



Da'wah in Muhammadiyah Education: Muhammadiyah Renewal for Islamic Education in West Sumatra

Sarwan¹, Fatimah Azzahra², Sabiruddin³

^{1,2,3}Universitas Islam Negeri Imam Bonjol Padang, Sumatra Barat, Indonesia

Correspondence Author:

Sarwan. Telp: 0813 6375 4242

E-mail: sarwanma@uinib.ac.id

Abstrak

Kata kunci:

Muhammadiyah,
dakwah,
pendidikan Islam,
Sumatera Barat

Pendidikan telah menjadi fokus utama bagi organisasi Muhammadiyah di Indonesia. Sayangnya, sektor ini belum ditelaah sebagai sebuah Gerakan dakwah yang massif. Studi ini mendiskusikan bagaimana dakwah telah ditransformasikan dalam bentuk pendidikan. Misi mengajak manusia ke jalan Tuhan telah dipraktikkan dengan cara yang soft. Diskusi ini akan terjawab melalui uraian sejarah pembaharuan pendidikan Muhammadiyah, menjelaskan sejarah pendidikan Muhammadiyah, dan mengungkapkan dakwah dalam pembaharuan pendidikan Muhammadiyah. Sumatra Barat telah ditetapkan sebagai studi kasus yang dijelaskan menggunakan pendekatan kepustakaan. Penelitian ini bersandar pada data skunder melalui penelusuran buku, artikel dan web Muhammadiyah. Hasil dari penelitian ini menunjukkan bahwa pertama, sejarah pembaharuan pendidikan Muhammadiyah dipicu oleh kondisi umat Islam di Indonesia dan pengaruh pemikiran kaum pembaharu dari timur tengah, dan Nusantara. Kedua, sejarah pendidikan Muhammadiyah di Sumatera Barat diawali dengan berdirinya cabang-cabang organisasi ini di Sumatera Barat. Ketiga, pembaharuan pendidikan Muhammadiyah berorientasi pada dakwah, dimana kaum marginal, anak yatim dan muallaf menjadi bagian yang tidak dapat dipisahkan.

Abstract

Keywords:

Muhammadiyah;
Da'wah; Islamic
education; West
Sumatra

Education has been a significant focus for the Muhammadiyah organization in Indonesia. Unfortunately, this sector has yet to be studied as a massive da'wah movement. This study discusses how da'wah has been transformed into education. The mission of inviting people to God's way has been practised gently. This article discusses the history of Muhammadiyah education renewal, explaining the history of Muhammadiyah education and revealing the renewal of Muhammadiyah education. West Sumatra has been designated as a case study explained using a literature approach. This research relies on secondary data through searching Muhammadiyah books, articles and websites. The results of this study indicate: firstly, the history of Muhammadiyah



education renewal was triggered by the condition of Muslims in Indonesia and the influence of reformers from the Middle East and the Nusantara. Secondly, the history of Muhammadiyah education in West Sumatra begins with the establishment of executive branches. The third, Muhammadiyah is reforming Islamic education in West Sumatra by changing traditional education to a modern system. Third, the renewal of Muhammadiyah education is oriented towards da'wah, in which the marginalized, orphan and converts become inseparable.

INTRODUCTION

Muhammadiyah is a da'wah movement with an ideology of renewal (Pimpinan Pusat Muhammadiyah, 2010; Nashir, 2015; Elhady, 2017; Yusra, 2018; Sumanti et al., 2018; Mutiarin, 2022). K.H. Ahmad Dahlan (1868-1923), the founder of Muhammadiyah, considered that the decline of Muslims in Indonesia was due to belief in mystical, shirk and *bid'ah* (Arlen & Sinaga, 2014; Nursalim & Hakimi, 2022; Arlini & Mulyasi, 2022). The interrelatedness of the problem is solved in an Islamic way through education that contains Islamic explanations.

Education has received Muhammadiyah's attention since its inception (Rachmawati, 2019) and continues to experience development so that it has a significant influence in Indonesia (Rajiah Rusyd, 2016). Currently, around 3,334 educational institutions are under Muhammadiyah, from elementary to Middle Schools (Majelis Dikdasmen PP Muhammadiyah, 2022). In tertiary institutions, it has reached 172 (Muhammadiyah, 2022b). This data shows that Muhammadiyah is the organization that plays the most role in advancing education in Indonesia. At the beginning of its establishment, it was known that Muhammadiyah's education was oriented towards improving religious understanding. However, during the adjustment period to Indonesian conditions, Muhammadiyah shifted the focus of education to a pluralist form. This can be seen from the distribution that has reached Papua on the eastern tip of Indonesia (Wekke, 2019).

One area received Muhammadiyah education's influence was West Sumatra. This area is known as one of Indonesia's centres for advancing Islamic education (Furqan, 2019). Unfortunately, past studies have yet to show how Muhammadiyah plays a vital role in West Sumatra. Pahadal big names like Hamka or Syekh Abdul Karim Amrullah carried out educational reforms at the Iron Bridge Surau (Sarwan et al., 2020). Hamka first studied Muhammadiyah in Java, then spread it in West Sumatra (Hamka, 1982; Rohman & Mulyati, 2019; Hasanah et al., 2021).

The educational model offered by Muhammadiyah for West Sumatra is very close to Islam. So that the Minangkabau people can receive it well and spread it quickly. So it is exciting and



important to discuss the relationship between educational progress in West Sumatra and Muhammadiyah. This passage needs to be addressed in the earlier literature.

METHOD

This research uses a library research method with a historical approach (Hamzah, 2020). The primary research data were obtained from secondary sources: books, scientific articles, and websites. Researchers have read various sources of articles to answer research questions. The website is considered to strengthen research data: muhammadiyah.or.id, elementary school of education Muhammadiyah.org, and umsb.ac.id. The data that has been collected is processed manually using office tools. Research data analysis was carried out using text and discourse analysis. Using an interpretive da'wah paradigm, researchers interact with the thoughts in the text accurately and thoroughly (Hamzah, 2020) using an interpretive da'wah paradigm (Syam, 2020).

FINDINGS AND DISCUSSION

Renewal of Muhammadiyah Education

Muhammadiyah was founded by K.H Ahmad Dahlan on November 18, 1912 (Pimpinan Pusat Muhammadiyah, 2010; Nashir, 2015). Zar (2000) suggests that the presence of Muhammadiyah at the beginning of the 20th century was

“Taklid which has become the culture of Islamic society; aqidah mixed with mystical and shirk; worship mixed with heresy; the stupidity of Muslims; outdated education system; feelings of inferiority compared to other people; unstructured preaching; weak Muslim unity and horizontal worship; poverty of Muslims; Dutch colonial political discrimination against Muslims; and Christianization supported by the politics of Dutch colonialism.”

The various problems raised by Zar (2000) show the complexity of the problems Muslims face. The complexity of the problem not only arises from internal but also external. In another explanation (Noer, 1978; Arlen & Sinaga, 2014; Nashir, 2015; Shabir & Susilo, 2018), researchers found that the presence of Muhammadiyah was a form of internalizing Ahmad Dahlan's thoughts which Middle Eastern thinkers influenced: Syekh Jamaluddin Al-Afghani (1838 -1897), Sheikh Muhammad Abduh (1849-1905), Sheikh Rashid Ridha (1865-1935).

The question that arises then is how the thoughts of the three Islamic figures are connected to Dahlan. It is known that accessing reading materials or hearing direct information from outside Indonesia is challenging. Hamka believes that a few Indonesian scholars in the early 1900s went to Mecca not only to perform the pilgrimage. Nevertheless, it also increases knowledge about Islam (Hamka, 1982). Also, from Saudi Arabia, Dahlan could read Renewal Islamic thought



through the magazines Al-Manar (1898-1935) and al-Urwatul Wutsqo (1884). Dahlan is believed to have read the magazine and is known to be an agent for smuggling the magazine to Indonesia (Muhammadiyah, 2022a).

In addition to the magazines al-Urwatul Wutsqo and Al-Manar influencing Dahlan's thoughts on the movement for Islamic renewal through education, Kaum Muda magazines, namely Al-Imam (1906-1908) and Al-Munir (1911-1915) are believed also to have had the same contribution. Sarwan (2019) identified that Dahlan's friends in Indonesia published the two magazines. It can be seen that the magazines al-Urwatul Wutsqo in France, Al-Manar in Egypt, Al-Imam in Singapore and Al-Munir in Padang have a genealogical relationship as a medium for reformists (Sarwan, 2012; Sarwan, 2013).

When the Dutch occupied Indonesia, Dahlan's reforms appeared in various educational institutions belonging to Muhammadiyah. Priyono (2022) explained Muhammadiyah made a breakthrough by combining two separate curricula in an educational institution. Muhammadiyah includes general knowledge of religious and Islamic and Muhammadiyah subjects in public schools (Sumanti et al., 2018). Indigenous schools were managed traditionally, while Muhammadiyah modernized education management (Zar, 2000). Related to this, Djamal (2002) said that Muhammadiyah was established to spread the ideas of Islamic modernism, although the ideas of Muhammadiyah reform are still considered typical.

Since the beginning, Muhammadiyah's renewal in education has been connected with da'wah. This can be seen from the charter of Muhammadiyah's household, which states, "Muhammadiyah is an Islamic movement, *amar ma'ruf nahi munkar* and *tajdid*, sourced from the al-Qur'an and as-Sunnah" (Pimpinan Pusat Muhammadiyah, 2010). Many researchers agree that Muhammadiyah is an institution that focuses on the Islamic da'wah movement with an ideology of renewal (Anwar, 2015; Elhady, 2017; Yusra, 2018; Wardiyanto et al., 2020; Mutiarin et al., 2022).

The History of Muhammadiyah Education in West Sumatra

In the beginning, Muhammadiyah only existed in Java. Along with the times and sound access, Muhammadiyah is spread in various regions, one of which is West Sumatra (Rohman & Mulyati, 2019). In 1925 Abdul Karim Amrullah brought Muhammadiyah to Sungai Batang, Maninjau, West Sumatra. Amrullah changed the name of his community from "*Sendi Aman Tiang Selamat*" to become the first Muhammadiyah branch on the island of Sumatra (Hamka, 1974b).

It was from the Batang River that Muhammadiyah expanded to several areas in West Sumatra (Republika, 2009; Hamka, 1982). Marjohan (2004) and Rohman and Mulyati (2019) describe the expansion of Muhammadiyah in West Sumatra from the Batang Maninjau River Branch to Padang Panjang (1926), then to Simabur Batusangkar (1927), Bukittinggi (1928), Padang



(1928), Kuraitaji- Pariaman (1929), Lintau Buo-Batusangkar (1932), Kubang-Suliki (1932), Payakumbuh (1932), Rao-Pasaman (1932), Difficult Air-Solok (1932), Koto Tengah-Padang Luar (1935), Matur -Religion (1936), Kubang Solok (1937), Talu-Pasaman Barat (1937), and Limo Kaum-Batu Sangkar (1937). In this initial phase, it can be seen that Muhammadiyah has spread in almost all areas of West Sumatra.

Muhammadiyah developed throughout West Sumatra in 4 (four) phases: 1) the first phase between 1925-1937; 2) the second phase between 1940-1950; 3) the third phase between 1950-1966; and 4) the fourth phase between 1966-1988 (Marjohan, 2004). In the next phase, these Muhammadiyah branches have been promoted to regional-level organizations, and each region has branches, and each branch has Muhammadiyah branches. Each branch of Muhammadiyah must have recitation activities, and each branch of Muhammadiyah is required to have an educational institution (Pimpinan Pusat Muhammadiyah, 2001).

Table 1. Number of Students in 2017-2022

Sn	School Level	Total Students
1	Elementary school	1.650
2	<i>Madrasah Ibtidaiyyah</i>	485
3	<i>Madrasah Tsanawiyah</i>	4.750
4	Junior High School	1.628
5	<i>Madrasah Aliyah</i>	1.169
6	Senior High School	1.067
7	Vocational High School	2.135
8	<i>Pondok Pesantren</i>	300
Total		13.186

Source: Dikdasmen PWM Sumbar, 2022

Currently, Muhammadiyah educational institutions have spread across West Sumatra, starting from the level of education for early childhood, from elementary school to university. The following is data on Muhammadiyah's educational efforts in West Sumatra, as shown below (Efendi, 2022b):

"Muhammadiyah Elementary Schools and Madrasah Ibtidaiyyah total 33 schools; Madrasah Tsanawiyah of Muhammadiyah with 44 schools, and Junior High Schools with 16 schools; Madrasah Aliyah of Muhammadiyah with 14 schools; 12 schools for senior high schools; 5 Vocational High Schools and 6 Islamic Boarding Schools and one Muhammadiyah University with 11 faculties and one postgraduate in West Sumatra Province."

Judging from the Muhammadiyah education data above, it can be added that Muhammadiyah schools in West Sumatra from Elementary Level (SD/MI), Junior High Level (MTs/SMP), Upper Middle Level (MAM/SMAM/SMKM/Pondok Islamic Boarding Schools) total 130 educational institutions elementary and secondary as well as one tertiary institution. The data on the number of active students is presented in table 1.



Da'wah in Muhammadiyah Education

Evidence of the progress of Islamic education under the Muhammadiyah organization is the spread of schools in West Sumatra. Before Muhammadiyah, Islamic education was still traditional and far behind Dutch education, which was managed modern (Hasnida, 2017). The backwardness can be seen from the facilities, teaching materials, curriculum, methods, media, organization and teacher and student qualifications (Sarwan, 2015). The learning method uses lectures where the teacher reads the subject matter, and students listen (Ramayulis, 2011). This followed Hamka's learning experience when he did not use tables and chairs. Schools do not have blackboards and notebooks (Hamka, 1974a). Kharles and Nazmi (2015) explain that the renewal of traditional education in West Sumatra at the beginning of the 20th century A.D. changed the lesson system from halaqah to a system of chairs and tables.

Muhammadiyah began the modernization of education in West Sumatra by establishing HIS Met de Quran on July 1, 1927, led by Parwoto Adiwijoyo. A few years later, in 1931, to be precise, following the establishment of a school for cadres of leaders called the Tabligh School led by Hamka (Sarwan, 2015). Muhammadiyah also founded Frobelschool or Aisyiyah Bustanul Athfal Children's Park in 1939. This school was established to compete with Frobelschool, founded by the Catholic church (Rohanah, 2001).

Education for Muhammadiyah is a charity business. Therefore, Muhammadiyah's educational orientation is not materialism but theological or da'wah orientation. The orientation to da'wah can be seen in the many poor people, orphans and converts who are accommodated in Muhammadiyah schools. The inability of students to pay school fees is the reason for the emergence of the free school policy. Muhammadiyah administrators make this problem a da'wah work. Donors are sought to support school implementation (Upik, 2022). When Muhammadiyah is business oriented and not preaching, the issue of educating marginal children will be neglected.

Muhammadiyah, through education, must be connected to its primary purpose as a Da'wah movement. The reforms carried out by Muhammadiyah in education are under this organization's ideology as the *tajdid* movement or modernization (Sumanti et al., 2018; Yusra, 2018; Palahuddin, 2018). As a *tajdid* movement, Muhammadiyah reform is not westernized but is based on the Qur'an and Sunnah (Anwar, 2015).

Another form of da'wah born from Muhammadiyah education in West Sumatra was saving the faith of the Islamic generation from Christianization. If Christianization could tear down only areas where people are strong in culture and religion, then other regions would be easier to Christianize. Suprpto said that Muhammadiyah is a missionary movement that blocks Christianization (Suparto, 2009). Muhammadiyah's efforts to save the faith of the Islamic



generation in West Sumatra from Christianization through education is proof that Muhammadiyah is not merely an educational organization but a da'wah organization. Suparto (2009) said that initially, Muhammadiyah had a religious character, then shifted to touch worldly aspects (Suparto, 2009). This does not mean that this institution is 'apostate', but that Muhammadiyah's da'wah strategy has changed in line with the changing circumstances of the era.

Dakwah is an invitation to follow Islamic teachings, while Islamic teachings that must be followed concern all aspects of human life. Thus, da'wah does not only concern matters of faith and worship because any positive field of human life becomes the area of da'wah (Mubasyaroh, 2016), including the fields of education and teaching (Bala, 2015; Arifuddin, 2016; Mubasyaroh, 2016;). In the end, Muhammadiyah is a da'wah movement characterized by *amar ma'ruf nahi munkar* and *tajdid*. Educational renewal carried out by Muhammadiyah is a form of da'wah through actual charity (*da'wah bil hal*).

CONCLUSION

This article has described the role of Muhammadiyah in efforts to present and improve the Islamic education system in Indonesia. This central role is read as a da'wah movement both in terms of *bil hal* (deeds), *bil lisan* (speech), and *bil qalam* (writing). The renewal of Muhammadiyah education was triggered by Indonesian Muslims' religious condition, which was not in accordance with the Qur'an and Sunnah. K.H Ahmad Dahlan and Muhammadiyah were present to improve this condition. Dahlan's educational background was good because he was influenced by reformers from the Middle East and Mecca, helping to materialize the settlement of blind, mystical and heresy cases of *taklid*. Dahlan's efforts spread throughout Indonesia, especially in West Sumatra. Hamka manifested the ideology of Muhammadiyah in West Sumatra, and the establishment of an educational charity followed its spread. Muhammadiyah ideologically and practically participates in the process of educational renewal in West Sumatra from traditional education to a modern system.

REFERENCES

- Abdul Fadhil. (2007). Transformasi Pendidikan Islam. *Sejarah Lontar*, 4(2), 42–56.
- Alhaji Bala, A. (2015). The role of da'wah in the introduction and spread of Islam in Hausaland (Northern Nigeria). *IOSR Journal Of Humanities And Social Science*, 20(8), 28–34. <https://doi.org/10.9790/0837-20812834>
- Anwar, S. (2015). Manhaj tarjih Muhammadiyah. <Http://Repository.Umy.Ac.Id>, 3(April).



- Arifuddin. (2016). Dakwah through internet : Challenges and opportunities for islamic. *Ar-Raniry: International Journal of Islamic Studies*, 3(1), 161. <https://jurnal.ar-raniry.ac.id/index.php/jar/article/view/7488>
- Ariga, S., & Nurhakim, M. (2022). Peran dayah Muhammadiyah dalam pembentukan karakter masyarakat Aceh. *Jurnal Pendidikan Tambusai*, 6, 16499–16507. <https://www.jptam.org/index.php/jptam/article/view/5057%0Ahttps://www.jptam.org/index.php/jptam/article/download/5057/4276>
- Arlen, D., & Sinaga, R. M. (2014). *Pemikiran KH Ahmad Dahlan dalam bidang sosial dan pendidikan*. 1.
- Arlini, I., & Mulyadi, A. (2022). Pemikiran K.H. Ahmad Dahlan tentang pendidikan Islam. *Turats*, 14(2), 41–70. <https://doi.org/10.33558/turats.v14i2.4465>
- Arnelis, A., Marjohan, M., & Syahniar, S. (2016). Usaha Kaum Mudo Minangkabau dalam Pembaharuan Pendidikan Islam dan Implikasinya terhadap Pelayanan Bimbingan dan Konseling. *Konselor*, 5(3), 194. <https://doi.org/10.24036/02016536505-0-00>
- Deliar Noer. (1978). *The modernist muslim movement in Indonesia 1900-1942* (2nd ed.). Oxford Universiitu Press.
- Djamal, M. (2002). *Pengaruh dalam gerakan pembaruan Islam di Minangkabau ke-20*. Theresia Slamet.
- Efendi, A. (2022a). *Dokumen*.
- Efendi, A. (2022b). *Wawancara*.
- Elhady, A. (2017). Islamic reform movement in Indonesia: Role of Muhammadiyah in social empowerment. *International Journal of Academic Research in Business and Social Sciences*, 7(8). <https://doi.org/10.6007/IJARBSS/v7-i8/3234>
- Fandy Aprianto Rohman dan Mulyati. (2019). Rintisan awal pendidikan Muhammadiyah di Sumatera Barat tahun 1925-1939. *Penelitian Sejarah Dan Budaya Vol. 5 No 1 Mei 2019 RINTISAN*, 5(1). <https://doi.org/10.36424/jpsb.v5i1.20>
- Furqan, M. (2019). Surau dan pesantren sebagai lembaga pengembang masyarakat Islam di Indonesia (kajian perspektif historis). *Jurnal Al-Ijtima'iyyah*, 5(1), 1. <https://doi.org/10.22373/al-ijtima'iyyah.v5i1.5132>
- Hamka. (1974a). *Kenang2an hidup*. Bulan Bintang.
- Hamka. (1974b). *Muhammadiyah di Minangkabau*. Yayasan Nurul Islam.
- Hamka. (1982). *Ayahku: Riwayat hidup Dr. H. Abdul Karim Amrullah dan perjuangan kaum agama di Sumatera*. Umminda.
- Hamzah, A. (2019). *Metode penelitian kualitatif: Rekontruksi pemikiran dasar serta contoh penerapannya pada ilmu pendidikan, sosial & humaniora*. Literasi Nusantara.
- Hamzah, A. (2020). *Metode penelitian kepastakaan*. Literasi Nusantara.
- Hasanah, U., Afianah, V. N., & Salik, M. (2021). KH. Abdul Karim Amrullah dan gagasannya dalam pengembangan pendidikan Islam di Sumatera Barat. *EDURELIGIA: Jurnal Pendidikan Agama Islam*, 5(2), 13–32. <https://doi.org/10.33650/edureligia.v5i2.1940>



- Hasnida. (2017). Sejarah perkembangan pendidikan Islam di Indonesia pada masa pra kolonialisme dan masa kolonialisme. *Kordinat*, 16(2), 237–256.
- Kharles, & Nazmi, R. (2015). Perubahan pola pendidikan Islam di Sumatera Barat (Minangkabau): Dari surau ke lembaga pondok pesantren semenjak awal abad 20. *Repo.Stkip-Pgri-Sumbar*, 2349–2361. <http://ir.obihiro.ac.jp/dspace/handle/10322/3933>
- Majelis Dikdasmen PP Muhammadiyah. (2022). *Jumlah sekolah Muhammadiyah*. <https://dikdasmenppmuhammadiyah.org/dapodikmu-jumlah-sekolah/#:~:text=Jumlah Sekolah Muhammadiyah adalah 3334,detail jumlah perwilayah Sekolah Muhammadiyah>.
- Marjohan. (2004). *Islam kontekstual-pergumulan antara cita dan realita*. Mita Luhur.
- Mubasyaroh, M. (2016). Da'Wah model of prophet Muhammad in Madina. *QIJIS (Qudus International Journal of Islamic Studies)*, 2(1), 47–62.
- Muhammadiyah. (2022a). *Kecerdikan KH Ahmad Dahlan lolos bawa majalah Al-Urwatul Wustqa ke Indonesia*. <https://muhammadiyah.or.id/kecerdikan-kh-ahmad-dahlan-lolos-bawa-majalah-al-urwatul-wustqa-ke-indonesia/#:~:text=Al-Urwatul Wustqa%2C Apa Itu,yang bernama Mirza Muhammad Baqir>.
- Muhammadiyah, cahaya I. berkemajuan. (2022b). *5 perguruan tinggi Muhammadiyah dengan jumlah penerimaan mahasiswa terbanyak tahun 2022, mana saja?* <https://muhammadiyah.or.id/4-perguruan-tinggi-muhammadiyah-dengan-jumlah-penerimaan-mahasiswa-terbanyak-tahun-2022-mana-saja/>
- Mutiarin, D., Qodir, Z., Nurjanah, A., Iqbal, M., & Misran, M. (2022). Muhammadiyah and its transformation of Islamic governance values. *Proceedings of the International Conference on Sustainable Innovation Track Humanities Education and Social Sciences (ICSIHES 2021)*, 626(Icsihess), 166–170. <https://doi.org/10.2991/assehr.k.211227.028>
- Nashir, H. (2015). *Understanding the ideology of Muhammadiyah*. <http://www.worldcat.org/oclc/1001435383>
- Nursalim, & Hakim, L. (2022). Peran Muhammadiyah dalam pembaharuan pendidikan Islam di Indonesia. *Perspektif*, 1(4), 326–338. <https://jurnal.jkp-bali.com/perspektif/article/view/210>
- Palahuddin, P. (2018). Modernisasi pendidikan Islam di Indonesia awal abad ke-XX: Kasus Muhammadiyah. *SANGKÉP: Jurnal Kajian Sosial Keagamaan*, 1(1), 61–83. <https://doi.org/10.20414/sangkep.v1i1.606>
- Pimpinan Pusat Muhammadiyah. (2001). *Surat Keputusan Pimpinan Pusat Muhammadiyah*.
- Pimpinan Pusat Muhammadiyah. (2010). *Anggaran dasar dan anggaran rumah tangga Muhammadiyah*. Pimpinan Pusat Muhammadiyah.
- Priyono. (2022). *Peran Muhammadiyah dalam pendidikan di Indonesia*. <https://radarsolo.jawapos.com/opini/25/02/2022/peran-muhammadiyah-dalam-pendidikan-di-indonesia/>
- Rachmawati, E. (2019). *Islamic-based organization in Indonesia: Role of Muhammadiyah in health improvement*. *Icsdh 2018*, 44–51. <https://doi.org/10.5220/0008378000440051>



- Rajiah Rusyd. (2016). Peran Muhammadiyah (konsep pendidikan, usaha-usaha di bidang pendidikan, dan tokoh). *Jurnal Tarbawi*, 1(2), 951–952.
- Ramayulis. (2011). *Sejarah pendidikan Islam*. Kalam Mulia.
- Republika. (2009). *Mengembangkan Muhammadiyah di Sumbar*. Republika.Co.Id. <https://www.republika.co.id/berita/33811/mengembangkan-muhammadiyah-di-sumb>
- Rohman, F. A., & Mulyati, M. (2019). Rintisan awal pendidikan Muhammadiyah di Sumatera Barat tahun 1925-1939. *JURNAL PENELITIAN SEJARAH DAN BUDAYA*, 5(1), 23–41. <https://doi.org/10.36424/jpsb.v5i1.20>
- Sarwan. (1915). Pengaruh majalah Al-Imam (1906-1098) Singapura terhadap Al-Munir (1911-1915) Padang. *Jurnal Ilmiah Dakwah Dan Komunikasi*, II(3), 78–92.
- Sarwan. (2012). *Isu kemajuan dalam majalah Al-Imam (1906-1908) dan Al-Munir (1911-1915)*. Universiti Kebangsaan Malaysia.
- Sarwan. (2013). Pengaruh Al-Manar (1898-1935) terhadap Al-Imam (1906-1908). *Jurnal Ilmiah Dakwah Dan Komunikasi*, II(4), 3–22.
- Sarwan. (2015). *Trilogi dakwah Hamka*. Imam Bonjol Press.
- Sarwan, Ebrahimi, M., & Yusoff, K. (2020). Al-imam magazine (1906-1908): The study of Kaum Muda's thought on Islamic education renewal in Southeast Asia. *Journal of Critical Reviews*, 7(11), 499–503. <https://doi.org/10.31838/jcr.07.11.89>
- Sarwan, S. (2019). Al-Munir (1911-1916). *AL MUNIR : Jurnal Komunikasi Dan Penyiaran Islam*, I(1), 3–19. <https://doi.org/10.15548/amj-kpi.v0i0.350>
- Shabir, M., & Susilo, S. (2018). Muhammad Abduh's thought on muhammadiyah educational modernism: Tracing the influence in its early development. *Qudus International Journal of Islamic Studies*, 6(2), 127–159. <https://doi.org/10.21043/qijis.v6i2.3813>
- Sirajuddin Zar. (2000). *Muhammadiyah di Indonesia 1959-1966 (perkembangan pemikiran keagamaan serta perannya dalam gerakan sosial dan politiknya)*. IAIN-IB Press.
- Siti Rohanah dkk. (2001). *Peranan Muhammadiyah dalam sistem pendidikan Islam di Padang Panjang tahun 1950-1965*. Dapertemen Kebudayaan dan Pariwisata Direktorat Jenderal Sejarah dan Purbakala.
- Sugiyono. (2020). *Metode penelitian kuantitatif kualitatif & R&D*. Alfabeta.
- Sumanti, S. T., Asari, H., & Yidin, A. (2018). Modernization of education contents of Muhammadiyah, Nahdlatul Ulama, and Al Jam'iyatul Washliyah 1900-1942 in North Sumatera. *International Journal of Humanities and Social Science*, 5(1), 27–33. <https://doi.org/10.14445/23942703/ijhss-v5i1p105>
- Suparto. (2009). Antara pembaruan dan pembauran. *Jurnal El Harakah*, 11(2), 155–171.
- Syam, N. (2020). Paradigma dan teori Ilmu Dakwah: Perspektif sosiologis. *Jurnal Ilmiah Syi'ar*, 20(1), 1. <https://doi.org/10.29300/syr.v20i1.2604>
- UM Muhammadiyah. (2022). *Unires UM Sumatera Barat*. <https://www.umsb.ac.id/>



Upik. (2022). *Wawancara*.

Wardiyanto, Hasnidar, & Elihami. (2020). The role of Muhammadiyah education in dealing with bid'ah: E-learning about Al-Islam and Kemuhammadiyah. *EduPsyCouns: Journal of Education, Psychology and Counseling*, 2(2), 71–79.

Wekke, I. S. (2019). Muhammadiyah Papua. *Carbohydrate Polymers*, 6(1), 5–10.

Yusra, N. (2018). Muhammadiyah gerakan pembaharuan di Indonesia. *Jurnal Kependidikan Islam*, Vol. 4(No. 1), 105.

Zulmuqim. (2001). *Pembaharuan Islam di Indonesia awal abad XX: Studi terhadap pemikiran Dr.H.Abdul Karim Amrullah*. IAIN Sunan Kalijaga.