
Contribution And Innovation Of Pandang Panjang Muhammadiyah Islamic Boarding School In Development Of Education

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Abstract

Padang Panjang is one of the central cities of Islamic education which has historical resources and heritage that need to be explored and preserved to enrich the treasures of Indonesian history, especially the historical treasures of West Sumatra. During the second wave of the Islamic reform movement in Minangkabau, Padang Panjang was a city that was very influential in the movement. The figures of the Islamic reform movement at that time included DR.H. Abdullah Muhammad, Sheikh Muhammad Jamil Jambek and DR. H. Abdul Karim Amrullah. They realized that the education system of traditional religious schools and the education system of the Dutch East Indies was not in accordance with the conscience of the Minangkabau people. Society demands the establishment of modern schools but there are Islamic religious lessons. This was not fulfilled by the Dutch East Indies government or the traditionalists. In June 1926, the first Muhammadiyah Association was legalized in West Sumatra, precisely in the city of Padang Panjang. One of the most prominent early developments of Muhammadiyah in West Sumatra was the field of education. This can be proven from the requirements given to each branch or branch that wants to get ratification, it must first establish a school. The spread of various schools established by Muhammadiyah shows the magnitude of the efforts made by this reforming organization in the field of education. In the early days of its formation, Muhammadiyah in West Sumatra tended to build public schools at the primary to secondary level with the aim of providing equal distribution of education for as many indigenous people as possible.

Keywords: *Education, Contribution, Innovation*

INTRODUCTION

Padang Panjang is one of the smallest cities in the province of West Sumatra. The city of Padang Panjang has an area of 2,300 hectares or about 0.05 square meters of West Sumatra. Although a small city, Padang Panjang City has a strategic position because it is located on a regional cross between the city of Padang and the city of Bukittinggi, Padang Panjang City is directly adjacent to the Tanah Datar Regency, Padang Panjang City consists of 2 Districts and 16 Kelurahan, although it is a small city, but the enthusiasm or magnet of the community both in the city of Padang Panjang and outside the province of West Sumatra, the city of Padang Panjang is the main purpose of the institution which is characterized by the proliferation of institutions. Education ranging from elementary to university level. the proof is with the emergence of education fighters and the Indonesian state was born from the womb of education in the port city of Mecca.

This small city maintains a sense of integrity by carrying out the vision "For the glory of Padang Panjang which is dignified and dignified (www.padangpanjang.co.id) then in order to realize this vision, the city of Padangpanjang pays attention to education, both under the auspices of the education service and under the auspices of the Ministry of Religion (Madrasah and Pesantren) because education is very important to realize the dignity of the city's vision. in the city of Padang Panjang, the madrasahs in the city of Padang Panjang consist of MI, MTs and MA, both private and public.

The existence of Madrasahs in this city is very important because education is one of the fillings for national development, so that it can function as much as possible in improving the quality of human life based on faith and piety to God Almighty and becomes a source of all life motivation in all fields. Science is an important thing in the teachings of Islam. As the commandment demands you, it is obligatory for those who believe, and Allah will honor those who are knowledgeable and have a noble position before Him. in the Qur'an Surah Al-Mujadilah: 11

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجْلِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجْلِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

(58:11) O you who have believed, when you are told, “Space yourselves” in assemblies, then make space; Allah will make space for you. And when you are told, “Arise,” then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.

The verse above explains that Allah will elevate the level of those who believe and have knowledge, because knowledge will shape human character and personality as a whole. All that can be realized through education in order to balance the life of the world and the hereafter.

Education is a process carried out in order to get balance and perfection in society (Nurkholis, 2013). Quality education is needed by a nation to be better prepared to enter the industrial revolution 4.0 with complex challenges to compete in the global era. Education is described as a learning process to become fully human (Sulistiyodkk, 2014).

Along with that, the Muhammadiyah organization, which has always been concerned with education, was marked by the Kauman Muhammadiyah Padangpanjang Islamic boarding school, which characterizes education and makes a full contribution to education in the city, which is nicknamed the Veranda of Mecca.

Therefore, from the description above, in this article the writing focuses on the subject of the challenge of how the contribution and innovation of the Muhammadiyah Islamic boarding school in Padangpanjang city, therefore the urgency of the discussion of this article is expected to be able to become study material in the practice of the world of education that can develop and strengthen the position of Islamic boarding schools.

RESEARCH METHODS

This type of research is documentary research , meaning that research is carried out by examining literature sources, which are not only limited to books or journals, but can also be obtained from magazines, newspapers, and other documentary materials from libraries. the researcher collected various writings, both from books and articles/journals previously related to the concepts contribution and innovation of Padang Panjang Muhammadiyah Islamic Boarding School in development of education, as well as other documents that support this research, because this research is related to the relevance of the educational concepts of contribution and innovation of Padang Panjang Muhammadiyah Islamic Boarding School in development of education on education today, the researcher looks for current issues and factual phenomena in the context of education to be linked with the educational concepts of contribution and innovation of Padang Panjang Muhammadiyah Islamic Boarding School so that the relevance of the two can be found.

The data source of this research is literature in the field of Islamic education related literature. Data collection techniques are carried out by tracing related references, both manually and digitally. The collected data is then displayed, reduced and constructed into a new, complete and stressful concept. Data analysis was performed using content analysis that emphasizes intertextuality and meaning creativity

RESULTS AND DISCUSSION

Education in Padang Panjang City

Padang Panjang is one of the central cities of Islamic education which has historical sources and relics that need to be explored and preserved to enrich the historical treasures of Indonesia, especially the historical treasures of West Sumatra. Padangpanjang is one of the cities in West Sumatra which is

rich in historical value. Writing and research on the history of the city of Padang Panjang has actually been carried out by local and national historians, but has not focused on the development of the city of Padang Panjang as a city based on Islamic education in West Sumatra.

During the second wave of the Islamic reform movement in Minangkabau, Padang Panjang was a very influential city in the movement. The figures of the Islamic reform movement at that time included DR.H. Abdullah Muhammad, Sheikh Muhammad Jamil Jambek and DR. H. Abdul Karim Amrullah. They realized that the education system of traditional religious schools and the education system of the Dutch East Indies was very incompatible with the conscience of the Minangkabau people.

The community demands the establishment of modern schools but there are Islamic religious lessons. This was not fulfilled by the Dutch East Indies government or the traditionalists. With the reason of the Islamic renewal movement and to accelerate the spread of the idea of Islamic renewal, the reformists established schools based on Islamic education.

The first modern Islamic school is the Adabiyah school founded by H. Abdullah Ahmad in 1909 in the city of Padang. Religious lessons and general lessons are given at the same time. Initially this school was expected to be able to maintain its identity as a reformist school and succeed in achieving its main goal, providing better education for Muslims in Minangkabau. However, after this school was subsidized by the Dutch East Indies Government, it caused the Adabiyah school to deviate from its original purpose.

The learning system at this school was changed and adapted to the learning system at the Dutch East Indies government school, which was equivalent to HIS (Hollandsch Inlandshe School) and studied more general subjects than Islamic religious lessons. Since then the Adabiyah school has been excluded from the activities of the reformers, even though Adabiyah was the first school to use the classical system in Minangkabau. The next effort made by the reformers was to establish modern schools in the city of Padang Panjang.

Padang Panjang became famous since the founding of the Sumatra Thawalib Madrasa which was founded by Sheikh Abdul Karim Amrullah, father of Abuya Hamka, then the Diniyyah Madrasah which was founded by Zainuddin Labay Al-Yunusi, followed by the establishment of the 1922 Diniyyah Putri Madrasa which was founded by Rahmah Al-Yunusai (AL Zain's sister). The two brothers were students of Sheikh Abdul Karim Amrullah, followed by the establishment of the Irsyadunnas Madrasa which was founded by Ustadz Adam BB. The city of Padang Panjang became bustling with the arrival of students and students of knowledge who came from various regions in the archipelago such as Aceh, Tapanuli, Bengkulu, Palembang, Lampung, Makassar, there were even students from the Malay Peninsula.

Padang Panjang is not only well-known as a city of Islamic education in West Sumatra, but Padang Panjang is also the center of the Minangkabau youth movement (ulama Muda), because the pioneers of the Young Movement cadres are mostly young ulama who have received education in Sumatra Thawalib. Although youth movement figures exist throughout Minangkabau such as Sheikh Djamil Jambek in Bukittinggi, Sheikh Abdullah Ahmad in Padang, Sheikh Ibrahim Musa in Parabek Bukittinggi, Sheikh Abbas Abdullah and Sheikh Mustafa Abdullah in Payakumbuh, Sheikh Daud Rasyidi in Balingka, but the Minangkabau community felt that the center of the youth movement was in the city of Padang and the institutions grew because the schools were long established. growing rapidly and producing qualified alumni at the local, national and even international levels.

Several Islamic schools and colleges that catapulted Padang Panjang as a city based on Islamic education, among others: Diniyyah School and Madrasah Diniyyah, Standing in the city of Padangpanjang which was pioneered by Zainuddin Labay Al-Yunusi on October 10, 1915. This school has seven classes, accommodates boys and girls (co-education) and introduces the classical system. Diniyyah school uses modern Arabic and English names with the aim of emphasizing the Islamic community and the Minangkabau indigenous people that this school is carried out in a modern way, as is the Dutch East Indies government low school, HIS (Hollandsch Inlandshe School).

Diniyyah School got the attention of the Minangkabau community and the Dutch East Indies government, so Diniyyah School Padangpanjang. able to deploy the classical learning system in 15 schools in Minangkabau. General learning curricula such as Language, including English, Mathematics, History, Geography are also studied at Diniyyah School in addition to the Islamic lesson curriculum.

Diniyyah School has branches in various areas such as in Solok, Silungkang, Sawahlunto, Payakumbuh, Pariaman and other areas in Minangkabau.

On February 18, 1922 Zainuddin Labay Al-Yunusi founded the Diniyyah School Student Association (PMDS) with the aim that Diniyyah School students in Minangkabau could unite in an association that fosters Islamic *khuwah*. This PMDS organization publishes the *Tunas Diniyyah* magazine with the aim of bringing student members closer to PMDS. PMDS underwent changes, namely PMDS *Poetra* and PMDS *Poetri*. In 1923 a PMDS executive was formed based in Padangpanjang. PMDS *Poetra* is led by M. Yatim Latief and PMDS *Poetri* is led by Rahmah Al-Yunusiah.

Sumatra Thawalib is a student organization from groups of religious reform and Islamic education movements. This organization started as a religious study group at the *surau Besi Padangpanjang* which was led by Buya Hamka's father, Sheikh Abdul Karim Amrullah. The recitation at the *Jembatan Besi surau* prioritizes Islamic law (*Al-fiqh*) which contains fatwas from the four schools of law regarding Islamic jurisprudence. Around 1915 a general meeting was held which was attended by community leaders, at the meeting there was a young figure named Bagindo Jamaluddin Rasyad. Although Bagindo Jamaluddin Rasyad is not a religious figure, his speech was very inspiring to the meeting participants, especially members of the *Besi Bridge surau* study.

In 1918 the name of the Sabund Association was changed to "Sumatra Thawalib". "Sumatra" means small Sumatran students, "Thawalib" because its members consist of school administrators, students, auxiliary teachers, local traders and alumni members of the iron bridge *surau* study. The curriculum at the Sumatra Thawalib school also studies general lessons and Islamic religious lessons but still uses the *Halaqah* system, where students learn to surround themselves with teachers.

Finally in 1916 changed the learning system from the *Halaqah* system to the classical system. Sumatra Thawalib is an Islamic organization that does not only exist in Padang Panjang, but this organization joins the Sumatra Thawalib school which was founded by Sheikh Ibrahim Musa Parabek in Bukittinggi in collaboration with Sheikh H. Abdul Karim Amrullah. At first Sheikh H. Abdul Karim Amrullah collaborated with Sheikh Ibrahim Musa in establishing the association "Jaminatul Ikhwan and Muzakraatul Ikhwan" but eventually joined the Sumatra Thawalib. The Sumatra Thawalib Association of Padangpanjang has a magazine called "Al-Munir Al-Manar", the editor-in-chief of Zainuddin Labay Al-Yunusi. This magazine did not last long because of funding problems until finally Zainuddin Labay Al-Yunusi died in 1924.

Diniyyah School of Poetry, founded on Thursday November 1, 1923 in Padangpanjang by Rahmah Al-Yunusiah. At first this school was named "Madrasatul Lil Banat". Among scholars at that time it was known as "Meisjes Diniyyah School" this name was associated with the names "Meisjes Velvold School" and "Normal School".

Contribution and Innovation of Muhammadiyah Islamic Boarding Schools in Education in Padang Panjang

Before Muhammadiyah was established in West Sumatra, educational institutions owned by Muslims were still traditional and did not meet the demands of the times. The learning system is carried out without a curriculum, school year, and administration. Book study subjects consist of *sharaf/nahwu* (Arabic grammar), jurisprudence, and interpretation. This model of education and teaching based on religious values is what later developed into a boarding school and made it difficult for various Islamic educational institutions to develop and achieve progress (Cesaria, 2010: 19-20). In addition, the implementation has not used tables, chairs, blackboards, chalk, and so on. Subjects are focused on the Koran and the students sit cross-legged in front of the teacher. This Islamic education system is known as *halaqah*.

Muhammadiyah began to establish religious schools (*madrasas*) with a modern education system that uses school rooms, curriculum, academic year, and regular administration. The curriculum is adapted to the development of science. In this case, Muhammadiyah manifests it with various strategies, namely: seeking Islamic values in Islamic education to become standard provisions for the moral development of society, seeking the role of Islamic education in developing the morals of students as a basis for facing secular norms, and seeking Islamic values to bind together life in order to

create a strong Islamic unity and unity. Thus, Muhammadiyah pioneered the education system by modifying the madrasa school curriculum and adding religious lessons to the general school curriculum (Cesaria, 2010: 22-23).

Through the Council for Teaching and Education, Muhammadiyah tries to make the people of West Sumatra aware of the importance of education to improve their destiny. The problem of education is not an individual problem, but a problem with humanity. To increase awareness, Muhammadiyah provides coaching, guidance, and teaching in each of its tabligh (delivery of da'wah) (Mardjohan, 2006:20). Another library that specifically discusses the study of the development of Muhammadiyah in West Sumatra is the Embryo of Muhammadiyah in Kauman Padang Panjang by Mardjohan (2006). Mardjohan said that Padang Panjang was the first area to change the pesantren education system into a modern school system. Education which is the main attraction of Muhammadiyah has placed it as one of Muhammadiyah's most special charities. Education here is interpreted as a vehicle for understanding and disseminating the vision and mission of Muhammadiyah. As one of the elements of culture, education is the most important thing in human life.

The Kauman Muhammadiyah Islamic Boarding School which from time to time experienced ups and downs was marked by a decline in the number of students who were still named Kulliyatul Mubalighien Muhammadiyah from time to time, so seeing this condition the Regional Leader of Muhammadiyah (PDM) in the field of DIKDASMEN carried out an overhaul and change to this educational institution (Interview with the Head of the Educational Board of the Republic of Indonesia on 20 azwar Hadi, 2021, at 16.00 Wib.), which changed its name to Muhammadiyah Islamic Boarding School (Potren MU) but there are still many basic educational problems that are constrained by funds, human resources, facilities and so on, with this condition the Kauman Muhammadiyah Islamic boarding school has not yet reigned in the hearts of the people. After successive changes in the leadership of the lodge, starting from Buya Zamri Muis, who was concerned about improving education in the city of Veranda of Mecca, it came to Mr. Amel Dahlan, whose note was that he was an alumni of Kulilliyatul Mubalighien Muhammadiyah.

Seeing the condition that has not yet recovered, the Regional Leaders of Muhammadiyah through the education and training mandated Derliana, MA as a mudir at the Muhammadiyah Islamic boarding school, where Derliana, MA was also an alumni of KMM in 1996 who had long been a representative for the curriculum at the Islamic Boarding School. After going through a long struggle together, including the leadership of Muhammadiyah, the Islamic Boarding School began to show its face in the Veranda of Mecca marked by good achievements from the students, teachers to the head of the Islamic boarding school. Armed with this achievement, innovation for innovation will continue to be carried out so that what the community wants can be fulfilled. And now the Kauman Muhammadiyah Islamic boarding school can walk with many students who are staying there and also graduates from the Kauman Muhammadiyah Islamic boarding school contributing in all fields, and also studying in Cairo, Medina, Turkey. And also there are many more alumni scattered across the archipelago. This means that the Kauman Muhammadiyah Islamic Boarding School is not only concerned with Tafakuk Fiddin, but also worldly knowledge. Therefore, Kauman Muhammadiyah Islamic Boarding School makes a full contribution to the development of education in the city of Padang Panjang with innovations that are carried out all the time.

CONCLUSION

Before Muhammadiyah was established and established an educational institution in Padangpanjang, educational institutions owned by Muslims were still traditional and did not meet the demands of the times. The learning system is carried out without a curriculum, school year, and administration. Book study subjects consist of sharaf/nahwu (Arabic grammar), jurisprudence, and interpretation. In addition, the implementation has not used tables, chairs, blackboards, chalk, and so on. Subjects are focused on the Koran and the students sit cross-legged in front of the teacher. This Islamic education system is known as halaqah. Muhammadiyah began to establish religious schools (madrasas) with a modern education

system that uses school rooms, curriculum, academic year, and regular administration. The curriculum is adapted to the development of science.

The Kauman Muhammadiyah Islamic Boarding School is the answer to all existing problems, you continue to improve and carry out contemporary innovations that provide the best service to the students who are staying in Muhammadiyah, such as combining the boarding school curriculum with the National curriculum, fixing and adding dormitory facilities for both male and female students, holding a fleet of student transportation for students abroad, facilitating students to attend Islamic boarding schools, providing students with Islamic tutoring. at the national level, therefore at this time the Kauman Muhammadiyah Islamic boarding school has shown many innovations, achievements both at the city, provincial, national and even international levels. And it is also marked by the number of interest from parents of students to submit their children to be educated with the talents and interests they have. And the Kauman Muhammadiyah Islamic Boarding School which was led by Dr. Derliana, MA is able to answer the challenges so far by fully contributing to the development of education in the Veranda of Mecca.

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