

The Existence of Muhammadiyah's Islamic Education in Facing Generation Alpha and the Era Society 5.0

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ABSTRAK

Generation Alpha and the era of society 5.0 are an obstacle for Muhammadiyah's Islamic Education. Because everything is based on technology, all information is easy to get through digitally, which has positive and negative impacts. The negative effect is more dominant, so the progressivism of Muhammadiyah's Islamic Education becomes necessary for education providers. The research aims to explore the existence of Muhammadiyah's Islamic Education in facing the Alpha generation and the era of Society 5.0. In this study, the authors used a qualitative method of library research. Journals, articles, books, and other relevant information can support this article's data as a source. The results showed that the existence of Muhammadiyah's Islamic Education in the generation Alpha and the era Society 5.0 was pursued by innovating technology-based learning and lecture programs such as the eduMu, edutabMu, ISMUBAKU and SiberMu University and Trensains schools.

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**Introduction**

Islamic education can be interpreted as leading, educating, and training children to create an Islamic generations of Muslims (Sutiah, 2018). The Muhammadiyah's Islamic Education Movement's primary focus is establishing public boarding schools, Islamic boarding schools, and Islamic boarding schools within the Islamic education system. (Arlini & Mulyadi, 2022)

Observing education development within the scope of Muhammadiyah, established more than a century ago, is very interesting. This statemen is proven by having institutions within various education levels ranging from nursery to tertiary education, widely spread across almost every corner of Indonesia from Sabang to Merauke. It is safe to say that Muhammadiyah has decorated and colored the world of education in Indonesia. In 2013, Muhammadiyah's charitable contributions in the field of education were listed in the following below (Susilo, 2016)(Faruq, 2020)(Mangifera & Muzakar, 2017).

Table 1. Muhammadiyah's charitable contributions in the field of education in 2023

No	Level of Education	Number of units
1	Early childhood education (ECE)	6723
2	Kindergartens, Al-Quran Academies for Children	4623
3	Elementary Schools, <i>Madrasah Ibtidaiyah</i>	2610
4	Middle Schools, <i>Madrasah Tsanawiyah</i>	1772
5	High Schools, Vocational High Schools, <i>Madrasah Aliyah</i>	1150
6	Boarding Schools	440
7	Special Schools	71
8	University Institutions of Muhammadiyah	172

Muhammadiyah pioneered modernization in the field of Islamic Education, which is beneficial for the growth of Islamic education in Indonesia (Ibrohim et al., 2021). Muhammadiyah complemented the education of the Islamic Religion in public schools and vice versa. Secular lessons are taught in religious schools as an addition to the Islamic education curriculum (Yusra, 2018). In community gatherings, Muhammadiyah included participation and education in the "Modern Islamic Education Experiment" starting in the 20th century. During the progressive Islamic movement in Indonesia, Muhammadiyah, can be considered the vehicle that carried the act of reformation (Yusra, 2018)(Subhan, 2012a).

Muhammadiyah is modernizing education by focusing on the idea of "public schools plus". Al-Quran is the foundation for developing the newest Islamic schools in urban areas. Islamic schools established at the end of the 20th century are usually public educational institutions that add Islamic Religion education into their curriculum (Listiana, 2015); one of the examples that can be found in Indonesia is Al-Azhar Jakarta. In addition, Muhammadiyah has also succeeded in acculturating religious lessons in several public government schools (Yusra, 2018). This model is also an option for boarding schools on the one hand and boarding schools on the other (Syamsudin, n.d.).

Muhammadiyah's education aimed to form intelligent elite Muslims with strong Islamic identities who could provide education and example to society. On top of that, Muhammadiyah's education also became the authority to confront the challenges of the secular elite with a Western educational background which took part in improving Dutch education at that time. (Ula, 2022). However, according to the technical aspect, it refers more to a different type of educational organization (Arlini & Mulyadi, 2022). The main target is for Muhammadiyah to complete its Islamic Education material. The main target is for Muhammadiyah to complete its Islamic Education material. The way to achieve that goal is to incorporate Islamic Religion education into public schools also having general knowledge included in the Religious School.

Muallimin (Rahmi, 2019) and Muallimat schools (Yogyakarta, n.d.), Muballighin, and Muballighat schools were founded by K.H.A. Dahlan to education. Therefore, it is hoped that many Islamic cadres will emerge as part of the act of reformation. In addition, it can also

became a pillar of the Muhammadiyah movement and support it in carrying on its tasks in future. By the virtue of his wife and colleagues, K.H.A. Dahlan has also become a partical and valuable part of his organization to promote the morality and status of women in Islam because women are an essential factor. After hard work, Aisyah was founded (Fadli & Djollong, 2018)(Yuliasari, 2014).

The difference between the preset and previous research is that it studies the existence of Muhammadiyah's Islamic Education starting from its establishment, growth, and development, as well as various problems encountered, especially in facing the Alpha generation and the era of society 5.0 and the solutions adopted. This article also explains the evolution of Muhammadiyah's Islamic education in a simplified manner. In order to comprehend and interpret to concept of Muhammadiyah's Islamic Education as it really stands for, it is necessary to go through research and analysis as well as a detailed search through several existing methods and sources. In its journey, Muhammadiyah's education is not free. Among the problems that require solutions are the presence of the Alpha generation and the era of society 5.0, which requires all elements of education to be progressive, innovative, and imaginative to avoid falling behind.

Education in Indonesia in 2023 has entered a new era, namely the digital era. Entering this digital era, one way to find the information needed is via the internet. Wulandari (2018) explains that currently technological development is entering a high level, starting with modern industry, the internet, cellphones, etc. so on, in order to meet human needs regarding information and technology, especially in the field of school education in the National Education System Law No. 20 of 2003, the world of education in schools is designed to actively develop the potential for religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by oneself, society, nation and state, then education is a conscious and planned effort to realize learning, the environment and the learning process.

In the current Alpha generation and Society 5.0, many adjusments are needed in various areas of life, also known as signs of Disruptive Innovation. It focuses are digital commerce, artificial intelligence, lots of data, robots, and so on (Ariyanto Muhammad, 2020)(Open, 2018). To comply with the demands in this era, educational institutions must organize professional teaching; the aim is to produce competitive, experienced alums henceforward. As previously formulated in the background, it is necessary to study and analyze the existence of Muhammadiyah's Islamic education in facing the Alpha generations and the era of Society 5.0.

Methods

This researcher uses a qualitative research method. In this research, this method utilizes literature reviews as a means to gather the data. Its application aims to obtain knowledge from

sources such as books and secondary primary scientific papers (Faruq, 2020). Using the methodology according to the topics reviewed includes various research methods, data collection steps, and problem boundaries. The methodology is chosen in relevance to the topics reviewed. It includes various types of research methods, data collection steps, and problem boundaries. A literature review is applied as the basis for writing.

The technique to collect the data is to examine the source of the material according to the research topic, which is about the existence of Muhammadiyah's Islamic Religion education in facing the Alpha generation and the era of Society 5.0. Sources of information from various books, references, archives, scientific papers, and news from the media related to the issues are identified and collected. The data-collecting process involves selection and classification, discussion, and analysis. The data analysis in library research is content analysis. Content analysis is to describe the sources of information thoroughly and comprehensively. (Jakaria Umro, 2020)

Results And Discussion

1. The History of Muhammadiyah's Islamic Education and Its Evolution

K.H.A Dahlan, the founder of the Muhammadiyah organization on the date of 8th Dzulhijjah 1330 H or November 18th 1912, had the idea to liberate the oppressed natives from all the damage the Dutch colonialists had done. Back then, the nation was faced with various laws and legal issues. Muhammadiyah emerged as a response and solution to many community problems in the religious, social, and educational fields (Faruq, 2020).

Muhammadiyah's education that K.H. Ahmad Dahlan established is now more than a century old. Ibn Sina's ideas on Islamic educational consist of objectives, curriculum, teaching methods, and teaching competence. According to Ibn Sina, a good pen or teacher is someone who is intelligent, wise, and exemplary. Up to the present time, the idea of Muhammadiyah's education has fought against different evolutionary currents, namely socio-cultural and economic evolutions. These transitions keep accelerating over time and are often unexpected. Therefore, Muhammadiyah's education must always be ready to anticipate any global trends that arise outside the context of educational institutions, curriculum and co-curricular teaching and learning activities (Khozin, 2016). Muhammadiyah's commitment to improving education in this country has been consistently strong. The impact of the fight Muhammadiyah had to go through for better education is still present to the very moment. As a *da'wah* [preaching of Islam] organization, *amar ma'ruf nahi munkar* [encouraging good deeds and preventing evil deeds] has a unique and special relationship with the world of education, especially in Indonesia with its many significant educational impacts. The establishment of the Muhammadiyah movement in the field of education is evident and profound (Ali, 2016).

Each Muhammadiyah graduate is expected to have decent *iman* [faith], noble character, intelligence, skill, and serve the community (Arlini & Mulyadi, 2022). Ahmad Jainuri emphasized that Muhammadiyah's education aims to produce educated Muslims with a strong Islamic identity who can lead society and become role models. To achieve this goal, Muhammadiyah organizes an educational curriculum integrating Islamic education in public schools and general knowledge in Islamic schools (Arlini & Mulyadi, 2022).

To actualize the idea of renewing the world of education, Muhammadiyah established *madrasah* [colleges for Islamic instruction] and Islamic boarding schools, integrating lessons and curriculums, also building numerous state schools with the basis of Muhammadiyah curriculum (Agustang et al., 1912). These educational institutions were created as a charity, whose organizers formed a meeting called The Board of Elementary and Secondary Education from the Central Leadership to the Branch. This arrangement means that several public schools that apply the Muhammadiyah curriculum, which adopts the organizational pattern of modern Western education, including the teaching content, are also implementing Islamic subjects. Quoting Din Syamsuddin (Hamzah, 1989), the school model offered by Muhammadiyah is a choice to be made by *madrasah* [colleges for Islamic instruction] on the one hand and public schools on the other. This concept of the Muhammadiyah school is practical in improving Islamic intellectuals and Western scholars (Hamzah, 1989), (Diningrum Citraningsih, 2021).

2. The existence of Muhammadiyah's Islamic Education in Facing Generation Alpha and The Era of Society 5.0

The purpose of education formulated by K.H.A Dahlan inspired the founding of the Muhammadiyah organization. K.H.A Dahlan stated that the purpose of this particular education is to produce graduates with broad in-depth knowledge in both religious and general aspects (Arofah & Jamu'in, 2015). In general, the purpose of forming *Al-Akhlaq Al-Krima* is based more upon Islamic teachings, but in practice, Muhammadiyah always carries out progressive tajdid and reforms in accordance with the progress of the times (Hafni & Harventy, 2013) (Faruq, 2020). The three main tasks are teaching Islamic knowledge, preserving tradition, and raising future prospective scholars (Erfan Gazali, 2018). Various challenges in Islamic education encountered by Muhammadiyah are related to the presence of the alpha generation and the era of Society 5.0.

Alpha generation is a term coined by social scientist Mark M Crindle (Crindle, 2018), who was born in 2010 and grew up with the help of various artificial intelligence technologies and robots resembling a person. They can play connecting games, respond to directions, and are capable of showing emotional ingenuity (Wiryosukarto, 2018) (Wicaksono et al., 2021). The characteristics of the Alpha generation are more pragmatic-materialistic because they grew up

in an era of technological advances. They are also highly practical, less valuable, and also generally more selfish than the preceding generations (Swandhina, 2022).

This generation is considered the proper millennial generation. This generation was born and educated in the 21st century and is the first generation to see it in an extensive way in the 22nd century. That is the reason why this generation is called the Alpha Generation. Some neurologists and psychologists believe that their way of thinking is different from previous generations. The concept of "internet connectivity" has become the core of what Generation Alpha does, even more so than its predecessor, Generation Z. (Erfan Gazali, 2018).

Some of the previous studies that have looked into Islamic Education are listed in the following table below

Table 2. Previous Research

No	Researchers	Article Titles	Results/Conclusion
1	Arlini dan A. Mulyadi	Ahmad Dahlan's Perspectives on Islamic Education in Muhammadiyah	On the grounds of Ahmad Dahlan's ideas and upbringing, Muhammadiyah progressed rapidly, especially in the education aspect. In fact, it provided many quality and valuable learning sessions for Indonesia.
2	Nelly Yusra	Muhammadiyah: The Islamic Education Renewal Movement	The multidimensional <i>tajdid</i> [purification] implemented by Muhammadiyah involves education, health, economy, and culture.
3	Putri Yuliasari	The Relevance of the KH. Ahmad Dahlan Islamic Education Concept in the 21st Century	Islamic education is proof of Muhammadiyah's innovation and its benefits for development in Indonesia (Ibrohim et al., 2021). K.H. Ahmad Dahlan's thoughts on the idea of Islamic Education are shown in how to combine the duality of knowledge, preserve balance, exemplary education, attitude, and religion. K.H. Ahmad Dahlan's idea is relevant to the context of Islamic Education in the 21st era.
4	Mohamad Ali	Exploring the Purposes of Muhammadiyah's Education	The target of Muhammadiyah's education has gone through plenty of mutations since its inception up until the present moment. Some of these changes are Muhammadiyah's innovative response to changes in society, changes in the trajectory of people's lives, or developments in knowledge and technology. Based on the constitutional order of the National Education, Muhammadiyah can formulate its own educational target. Meanwhile, the target kind for Muhammadiyah's education type is similar to the revolutionary education theory. Seen from the perspective of modern knowledge ideas. This idea focuses on professionalism for the improvement of society.
5	Dimas Setiyo Wicaksono, dkk	The Role of Islamic Boarding Schools in Facing the Alpha Generation and the Challenges of the World of Education in the Era of Society 5.0	One of the examples is reading data, which includes the skills to analyze, read, and utilize info data (big data) to a digital extent. Other than that, there are also basic technical training, machine learning, and technology applications such as coding, artificial intelligence, machine upgrading, basic design, and biotechnology. Last is human reading, which consists of structures, relationships, and humanities.

The Age of Society 5.0 is a concept that explains the coexistence of technology and human beings to improve people's lives authentically. This development is shaped by artificial intelligence, the Internet of Things (IoT), and robotics (Muchlas, 2022). In the alpha generation, the innovation developed for society, such as the Internet of Things, artificial intelligence, big data, and robots, aim to improve the quality of life for people born in the 5.0 era. So far, it has focused on people with a more critical mindset (Putra, 2019).

The goals achieved in the era of Society 5.0 are attempts to align economic progress and solve common problems (Mayumi Fukuyama, 2018). Maximizing the use of smartphones as current technology. Smartphones are no stranger to everybody from kindergarten to adulthood. Unsupervised smartphone use is dangerous because it allows children to access high-risk or unsafe websites and slows down their social development (Septiani et al., 2020).

Muhammadiyah's Islamic education must be able to answer to all opportunities and handle educational challenges during the Alpha Generation and Society 5.0 that are sometimes neglected. This strategic step includes a commitment to advance digital skills investment, the introduction of the latest technology prototypes through continuous learning, and new educational collaborations to enhance digital skills worldwide as well as in the business world (Faruq, 2020).

The achievements of Muhammadiyah in the field of Islamic education are based on the presence of the alpha generation and the societal era in society, which are progressivism and innovation, as presented in the table below.

Table 3. Muhammadiyah's Islamic Education Innovation Data for the Alpha Generation

No	Data Innovation	Information
1	Edumu or Muhammadiyah's Digital Education [Edukasi Digital Muhammadiyah]	The specially designed Muhammadiyah application improves the quality of education during the academic process, and school information is available anytime, anywhere. https://edumu.id/index.html
2	Edutabmu or Muhammadiyah's Tablet Education [Edukasi Tablet Muhammadiyah]	LazisMu Social Innovation Program in Technology-Based Education is managed by Muhammadiyah. When the LazisMu program started with Enuma, EdutabMu, who is working with the HEAD Foundation at this advanced stage. EdutabMu itself is an educational application that contains interactive and entertaining material. According to Hilman, using EdutabMu does not require the internet. This application is targeted at elementary school students in the Early Childhood Educations (ECE), grade 1, and grade 2. https://umsrappang.ac.id/edutabmu-akselerasi-pendidikan-muhammadiyah-di-era-digital
3	Ismubaku	Muhammadiyah Vocational High School digital pocketbook in the form of an application containing Ismuba books for grades X, XI, and XII. https://play.google.com/store/apps/details?id=com.amd.ismubaku
4	Muhammadiyah Online University (MOU)/Universitas SiberMu	Universitas SiberMu is an information-technology-based university that offers distance learning. https://sibermu.ac.id/tag/digital/
5	Sekolah	Trenzains is an abbreviation of Pesantren Ilmu [science boarding]

No	Data Innovation	Information
	Trensains/Trensains School	school.] Apart from that, trenzais is a synthesis of boarding schools and secular sciences. Scientific trends (trenzais) can also be interpreted as a movement towards scientific trends, especially in Islamic boarding schools. Trenzain does not contain as much material and general information as modern boarding schools. Trenzains specializes in understanding the Al-Quran and al-Hadith, the natural sciences, and their correlations. Finally, the relationship between religion and science is a special issue of science and does not exist in modernity. https://trensains.sch.id/

To carry out the abovementioned strategy, Muhammadiyah accelerated and expanded the Development of the Muhammadiyah Education Board from elementary school to university level. According to Haedar Nashir, by accelerating and expanding, Muhammadiyah's education councils must be strong in competing during the Alpha generations and the Society era of 5.0 and improve the accreditation of educational institutions (Faruq, 2020).

According to Arqam (2022), there are two significant challenges to preaching Muhammadiyah in the era of Society 5.0. Firstly, playing the role of a *da'wah* [preaching of Islam] organization that has been around for a long time and carries a reformist movement, Muhammadiyah faces a society that is *taqlid* [the compliance of an individual to the teaching of another] towards religious teachings that are spread on social media (Bakry, 2019). Secondly, the large number of religious studies on social media with unreliable sources polarizes the negative effects, including the emergence of radicalism and intolerance. According to Haidar Nashir, Muhammadiyah *da'wah* [preaching of Islam] faces four challenges in the era of Society 5.0 as described in the following below:

1. Muhammadiyah is facing a new reality that makes the development of social media and technology affect how Muhammadiyah carries out its *da'wah* [preaching of Islam].
2. From the arising left and right extremisms, the emergence of religious understandings, and also new ideas that intersected with supporting the existence of Muhammadiyah.
3. Muhammadiyah deals with the concept of multiculturalism in relation to human rights, democracy, and tolerance.
4. Muhammadiyah faces globalization that has implications for global economic tasks and liberal, political, and economic expansion tasks, which in the current condition is inevitable.

Written on Tanfidz Muhammadiyah, Muhammadiyah's Education has developed essential concepts for improving Human Resources, Science and Technology and examining different aspects of Islamic life. The goal is to achieve success and triumph at the national and regional levels (Muhammadiyah, 2010). The primary purpose of education is to build and improve the quality of education. This statement is proven by creating a map of the design and progress of

Muhammadiyah's science and technology progress, conducting assessment activities, and building relationships with existing assessment organizations.

The Elementary and Secondary Education Council is responsible for managing AUM in the education sector based on the results of the Tanfiz Muktamar, Musywil, and Musda in implementing the program. To ensure that there are explicit references and rules for the establishment of education in Muhammadiyah, the Muhammadiyah Basic Education Implementation Center distributes the results of national labour negotiations from the Elementary and Secondary Education Council of Muhammadiyah to all regions of Indonesia. One of the components of the Muhammadiyah organization is junior secondary education institutions, and their main objectives are to govern, manage, supervise, and organize commercial welfare in the primary and medium teaching divisions. When executing these obligations, the Elementary and Secondary Education Council of Muhammadiyah conveys the vision, mission, principles, and objectives of Muhammadiyah's Education. The following is a list of charitable sectors owed by the Elementary and Secondary Education Council; Elementary Schools, *Madrasah Ibtidaiyah*, Middle Schools, *Madrasah Tsanawiyah*, High Schools, Vocational High Schools, *Madrasah Aliyah*, and Islamic Boarding Schools (Subhan, 2012b).

Conclusion

The existence of Muhammadiyah's Islamic Education has made some major contributions to the Republic of Indonesia. Its presence long before this country became independent, its figures and cadres became part of the struggle for independence. In its education, Muhammadiyah seeks to produce a generation of Muslims with noble personalities. Muhammadiyah always answers every challenge by first improving the quality of teaching, building relationships with teaching councils and accelerating and expanding Muhammadiyah's teaching boards from the elementary school to the university. Muhammadiyah has gone through generations up to this point, and it still stands strong with many of its digital-based services and activities, including eduMu, edutabMu, ISMUBAKU, CyberMu University, and Trensains School.

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