

MUHAMMADIYAH AND NAHDLATUL ULAMA: THE SPIRIT OF TRANSFORMATIVE AND CHARACTER EDUCATION IN JEDDAH INDONESIAN SCHOOLS

MUHAMMADIYAH DAN NAHDLATUL ULAMA: SEMANGAT PENDIDIKAN TRANSFORMATIF DAN KARAKTER DI SEKOLAH INDONESIA JEDDAH

Halim Purnomo

Universitas Muhammadiyah Yogyakarta, Tamantirto, Kasihan Bantul Yogyakarta, Indonesia
e-mail: halim_purnomo@yahoo.co.id

ABSTRAK

Penelitian ini bertujuan untuk menjelaskan bahwa Muhammadiyah dan Nahdlatul Ulama memiliki peran penting dalam mewarnai proses pendidikan transformatif dan Pendidikan karakter di sekolah Indonesia Jeddah. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi etnografi. Pengumpulan data dilakukan dengan wawancara dan analisis dokumen. Teknik analisis data digunakan untuk mendeskripsikan data hasil wawancara, mengadopsi berbagai pemikiran pendiri dan tokoh, menganalisis dokumen kurikulum dan profil sekolah serta melanjutkan penyajian data yang disusun dalam bentuk laporan penelitian. Penelitian ini menjelaskan bahwa semua pihak yang tertarik dengan dunia pendidikan di Indonesia, baik yang diselenggarakan di dalam negeri maupun di luar negeri, khususnya di Sekolah Indonesia Jeddah terus memberikan kontribusi terutama oleh Muhammadiyah dan Nahdlatul Ulama. Membangun pendidikan transformatif dan pendidikan karakter bagi Muhammadiyah dengan Slogan Islam Berkemajuan melalui semangat mengadaptasi dan mengintegrasikan dikotomi holistik ilmu pengetahuan yang menerapkan nilai-nilai humanisasi, pembebasan, dan transendensi serta internalisasi dalam Ali Imran ayat 104 dan 110 yang menginspirasi lahirnya Muhammadiyah. Islam Nusantara sebagai slogan Nahdlatul Ulama berkontribusi pada akulturasi masyarakat Indonesia yang plural dengan berbagai tradisi, sehingga nilai keragaman tetap terjaga di tengah arus globalisasi. Dua slogan keislaman dari dua organisasi Islam terbesar di Indonesia telah berkontribusi nyata menguatkan soft skill siswa menyiapkan masa depannya dengan penguatan nilai-nilai budaya keindonesiaan sebagai tempat kelahirannya.

Kata Kunci: Muhammadiyah, Nahdlatul Ulama, Pendidikan Transformatif, Pendidikan Karakter, Sekolah Indonesia Jeddah

ABSTRACT

This study aims to explain that Muhammadiyah and Nahdlatul Ulama have an important role in the transformative education and character education process in the Indonesian schools of Jeddah. The research used a qualitative method with an ethnographic study approach. Data collection was carried out by interviews and analysis of documents. Data analysis techniques were used to describe the data from interviews, adopt various thoughts of the founders and figures, analyze curriculum documents and school profiles, and continue the presentation of data arranged in the form of research reports. This research proves that all parties interested in the world of education in Indonesia, both domestically and abroad, especially at the Jeddah Indonesian School, continue to contribute, especially by Muhammadiyah and Nahdlatul Ulama. Building transformative education and character education for Muhammadiyah with the Slogan of advanced Islam through the spirit of adapting and integrating a holistic dichotomy of science that applies the values of humanization, liberation, and transcendence as well as internalizing in Ali Imran verses 104 and 110 which inspired the birth of Muhammadiyah. Islam Nusantara as Nahdlatul Ulama's slogan argues that it's for the acculturation of Indonesian society, which is plural with various traditions, so the value of diversity is maintained amid the currents of globalization. Two Islamic slogans from the two largest Islamic organizations in Indonesia have made a real contribution to strengthening students' soft skills to prepare for their future by enhancing the values of Indonesian culture as their birthplace.

Keywords: Muhammadiyah, Nahdlatul Ulama, Transformative Education, Character Education, Indonesian Schools of Jeddah

FIRST RECEIVED: 23 May 2024	REVISED: 14 October 2024	ACCEPTED: 15 October 2024	PUBLISHED: 23 October 2024
---------------------------------------	------------------------------------	-------------------------------------	--------------------------------------

INTRODUCTION

The organizers of educational institutions in Indonesia are continuously making improvements from time to time. In addition, transformative education and character education are also no less important in preparing this nation to become a nation with strong character. Societal organizations such as Muhammadiyah and Nahdlatul Ulama participated in the process of improvement and development. These two organizations carry a central theme that allows them to increase their role in advancing the nation, one of which is through the implementation of education, namely Islam Berkemajuan carried by Muhammadiyah, and Islam Nusantara, which is carried out by Nahdatul Ulama.

There have been many published writings about Islam Berkemajuan and Islam Nusantara, such as Muhammadiyah and Spirit of Islam Berkemajuan in Sinaran Ethos al-Quran (Baidhawiy, 2017), Islam Berkemajuan on Muhammadiyah Perspective (Yusuf, 2019), Indonesian Islam, Islam Nusantara and Islam Berkemajuan (Lubis, 2018), Islam Nusantara: The Relationship between Islam and Local Culture (Luthfi, 2016), *Islam Nusantara: Straightening out the Misgivings*. These writings describe and even analyze Islam Berkemajuan and Islam Nusantara in depth but do not discuss specifically transformative and character education. This paper tries to describe further the role of Advanced Islam and Nusantara Islam in transformative education and character education in Indonesian Schools of Jeddah.

Transformative education and character education in Indonesian schools in Jeddah prepare students' skills to prepare for their future while still affirming Indonesian

culture as a homeland so that it will not be forgotten.

The Spirit of Islam Berkemajuan and Islam Nusantara in Indonesian Education

Muhammadiyah is a social organization founded by Kyai Haji Ahmad Dahlan on Dzulhijjah 09, 1330 H to coincide with November 18, 1912, in Yogyakarta (Rusydi, 2016, Ismunandar, 2021). The idea of the motto of Islam Berkemajuan that is echoed is an Islamic idea that is officially promoted and declared by Muhammadiyah (Darwis, 2013), the mission of this organization is the purification of Islam based on the spirit of proselytizing amar ma'ruf nahi munkar (Ali, 2016), Furthermore, in realizing the goals of Muhammadiyah, educational institutions, hospitals, orphanages and so on were established, all of which are expected to advance Islam from various aspects (Zarro, 2020).

The term Islam Berkemajuan is not new because Kyai Sujai uses the title Islam Berkemajuan in his notes, recording traces of the life of Kyai Haji Ahmad Dahlan in the course of his life (Baidhawiy, 2017). The slogan Islam Berkemajuan was first used in the Mukhtar Muhammadiyah in Yogyakarta in 2010. This term became popular after being raised as the theme of the 47th Mukhtar Muhammadiyah in Makassar. This term was later used to identify the character of the Muhammadiyah spirit (Nashir et al., 2019). Then, Abdurrahman Wahid & Finna Baity Janah explained that transformative education initiated by Muhammad Zainuddin Abdul Majid is a renewal of Islamic education oriented towards a strategic step in raising the dignity and dignity of society (Razi, 2020).

Filantrophy of *Al-Ma'un* dan *Al-Ashr*

An interesting story when Kyai Haji Ahmad Dahlan explained surat al-Maun, he did not move to the next letter before his disciple understood and practiced the verse (Qomari, 2008). This shows that the Muhammadiyah movement is progressive. Practicing al-maun is not done by memorization, but there is real action in the form of guidance for orphans and the poor. This later gave birth to Muhammadiyah hospitals and orphanages. Al-Maun's theology is embodied by Kyai Haji Ahmad Dahlan into three main activities, namely: education, health, and guidance of the poor as well as transforming religious understanding from just socially sacred doctrines to cooperation or cooperatives for the liberation of human beings (Zamrodah, 2018). Similarly, when he taught *al-Ashr*, according to KRH. Hajid, Kyai Haji Ahmad Dahlan, taught *al-ashr* for seven months. This letter is taught to Muhammadiyah pilgrims every 07.00 am and to Aisyiah pilgrims at 08.00 am, then continued to the young women after *dzuhur*. They are told to write and memorize it. Kyai Dahlan intends to teach *al-Ashr* repeatedly so that his students have a disciplined and punctual ethos and always fill their spare time with useful deeds, as well as being a guide to live in harmony (Septian, 2015).

The question is, why *Surah al-Ashr*? In *Surah al-Ashr*, the key concept is the spirit of civilization building (Yusuf, 2019). Islamic education from an Islamic perspective, when viewed ideologically, is a form of transformation of al Ma'un to present proselytizing and *tajdid* in actual terms in the struggle of living virtue, nationality, and universal humanity (Ismunandar, 2021; Purnomo, 2022). *Aamanu* said, *'aamilu*, and *tawashu* are plural about improving the

quality of life of individuals as well as society. This means that *al-ashr* speaks of collective life (*ummah*) (Qodir, 2019). Muhammadiyah has long used the term *khairu ummah* (the best people) as the basis of the main society or main civilization. The main society of culture and civilization is advanced. Characteristics of society progressing on time, on a promise, creative, dynamic, diligent, orderly, hard work, and a culture of cooperation between civilizations (Baidhawiy, 2017). Abdullah Mu'ti also explained that there are five foundations of advanced Islam: First, pure *tawhid*; Second, understanding the Qur'an and Sunnah in-depth; third, institutionalizing a functional and solutive pious charity. Fourth, oriented to the present and the future; Fifth, being tolerant, moderate, and cooperative (Maulidiyah et al., 2019).

Islam Nusantara

At first, the term *Islam Nusantara* was highly debated, especially by the Indonesian Muslim community who understood it in the text area. Over time, with various studies seminars, and references, there are many able to answer the existing debates.

Nahdlatul Ulama or commonly abbreviated as NU was founded on January 31, 1926, and is engaged in the socio-religious sector led by Kyai Haji Hasyim Asy'ari and Kyai Haji Abdul Wahab Hasbullah as the driving force behind the formation of NU. *Nahdlatul Ulama* was the largest Islamic organization in the Dutch East Indies and grew rapidly in the 1940s. The *Nahdlatul Ulama* Executive Board is divided into two bodies, namely *Syuriah* (*Badan Keulamaan*) and *Tanfidziyah* (*Executive Board*), which is led mostly by consisting of merchants and small entrepreneurs (Haris, 2015). *Nahdlatul Ulama* or commonly abbreviated as NU was founded on January

31, 1926, and is engaged in the socio-religious sector led by Kyai Haji Hasyim Asy'ari and Kyai Haji Abdul Wahab Hasbullah as the driving force behind the formation of NU. Nahdlatul Ulama was the largest Islamic organization in the Dutch East Indies and grew rapidly in the 1940s. The Nahdlatul Ulama Executive Board is divided into two bodies, namely Syuriah (Badan Keulamaan) and Tanfidziyah (Executive Board), which are led mostly by consisting of merchants and small entrepreneurs (Lubis, 2018).

Based on the definition above, it can be concluded that Islam Nusantara is a religious teaching based on the Koran and Sunnah, which was practiced by the Prophet Muhammad PBUH and followed by the population (of the Indonesian archipelago) (Luthfi, 2016). This definition limits the archipelago to Indonesia. Another definition mentions that Islam Nusantara is a model of thought, understanding, and practice of Islamic teachings packaged through the culture and traditions that developed in the Southeast Asian region (Bizawie, 2015).

According to Said Aqil Siradj, Islam Nusantara is only owned by Indonesia, namely a heterogeneous Islamic pattern. One region with another has its characteristics but has the same spirit sama (Arifianto, 2016). Mustofa Bisri considered that Islam Nusantara is more of an Islamic value that has been practiced, impregnated, and used as a principle of Nahdiyyin residents such as tasamuh (tolerant), tawazun (balanced. harmony), taassut (moderate), ta'addul (justice) and amar ma'ruf nahi munkar (*Urif, 2019). These principles are part of character education mandated in Presidential Regulation Number 87 on character education (Peraturan Presiden, 2017). Islam Nusantara

is not a concept of understanding that is contrary to Islamic values adopted by Muslims in general. Nor is Islam a new face that presents an anti-Arab stance. However, it only brings out local wisdom that does not conflict with Islamic values. For example, if in Arabia Muslims wear thobe and turbans, then Islam Nusantara wears sarongs and caps. Cak Nun said, "Indonesia is one of the most pluralist nations in the world (Nur Laila Rahmawati, 2020). Indonesia is a nation with a very diverse ethnic composition, including race, religion, religious traditions, language, customs, regional cultural orientation, and outlook on life (Bakar, 2016). This plurality has the potential to give rise to various local wisdom in understanding religious teachings according to the culture of the local community as long as it does not conflict with the real teachings of Islam.

The birth of Nahdlatul Ulama is very compromising with Pancasila as a conceptual guideline for Indonesian statehood and nationality that adheres to a democratic system (Jurdi, 2011). Likewise, Muhammadiyah, with the spirit of renewal, wants to change the paradigm of Indonesian society, which tends to be static (jumud) and also taqlid towards a productive and constructive idea for the needs of the nation and state (Edyanto, Karsiman, 2018). *Islam Nusantara* is a religion that is friendly, polite, and integrated with the culture of Indonesian civilization. Islam Nusantara is the embodiment of Islamic values in the life of the nation and state through a cultural approach, and it does not use rigid and harsh doctrines. Islam Nusantara is charged with using culture, preserving culture, respecting culture, not even muzzled culture. Nahdlatul Ulama, from the beginning, has maintained the Islamic tradition of the Archipelago. The

most important thing about this implementation is how the teachings of the Islamic religion can blend into the traditions of Indonesian society that have existed since ancient times. Islam exists not to erase good traditions that already exist. Instead, the presence of Islam complements and perfects the traditions of the archipelago. Islam Nusantara was later formulated into Pancasila. Furthermore, for Nahdlatul Ulama, Pancasila is the embodiment of Islam Nusantara (Ulwan, 2020).

Islam Berkemajuan and Islam Nusantara on Indonesian Character Building for Indonesian Education

Muhammadiyah and Nahdlatul Ulama are Islamic social organizations in Indonesia that were established before Indonesia became independent. These two organizations drive the renewal of Islamic thought, proselytizing, social, health, and education. They have thousands of educational institutions spread throughout the territory of Indonesia and play an important role in the development of Islamic education, even being a pillar of National Education (Hamami, 2021). Thus, there is no doubt that both Muhammadiyah and Nahdlatul Ulama have a role in advancing education in Indonesia. Muhammadiyah currently manages 2,604 Elementary Schools (Madrasah Ibtidaiyah), 1,722 Junior High Schools (Madrasah Tsanawiyah), 1,291 High Schools/Vocational High Schools/ (Madrasah Aliyah), 160 Islamic Boarding Schools, and 177 Universities (Fathon, 2020). Nahdatul Ulama currently manages 7452 Madrasah Ibtidaiyah, 2991 Junior High Schools (Madrasah Tsanawiyah), 1002 High Schools (Madrasah Aliyah), 81 Colleges, 80 Elementary Schools, 278 Junior High Schools, 71 Senior High

Schools, and 173 Vocational High Schools (Ali Rahim, 2013).

Transformative education is decomposed in the spirit of Islam Nusantara, and the motto of the spirit is pesantren education, which is the oldest educational institution in Indonesia. Pesantren grows and develops along with Islamic teachings in Indonesia. The pesantren education system underwent a fundamental change in the early 20th century when the Dutch colonizers introduced a Western education system that faced the traditional education system. In the 90s, education in Indonesia once again underwent a massive transformation.

At this time, pesantren also organized *madrasah* education, while schools, especially Muhammadiyah, organized Boarding schools (Suhaemi, 2018). The character education instilled by Islam Nusantara through Pesantren is obedience, independence, simplicity, togetherness in the family, the spirit of cooperation, visiting *Kyai*, compassion, equality, deliberation, moderate (tawassuth), and tolerance (tasamuh) (Azis, 2015). Furthermore, the strength of the Advanced Islam initiated by Muhammadiyah lies in its members and leaders who firmly hold the values of Islamic teachings that he believes in. The spirit of sincerity and militancy in society is undoubtedly (Anshori, 2017). In addition, the establishment of various Muhammadiyah charitable enterprises is rooted in community initiatives. The strength of Islam Nusantara lies in a strong adherence to *a cleric* and accommodating the culture of the community. So that his activities are deeply rooted in the community. No different from Muhammadiyah, according to *Kyai Haji Anwar Iskandar*, Deputy Rais Suriyah Regional Leader of Nahdlatul Ulama East Java that the strength of Nahdlatul

Ulama is still able to develop to this day is the sincerity of its founders, besides that the residents of Nahdlatul Ulama who are many grateful to take part in raising Nahdlatul Ulama (Masrur, 2017).

The important role of the spirit of Islam Berkemajuan and Islam Nusantara in the process of transformative education and character education in Indonesian schools of Jeddah is to strengthen the spirit of Nationalism in students so that they do not forget Indonesian culture as the birthplace of their ancestors and foster a strong spirit to serve the country wherever they live, and always strengthen the competencies and skills that can be given to the Indonesian nation.

METHOD

This study applied a descriptive qualitative method with an ethnographic study approach. The data collection technique uses online interview instruments with the principals of Indonesian Schools of Jeddah related to the contribution of Muhammadiyah with the slogan Islam Berkemajuan and Nahdlatul Ulama with the slogan Islam Nusantara on the development of transformative education and character in the Indonesian Schools of Jeddah. The interview was conducted online, considering the uncertain conditions of the Covid-19 pandemic. Ethnography in cyberspace aims to provide a distinctive understanding of the significance and implications of the use of the Internet, and it is called virtual ethnography (Steinmetz, 2012). Furthermore, data analysis is sourced from interviews and learning curriculum documents applied at the Indonesian School of Jeddah and narrated in the form of research reports. Some of the consensus that emerged on virtual ethnographic procedures, among others: First,

that studies should be centered on text-based communication as a means of research focus (adopted by most modern ethnographic studies) (Kozinets, 2002). Second, on the issue of the process, the traditional method of taking detailed field notes is still carried out by the researcher as a participant observer. An accurate review followed the move: identification of emerging patterns, review of local literature that may exist, development of advanced propositions, and use of literature to develop theoretical perspectives (Bakry, 2017).

RESULT AND DISCUSSION

Transformative and Character Education in Indonesian Schools of Jeddah through the Value of Islam Berkemajuan and Islam Nusantara

Indonesian Schools of Jeddah was established on January 1, 1964, and its establishment began with a Kindergarten managed by Dharma Wanita under the name Trikora Kindergarten. The name Trikora was taken because the first meeting of the establishment of the school coincided with December 19, 1963, during the statement of the Tri Komando Rakyat to retake West Irian. One year later, on March 1, 1964, the elementary school level officially operated. On January 6, 1968, the Junior High School received recognition from the Minister of Education and Culture. Meanwhile, the senior high school level officially operated on February 10, 1971. Based on the history of the development of *Sekolah Indonesia Jeddah*, it can be understood that transformative education is carried out through formal institutions, namely schools, as has been done by Muhammadiyah and Nahdlatul Ulama.

NO	JENJANG	ROMBEL	L	P	JUMLAH	NPSN	
1	TK	TK-A	3	10	13	69992634	
		TK-B1	8	9	17		
		TK-B2	4	12	16		
	JML TK	3	15	31	46		
2	SD	Kelas 1	1.A.B.C	43	57	100	90101014
		Kelas 2	2.A.B.C	55	48	103	
		Kelas 3	3.A.B.C	50	51	101	
		Kelas 4	4.A.B.C	51	53	104	
		Kelas 5	5.A.B.C	49	52	101	
		Kelas 6	6.A.B.C	43	51	94	
	JML SD	18	291	312	603		
3	SMP	Kelas 7	7.A.B.C.D	49	64	113	90101015
		Kelas 8	8.A.B.C	32	45	77	
		Kelas 9	9.A.B	28	26	54	
		JML SMP	9	109	135	244	
4	SMA	Kelas 10	10.IPA-IPS	21	27	48	90101016
		Kelas 11	11.IPA-IPS	25	22	47	
		Kelas 12	12.IPA-IPS	17	24	41	
		JMLAH SMA	6	63	73	136	
	TOTAL	36	478	551	1029		

Figure 1. The State of *Sekolah Indonesia Jeddah* Students
(<http://sekolahindonesiajeddah.sch.id/>)

Many of the Ministries of Education in these Countries of the World focus on twenty-first-century education, but unless they look at this topic through the lens of sustainability, they will lose some of its most important elements (Bell, 2016). Some people's awareness of the importance of education for Indonesian citizens is based on a high sense of nationalism, namely, educating and guiding Indonesian Schools of Jeddahs' students who still love the Indonesian homeland. Muhammadiyah and Nahdlatul Ulama's education have a national perspective that greatly ignites the spirit of the nation's independence struggle. After Indonesia gained independence, these organizations consistently participated in advancing National Education. In addition, they influence and encourage the development of social movements, increasing the dignity of society (Jahar, 2018).

There are five main character values derived from Pancasila, which are the priority

for the development of the character education strengthening movement (PPK), namely religion, nationalism, integrity, independence, and cooperation. This is a titi of the similarity of the spirit of Muhammadiyah and Nahdlatul Ulama during the development of each of their educational institutions (Setiawan, 2014; Arifianto, 2016). These characters are interrelated with each other. Each character develops dynamically, forming the main person. The development of transformative education and character education in Indonesian Schools of Jeddah is divided into three ways, namely, internalization in the learning process, extracurricular activities, and cultivation/habituation activities. This is in accordance with the guidelines for the implementation of character education by the Ministry of Education and Culture. It is in line with its implementation in Bhutanese schools, with an emphasis on sustainable development and environmental protection. However, for a sustainable future, active student-centered teaching and learning methods should be used in more diverse ways (Jeronen et al., 2022).

As an educational institution located in Jeddah, Saudi Arabia, all students are muslims. Islamic religious education is an important element in the Curriculum Structure of the *Sekolah Indonesia Jeddah*. The development of religious character, in addition to being internalized in the subjects of Religious Education and Ethics, is also included in the learning of other subjects. As it exists in the core competencies, religious character can be connected with all subjects.

PROFIL
SEKOLAH INDONESIA JEDDAH
TAHUN PELAJARAN 2021/2022

Edisi JOM 2022



5415 Al-Zillaq St, Al-Rehab Dist7187, Jeddah.
PO Box 10, Jeddah 21411, KSA, Web:
<http://sekolahindonesiajeddah.sch.id/>
e-mail: siln.jeddah@kemdikbud.go.id

Profil Sekolah Indonesia Jeddah (SJ TP. 2021/2022 (Edisi Juni 2022))

1

Figure 2. Profile of *Sekolah Indonesia Jeddah* (<http://sekolahindonesiajeddah.sch.id/>)

Indonesian Schools of Jeddah applied the National Curriculum, namely the 2013 Curriculum. The 2013 curriculum structure used in Jeddah Indonesian schools is the same as the 2013 curriculum used in other schools in Indonesia. The fundamental thing that distinguishes them is the local payload field. This is as mandated by the 2013 curriculum itself, which is by existing local conditions. However, the content of the lessons in the curriculum structure is not very different from that of some schools in Indonesia. The subjects of Arabic, English, and Tahfidz *Quran* in the Indonesian School of Jeddah are the same as the subjects in the Integrated Islamic School. The difference is that the Jeddah Indonesian School for Arabic uses the Saudi Arabian curriculum. This is because bringing in books from Indonesia requires a long procedure and high costs.

Religious character is also developed through activities: dhuha prayer, morning dhikr, congregational dzuhur prayer, and three-minute tausiah from students to students. In addition, during Ramadan, students of Sekolah Indonesia Jeddah participate in the Pondok Ramadan program. Activities at the Ramadan hut include breaking the fast together, praying five times, praying tarawih, reciting the holy Qur'an, tahajud, breakfasting together, competing dai millennial, and tahfiz quran. Similar to the structure of the national curriculum, the character of nationalism is also developed through the content of several subjects. In addition, nationalism is also developed through Sunday ceremonies (such as Monday ceremonies in Indonesia), commemorations of Indonesia's national holidays, and the commemoration of Indonesia's Independence Day. Through

the ceremony, students of Indonesian Schools in Jeddah were accustomed to singing the song Indonesia Raya, honoring the red and white flag.

The nationalism of Jeddah Indonesian School students was also developed through scout extracurricular activities. Scout extracurriculars at the Jeddah Indonesian School are held every Wednesday, and its activities are similar to those in Indonesia. However, scouting activities in Saudi Arabia are difficult to carry out activities outside the school environment. Camping and hiking activities in the open field need permission from Idarah Taklim. Although scouting activities are still limited, skilled character, hard work, cooperation, creativity, and independence are also developed or become part of the activity. Students are given challenges in order to be able to work together in their groups. In level competition activities, students are encouraged to be creative in order to be able to win the competition. Discipline at school, punctuality in collecting tasks, compliance with the rules of uniform use, and restrictions on the use of smartphones while at school are designated to instill the character of integrity. More specifically, the strengthening of transformative education and Character education requires a series of engagements with the attitudes of teachers (or instructors) who apply transformative pedagogy, the tension and emotional burden that teachers experience when trying to develop their professional identity in the context of ESE, and how learning through ESE-informed practice involves and is closely related to emotions (Walshe & Sund, 2022). The other side of the practice of holistic education as an effort to develop character education in the charity of Muhammadiyah Education efforts is very echoed (Ratna, 2018). According to the World Business Council on Sustainable Development (WBCSD), whose membership consists of the 29

largest and most important companies on the planet, it is not. Continuing the current development path will require about 2.3 planet Earth to support the existing level of resource and energy use and waste production, which is projected for a global population that will reach 9 billion by 2050. Yet much of the discussion of 21st-century education is based on servicing, rather than changing, the current global economy (Bell, 2016).

Discipline is present in schools integrated into the JIBAS application. An application for organizing academic, student, staffing, and financial activities. The app also connects with parents. Student attendance through fingerprint integrated into the JIBAS system will automatically send to the number of parents registered in the JIBAS application. Similarly, the grades of the results of the student's work can be read by parents through messages on smartphone telegrams. Messages via telegram were chosen by Indonesian Schools of Jeddah with the consideration that they do not cost money. The independent nature is very visible in the behavior of students of Indonesian Schools of Jeddah. Most of the parents of students at Indonesian Schools in Jeddah are Indonesian migrant workers. They work in the informal sector as drivers or household assistants. Furthermore, in Jeddah, there is not much public transportation from home to school. All that is available is a private car that is used as a taxi. In order to get a low cost, the car is used by several students. With the distribution of home locations that are quite far from school and the busyness of parents, students must practice independently. This trait of independence is very necessary so that students are able to internalize social sciences in their personality (Parson et al., 2022). Internalizing independence in schools is done by allocating projects to be completed. For two years, the final

assessment at Indonesian Schools of Jeddah used a project-based learning model. This approach encourages student creativity and innovation (Purnomo Halim, 2019).

Brian H. Smith, a research scientist for the Committee for Children (www.cfchildren.org), donated "School-Based Character Education in the United States." In his article, Smith provides a thorough historical overview of character education in the United States, from early efforts that promoted dominant moral and civic norms to modern initiatives aimed at students' performance and success (Art et al., 2013). Smith's article helps us understand the political, social, and scientific factors that have influenced changes in the efforts and instructional approaches of character educators since the dawn of public education in the United States. He explained that character education contributes to the improvement of student ethics and teaches the skills and attitudes necessary to be successful students and productive workers that will help create a safer, more civilized, and even more productive society. Thus, teaching students to be responsible, ethical, and contributing members of society is part of the school's mission, and character education remains widespread in American schools. "Working together" is a characteristic that cannot be found in everyday life in the Jeddah area of Saudi Arabia. The character development of cooperation in Indonesian Schools of Jeddah is built through picket activities in the classroom, tasks designed to be completed in groups, and social activities with fundraising to help fellow students and others affected by disasters. The development character of "working together" indirectly improves the communication between students. In addition, students also practice deliberations, respect the opinions of others, tolerance, mutual help, and high

solidarity. This is a characteristic of transformative education through the spirit of Islam Berkemajuan in the charitable efforts of Muhammadiyah Education through the habituation of cooperation between teachers and parents as well as with the community in collaborating to form an educational environmental climate (Syarifah, 2022, Baecher & Dressler, 2021). Transformation education is a must that must be maintained and developed because it has become a recommendation to increase the transformative potential starting from teacher education—especially to prepare students to recognize and actualize their potential to influence what sustainability science content is taught, how this curriculum is handled, and their role in the classroom as agents of community transformation towards sustainability (Weinberg et al., 2020).

Therefore, one of the important goals of education in today's global society is to promote good character traits (Gilead, 2011; Mcdonough, 2008) and help children develop the ability to make decisions that will protect and promote justice, justice, and prosperity for all people and cultures of the world. For ideal character education, Narvaez (2006,2007) recommends the use of an integrative ethical education model (IEE), which teaches specific character traits that are valued in a particular society, as well as rational moral education, which focuses on building children's thinking skills in order to make healthy moral judgments. The following is the contribution of Muhammadiyah and Nahdlatul Ulama in educating the nation through charitable educational efforts until 2021 through the number of educational institutions managed:

Table 1. Number of Muhammadiyah and Nahdlatul Ulama Education Institutions by Level (Hamami, 2021)

Education Unit	Number of Educational Institutions	
	Muhammadiyah	Nahdlatul Ulama
Elementary	1,432	80
Madrasah Ibtidaiyah	1,385	80
Junior High Schools	1,246	278
Madrasah Tsanawiyah	578	2,991
Senior High Schools	540	71
Madrasah Aliyah	224	1,002
Vocational High Schools	616	137

Table 2. Number of Higher Education Institutions of Muhammadiyah and Nahdlatul Ulama Education Institutions by Level (Hamami, 2021)

Education Unit	Number of Educational Institutions	
	Muhammadiyah	Nahdlatul Ulama
University	61	55
Institution	11	45
High Schools	80	71
Academy	6	6
Polytechnic	5	4

CONCLUSION

Muhammadiyah has grounded the concept of Islam Berkemajuan under the pretext that Indonesian society has a strong historical basis only in the present and future, as Indonesian Muslims have visionary qualities. Meanwhile, NU carries the Islam Nusantara discourse with the argument that it is a must for the acculturation of Indonesian society, which is plural with various cultures, and traditions so that religious values are maintained amid globalization. Both Islam Berkemajuan and Islam Nusantara want contextual Islamic dogma. Both consider changes in the situation and conditions of society by making the principle of benefit a benchmark so that the ideas produced by both will be more universal, flexible, and dynamic in responding to the realities of the times. In addition, both carry a moderate, inclusive, and modern culture. The characteristics developed by Muhammadiyah in all Educational

Institutions in Indonesia, both at home and abroad, are behaving nobly, intelligently, skilled, knowledgeable, creative, innovative, independent and competitively, and social, national, and global association with a strong and advanced character, on time, on the promise, creative, dynamic, diligent, orderly, hard work and a culture of cooperation between civilizations. Meanwhile, Islam Nusantara develops the character of obedience, independence, simplicity, togetherness in the family, the spirit of "working together", compassion, equality, deliberation, moderation (*tawassuth*), and tolerance (*tasamuh*). Both Islam Berkemajuan and Islam Nusantara have a big role in character education and transformative education in Indonesia. Muhammadiyah and Nahdlatul Ulama have strong historical roots in society, so sincerity and obedience to *kyai* are the strengths of these two organizations to continue to grow and develop in their role of

advancing the life of the nation. Together, the spirit of Muhammadiyah and Nahdlatul Ulama fully contributes to the process of transformative education and character education of students in Indonesian schools which are carried out abroad but is still able to strengthen the spirit of Nationalism for students with Indonesian cultural values.

REFERENCES

- 'Urif, M. Z. (2019). Studi Atas Kitab Tafsir Al - Ibriz Karya KH . Bisri Mustofa Mohammad Zamzami ' Urif UIN Sunan Kalijaga Yogyakarta. *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin*, 07(02), 338.
- Ali, M. (2016). Membedah Tujuan Pendidikan Muhammadiyah. *Profetika: Jurnal Studi Islam*, 17(01), 43–56. <https://doi.org/10.23917/profetika.v17i01.2099>
- Ali Rahim. (2013). Nahdatul Ulama (Peran dan Sistem Pendidikannya). *Jurnal Al-Hikmah*, 14(2), 174–185.
- Anshori, A. (2017). Problematika Perkaderan Di Perguruan Tinggi Muhammadiyah (PTM). *Tajdida: Jurnal Pemikiran Dan Gerakan ...*, 15(1), 1–11. <https://journals.ums.ac.id/index.php/tajdida/article/view/5756%0Ahttps://journals.ums.ac.id/index.php/tajdida/article/download/5756/3745>
- Arifianto, A. R. (2016). Islam Nusantara: NU's Bid to Promote "Moderate Indonesian Islam." *RSIS Commentary*, 114(114). www.rsis.edu.sg
- Art, P., Lee, G., & Manning, M. L. (2013). *Character Education Around the World Part 2. December 2013*, 347–350.
- Azis, A. I. (2015). Jejak Pendidikan Karakter Santri di Awal Abad XX. *Pustaka STAINU Jakarta*, 15(2), 1–23.
- Baecher, L., & Dressler, R. (2021). *Book Review/Recension d'ouvrage*. 2(2022), 4–7.
- Baidhawiy, Z. (2017). Muhammadiyah dan Spirit Islam Berkemajuan dalam Sinaran Etos Alqur'an. *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies*, 13(1). <https://doi.org/10.18196/aaijis.2017.0066.17-47>
- Bakar, A. (2016). Abu Bakar: Argumen Al-Qur'an tentang Eksklusivisme, Inklusivisme, dan Pluralisme. *Toleransi: Media Komunikasi Umat Beragama*, Vol. 8(1), 43–60.
- Bakry, U. S. (2017). Pemanfaatan Metode Etnografi dan Netnografi Dalam Penelitian Hubungan Internasional. *Jurnal Global & Strategis*, 11(1), 15. <https://doi.org/10.20473/jgs.11.1.2017.15-26>
- Bell, D. V. J. (2016). Twenty-first century education: Transformative education for sustainability and responsible citizenship. *Journal of Teacher Education for Sustainability*, 18(1), 48–56. <https://doi.org/10.1515/jtes-2016-0004>
- Bizawie, Z. M. (2015). Islam Nusantara Sebagai Subject Dalam Islamic Studies: Lintas Diskursus Dan Metodologis. *Islam Nusantara: Dari Ushul Fiqh Hingga Paham Kebangsaan*, 17(2), 198–217.
- Darwis, M. (2013). Konsep Pendidikan Islam Dalam Perspektif Ibnu Sina. *Jurnal Ilmiah Didaktika*, 13(2). <https://doi.org/10.22373/jid.v13i2.476>
- Edyanto, Karsiman. (2018). Peran Muhammadiyah Dalam Pemberdayaan Masyarakat Kokoda Di Kota Sorong. *Jurnal Noken: Ilmu-Ilmu Sosial*, 4(1),

23.
<https://doi.org/10.33506/jn.v4i1.360>
- Fathon, Z. (2020). Kepemimpinan Kepala Sekolah dalam Meningkatkan Prestasi Belajar Siswa di SD Muhammadiyah Sukorejo tAHUN 2018/2019. *Publikasi Karya Ilmiah Magister Pendidikan Islam Sekolah Pascaarjana Universitas Muhammadiyah Surakarta*.
- Gilead, T. (2011). Countering the Vices: On the Neglected Side of Character Education. *Studies in Philosophy and Education*, 30(3), 271–284. <https://doi.org/10.1007/s11217-011-9223-1>
- Hamami, T. (2021). Muhammadiyah and Nahdlatul Ulama Education: Two Main Pillars of National Education in Indonesia. *Jurnal Pendidikan Agama Islam*, 2(18), 307–330.
- Haris, M. (2015). Partisipasi Politik Nu Dan Kader Muslimat Dalam Lintas Sejarah. *Al-Tahrir: Jurnal Pemikiran Islam*, 15(2), 283. <https://doi.org/10.21154/al-tahrir.v15i2.267>
- Ismunandar, I. (2021). Pengembangan Pendidikan Islam Berkemajuan Perspektif Muhammadiyah. *EDUSOSHUM: Journal of Islamic Education and Social Humanities*, 1(1), 55–66. <https://doi.org/10.52366/edusoshum.v1i1.12>
- Jahar, A. S. (2018). Filantropi dan Keberlangsungan Ormas Islam. *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan*, 16(01), 71–93. <https://doi.org/10.30631/al-risalah.v16i01.337>
- Jeronen, E., Ahonen, P., & Korkeamäki, R. L. (2022). Connections of transformative education with bhutan’s pedagogical ideas for promoting sustainability education. *Sustainability (Switzerland)*, 14(1). <https://doi.org/10.3390/su14010163>
- Jurdi, S. (2011). Muhammadiyah dalam Dinamika Politik Indonesia 1966–2006. *Tajdid*, 9(1), 127–132.
- Kozinets, R. V. (2002). The field behind the screen: Using netnography for marketing research in online communities. *Journal of Marketing Research*, 39(1), 61–72. <https://doi.org/10.1509/jmkr.39.1.61.18935>
- Lubis, A. H. (2018). Islam Indonesia, Islam Nusantara, Islam Berkemajuan dan Islam Anti Radikalisme. *Akademika*, 12(1), 71–82.
- Luthfi, K. M. (2016). Islam Nusantara: Relasi Islam dan Budaya Lokal. *SHAHIH: Journal of Islamicate Multidisciplinary*, 1(1), 1. <https://doi.org/10.22515/shahih.v1i1.53>
- Masrur, M. (2017). Figur Kyai dan Pendidikan Karakter di Pondok Pesantren. *Tarbawiyah Jurnal Ilmiah Pendidikan*, 1(2), 277.
- Maulidiyah, A., Firdaus, D. F., & Wulandari, A. (2019). Pendidikan Karakter Untuk Generasi Muda Indonesia Berkemajuan. *Seminar Nasional*, 59–62.
- Mcdonough, G. P. (2008). *Right and Wrong An Update Certainly: Is it a Restatement?* 17(1), 75–78.
- Narvaez, D. (2006). Integrative Ethical Education. *Handbook of Moral Development*, 703–733.
- Nashir, H., Qodir, Z., Nurmandi, A., Jubba, H., & Hidayati, M. (2019). Muhammadiyah’s moderation stance

- in the 2019 general election. *Al-Jami'ah*, 57(1), 1–24. <https://doi.org/10.14421/ajis.2019.571.1-24>
- Nur Laila Rahmawati. (2020). Agama Islam: Islam Sebagai Dktrin dan Peradaban dalam Mengkal Radikalisme. *Attanwir: Jurnal Kajian Keislaman Dan Pendidikan*, 12(1), 7–7. <http://e-jurnal.staiattanwir.ac.id/index.php/attanwir/article/view/27/29>
- Parson, L., Donato, S., & Johns, J. (2022). Adventure Science as Transformative Outdoor Education: An Exploration of Learning. *The Qualitative Report*, 27(5), 1334–1350. <https://doi.org/10.46743/2160-3715/2022.4925>
- Peraturan Presiden. (2017). Peraturan Presiden No 7 Tahun 2016. *Peraturan Presiden*, 87.
- Purnomo Halim, Y. I. (2019). *Tutorial Pembelajaran* (1st ed.). K-Media. www.kmedia.ac.id
- Purnomo, J. A. V. M. and H. (2022). Worship as a Human Motivation in Islamic Behaving. *Psikis: Jurnal Psikologi Islami*, 8(1), 54–62.
- Qodir, Z. (2019). Islam Berkemajuan dan Strategi Dakwah Pencerahan Umat. *Sosiologi Reflektif*, 13(2), 209–233.
- Qomari, R. (2008). Pendidikan Perempuan. *Studi Gender Dan Anak*, 3(2), 1–10.
- Ratna, M. A. & Ana. (2018). Learning From The Success of Character Education Model in Muhammadiyah Schools: Case Study SMP Muhammadiyah PK Kotabarat Surakarta And SMP Birul Walidain Muhammadiyah Sragen. *ISSEDU*, 2(1), 126.
- Razi, A. F. (2020). Aktualisasi Spirit Islam Nusantara Dan Islam Berkemajuan, Dua Instrumen Penangkal Arus Radikalisasi Penegak Negara Demokrasi. *Muàsarrah: Jurnal Kajian Islam Kontemporer*, 2(2), 58. <https://doi.org/10.18592/msr.v2i2.4313>
- Rusydi, S. R. (2016). Peran Muhammadiyah Konsep pendidikan dan Tokoh. *Tarbawi*, Vol. 1(2), 139–148.
- Septian. (2015). Internalisasi Al-Maun. *Tesis IAIN Ponorogo*, 1–67.
- Setiawan, F. (1970). Kebijakan Pendidikan Muhammadiyah Terhadap Ordonansi Guru. *Jurnal Pendidikan Islam*, 3(1), 47. <https://doi.org/10.14421/jpi.2014.31.47-70>
- Steinmetz, K. F. (2012). Message received: Virtual ethnography in online message boards. *International Journal of Qualitative Methods*, 11(1), 26–39. <https://doi.org/10.1177/160940691201100103>
- Suhaemi, K. (2018). Paradigma Dakwah Transformatif Pada Lembaga Pendidikan Pesantren (Kajian Peran dan Tanggung Jawab Pesantren di Era Modern). *Alqalam*, 35(1), 1–18. <http://jurnal.uinbanten.ac.id/index.php/alqalam/article/view/1178>
- Syarifah, Y. (2022). Strengthening and Kemuhammadiyah -Based Character Education at Muhammadiyah Elementary School Nitikan Yogyakarta. *Al-Ta'lim*, 29(1), 35–50.
- Ulwan, A. F. (2020). Konstruksi Makna Islam Nusantara Pada Lembaga Dakwah Pengurus Besar Nahdlatul Ulama dalam Perspektif Komunikasi Persuasif. *Skripsi UIN Syarif Hidayatullah Jakarta*, 4(1), 1–9. <https://pesquisa.bvsalud.org/portal/res>

- source/en/mdl-20203177951%0Ahttp://dx.doi.org/10.1038/s41562-020-0887-9%0Ahttp://dx.doi.org/10.1038/s41562-020-0884-z%0Ahttps://doi.org/10.1080/13669877.2020.1758193%0Ahttp://serisc.org/journals/index.php/IJAST/article
- Walshe, N., & Sund, L. (2022). Developing (Transformative) environmental and sustainability education in classroom practice. *Sustainability (Switzerland)*, *14*(1), 1–6. <https://doi.org/10.3390/su14010110>
- Weinberg, A. E., Trott, C. D., Wakefield, W., Merritt, E. G., & Archambault, L. (2020). Looking inward, outward, and forward: Exploring the process of transformative learning in teacher education for a sustainable future. *Sustainability Science*, *15*(6), 1767–1787. <https://doi.org/10.1007/s11625-020-00831-9>
- Yusuf, M. (2019). Islam Berkemajuan Perspektif Muhammadiyah. *ISLAMICA: Jurnal Studi Keislaman*, *13*(2), 185–208. https://www.researchgate.net/publication/269107473_What_is_governance/link/548173090cf22525dcb61443/download%0Ahttp://www.econ.upf.edu/~reynal/Civilwars_12December2010.pdf%0Ahttps://think-asia.org/handle/11540/8282%0Ahttps://www.jstor.org/stable/41857625
- Zamrodah, Y. (2018). Teologi Surat al-Maun dan Praksis Sosial Dalam Kehidupan Warga Muhammadiyah Andri. *Salam*, *15*(2), 1–23.
- Zarro, M. (2020). Muhammadiyah Sebagai Gerakan Islam Dan Pendidikan. *FACTUM: Jurnal Sejarah Dan Pendidikan Sejarah*, *9*(1), 61–66. <https://doi.org/10.17509/factum.v9i1.21503>