child's mental development.	Develop curriculum by taking into account the diversity of student characteristics, regional conditions, levels, and types of education. The curriculum includes the main substances in ISMUBA subjects, which are developed in an integrated manner and are arranged in meaningful and	Buying and selling digital-based products. Website and mobile application development.	Resources must have abilities including values, discipline, and a disciplined work ethic, knowledge, and professionalism ethos	Community relations are very good with the community

		appropriate interrelationships and continuity between substances. Respond to developments in science, technology, and art.			
2.	Prioritizing the development of the quality and mission of Muhammadiyah education at all levels and useful for people and nations.	The strategic plan that is used as a reference for several Muhammadiyah congresses is to build Muhammadiyah's strength in the education field (Hanipudin 2020), human resources development, science and technology (science and technology), and exploration of aspects of life that highlight Islam to become an alternative for progress and excellence at both the national and regional levels(Noer 2022)	The ISMUBA curriculum was developed based on the principle that students have a center to develop their potential to become human beings, have faith and piety to Allah SWT, have good morals, be healthy, knowledgeable, capable, creative, independent, and become democratic and participatory citizens. To support the achievement of these development goals, participants students adapted to the potential, development, needs, and interests of students and environmental demands.	Search engine optimization (SEO) content creation services digital banking. Your healthcare services online.	In the midst of an era that continues to move dynamically, Chairman of Muhammadiyah Central Executive (PP) Haedar Nashir advised Muhammadiyah Charity Business (AUM) to have four keys to creating a corporate culture so that AUM can remain competitive and excel among others. Four keys include values or values, discipline, and a disciplined work ethic, knowledge, and professionalism	Community relations are very good with the community

Attention and commitment of the Muhammadiyah organization as shown by decisions made by the highest forum of Muhammadiyah organization, namely congress, muktamar, Muhammadiyah continues to be committed to the field of education. In the last fifteen years, for three consecutive congresses, Muhammadiyah has consistently set an agenda to discuss and establish a five-year program in the field of education, starting from basic education to tertiary

education. (Muhammadiyah 2015). Four main themes are used to improve the quality of primary and secondary education in the Muhammadiyah organization: quality development, development excellence, development specificity programs, and independent institutional development. These four themes are applied in the teaching and learning process so that there is a transfer of knowledge, methods, and values, including 1) Return to Muhammadiyah elementary and secondary education curriculum at all levels and Muhammadiyah schools, which includes Muhammadiyah al-Islam education. In addition, as a characteristic of Muhammadiyah schools, each region provides women's education with Islamic inspiration in accordance with local needs and conditions; 2) Compile a National Map of Muhammadiyah Education and art which contains specifications for each Region/region, in order to obtain the relevance of education to needs of local community; 3) Respond positively to development of "superior schools" while continuing to develop the uniqueness of Muhammadiyah education, especially in curriculum development and teaching and learning processes, so that Muhammadiyah's educational mission is still carried out; 4) In Muhammadiyah Higher Education development (PTM), the implementation of education is oriented toward increasing the competence of graduates who are elastic and anticipatory towards future demands and needs, which include academic competence, professional competence, change competence, intellectual competence and faith competence and ragwa; 5) Directing PTM programs for mastery of science and technology that is relevant to needs of society and future needs.

Every Muktamar Decision produced in Muhammadiyah is inseparable from the discussion of progress in the education world within the Muhammadiyah environment, namely by prioritizing the development of quality and mission of Muhammadiyah education at all levels through a planning strategy that can achieve educators goals as the aspirations of Muhammadiyah founders and at the same time become hallmark of Muhammadiyah as an Islamic educational and cultural institution. Incorporate the function of regeneration (cadre) in strategic planning and organizing Muhammadiyah education at all levels to produce graduates who are in accordance with Muhammadiyah's educational goals, namely Muslim human beings who have noble character, are intelligent and useful for the people and nation. Prepare education Muhammadiyah at all levels in entering the tough and qualitative competition in the globalization era with the ability to develop Islamic education characteristics that can become a model of excellence in the future. Superior school development should not lead to exclusivism and solely develop the quality of cognition and skills of students. Especially regarding Busthanul Aifbal Kindergarten (TK ABA), Playgroups, TPA, and

other informal and non-formal education should be used as a vehicle for seeding faith, morals/personality, and creativity that are in accordance with and do not kill the spirit of development child.

The strategic plan that has become a reference for several Muhammadiyah congresses is to build Muhammadiyah's strength in the education field (Hanipudin 2020), human resources development, science and technology (science and technology), and exploration of aspects of life that highlight Islam to become an alternative for progress and excellence at both the national and regional levels (Noer 2022).

Muhammadiyah developed from individual business to group business. Due to an agreement on vision, mission, and organization goals, a community group can establish a Muhammadiyah organization with approval from the leadership above it. Muhammadiyah establishment babbling around the world is usually accompanied by charitable efforts established as concrete proof of its activity, some of which are schools. In a Muhammadiyah organization, educational institutions can be founded by babbling leaders, branches, regions, regions, or centers. Muhammadiyah has a different management system. Muhammadiyah Central Executive manages existing educational institutions and conducts overall supervision and training (Hanipudin 2020). Elementary and secondary education councils were formed to carry out the task of supervising and developing Muhammadiyah at the SD/ML, SMP/Tsanawiyah, SMA/SMK/Aliyah, and Muhammadiyah College levels. Muhammadiyah completely surrenders technical issues to the leadership level of educational institutions.

With this policy, education management in the Muhammadiyah association is very different. Each leader who manages educational institutions has different policies, such as in the recruitment of teachers, lecturers, employees, and payroll. It is common practice in Muhammadiyah educational institutions that the (honorary) salaries of employees, teachers, and lecturers in one Muhammadiyah school or college are not the same as the salary received in other Muhammadiyah schools or colleges. (Setiawan 2021). So, in today's reality, there are very advanced Muhammad-nadiyah educational institutions, but elsewhere, there are Muhammadiyah educational institutions that are in a very bad state. For the future, the author believes that Muhammadiyah education should immediately review policies like this. Persyarikatan Muhammadiyah should make more detailed signs so that the existence of Muhammadiyah educational institutions can exist evenly. There are no educational institutions that are very down, but all of them can progress together.

Discussion

One of the socio-religious and educational organizations that was established in the early 20th century AD was Muhammadiyah, which was founded by Ahmad Dahlan on 18 Dzulhijjah 1330 H or to coincide with December 18, 1912. His tenacity and strong desire to teach his understanding of Islam and his passion for renewing the pattern of traditional Islamic understanding have sparked his courage to build his own autonomous organization (Sumardjoko and Prasetyo 2016). His passion for setting up an organization was also due to Ahmad Dahlan's passion for organizing since childhood. Before establishing his own organization, Ahmad Dahlan had joined Boedi Oetomo in 1909. In 1910, he became the 770th member of the Jami'at Khair Jakarta association. Ahmad Dahlan joined the Jami'at Khair organization because this organization was considered very promising for Islamic development. This organization succeeded in building religious and Arabic language schools, engaged in social affairs, and succeeded in building good relations with Islamic leaders in countries that already advanced. This organization got a lot of magazines from there, so it attracted more and more interest in 20 Hamdan, a new paradigm of Muhammadiyah Education (Dewantoro et al. 2021).

Ahmad Dahlan, whose hobby is reading, joined. Ahmad Dahlan's determination to join the Jami'at Khair organization was also due to the fact that this organization was the first modern Islamic organization that already had AD/ART, a list of school members with modern management that in Ahmad Dahlan's eyes this organization was amazing. (Tamrin 2020). This condition hypnotized Ahmad Dahlan, who thought forward and wanted to advance Islam through good and professional systems and management. Ahmad Dahlan's participation in the Jami'at Khair organization is an effort to learn organizational management so that when he has his own organization, he can manage it properly. After Ahmad Dahlan studied the ins and outs of the two large organizations, the thought arose that improvement efforts could not be carried out alone but had to work together with other people (Zarro, Yunani, and Dhita 2020). His strong will to transmit his pattern of religious understanding to Muslims in Yogyakarta received fresh air when he was assigned the task of giving religious lectures and teaching at Kweekschool of Jetis Governorate, headed by R. Boedihardjo who was also a member of Boedi Oetomo. His intelligence and sophistication in formulating and using teaching methods were liked by his students, so he became one of the most favorite teachers. He always uses inductive, scientific, naqliyah, and question-and-answer methods so that his students can (Rusydi 2016).

The discourse on the implementation of Muhammadiyah education is inseparable from the reform of Islamic thought in Indonesia, which is organizational in nature and began to appear to play a role in the founding of Muhammadiyah in 1912 (Kug, n.d.). Muhammadiyah renewal movement in the education field that uses the national education pattern provides a portrait as an inclusive and progressive organization by not forgetting the aims and objectives as well as the principal identity in implementation of Muhammadiyah education, including: 1) Principles based on Al-Qur'an and Hadith; 2) Amar Ma'ruf nahi Mungkar principle; 3) Integration of knowledge principle; 4) Taking sides with dhu'afa principle; 5) Spirit of dedication principle; 6) tajdid principle; 6) Democracy principle (Wahyuni, Umasih, and Masyrullahushomad 2023).

As a religious reform organization, Muhammadiyah believes that the key to the progress of Muslims lies in improving education. Therefore, since its establishment, the education sector has been one of the priorities of the Muhammadiyah Organization's charitable efforts. Until 2004, based on data from Muhammadiyah Central leadership, Muhammadiyah's contribution to the world of national education was truly very significant. Thanks to the tenacity of cadres, now in education sector Muhammadiyah already has (1) TK (3,370 27 Hamdan, New Paradigm; (2) SD (1,134 units); (3) MTs (535 units); (4) MA (172 units).); (5) SMP (1,181 units); (6) SMA (512 units); (7) SMK (250 units); (8) Islamic Boarding Schools (57 units); (9) Mu'allimin/Mu'allimat (25 units); (10) Special Schools (71 units); (11) University (36 units); (12) Colleges (66 units); (13) Academy (61 units); and (14) Polytechnic (3 units) Muhammadiyah is based on an understanding of the Al-Qur'an and Al-Hadith as well as Pancasila. Thus, in general, it can be stated that what is meant by the formulation of its philosophy is a spiritual necessity for Muhammadiyah to be able to integrate between the demands of the brain and the demands of the heart, which combine thought and dhikr. Muhammadiasi Education Philosophy cannot be separated from the philosophy of Muhammadiyah members (Harianto 2018).

An understanding of Muhammadiyah's educational philosophy can be seen as follows: a. Muhammadiyah educational institution at its inception was based on a philosophy of idealism; b. Muhammadiyah education, in its implementation, is based on pragmatism without abandoning its ideological foundation, which is its trademark; c. Muhammadiyah's education must be managed with an orientation towards professional management by reducing its historical and pioneering ties; d. Muhammadiyah's educational curriculum must be linked to social, political, and economic issues, and so on. The role of the teacher is not direct but as an adviser (Binangkit and Siregar 2020).

CONCLUSION

Based on an explanation that has been made from the results of a literature review, Muhammadiyah educational institutions in management aspect have policies to improve the quality of education. This policy is followed by strategic plans, curriculum implementation, technological innovation, natural resource management, and building good relations with the community. As an Islamic organization, Muhammadiyah is consistently committed to advancing the nation's life through the education system. Since its establishment, Muhammadiyah educational institutions have continued to develop and improve both in quantity and quality, but there are also institutions that have experienced setbacks and even been closed. This is the dynamics of educational institutions that must be accepted. So far, the management used by Muhammadiyah has motivated Muhammadiyah school founders to compete. However, according to the author, the current management needs to be thoroughly evaluated to improve Muhammadiyah's education quality as a whole.

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