



Empowering Students through Autonomous Education: A Case Study of Muhammadiyah Schools

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Abstract

The Implementation of Education In Autonomous Muhammadiyah Schools. The implementation of education in autonomous muhammadiyah schools. This study aim to describe the independence of implementation education in Muhammadiyah schools. This study uses a qualitative method. The subjects of the study consisted of elementary school committee members, school principals, teachers, staff, and Muhammadiyah junior high school students in Sleman district. Data collection using interviews and documentation. Data analysis using descriptive techniques. An independent description of implementation education in Muhammadiyah schools that is not found in other schools: applying the Islamic curriculum; integrating Islamic and Muhammadiyah values in teaching and learning activities. Muhammadiyah schools are mostly established from the waqf land belonging to Muhammadiyah and also the result of independent procurement by Muhammadiyah. The existence of company-owned business entity, such as: mart, catering, coat (school shuttle service), and other, whose management is based on information and technology to increase school income. Teachers and staff meet qualifications and competencies; quantity, and linearity. Facilities are also complete to support learning.

Keywords: autonomous, education, implementation, muhammadiyah school

Introduction

The Muhammadiyah education foundation contributes to the advancement of the education of the nation's children. In terms of social, Muhammadiyah education seeks to revive, educate, and liberate society from misery (*dhu'afa* and *mustadh'afin*). In terms from the context of 21st century, the Muhammadiyah education model tries to alleviate people's lives to be better through a dynamic faith to do social reconstruction, so that it will give birth to a new society as aspired by Muhammadiyah, the truly Islamic community (*al ijtima al madinah*) [1], [2].

The management of formal schools has so far only been carried out by following technical guidelines alone, so that there is very little innovation and improvisation carried out by schools, school management feels stagnant and is very slow in responding to the development and progress of the demands of the times [3], [4]. This probelamatika provides opportunities for Muhammadiyah Education which should become a model for educational institutions capable of accommodating Muhammadiyah ideology. Muhammadiyah's ideological commitment and consistency are the Islamic da'wah movement, *amar makruf* and *nahi munkar*. Muhammadiyah's educational reforms were also significantly influenced by education experts such as Muhammad Abduh, Hasan al-Banna, etc. [5], [6].

Muhammadiyah Da'wah is a da'wah that embraces anyone who believes in the Qur'an and Sunnah. This commitment and consistency is indicated by the understanding, belief, and practice of Islam as the only religion and way of life that is blessed by Allah SWT, and always adheres to and follows

the sunnah of the Prophet Muhammad. Therefore, this Muhammadiyah ideology became important to be used as a guideline for all Muhammadiyah citizens, including in the implementation of education in Muhammadiyah schools.

So far, Muhammadiyah schools that are managed professionally, have good autonomy, are able to develop the curriculum, have a comprehensive evaluation, the academic community is disciplined, has a high quality culture and is supported by all stakeholders [7], [8]. Muhammadiyah schools that are managed are much in demand by the community, as evidenced by the interest in new student registration which always exceeds the quota of admissions.

The characteristics of these schools are the characteristics of autonomous schools. School autonomy is often associated with decentralization in policy making in schools [9]. This school autonomy is a form of school authority to improve student learning outcomes and quality of education through government channels that bestow local policy making in managing human and physical resources, implementing curriculum, and collaborating with other schools [10]. Schools autonomy are solutive schools, able to solve problems without relying on other institutions, and are schools that take the initiative that are able to meet all the needs of the school [11].

Even though the school has been independent, it is still guided by national policy. According to [12], in addition to implementing National Education Standards, schools autonomy are also known to have advantages (plus values) in administering their schools. Thus school autonomy can be formulated $\text{Autonomy} = \text{SNP} + X$, where SNP is the National Education Standards and X is the value of school excellence. So, school autonomy can be implemented by applying national education standards as a minimum limit for the implementation of education in schools and by adding the added values (typical) of the school. For example, the pluses include the development of natural schools, adiwiyata schools, healthy schools, boarding schools, and others.

The term autonomy can in fact not be explained in detail, because schools are an educational system, so that they do not fully have autonomous, but rather are relatively strong or weak [13]. Because, schools still need help from various parties to support the development of their schools. For example, parents as owners of learning subject inputs (students) as well as full supporters of school policies; institution/community as user (graduate user); and assistance and support from various parties.

So far the research on the implementation of education in autonomous Muhammadiyah schools has not been widely studied. Although in reality every school can be classified as a strong to weak level of autonomy. Existing studies on the implementation of education include the development of Muhammadiyah schools and their policies [14]–[16]; religious influence in education in Muhammadiyah schools on student self-awareness [17]; Muhammadiyah school culture [18]; comparison of the characteristics of Muhammadiyah education with education in general [19]; and the process of implementing character education at SBM Yogyakarta [20]. Therefore, this research is intended to describe the independence of the implementation of education in Muhammadiyah schools, in terms of the aspects of curriculum, learning, infrastructure, and human resources.

Methods

Instrument items consist of 6 aspects, namely: curriculum, learning implementation, assessment, funding sources, human resources, and facilities. The curriculum is an important part in the implementation of education. An effective curriculum must reflect the philosophy, goals, content, goals, learning process, learning, and information [21].

In the implementation of current learning, the use of a student-based approach further enhances student achievement compared to the teacher center. Of course, to maximize this student center approach, supporting learning media such as multimedia are needed [22], android modules [23], etc. Not only that, human resources also play an important role in the implementation of learning. Not just recruiting teachers/staff, but must choose those who are truly qualified, capable, and professional [24]. Especially in the 21st century, especially teachers do not have enough pedagogical abilities, but must have professional competence and knowledge in operating technology that supports learning [25].

Apart from human resources, facilities are also part of the key to successful learning. Adequate building facilities, comfortable classrooms, beautiful environment, and complete learning infrastructure can improve student achievement [26]. Nonetheless, all educational activities will not run without adequate funding. In fact, it is not uncommon when education funds have been allocated for education, but without careful consideration of increasing student enrollment, resulting in a lack of human and material resources, the learning environment is not conducive, facilities are inadequate, indiscipline among school residents, and causes a decrease in student achievement results that worsen school quality [27].

This research is a qualitative research. The research subjects consisted of: members of the elementary and secondary education assemblies of Sleman Regency, Yogyakarta, Indonesia; principals; teachers and staff; and students from Muhammadiyah 1 Gamping Middle School, 1 Minggir Muhammadiyah Middle School, 2 Kalasan Muhammadiyah Middle School, and 3 Depok Muhammadiyah Middle School. Data collection techniques used interviews to collect data in the form of targeted sample schools, namely Muhammadiyah schools with a level of autonomy in Sleman Regency and interviews with school residents about the implementation of education. Documentation techniques to collect data in the form of school documents as research support. All data were analyzed with qualitative descriptive techniques. Questionnaire is in the form of a Likert scale using five selected items. Score 1 through 5 with bad category until very good. The highest score indicates that the higher levels of approval.

Results and Discussions

Based on the results of interviews with the Sleman District Elementary Education Council, it was found that Muhammadiyah schools in junior high schools in Sleman Regency, Yogyakarta, Indonesia, which are autonomy, among others: Muhammadiyah 1 Gamping Middle School, Muhammadiyah 1 Minggir Middle School, 2 Kalasan Muhammadiyah Middle School, and Depok 3 Muhammadiyah Middle School. These schools are considered to have advantages over other Muhammadiyah schools in junior high schools in Sleman Regency, Yogyakarta. The research findings obtained that the implementation of

education in Muhammadiyah Middle School in Sleman Regency in terms of curriculum, learning, human resources, financing, and facilities aspects can be described as follows.

A. Curriculum

The curriculum developed in Muhammadiyah schools in Sleman Regency which is independent is based on tauhid and Islamic values. The purpose of this curriculum is in accordance with the objectives set out in the national curriculum. The curriculum also reflects the ideology of understanding the Muhammadiyah organization and accommodates local content. For example, Muhammadiyah 1 Minggir Middle School and 2 Kalasan apply local content of Javanese language and batik skills as a form of fostering love for national cultures and regional identities. Muhammadiyah 3 Depok Middle School applies local content in the form of crafts.

The contents of the curriculum integrate Islamic values and religious values and reflect the order of worship manifested in the Tadarus Al-Qur'an activities every first 15 minutes before the implementation of learning; praying together dhuhur and Friday by all school residents; routine information; held Ramadhan activities, Alms Fitrah, sacrifices, social services, as well as compensation for students affected by calamity. The curriculum content also contains nationalistic insights shown by carrying out routine ceremonies every Monday and singing national songs before and / or after the lesson ends. In addition, it contains material that is contextual; and answer the challenges of the times and the development of science and technology.

The three Muhammadiyah schools use the semester system. The school also applies the moving class method and also mapping students (special intelligent and special talents). In addition, students are involved in the Muhammadiyah missionary activities which are realized by giving students the opportunity to become *da'i* in a cult (seven minutes lecture). The goal is to train mentally, courage, as well as student experience. The evaluation system for the implementation of the school curriculum is always done through a mechanism of reviewing the school curriculum on a regular basis every year. The school has also developed teacher guidelines, school rules, order of worship and Al-Qur'an Reading (BTA), as well as other guidelines in administering schools.

The implementation of Muhammadiyah schools has excellent school programs such as environmental education, natural disaster mitigation (SWALIBA), traffic ethics education (ELL), education based on local and global excellence, life skills education, as implemented in Muhammadiyah 1 Gamping Middle School. In addition, the development of schools that currently have many variations such as: adiwiyata school [28], pesantren-based schools such as Muhammadiyah Boarding School [20]; smart school [29]; Green School [30], and others.

B. Learning Implementation

In terms of readiness, teachers have prepared learning tools which include: syllabus and learning implementation plans including organization of teaching materials, selection of learning resources, selection of learning strategies, and establishment of a rating system. Development of learning tools carried out by teachers independently or groups in the scientific family (Subject Teacher Consultation).

In preparing syllabus and learning implementation plan, teacher also pays attention to the principle of individual differences; integration between the competency standards-content graduates, teaching materials and assessments, active participation of students, and application of information and communication technology. The preparation of this teaching material is carried out by integrating Islamic values, religious values, and local culture from the surrounding environment. In addition, teacher also prepares relevant learning media that facilitate students in understanding the material. As an example of progress in Depok Muhammadiyah 3 Junior High School that has been implementing e-learning programs since 2012/2013.

Judging from the implementation of teaching and learning activities, Muhammadiyah schools in Sleman Regency have implemented the semester system. The school also implements the fullday school program or one day school, which is a day-long learning in schools that emphasizes the balance of affective, cognitive, and psychomotor sides. In addition, it also implements the Boarding School program.

At Muhammadiyah 1 Minggir Middle School, the division was carried out by class based on the students' achievement in the upper class: top superior class, medium superior, and lower class. The goal in order to improve the quality of education and practically facilitate teachers in monitoring student development.

Before teaching and learning process takes place, teacher first conducts classroom management. Then, followed by literacy before learning by reading Al-qur'an/ memorizing short letters and daily prayers. In the activities of teaching and learning activities always emphasize activities that build students' self-directed attitude. Teacher activities that support the success of learning and routine are among others: individual counseling related to academic and non-academic students; mentoring and intensive group and individual counseling; enrichment; and remedial.

Because the learning model is considered the best combination to improve student learning outcomes [31], the learning model conducted by the teacher includes: applying the lecture method, discussion, group learning, scientific approach, discovery-inquiry learning, problem-based learning (PBL), Project-based learning (PjBL). Learning is also uses student-centered approach, so that the quality of learning is more optimal [32]. In addition, before ending the lesson, students together sang compulsory national songs and muhammadiyah mars. Schools also cultivate their citizens to pray dzuhur in congregation and pray sunnah dhuha independently.

Judging from the aspect of assessment, the type of assessment applied by the teacher is in the form of written and oral tests, performance observations, attitude measurements, portfolios, and assessment of work/projects/products. The principle of appraisal is carried out objectively, integrated, economical, open and accountable. Utilization of the results of this assessment in order to find out the progress, difficulties, mapping of student learning abilities, and improvement of learning process.

As a form of improving the quality of education, especially in the results of national examinations, school also held several additional activities including: four national subjects; graduate competency standard surgery or graduation competency standard surgery, compiling grids, and national exam

practice questions; held a national examination exercise which originated in collaboration with the Office of Youth and Sports Education, School Principal Work Consultation (SPWC), DIY provincial SPWC, School Cooperation Board (SCB) Yogyakarta Muhammadiyah Middle School, and from each school concerned.

In order to uphold the order, discipline and ethics of students at school, it is done as follows: always perform ceremonies every Monday and commemorate national ceremonies, rotate ceremony officers, carry out picket schedules, work in the school environment, gather students' HPs before starting the lesson, and welcoming students every morning with the slogan 5S (Smile, Greetings, Greetings, Polite, Polite).

C. Infrastructure

For many Muhammadiyah school infrastructure facilities that stand on the waqf land that has been handed over to the organization, the completeness of the facilities is more dominant to be sought independently so that they can have more adequate educational support and infrastructure facilities compared to other schools, of course with criteria and requirements that are in accordance with the needs of the educational process including those based on religion, environment, technology, and current developments.

D. Funding and Accounting

School funding sources are obtained from the Regional Government Budget (Province, Regency), Educational Development Donations, grants, alumni, persyarikatan/foundation, and BOS (School Operational Assistance). Other sources sought by schools are: BUMS (School-Owned Enterprises), scholarships, and non-binding donors.

Schools conduct financial mobilization transparently together with school committees. The preparation of the school budget is outlined in the annual madrasah income and expenditure budget design. Implementation of Budget Budgetary Income Madrasahs are considered to be in accordance with what has been planned. The financial management of this school has already used an Information and Technology-based financial system. Submission of the report was also carried out transparently and accountably to the relevant parties, so that there were no cases of embezzlement of school fees.

The school's routine operating costs include: learning resource centers, salaries, coordination meetings, office stationery, sports equipment, practicum tools and materials, sarpras maintenance, mandatory organizational contributions, your norms, etc. Costs for program development include: improving teacher quality (academic and non-academic; improving student quality (academic and non-academic); research and service; school collaboration and networking; and cadre education programs. In addition, schools also develop entrepreneurs as school generated income Most of the Muhammadiyah schools have established BUMS (School-Owned Enterprises), for example: school cooperatives, school canteens, cetering businesses, minimarket [33]–[35].

In terms of utilization, the school already has the ability to provide well-being for school residents. The school carries out financial mobilization to hold scholarship programs for disadvantaged students

and high-achieving students. Schools carry out financial development independently in the form of investment for the welfare of school residents.

E. Human Resources and Facilities

Existing teachers and administrative staff have met the qualifications set by the school. The teacher also has pedagogic, social and personality competencies. The teacher's quantity is in accordance with school needs. As for relevance, all teachers have been relevant and linear with their level of education and subjects.

Facilities such as laboratories, libraries, other physical facilities in schools are able to support school activities to develop. Likewise, the existing infrastructure in the school is also used well for the sake of education, planting Islamic values and kemamamadiyahan, as well as the cadre of the Muhammadiyah organization. Finally, all school residents were satisfied with adequate facilities in each of these schools.

This study aims to determine the description of the implementation of educational independence in Muhammadiyah schools. So far it has never been studied about the description of the implementation of self-reliance in Muhammadiyah schools. Based on the description of the implementation of education in the autonomous Muhammadiyah schools, it can be seen that autonomous schools are more flexible in managing school administration, more flexibility in taking school policies, and are more efficient in managing existing resources. In line with [11], schools that have a very strong level of independence are balanced by high levels of accountability and will also have more outstanding students.

In addition to profits, schools that have strong autonomy also have weaknesses, for example if schools are less agile in collaborating, schools become isolated, if schools are not updating the times, schools are backward [36]. Discipline by staff teachers and government uncertainty also causes schools to experience setbacks and failures in the education process [37].

In fact, school autonomy can be grouped into 5 levels: weak, moderate, rather strong, strong, and very strong [12], a strong level of autonomy is known to have full authority for manage the school against curriculum, learning methods, policies, financing, facilities, and student admission [38]. While schools that have weak autonomy have the conditions of schools that are under the regional government. Schools are known to have no right to make policies related to all school activities, but all are centralized to top level policy makers (government) [12], [39].

As a form of consequence of the implementation of school autonomy, among others: requires high commitment from school principals, teachers, staff, students, parents/ community, and government [39]–[41]. This is because school independence will not be formed without the performance of all these elements [42]. Thus, the process of implementing education in Muhammadiyah schools is expected to be able to form social reconstruction as aspired by the Muhammadiyah, namely the Islamic community which is actually (*al ijtima 'al madinah*) [43], [44].

Conclusion

Based on the research findings, it can be concluded that the implementation of education in autonomous Muhammadiyah schools can be viewed from aspects: 1) curriculum, based on monotheism and Islamic values; reflects the ideology of understanding of the Muhammadiyah organization; contains

national insight; and answer the challenges of the times; 2) from the aspect of learning implementation, teachers have prepared learning tools that integrate Islamic values, religious values, and local culture; the school implements the full day school program and foster sister models and empathizes with each other; pre-learning habituation include: reading Al-quran/ memorizing short letters and daily prayers, while habituation before ending students' lessons together singing compulsory nationality and Muhammadiyah march; 3) From the aspect of infrastructure, many Muhammadiyah schools are standing on the waqf land that has been handed over to the organization, the completeness of the facilities is more dominant being pursued independently; 4) from the aspect of funding sources, obtained from the Regional Expenditure Budget (Province, Regency), Educational Development Contribution, grants, alumni, partnership/foundation, and BOS (School Operational assistance); other sources include: BUMS (School-Owned Enterprises), scholarships, and non-binding donors; financial management already uses information technology-based financial systems; the reporting is transparent and accountable; 5) in terms of Human Resources, teachers and staff have fulfilled the required qualifications and competencies; the quantity of the teacher is in accordance with the needs; and all teachers are relevant to the subjects they are given; 6) in terms of facilities owned by each school it is quite complete and supports the implementation of learning in schools. The research recommendations for further research on measuring the level of autonomy of Muhammadiyah schools can be used, so that they can be used for policy considerations for organizers and managers of Muhammadiyah schools.

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