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MUHAMMADIYAH'S QUEST FOR KNOWLEDGE: STRENGTHENING EDUCATION THROUGH FAITH IN INDONESIA

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Abstract

This paper explores Muhammadiyah's commitment to education in Indonesia, focusing on how the organization strengthens educational practices through the integration of Islamic values. Despite global emphasis on inclusive education, there is limited understanding of how religiously affiliated schools, particularly in Islamic contexts, balance doctrinal teachings with the need for inclusivity. This study examines Muhammadiyah's approach to integrating faith with education, highlighting how its schools accommodate diverse student needs while maintaining a strong foundation in Islamic principles. Through qualitative research, including interviews with educators and administrators and analysis of school policies, the paper reveals the strategies Muhammadiyah schools employ to promote an inclusive environment. The findings demonstrate that, while challenges exist in aligning religious teachings with inclusive education, Muhammadiyah has made notable progress in providing access to quality education for all students, regardless of their backgrounds. This study offers valuable insights into how faith-based educational institutions can balance religious values with inclusivity, contributing to the broader discourse on education in religious contexts.

A. Introduction

Educational reform globally has increasingly emphasized the importance of providing equitable access to quality education for all students, regardless of their diverse backgrounds and abilities. Many nations regard this approach as a means to achieve social justice, allowing every student to thrive in a learning environment that recognizes and addresses their unique needs (Parker & Raihani, 2011). However, implementing this approach in religiously affiliated schools, especially within Islamic contexts, presents distinctive challenges. Institutions need to reconcile the principles of equitable education with their doctrinal teachings, a meticulous process that guarantees no compromise.

Muhammadiyah, one of Indonesia's largest and most influential Islamic organizations, has long been a prominent force in the country's educational landscape. Established in 1912,

Muhammadiyah has a rich history of promoting educational reform, social justice, and community development in Indonesia (Khoirudin et al., 2020). Its schools are known for integrating Islamic values with modern educational practices, striving to produce graduates who are both pious and capable contributors to society (Ali, 2016). In recent years, Muhammadiyah has increasingly adopted the principles of equitable education, acknowledging the importance of ensuring access to quality education for all students, including those with unique learning requirements (Liando & Hadirman, 2022).

Despite this commitment, the integration of inclusive practices within Muhammadiyah schools is not without its challenges. The organization's schools must reconcile the need to uphold Islamic teachings with the imperative to create inclusive environments that cater to the needs of all students (Akrim & Umiarso, 2023). In a context where religious values deeply embed in the educational framework, this balancing act raises critical questions about how religious principles can coexist with the demands of inclusivity. The tension between maintaining religious identity and embracing inclusive education is a significant issue that warrants further exploration.

Education is a fundamental pillar in a country's development, serving as the bedrock for nurturing a knowledgeable and skilled younger generation. This, in turn, fosters Indonesian human resources that are competitive on a global scale (Ismunandar, 2021). Muhammadiyah, as one of Indonesia's prominent Islamic organizations, has long recognized the pivotal role of education in societal advancement. From its inception, Muhammadiyah has prioritized education as a core component of its movement, reflecting its deep commitment to contributing to the nation's growth (Mahesa et al., 2023). Despite its roots in Islamic teachings, the organization's educational initiatives extend beyond religious instruction, encompassing a wide array of general sciences. This holistic approach ensures that Indonesian students are well-rounded and equipped to face the challenges of the modern world.

Islam, as envisioned by KH. Ahmad Dahlan, is inherently progressive, rooted in a methodology that emphasizes social understanding and interpretation. His approach to the interpretation of *Surat al-Ma'un* exemplifies the need for a shift from a purely dogmatic and indoctrinary perspective to one that is critical, transformative, and contextual (Biyanto, 2014). This progressive theological outlook necessitates the integration of both textual and contextual criticism, constantly engaging with advancements in science, technology, and social needs that hold relevance for the broader community. Muhammadiyah, drawing inspiration from this vision, has continuously reformed its educational system, moving from traditional models to more modern approaches, all while maintaining a strong foundation in al-Ma'un theology (Agustian et al., 2024).

KH. Ahmad Dahlan's establishment of *al-Qismu al-Arqa* in Yogyakarta in 1918, which later evolved into *Madrasah Mu'allimin* and *Mu'allimat*, serves as a prime example of this transformative approach (Kuswandi, 2019). KH. Ahmad Dahlan designed these institutions with a systematic framework to nurture future ulama, zu'ama (leaders), and educators, equipping them not only with Islamic knowledge but also with the skills needed to navigate and lead in a rapidly changing world. The strength of the Muhammadiyah education system lies not in the charisma of individual figures but in its commitment to modern systems and management, ensuring that it remains relevant and effective.

Muhammadiyah's education system, by embracing this modernized approach, deeply focuses on the development of well-rounded individuals. It emphasizes the cultivation of superior personalities, moral integrity, leadership competence, and social skills, all of which are essential for shaping individuals who can contribute meaningfully to society(Arif & Safri,

2016). Through its comprehensive schooling and educational programs, Muhammadiyah has successfully produced numerous leaders who have gone on to play significant roles at the national level, demonstrating the organization's enduring impact on the nation's development(Salito et al., 2023).

KH. Ahmad Dahlan's vision for Muhammadiyah's education system was to create intelligent ulama and intellectuals who are progressive, broad-minded, and capable of thinking strategically about the future. Muhammadiyah envisions these individuals not only as scholars but also as active participants in addressing the challenges of their time, with a keen awareness of the evolving social landscape (Sarwan et al., 2023). Muhammadiyah's commitment to inclusivity and its dedication to preparing leaders who can respond to societal changes with wisdom and foresight remain central to its educational mission, ensuring that it continues to be a force for positive transformation in Indonesia and beyond.

The Muhammadiyah education system embodies *al-Ma'un's theology* through its unwavering commitment to providing educational services to all national citizens without any form of discrimination (Hamami, 2016). Guided by the Islamic principle of *rahmatan lil 'alamin* (mercy to all of creation), Muhammadiyah is dedicated to fostering a legacy of civilization and humanitarian efforts that benefit not only the people of Indonesia but also communities beyond its borders. This global perspective underscores Muhammadiyah's inclusive approach, ensuring that its contributions extend to the broader international community.

Al-Ma'un's theology has profoundly influenced Muhammadiyah's mission to cultivate the teachings of love (rahmah) and social benevolence (ihsan), driving its continuous efforts to uphold and realize fundamental human values. As noted by Munir Mulkhan, KH. Ahmad Dahlan serves as a paragon in the quest to define the essence of human ethos and truth (Mulkhan, 2008). This theological foundation has inspired Muhammadiyah to establish a wide array of institutions, ranging from kindergartens to universities, diploma programs to doctoral studies. Beyond education, Muhammadiyah's commitment to social welfare is evident in its establishment of Islamic boarding schools, orphanages, hospitals, maternity homes, shelters for the poor, and scouting programs (Mulkhan, 2018).

Muhammadiyah actualizes its vision of an inclusive and compassionate society, where people not only understand but also live out the teachings of Islam in service to humanity, through these diverse initiatives. Muhammadiyah integrates the values of *al-Ma'un's theology* into every aspect of life through its dedication to education and social welfare, reflecting its broader commitment to the holistic development of individuals and communities(Mulkhan, 2005). By doing so, Muhammadiyah continues to play a pivotal role in shaping a more just, compassionate, and inclusive society, both in Indonesia and around the world.

Several studies have examined the role of Muhammadiyah in promoting inclusive education, highlighting its efforts to provide quality education to students regardless of their socio-economic background, ethnicity, or religious affiliation. For instance, a study by Muttaqin (2023), discusses how Muhammadiyah schools foster inclusivity through a curriculum that integrates Islamic values with universal principles of equality and justice. Another study by Hakim (2024), examines the organization's inclusive education policies, focusing on the challenges and successes of implementing these policies in different regions of Indonesia. Suyatno and Wantini (2022) investigate the embodiment of Muhammadiyah's inclusive education approach in progressive Islamic education. This model integrates secular sciences from modern educational systems with religious teachings from Islam, aiming to

bridge the gap between Islamic values, Indonesian identity, and modernity — a gap that often causes tension.

Despite significant scholarly attention to Muhammadiyah's role in promoting inclusive education, the existing studies primarily focus on the implementation and success of inclusive policies within the organization's educational framework, leaving several critical aspects underexplored. Muttaqin (2023) highlights how Muhammadiyah schools incorporate Islamic values with universal principles, but the study does not deeply examine the long-term impact of this integration on students' perceptions of inclusivity and their broader societal interactions. Similarly, Hakim (2024) provides a comprehensive overview of the challenges and successes in policy implementation across various regions. However, this work falls short in addressing the regional disparities and socio-cultural factors that might influence the effectiveness of these inclusive policies. The nuanced ways in which local contexts shape the reception and practice of inclusivity within Muhammadiyah schools remain underexplored.

Furthermore, Suyatno and Wantini (2022) do not fully address the tension that arises from this integration, despite delving into the progressive Islamic education model that aims to reconcile Islamic values, Indonesian identity, and modernity. Their study does not sufficiently explore how this model navigates the potential conflicts between religious principles and the demands of a modern, pluralistic society. The existing literature lacks a thorough investigation into how Muhammadiyah's inclusive education approach manages to maintain a balance between adhering to Islamic teachings and promoting inclusivity in an increasingly diverse and complex Indonesian society. This gap suggests a need for research that not only examines the practical outcomes of Muhammadiyah's inclusive education efforts but also critically analyzes the underlying dynamics and challenges of maintaining religious principles while fostering inclusivity.

This study seeks to address the critical gaps identified in the existing literature by exploring how Muhammadiyah's educational institutions balance the integration of Islamic values with the principles of inclusivity. While previous studies have highlighted the implementation of inclusive education policies, this research aims to investigate the long-term effects of these policies on students' understanding of inclusivity, as well as their interaction with the broader, diverse society in Indonesia. The study will investigate how students from different socio-cultural backgrounds perceive and experience inclusivity within the Muhammadiyah educational framework, as well as how these perceptions influence their roles as members of a pluralistic society.

Furthermore, this study will delve into the regional variations and socio-cultural contexts that shape the reception and practice of inclusive education within Muhammadiyah schools. It will investigate how local dynamics and cultural factors support or challenge the organization's efforts to promote inclusivity while adhering to Islamic teachings. By critically analyzing the tensions between religious principles and the demands of a modern, diverse society, this study aims to provide a comprehensive understanding of how Muhammadiyah's educational model navigates these challenges. This approach will offer insights into the broader implications of implementing inclusive education in religiously grounded institutions and contribute to the ongoing discourse on the intersection of religion, education, and social inclusivity in Indonesia.

B. Method

The author employed qualitative research to explore the integration of inclusivity and religious principles in Muhammadiyah's educational institutions in Indonesia and conducted

it in several Muhammadiyah schools across different regions, selecting them due to their diverse student populations and established reputations for implementing inclusive education practices. Data collection involved a combination of interviews and policy document analysis, providing a comprehensive understanding of how these schools navigate the intersection of Islamic values and inclusive education.

This research conducts interviews with a purposive sample of educators, administrators, and policymakers within the Muhammadiyah school system. The author selected these participants based on their roles in shaping and implementing educational policies, as well as their direct involvement in inclusive education initiatives. The interviews aimed to capture the participants' perspectives on the challenges and strategies associated with integrating Islamic teachings with inclusivity.

In addition to interviews, the study involved an in-depth analysis of school policies and official documents that articulate Muhammadiyah's educational philosophy and approach to inclusivity. This document analysis provided a contextual background for understanding the institutional frameworks guiding inclusive practices within these schools. The documents reviewed included school mission statements, curriculum guidelines, and policies on student admission and support services, among others. The analysis aimed to reveal the embedded Islamic values in these policies and their impact on inclusive education implementation.

Triangulated data from the interviews and document analysis to enhance the validity of the findings. We cross-referenced the themes identified in the interviews with the policies and documents analyzed during the triangulation process to ensure the study's conclusions were based on multiple sources of evidence. This thorough methodology enabled the research to offer a detailed insight into how Muhammadiyah schools are striving to harmonize their religious values with the objective of delivering inclusive education to all students, irrespective of their backgrounds.

C. Result and Discussion
1. Result
a. Preserving Ahmad Dahlan's Legacy through Muallimin and Muallimat

Philosophical theories like Immanuel Kant's "Kingdom of Ends" provide a clear understanding of Muhammadiyah's educational philosophy, which emphasizes the synthesis of religious values and human dignity. This concept emphasizes the importance of viewing individuals as ends in themselves, rather than just as tools to achieve others' goals. This approach aligns with Muhammadiyah's commitment to nurturing respectful and dignified treatment of every person, underpinned by Islamic principles (Burkhanov & Kosenok, 2022). This aligns closely with the Islamic principle of *khalifah*, which holds that every human being is a steward of the Earth, endowed with inherent dignity and worth. Muhammadiyah's inclusive approach, based on this philosophical foundation, views the educational process as a tool to cultivate this divine stewardship in all students, irrespective of their backgrounds or abilities (Dinata, 2021).

Franz Boas' concept of cultural relativism emphasizes the necessity of appreciating and understanding the diverse cultural and social backgrounds from which individuals originate (Pollock & Bernbeck, 2024). Muhammadiyah's approach to Islamic education reflects this principle by interpreting Islamic doctrine as inherently inclusive and adaptable (Alawiyah &

Amrullah, 2021). Muhammadiyah embraces the diversity of its student body, applying Islamic teachings on justice, compassion, and human dignity in ways that resonate with the unique needs of each individual, instead of adhering to a rigid and exclusionary framework. Muhammadiyah, with this perspective, cultivates an environment that not only recognizes but also celebrates the cultural and religious identities of all students (Rahayuningsih et al., 2023).

Modern Muhammadiyah schools institutionalize this inclusive approach, creating educational environments that are both doctrinally sound and socially responsive. These schools, which continue to uphold KH Ahmad Dahlan's original vision, integrate religious studies with contemporary academic disciplines, allowing students to develop a well-rounded understanding of both their faith and the world around them. By adapting Islamic teachings to meet the evolving needs of their diverse student populations, Muhammadiyah schools effectively challenge the stereotype of Islamic education as inflexible (Akhmad, 2020a). Instead, they present a model of education that is both faithful to Islamic principles and responsive to the changing social landscape.

This dual commitment to doctrinal integrity and inclusivity has positioned Muhammadiyah as a progressive force within Islamic education. Modern Muhammadiyah schools demonstrate the application of Islamic teachings in culturally sensitive and contextually relevant ways. By acknowledging and incorporating the diverse backgrounds of their students, these schools not only maintain the core values of Islam but also empower students to navigate and contribute to an increasingly pluralistic society (Abdul et al., 2014). The Muhammadiyah experience, therefore, demonstrates that true adherence to Islamic doctrine does not preclude inclusivity; rather, it demands it, ensuring that the faith remains relevant and accessible to all.

KH Ahmad Dahlan's establishment of Muhammadiyah marked a significant development in Indonesia's Islamic reform movement. Central to this movement were the *Madrasah Muallimin* and *Muallimat*, which played a pivotal role in shaping the doctrinal integrity of the organization (Mulkhan, 1997). These institutions were not just educational centers; they were the embodiment of KH Dahlan's vision for an Islam that remained faithful to its core teachings while embracing modernity. These schools ensured that students, grounded in Islamic values, were prepared to engage with the broader societal challenges of their time by instilling a curriculum that balanced religious studies with general education. This balance was crucial in maintaining Muhammadiyah's doctrinal integrity amidst a rapidly changing world.

Muhammadiyah is both inclusive and faithful to its religious perspective. *Madrasah Muallimin and Muallimat* exemplify this inclusivity by welcoming students from diverse backgrounds, breaking down the barriers of class and ethnicity that often segmented Indonesian society. KH Dahlan rooted his educational philosophy in the belief that Islamic teachings should be accessible to everyone, irrespective of their social status (Mulkhan, 2002). This inclusivity was not merely a pragmatic choice but a doctrinal one, reflecting the Muhammadiyah principle that Islam is a universal religion, relevant and applicable to every aspect of human life, and to every individual, regardless of their background.

The dual commitment to doctrinal integrity and inclusivity has been one of Muhammadiyah's defining characteristics. This unique approach allowed the organization to remain steadfast in its religious principles while being open to new ideas and diverse perspectives. *Madrasah Muallimin* and *Muallimat* became microcosms of this larger Muhammadiyah ethos, where students learned to appreciate the richness of Islamic doctrine while also understanding the importance of engaging with the world around them

(Khoirudin et al., 2020). This educational model fostered a generation of leaders who were not only deeply rooted in their faith but also capable of navigating and contributing to a pluralistic society.

As Muhammadiyah continues to evolve in the 21st century, the lessons from the *Madrasah Muallimin* and *Muallimat* schools remain ever relevant. The organization's ability to maintain religious integrity while promoting inclusivity serves as a powerful example of how religious movements can adapt to modern challenges without losing their essence. Muhammadiyah's experience demonstrates that it is possible to uphold core religious values while embracing diversity and change—a lesson that is increasingly pertinent in today's globalized world (Lazuardi, 2020).

Furthermore, Muhammadiyah's experience offers valuable lessons for other Islamic educational institutions grappling with similar issues. By demonstrating that it is possible to uphold religious values while embracing inclusivity, Muhammadiyah sets a precedent that other faith-based schools can replicate. In a global context, where religious institutions increasingly face the challenge of addressing issues of diversity and inclusion, Muhammadiyah's approach is particularly relevant (Ritonga, 2021).

In the wider context of educational discussions, Muhammadiyah's initiatives stand out as a key example of how religious principles can harmoniously coexist with inclusive education. The organization's success in balancing doctrinal integrity with inclusivity provides a valuable model for other religiously affiliated institutions. By continually improving and broadening its inclusive practices, Muhammadiyah not only enhances its own educational programs but also plays a significant role in advancing the global push for more inclusive and equitable education for all students.

b. Inclusive Strategies in Muhammadiyah Schools

The Muhammadiyah educational system has a longstanding commitment to diversity, seeking to establish an environment that fosters the success of students from diverse cultural, social, and economic backgrounds. KH Ahmad Dahlan sees this commitment to diversity as firmly ingrained in the organization's fundamental principles rather than merely a contemporary adjustment. Muhammadiyah schools aim to combine Islamic teachings with modern educational methods, providing pupils with a comprehensive education that values their unique personalities and promotes a cohesive community (Sugianto et al., 2022). Muhammadiyah utilizes this method to establish a learning atmosphere that is simultaneously spiritually nourishing and socially fair, fostering principles of fairness, empathy, and human worth among a wide range of students.

The concepts of inclusivity in Muhammadiyah schools closely correspond to cultural assimilation and social equality. The concept of thick description, introduced by Clifford Geertz, provides a valuable framework for understanding Muhammadiyah's teaching method. Geertz posits that people should perceive cultural activities as interconnected elements within a larger system of meanings and symbols that foster social unity. Muhammadiyah achieves this objective by combining Islamic geertz teachings with contemporary educational methodologies (Birchok, 2016). The goal is to create an all-encompassing educational environment that respects and incorporates many cultural and social backgrounds while still maintaining its core religious principles.

Further, cultural pluralism as analyzed by Will Kymlicka corresponds to Muhammadiyah's inclusive approaches (Peña-Rangel, 2013). Kymlicka's theory highlights

the significance of acknowledging and accommodating cultural variety within a wider societal structure. It promotes policies that facilitate the integration of different ethnic groups while safeguarding their distinct identities. Muhammadiyah's emphasis on establishing an educational setting that welcomes diversity while maintaining Islamic principles epitomizes this methodology. Kymlicka argues that in order to embrace diversity, it is necessary to not only tolerate but actively engage with other cultural practices and requirements. This problem involves finding a balance between doctrinal purity and modern educational expectations (Labuda, 2018).

Recent data indicates that the number of students with disabilitie enrolled in general education settings in Indonesia is growing, with approximately 15% of children with disabilities attending regular schools as of 2023 (UNICEF Indonesia, 2023). This shift necessitates a paradigm change in how educational institutions, including Muhammadiyah schools, approach teaching and learning. A critical aspect of this shift involves the adoption of differentiated instruction methods that cater to the varied learning needs of all students. This approach requires teachers to be well-versed in identifying the unique strengths and challenges of each student, ensuring that every child has access to the curriculum in a way that is meaningful and relevant to their individual needs.

Teacher training is central to the successful implementation of inclusive practices. Muhammadiyah schools must prioritize professional development programs that equip educators with the skills necessary to support diverse learners effectively. As of 2020, research shows that only 30% of teachers in Indonesia have received formal training in inclusive education, highlighting a significant gap that needs addressing (The World Bank, 2020). Muhammadiyah's teacher training programs should focus on fostering an inclusive mindset, developing practical strategies for classroom management, and understanding the social and emotional needs of students with disabilities.

Developing infrastructure is essential for promoting inclusive education, and it aligns with anthropological concepts of ensuring accessibility and fairness. Creating physical environments that can cater to a wide range of demands is essential for promoting educational inclusion. This includes the establishment of classrooms, toilets, and recreational spaces that are easily accessible, along with the supply of assistive technologies to aid students with disabilities. Recent research reveals that a mere 40% of schools in Indonesia had facilities that adhered to fundamental accessibility criteria, underscoring the pressing requirement for investment in infrastructure (The World Bank, 2020). Muhammadiyah schools, with their widespread presence throughout the archipelago, have the potential to establish a standard for inclusive environments that are accessible and conducive to learning for all children.

Community engagement is crucial for the success of inclusive education projects. It is imperative for Muhammadiyah schools to actively engage parents, local communities, and religious authorities in dialogues regarding inclusiveness (Sarwan et al., 2023). Facilitating a conversation with the community about the importance of inclusive education may aid in breaking down cultural and societal obstacles that might hinder the complete involvement of students with disabilities. The study highlights the importance of community support in influencing inclusive practices. Recent polls indicate that schools that have robust community engagement demonstrate greater levels of acceptance and effectiveness in adopting inclusive education. This collaborative approach is consistent with excellent ideas that highlight the

significance of social structures and collective values in influencing educational results (Akhmad, 2020b).

In addition, the implementation of inclusive education in Muhammadiyah schools intersects social equity and justice. The work of Amartya Sen on capabilities and social justice underscores the importance of providing individuals with the opportunities to achieve their full potential (Ragkousis, 2024). Sen's theory suggests that true equity involves creating conditions where all individuals can participate fully and meaningfully in society. Muhammadiyah's initiatives to accommodate students with disabilities and address infrastructural needs reflect Sen's emphasis on removing barriers to participation and enhancing capabilities, thereby promoting a more equitable educational landscape.

Meanwhile, Julian Steward's concept of "adaptation" analyzes the challenges Muhammadiyah schools face in the 3T (*Terluar, Terdepan, Tertinggal*) regions. Steward's theory of cultural ecology emphasizes the process by which cultures adjust to their surroundings and external influences while endeavoring to preserve their fundamental cultural principles (Pinkoski, 2008). Muhammadiyah's ability to adapt its teaching techniques to rural and neglected populations, despite logistical and resource limitations, demonstrates the actual implementation of Steward's theory. Muhammadiyah successfully adapts to different educational environments while maintaining its religious character, which helps promote social equality.

Nevertheless, the execution of these comprehensive methods is not without its difficulties. In the locations where 3T schools are located, Muhammadiyah schools face the challenge of dealing with logistical obstacles, limited resources, and diverse cultural dynamics, all while upholding their religious identity. Despite these challenges, Muhammadiyah's educational approach has achieved notable success in these regions, as evidenced by the increasing number of students enrolling and the favorable responses received from the local people. Muhammadiyah's ability to adapt Islamic teachings to various situations and effectively handle the specific issues faced in poor communities demonstrates their innovative approach to inclusion in education (Ritonga, 2021). These efforts not only improve students' educational outcomes in the 3T regions, but they also contribute to the broader goal of reducing educational inequality in Indonesia.

The curriculum in Muhammadiyah schools must also reflect a commitment to inclusion. This means integrating content that promotes diversity, equity, and inclusion, as well as providing opportunities for students to engage with these concepts in meaningful ways (Siddik et al., 2023). The inclusion of life skills education, social-emotional learning, and moral education aligned with Islamic principles can help students develop a broader understanding of inclusivity and empathy. The latest curriculum revisions in Indonesia, known as the *Kurikulum Merdeka*, emphasize student-centered learning, providing an opportunity for Muhammadiyah schools to innovate and incorporate inclusive practices at the core of their educational offerings (Faruq, 2020).

2. Discussion
a. Upholding Doctrinal Integrity in Muhammadiyah: Tradition and Modernity
The Muhammadiyah organization stands as a significant exemplar of doctrinal integrity within Indonesian Islam, skillfully navigating the interplay between traditional values and modern challenges. Muhammadiyah, rooted in Ahmad Dahlan's vision, has pursued a path

that harmonizes religious doctrines with contemporary realities (Kadir et al., 2020). Muhammadiyah achieves this balance by rigorously adhering to Islamic teachings and innovatively addressing the evolving needs of its community. Muhammadiyah's approach guarantees the preservation of core Islamic principles amidst societal changes.

Central to Muhammadiyah's preservation of doctrinal integrity is its unwavering commitment to the Quran and Hadith. These foundational texts guide all aspects of the organization's religious and administrative practices. Muhammadiyah designs its educational institutions, from primary schools to higher education centers, to instill a comprehensive understanding of these texts into the lives of their students (Nasution et al., 2022).

The organization's active engagement in research and scholarly discourse further demonstrates its commitment to doctrinal integrity. Muhammadiyah's research institutions produce significant academic contributions that advance Islamic thought while addressing contemporary issues. This scholarly work plays a crucial role in maintaining doctrinal purity by providing well-researched responses to modern challenges. For instance, scholars affiliated with Muhammadiyah have conducted recent studies on issues like digital ethics and environmental sustainability, demonstrating the application of traditional Islamic principles to modern problems, thereby bridging the gap between tradition and modernity (Masfufa & Amrullah, 2021).

Muhammadiyah's approach to social issues further reflects its doctrinal integrity. Islamic ethical standards guide the organization's involvement in various social initiatives, including healthcare and humanitarian aid. For example, Muhammadiyah's extensive network of hospitals and clinics, such as the Muhammadiyah Hospital in Jakarta, provides healthcare services that align with Islamic principles of compassion and equity (Wibisono et al., 2023). This alignment ensures that their social interventions not only address immediate needs but also uphold the ethical framework of Islam.

Despite its strong adherence to doctrinal integrity, Muhammadiyah faces the challenge of remaining relevant in a rapidly evolving world. The organization's response to this challenge involves a dynamic approach to interpreting Islamic teachings. While firmly rooted in traditional beliefs, Muhammadiyah is open to revising its methods and practices to address contemporary issues (Febriana et al., 2020). Recent initiatives in digital literacy and e-learning, which integrate modern technology into religious education without compromising core doctrinal values, exemplify this flexibility.

Muhammadiyah presents an insightful example of how to maintain religious integrity in the face of modernity. The organization skillfully balances traditional Islamic teachings with contemporary practices to preserve and adapt faith. This balance between staying true to core principles and addressing modern needs underscores the continued relevance and adaptability of Muhammadiyah's approach to upholding doctrinal integrity in the 21st century (Hamami, 2021).

b. Inclusivity in Muhammadiyah: Expanding Traditional Boundaries

Muhammadiyah, a well-known Islamic organization in Indonesia, has garnered recognition for its dedication to modernity and social reform, firmly rooted in Islamic principles. However, the evolving global landscape and Indonesia's increasingly pluralistic society necessitate a reassessment of inclusivity within the organization. In this context, inclusivity extends beyond merely accommodating different Islamic sects to embracing broader societal diversity, including gender, socioeconomic status, and interfaith relations.

This expanded notion of inclusivity is not just a strategic necessity but reflects Muhammadiyah's foundational ethos of "tajdid" (renewal), which requires continuous adaptation to contemporary challenges (Wakit et al., 2023).

Historically, Muhammadiyah has played a pivotal role in promoting education, healthcare, and social welfare, significantly contributing to the development of Indonesian society. These efforts have primarily targeted the Muslim community, often reflecting a traditional interpretation of Islamic values. However, the organization's current leadership and younger members are increasingly aware of the need to broaden their outreach. Author applies Bourdieu's concept of "habitus," which refers to the deeply ingrained habits, skills, and dispositions that individuals and institutions develop over time, to understand the evolution of Muhammadiyah's longstanding practices (Giovine & Barri, 2024). For example, Muhammadiyah has begun to challenge patriarchal norms through initiatives aimed at gender equality. The establishment and growing influence of Aisyiyah, Muhammadiyah's women's wing, exemplifies this shift in habits as the organization increasingly recognizes the importance of women's health, education, and economic empowerment within its broader mission.

In addition to gender inclusivity, Muhammadiyah is gradually recognizing the importance of engaging with Indonesia's non-Muslim populations. This engagement is crucial in a nation characterized by its religious diversity. Bourdieu's concept of "field"—the various social spaces or arenas where individuals and groups compete for resources and influence—provides valuable insights into Muhammadiyah's engagement in interfaith dialogues and partnerships (Roviana, 2023). Though still limited, these efforts mark a significant departure from the organization's previous insularity. Muhammadiyah's involvement in initiatives like the "Bhinneka Tunggal Ika" (Unity in Diversity) forums illustrates its growing commitment to fostering national unity through inclusivity. By acknowledging the contributions and rights of non-Muslims, Muhammadiyah is positioning itself as a unifying force in a country where religious tensions can easily escalate.

The organization's commitment to inclusivity also extends to socio-economic diversity. Historically, Muhammadiyah has concentrated its services on the poor and underprivileged, but in recent years, it has expanded its efforts to include previously overlooked marginalized groups. Muhammadiyah's habitus is evolving to meet the needs of communities in remote and economically disadvantaged areas, including those with significant non-Muslim populations (Liando & Hadirman, 2022). This approach not only broadens Muhammadiyah's impact but also aligns with the organization's mission of "rahmatan lil 'alamin" (a blessing for all creation), which calls for compassion and service to all, regardless of religious or social background.

Furthermore, Muhammadiyah's engagement with global issues such as climate change and humanitarian crises highlights its evolving inclusivity. By participating in international forums and cooperating with global NGOs, Muhammadiyah is expanding its traditional boundaries and embracing a more global perspective (Akrim & Umiarso, 2023). This expansion of the "field" in which Muhammadiyah operates is evident in its response to the Rohingya crisis, where the organization provided humanitarian assistance regardless of the victims' religious affiliations. Such actions demonstrate Muhammadiyah's commitment to a more inclusive understanding of Islamic responsibility that transcends national and religious borders.

The trajectory of inclusivity within Muhammadiyah will significantly depend on the organization's capacity to manage internal resistance and external challenges. Despite growing support for a more inclusive approach, certain factions within the group remain cautious, concerned that excessive openness might compromise Muhammadiyah's Islamic identity. Bourdieu's concept of "doxa"—the set of fundamental beliefs and values that are taken for granted within a society—can help explain this tension (Bourdieu, 1998) . To address these concerns, it is essential to strike a balance between preserving tradition and embracing progress, presenting inclusivity not as a deviation from Islamic principles but as their true embodiment. The ongoing discussions within Muhammadiyah surrounding the reinterpretation of core Islamic tenets, such as "ijtihad" (independent reasoning) and "maslaha" (public interest), will play a pivotal role in steering the organization towards a more inclusive path.

Muhammadiyah's pursuit of greater inclusivity underscores its unwavering dedication to social reform and its readiness to adapt to contemporary demands. By broadening its traditional scope to include gender equality, interfaith dialogue, socio-economic inclusivity, and global involvement, Muhammadiyah is not only maintaining its relevance but also enhancing its position as a key agent of positive change within Indonesia and on the global stage.

c. Blending Quranic Insights and Modern Science at SMA Trensains Muhammadiyah

The development of an inclusive curriculum within Muhammadiyah schools, particularly at SMA Trensains Muhammadiyah, represents a strategic effort to harmonize religious values with scientific rigor. SMA Trensains Muhammadiyah, a science-oriented Islamic boarding school (pesantren), provides fertile ground for integrating religious education with modern scientific knowledge. This integration, known as the "Unification Curriculum" (Kurikulum Unifikasi), seeks to bridge the gap between traditional Islamic studies and modern sciences, thereby producing graduates who are not only well-versed in religious matters but also capable of contributing to scientific and technological advancements (Shalihin et al., 2019).

Examining this curriculum through Jean Lave and Etienne Wenger's theories, particularly their concept of "communities of practice," offers valuable insights. Lave and Wenger emphasize that learning is a social process deeply embedded in community participation. The Unification Curriculum, in the context of SMA Trensains Muhammadiyah, fosters a community of practice where students, educators, and the broader Muhammadiyah community collectively engage in the process of religious and scientific knowledge acquisition (Muttaqien & Muktaf, 2023).

This approach aligns with the principles of tawhid (the oneness of God) by positioning the pursuit of scientific knowledge as an act of worship that is seamlessly integrated with religious education. The Unification Curriculum thus embodies a holistic educational approach that dissolves the artificial separation between religious and secular knowledge. It creates a shared space where students can cultivate a worldview that recognizes scientific understanding as complementary to, rather than in conflict with, their religious beliefs(Widodo et al., 2019).

Furthermore, the inclusive nature of the curriculum at SMA Trensains Muhammadiyah reflects the adaptive and participatory elements central to Lave and Wenger's theory. The school acknowledges the diverse backgrounds and prior knowledge of its students, adapting its instructional methods to meet these varied needs. By incorporating differentiated instruction and assessment strategies, the curriculum ensures that all students, regardless of

their starting point, can succeed (Sokowati, 2023). This inclusivity not only aligns with the broader Muhammadiyah educational philosophy but also reinforces the idea that learning is most effective when it occurs within a supportive community that values the contributions of all its members(Hermawan, 2022).

The integration of the pesantren system with a science-oriented curriculum at SMA Trensains Muhammadiyah also mirrors Lave and Wenger's notion of legitimate peripheral participation. New students, initially on the periphery of the community of practice, gradually move toward full participation as they acquire the knowledge and skills necessary to engage deeply with both religious and scientific content. This dynamic fosters a learning environment where students are not passive recipients of knowledge but active participants in their educational journey.

In this way, SMA Trensains Muhammadiyah's curriculum serves as an exemplary model for how educational institutions within Muhammadiyah can innovate while remaining true to their religious foundations. The school's success in integrating science and religion through an inclusive curriculum not only benefits its students but also contributes to the broader discourse on educational reform in Indonesia. As Muhammadiyah continues to expand its educational initiatives, the lessons learned from SMA Trensains Muhammadiyah's Unification Curriculum could serve as a blueprint for other schools aiming to balance religious education with the demands of the modern world.

d. Dea Malela's Religious Integrity and Academic Excellence

Religious Integrity is more than just a theoretical concept in the context of Muhammadiyah schools; it is a critical component of educational practice that aligns with the organization's core principles. Muhammadiyah, a leading Indonesian Islamic organization, emphasizes the integration of Islamic values with modern education. Maintaining a strong Islamic identity while respecting the diverse cultural backgrounds of students requires a delicate balance during this integration. This approach is essential for creating an inclusive environment where students from various ethnic and cultural backgrounds feel valued and understood.

In examining the statement above within Muhammadiyah schools, with a particular focus on the Dea Malela International Modern Islamic Boarding School in Sumba, established by Din Syamsuddin, it is essential to appreciate the institution's strategic ambition to become a globally recognized center for academic excellence. Its mission to cultivate human resources, deeply rooted in their faith and moral values but also independent, creative, innovative, and competitive on a global scale, intricately links this aspiration (Witarto & Pathiassana, 2020).

Homi K. Bhabha's concept of cultural hybridity (Milostivaya et al., 2017) , when applied to the analysis of Dea Malela International Modern Islamic Boarding School, provides a profound understanding of how to integrate global academic standards and Islamic values to create a unique and effective educational model. In this context, Bhabha's theory of cultural hybridity, which asserts that diverse cultural influences continuously shape identities, holds significant relevance. At Dea Malela, the fusion of global academic practices with Islamic teachings represents more than just a balancing act between two different worlds; it symbolizes the creation of a new, hybrid identity that is both globally competitive and deeply rooted in Islamic tradition (Maksum & Salahudin, 2023).

Dea Malela's educational model does not simply import Western academic standards and apply them uncritically. Instead, it thoughtfully adapts these standards, integrating them with the school's Islamic values to develop a pedagogical approach that is uniquely suited to its

context. This synthesis is evident in the curriculum, the teaching methods, and the overall school culture, which reflects both the rigor of global academic standards and the spiritual depth of Islamic teachings (Khoirudin et al., 2020). This hybrid approach enables Dea Malela to cultivate students who are not only academically capable but also morally grounded, prepared to engage with the world in a manner that is both intellectually sophisticated and ethically sound.

Furthermore, Dea Malela's hybrid model's success has significant implications for the broader field of education, particularly in the context of Muhammadiyah schools and other institutions that aim to maintain cultural and religious integrity while meeting international standards (Nur et al., 2023). Bhabha's concept of hybridity challenges the notion that globalization necessitates the homogenization of educational practices. Instead, it suggests that local cultural and religious values can be powerful resources in the pursuit of global academic excellence.

Dea Malela's model demonstrates that it is possible to create an educational environment that is both globally relevant and culturally specific, one that prepares students to navigate and contribute to a diverse, interconnected world (Santi et al., 2023). The success of Dea Malela's hybrid model provides a replicable framework for achieving academic excellence without compromising cultural and religious values. This model offers a powerful counter-narrative to the idea that academic success requires the abandonment of local traditions and beliefs. Instead, it demonstrates that these traditions can enhance the educational experience, providing a foundation for students to excel in a globalized world (Adzim et al., 2020).

By embracing hybridity, Dea Malela not only meets the academic expectations of a globalized world, but also offers a model for how educational institutions can serve as spaces of cultural innovation. In these spaces, the interaction between different cultural and educational traditions can lead to the development of new pedagogical practices that are both inclusive and effective. This approach underscores the potential of educational institutions to serve not only as learning spaces but also as sites of cultural negotiation, fostering the formation of new, globally relevant identities.

Dea Malela's educational model exemplifies the potential of cultural hybridity in education. By skillfully integrating global academic standards with Islamic values, the school has created a unique and effective approach that prepares students for success in both their local and global contexts. This model not only enhances the institution's reputation on the global stage but also contributes to the broader discourse on the importance of cultural and religious sensitivity in education. Through its hybrid approach, Dea Malela is helping to shape a more inclusive, holistic educational experience that values both academic excellence and cultural integrity.

D. Conclusion

In Indonesia, Muhammadiyah's educational institutions highlight the intricate interaction between religious values and inclusivity within a faith-centered educational structure. Muhammadiyah schools have made significant progress in combining Islamic principles with inclusive educational approaches, creating an atmosphere that enables children from many backgrounds to receive high-quality education. Also, this research revealed ongoing efforts to strike a compromise between maintaining doctrinal integrity and promoting inclusivity.

This demonstrates the compatibility of Islamic teachings and contemporary educational practices within a diverse community.

However, the study also highlighted difficulties in completely harmonizing religious beliefs with inclusive practices. Maintaining their Islamic identity while accommodating the different requirements of their students poses a delicate challenge for Muhammadiyah institutions. The conflict between tradition and modernity is especially noticeable in areas where socio-cultural influences and local circumstances influence the acceptance and implementation of inclusion. The results indicate that although Muhammadiyah has made notable advancements, further endeavors are necessary to tackle regional inequalities and sociocultural factors that can impact the efficacy of inclusive education initiatives.

Generally, Muhammadiyah's method of inclusive education provides valuable perspectives for other religious educational institutions worldwide. Muhammadiyah schools demonstrate how educational organizations can successfully negotiate the complexity of modern life by embracing inclusion without compromising their Islamic principles. This study adds to the wider discussion on the connection between religion, education, and social inclusion. It presents a model that might serve as a source of inspiration for similar initiatives in different settings.

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