

PARADIGM OF MUHAMMADIYAH CADRE EDUCATION: STUDY OF CADRE EDUCATION IN M. DIN SYAMSUDDIN'S LEADERSHIP (2005-2015)

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Abstract—*Since its early establishment, Muhammadiyah situates cadre education as major and strategic programs and activities to prepare successors who are superior, competitive, and loyal as well as who have steadfast in the faith and tawhid. is an effort so as Muhammadiyah will be ready to face the challenges of the modern- world and the future. this present study aimed to describe the dynamics and style of cadre education of Muhammadiyah under the leadership of the Din Syamsuddin. Data collection techniques in this research are in-depth interviews, documentation, and triangulation. A qualitative research approach is used, specifically, descriptive-analytical methods, examine the natural objective conditions in which researchers serve as the key instrument. The data analyzed inductively.*

The results of this study indicate that the cadre education of Muhammadiyah in 2005-2015 is carried out continuously through the revitalization of cadres and members of Muhammadiyah. It involves the establishment, development, improvement, and extensification of the core members. is achieved through the establishment of ideological formulations (the SPM 2007 and SPM 2015) as the response to the deterioration of values as well as identity and self-confidence crisis the levels of leadership, cadre, and community of Muhammadiyah. Nevertheless, 2005-2015, the movements became more progressive. This is evident from the development of cadre education of Muhammadiyah which system is more flexible, open-minded, independent, and innovative in line with scientific progress and social changes. In addition, other features also contribute to strengthening the synergy of Muhammadiyah cadres.

Keywords: *Model, Dynamics, Cadre Education of Muhammadiyah*

Abstrak—*Sejak awal berdirinya Muhammadiyah telah menempatkan pendidikan kader sebagai program dan kegiatan penting dan strategis dalam rangka menyiapkan kader yang memiliki sumber daya manusia*

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(SDM) yang unggul, kompetitif, memiliki keyakinan ideologi dan tauhid yang tangguh, serta kesetiakawanan dan solidaritas yang kuat. Semua itu dimaksudkan agar Muhammadiyah siap menghadapi tantangan dunia hari ini dan masa depan. Penelitian ini bertujuan untuk mendeskripsikan dinamika serta corak pendidikan kader Muhammadiyah pada tahun 2005-2015. Teknik pengumpulan data yang dilakukan pada penelitian ini adalah wawancara (mendalam), pengumpulan dokumen, dan triangulasi. Analisis yang digunakan dalam penelitian ini adalah penelitian kualitatif dengan pendekatan deskriptif analitik yaitu metode penelitian yang biasanya meneliti pada kondisi obyektif yang alamiah dimana peneliti berperan sebagai instrument kunci. Analisis data dilakukan secara induktif.

Hasil penelitian ini menunjukkan bahwa dinamika pendidikan kader Muhammadiyah tahun 2005-2015 berlangsung secara berkelanjutan melalui strategi revitalisasi kader dan anggota dengan langkah penataan, pembinaan, peningkatan, dan pengembangan anggota inti Persyarikatan. Hal ini dapat tercapai dengan lahirnya rumusan-rumusan ideologis (SPM 2007 dan 2015) sebagai jawaban terhadap pengaburan, pergeseran nilai, krisis identitas, dan kepercayaan diri dalam kehidupan pimpinan, kader, serta anggota Muhammadiyah. Kemudian corak pendidikan kader Muhammadiyah tahun 2005-2015 cenderung bercorak progresif. Hal ini terlihat dari pola pengembangan sistem perkaderan Muhammadiyah yang fleksibel, terbuka, bebas, dan modifikatif dengan berbagai macam perubahan serta perkembangan ilmu pengetahuan dan kondisi sosial masyarakat. Akan tetapi corak lainnya juga turut bersinergi dalam memperkuat kaderisasi di Muhammadiyah.

Kata Kunci: *Corak, Dinamika, Pendidikan Kader Muhammadiyah*

A. Introduction

Muhammadiyah was established by KH. Ahmad Dahlan on the 8th of Zul hijjah, year 1330 or 18 November 1912 in Kauman, Yogyakarta.¹ It was born as an alternative against numerous, complicated problems encountered by Muslims in Indonesia, specifically in the late 19th and early 20th century.² In fact, Muhammadiyah has been given a different

¹ Margono Puspo Suwarno, *Gerakan Islam Muhammadiyah*, (Jakarta: Persatuan Offset, 1995), p. 24.

² Abdul Munir Mukhan, *Pemikiran Kyai Haji Ahmad Dahlan dan Muhammadiyah dalam Perspektif Perubahan Sosial*, (Jakarta: Bumi Aksara, 1990), p. 1.

nance in the religious life of people in Indonesia, long before the establishment of this nation.

The 1960s was a decade of the major progress of Muhammadiyah. After KH. Fakhri Usman passed away on 3 October 1968, KH. A.R. Fachrudin was assigned to replace the position as the general chairman. His leadership has been recorded as the longest one, in which he led Muhammadiyah for 22 years from 1968-1992.

In this phase, there are three highlighted aspects in relation with the renewal movement of Muhammadiyah. *First*, in the educational realm, the solemnity and genuineness of Muhammadiyah in improving the quality of education reaffirms the consistency of its cultural movement after years of struggling in the dynamics of national politics. *Second*, amid the power of the state in instilling the Five Principles of Pancasila, Muhammadiyah was able to devise a model of education imbued by the values and spirit of Islam. *Third*, kaderization became a momentum of consolidation as well as an effort to prepare resilient human resources in responding to the volatile civilization.³

The leadership of KH. A.R. Fachrudin was continued by KH. A. Azhar Basyir. It actually marks the end of the era of clerical intellectual into intellectual clerics.⁴ It includes the leadership of Din Syamsuddin in 2005-2015, and this trend is continued until now.

The shift is inseparable from the role of Muhammadiyah educational institutions that have successfully formulated the amalgamation between Islamic science and general science. One of the outcomes is the generation of leaders who are profound in religious sciences and organizational skills, simultaneously.⁵ It becomes the basic value of Muhammadiyah's struggle in moving the wheels of the *Persyarikatan*.

Muhammadiyah's education attempts to create intelligent graduates who are prepared as the successors of Muhammadiyah's struggle.⁶ Thus, the agenda of Muhammadiyah in approaching the 21st century is to prepare cadres who have excellent, competitive human resources (HR), strong ideological and monotheistic beliefs, loyalty,

³Majelis Diktilitbang dan LPI PP Muhammadiyah, *1 Abad Muhammadiyah Gagasan Pembaruan Sosial Keagamaan*, (Jakarta: Kompas, 2010), p. 246.

⁴Asep Daud Kosasih & Suwarno, *Pola Kepemimpinan Organisasi Muhammadiyah*, (Purwokerto: Jurnal Islamadina, 2010), p. 40-41.

⁵Abdurrahman Wahid, *Tipologi Kepemimpinan Umat Islam* dalam Maksum (ed.) in Asep Daud Kosasih & Suwarno, *Pola Kepemimpinan Organisasi Muhammadiyah*, (Purwokerto: Jurnal Islamadina, 2010), p. 34.

⁶Pimpinan Pusat Muhammadiyah, *Tanfidz Keputusan Muktamar Satu Abad Muhammadiyah*, (Yogyakarta: Pimpinan Pusat Muhammadiyah, 2010), p. 131.

and solidarity. It is mainly intended to gain the management of change amidst the challenges of the world in the present and the future.⁷

In addition to the role of excellent educational institutions, the progress of Muhammadiyah education is also affected by the current categorization system. Muhammadiyah places cadre as a fundamental and strategic program and activity, both for carrying on the leadership relay and defending the fortress of ideology and movement as aspired by Muhammadiyah.⁸

Cadre education is highly influenced by the expansion of religious thought that occurs in every period of leadership in Muhammadiyah. The leadership in 2005-2015 was no exception in which it endured a paradigm shift that unveiled the faces of the *Persyarikatan*.⁹ Such a shift is related to a series of religious discourses that took place within the internal of Muhammadiyah's body.

A paradigm shift within Muhammadiyah was reflected in the 45th Muhammadiyah Congress in Malang and the 46th Muhammadiyah Congress in Yogyakarta. The congress in Malang was primarily oriented toward the modernization of movement as depicted by the subtle building of Universitas Muhammadiyah Malang (UMM), which became a symbol of the pride of Muhammadiyah citizens.¹⁰ Meanwhile, the congress in Yogyakarta emphasized the cultural facade of Muhammadiyah, which was reflected from its interaction with Javanese culture through the performance of *kethoprak* with the "Pletheking Surya Ndadari" play.¹¹

The shift surely altered the model of cadre education carried out by Muhammadiyah. Given that 2005-2015 was an intersection between the end of the 1st and the beginning of the 2nd century of Muhammadiyah's struggle within the nation. Nevertheless, there is a lack of information or reference that specifically elucidates the development of cadre education in the critical years of Muhammadiyah.

Based on the background, the present study proposes the title "MUHAMMADIYAH CADRE EDUCATION IN 2005-2015" as an attempt to reveal the dynamics and education model of Muhammadiyah cadres in the period 2005-2015. It is expected that the changes in the

⁷Deni Al-Asyari, *Selamatkan Muhammadiyah Agenda Mendesak Warga Muhammadiyah*, (Yogyakarta: Naufan Pustaka, 2010), p. 156.

⁸*Ibid.*, p. 155.

⁹Ahmad Najib Burhani, *Conservative Turn: Islam Indonesia dalam Ancaman Fundamentalisme*, (Bandung: Al-Mizan, 2014), p. 187.

¹⁰*Ibid.*, p. 187.

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cadre education of Muhammadiyah can be elaborated in the present study to provide information or references in developing the Muhammadiyah movement in the 2nd century. It focuses on cadre education organized by Muhammadiyah instead of those carried out by its autonomous organizations.

B. Theoretical Framework

Based on library study, there are several studies on Muhammadiyah Cadre Education, particularly regarding the Cadre Education Council of Muhammadiyah Central Executive. They include Suratman (UMS, 2009) in a thesis “Cadre Education of Muhammadiyah Students Association/IMM (Case Study at the IMM Komisariat Muhammad Abduh, Faculty of Islamic Studies UMS in 2007-2008) (*Pendidikan Kader Ikatan Mahasiswa Muhammadiyah (Studi Kasus di Komisariat Muhammad Abduh Fakultas Agama Islam Universitas Muhammadiyah Surakarta Periode 2007-2008)*”. The findings show that in Muhammadiyah, there are formal education and non-formal education for the cadre. The first is manifested in Basic Darul Arqom/DAD, Basic Instructor Training/LID, and Basic Special Education for young women IMM/ DIKSUSWATIDA. Non-formal education includes *Masa Ta’aruf/MASTA* (Introduction) and *Pejuang Muda*. The methods used in this study are Focus Group Discussion/FGD, thematic reading, and brainstorming.

Edi Rukman (UMS, 2012) in a thesis “Muhammadiyah Cadre Education (Empirical Study at Muhammadiyah Regional Executive (PDM) of Surakarta 2005-2010 (*Pendidikan Kader Muhammadiyah (Studi Empiris di Pimpinan Daerah Muhammadiyah Kota Surakarta Periode 2005-2010)*””. This study discloses that the PDM of Surakarta has performed both main and functional cadre education. The main activity is Baitul Arqom, which is attended by branch managers, leaders, and employees of Charity and Services (*Amal Usaha Muhammadiyah/AUM*) of PDM Surakarta in the departments of education and health, and the crew of Mentari FM Radio. Furthermore, the functional activities include: 1) Cadre schools, namely Pesantren cadre and Pesantren Tanwirul Fikr, 2) Instructor training (delegation), 3) Special recitation, da’wah tours, and refreshing.

Indah Wahyuningsih (UMS, 2014) in her thesis “Muhammadiyah Cadre Education and Character building (Case study of IMM Komisariat KH. Mas Mansyur UMS in 2012-2013 (*Pendidikan Kader Muhammadiyah Dalam Meningkatkan Karakter Mahasiswa (Studi*

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Kasus di Pimpinan Komisariat Ikatan Mahasiswa Muhammadiyah KH. Mas Mansyur Universitas Muhammadiyah Surakarta Periode 2012-2013””. This study discloses the contribution of cadre education in the character building of students in IMM KH. Mas Mansyur UMS. Cadre education can be divided into four activities, namely: (1) pre-caderization or introduction/*ta'aruf*, (2) main activities: Basic Darul Arqom and Delegation of Intermediate Darul Arqom, (3) special caderization: Basic Instructor Training, Supporting activities: Cadre schools, Al-Islamic studies, Christology studies, Cadre adventure, and delegation. In addition, several factors also encourage the success of caderization, including the support and assistance from the IMM Sukoharjo, permit from the Head of International Boarding House, and the fighting spirit of the cadres and leaders in building the commissariat. Nevertheless, there are some internal and external inhibiting factors. The internal includes a double job of leadership and differences in faculties, while the external factors are the obstacles and challenges from similar student organizations on the campus and the less attention from the head of the boarding house.

Based on the library study, none of the previous studies or theses have examined the model of Muhammadiyah cadre education under the leadership of Din Syamsuddin. Hence, the authenticity of this research can be justified.

1. Organization

Muhammadiyah is an Islamic association or organization established in Yogyakarta on 18 November 1912.¹² The vision and mission of Muhammadiyah are to uphold and revere Islam so as to realize a real Islamic society.

In general, Muhammadiyah devotes its movements in the fields of education, social and community services, referral, membership, regional expansion, and autonomous organizations. In the education and social realms, it has aspired that Muhammadiyah can create a generation of intellectual scholars—who are excellent in both general sciences and religious sciences—through the establishment of educational institutions that offer Islamic and general knowledge

¹²Pimpinan Pusat Muhammadiyah, *Tanfidz Keputusan Muktamar Satu Abad Muhammadiyah*, (Yogyakarta: Pimpinan Pusat Muhammadiyah, 2010), p. 01.

simultaneously.¹³ It is an endeavor of Muhammadiyah to contribute its 2nd century's struggle at the national scale.

As the attempt in realizing the goals of *Persyarikatan*, various autonomous organizations have been established, namely *Aisyiyah* (1917), *Pemuda Muhammadiyah* (1923), *Nasyiatul Aisyiyah* (1931), *Ikatan Pelajar Muhammadiyah/IMM* (1961), *Ikatan Mahasiswa Muhammadiyah* (1964), *Tapak Suci Putra Muhammadiyah* (1963), and *Hizbul Wathan* (1918). One of the objectives of the autonomous organization is to organize the cadre education in *Persyarikatan Muhammadiyah*.¹⁴

2. Cadre Education as Informal Education Activity

Cadre is a group of people that becomes the core and backbone of a larger and permanently organized group of people, in which it is the vital prerequisite for the regeneration of leadership.¹⁵ Caderization or regeneration is a process to prepare the successors of leadership for the present and the future of an organization. It is aimed at preparing the prospective leaders for the continuity of an organization, so as to facilitate and prepare the transition process of leadership.¹⁶ It is a vital and strategic program in the effort of sustaining the mission and existence of Muhammadiyah, not just solely to continue the leadership relay, but also to guard the fortress of ideology and movement in the process of building human civilization as aspired by Muhammadiyah.¹⁷

Informal education is a lifetime process so as people gain the values, attitudes, skills, and knowledge from daily experiences and influences from surroundings, including family life, interaction with neighbours, work environment and acquaintances, markets, libraries and mass media.¹⁸ It is a lifelong process in which a person obtains and collects

¹³Majelis Diktilitbang dan LPI PP Muhammadiyah, *1 Abad Muhammadiyah Gagasan Pembaruan Sosial Keagamaan*, (Jakarta: Kompas, 2010), p.100.

¹⁴See, www.muhammadiyah.or.id, accessed on 24 May 2016 at 4.50 WIB.

¹⁵Pimpinan Pusat Ikatan Pelajar Muhammadiyah, *Sistem Perkaderan Ikatan Pelajar Muhammadiyah*, (Yogyakarta: Suara Muhammadiyah, 2014), p. xii.

¹⁶Redatin Parwadi, *Kaderisasi organisasi dalam Perubahan*, p. 4-5.

¹⁷Deny Al Asy'ari, *Selamatkan Muhammadiyah Agenda Mendesak Bangsa*, (Yogyakarta: Naufan Pustaka, 2009), p. 155.

¹⁸Phillip H. Coombs, Roy C. Prosser & Manzoor Ahmed dalam Bangun Setiyawan Nugroho, *Pola Pendidikan Informal dalam Organisasi Mahasiswa Ekstra Universitas*, (Malang: Jurnal Pendidikan Humaniora, 2(1), 2014), p. 89.

knowledge, skills, attitudes, and worldviews from environmental experiences and exposure. Experience is gained primarily through self-education, yet it allows those gained from interaction with others as informal mentors. In addition, among adult and adolescence, informal education is distinctively emphasized on the habituation of collective life. In particular, it encourages participation and self-government.¹⁹ A way to understand this concept is through kaderization carried out in organizations such as Muhammadiyah.

As an activity of informal education in Muhammadiyah, kaderization is a systemic program to set up prospective leaders who have intellectual, skills, attitudes, and organizational experiences in order to shield the ideology and movement of Muhammadiyah.

3. Dynamics and Pattern of Cadre Education

Dynamics is defined as movement, action, change, and power.²⁰ It can be perceived as forces (from within) that produce the spirit to make a change.²¹

Furthermore, patterns can also be interpreted as design, motif, color, type, and feature. It is also referred to as a particular style, method, and variety.²² In addition, in Arabic, there is a term *ألوان* (*Alwan*) as a plural form of *لون* (*al-laun*), which means color. It implies every feature that distinguishes one from another. In other words, in Arabic, it also means the type and peculiarity of something.²³

Cadre education is learning, coaching, and training activity for cadres organized by the Council and the coordination of learning, coaching, and training activities of cadres organized by other councils, institutions, autonomous organizations, and Charity and Services of Muhammadiyah.²⁴

Overall, the dynamics and pattern of cadre education are as follows: *First*, the dynamics of cadre education are the power and spirit of change which is continually carried out in the implementation of

¹⁹Phillip H. Coombs, Roy C. Prosser & Manzoor Ahmed in Bangun Setiyawan Nugroho, *Ibid*, p. 90.

²⁰Free Dictionary in www.thefreedictionary.com/dynamics, accessed on Thursday, 3 November 2016 at 18.10 WIB.

²¹KBBI online in www.kbbi.web.id/dinamika, accessed on Thursday, 3 November 2016 at 18.15 WIB.

²²KBBI online in www.kamuskbbi.id/indonesia/english.php?mod=view&coral&id, accessed on Tuesday, 26 April 2016 at 23.17 WIB.

²³Ibnu Manzur, *Lisaan*, p. 393.

²⁴MPK PP Muhammadiyah, *Sistem Perkaderan Muhammadiyah 2nd Ed.* (Yogyakarta: MPK PP Muhammadiyah, 2015), p. 34.

cadre learning, coaching and training activities. *Second*, the pattern of cadre education is the feature that characterizes the organization's efforts to organize learning, coaching, and training activities for cadres, both in councils, institutions, autonomous organizations, and Charity and Services of Muhammadiyah in a period of leadership.

Amin Abdullah suggests there are four paradigms of education developed by Muhammadiyah. They are Critical-hermeneutics, Essentialism-perennials, Reconstructionism, and Progressivism.²⁵ Later, these paradigms are adopted in the development of education, particularly cadre education, which has been successfully practiced for more than the one-century life span of Muhammadiyah.

a. Critical-hermeneutics

Etymologically, critical is defined as a crisis, crucial or decisive; severe judgment, and careful or analytical evaluation.²⁶ The critical theory is deemed of being capable of clarifying, even changing in terms of reflective and praxis, on the reality of the current society.²⁷ Meanwhile, hermeneutics comes from Greek terms which means 'to interpret'. It refers to three main actions: (1) an oral recitation, (2) a reasonable explanation, and (3) a translation or expression from another language.²⁸

Hermeneutics is often understood as a philosophy that focuses its study on the text, especially the Scriptures, which come from diverse periods, times, places, and social circumstances. In the present study, critical-hermeneutics is interpreted as a mutual understanding between text and context in understanding social-religious issues, including education. It is used to discuss, for instance, the *ijtihad* (independent reasoning by one who is qualified, individual interpretation of the Qur'an and Sunnah) and the *tajdid* (renewal) in Muhammadiyah education system, by not calling it a Western education system that teaches natural science and not abandoning the religious science as a social or behavioral science.

²⁵Amin Abdullah, *Filosofi dan Paradigma Pendidikan Muhammadiyah* in Winarno Surakhmad, *Reformasi Pendidikan Muhammadiyah Suatu Keniscayaan*, (Yogyakarta: Pustaka Suara Muhammadiyah, 2003), p. 35.

²⁶KBBI online dalam www.kbbi.co.id/kritis, accessed on 3 November 2016 at 04.00 WIB.

²⁷Bryan Turner, *Teori-teori Sosiologi: Modernitas-Postmodernitas*, (Yogyakarta: Pustaka Pelajar, 2008), p. 25.

²⁸Palmer, R. E., *Hermeneutics Interpretation Theory in Schleiermacher, Dithly, Heidegger, & Gadamer*, (Evanston: Northwestern Univ. Press, 1969), p. 23.

The characteristics of cadre education are utilized by Muhammadiyah to play an active role in the context of the national development, specifically in the social praxis of humanity, by never discerning between nationalism and Islamism spirit. It is reflected from the contribution of Muhammadiyah cadres in the national development from time to time.

b. Essentialism-Perennialism

Essential is defined as very necessary, fundamental, and basic.²⁹ In philosophy, this school of thought seeks and maintains the core or fundamental in nature and must be passed on to the younger generation in order to survive from time to time. It is included in traditionalism view.³⁰

Perennial is the ability to live continuously.³¹ In the Oxford Advanced Learner's Dictionary of Current English, it is defined as lasting or living throughout the year or enduring for a long time". Based on the definitions, it implies that perennialism entails the beliefs in eternal values and norms.³²

The emphasis of this concept is the propensity that the basic values contained in the Qur'an and Sunnah must be applied and practiced continually. In the context of cadre education, it is used by Muhammadiyah to eradicate the practice of TBK (*taqlid, bid'ah, khurafat*) in the central theme of da'wah, sermon, recitation, and education. Essentially, cadre education is oriented towards strengthening Islamic creed in fortifying themselves.

c. Reconstructionism

Reconstructionist is keen to set educational institutions as a medium for reconstruction or social transformation.³³ It actualizes and realizes the struggle for educational reform using an organizational system in which there is a process of inculcating democratic values, discipline, transparency, accountability, and control evaluation to renew and reconstruct socio-religious life. Such a movement will certainly bring substantial changes, including in

²⁹Santoso, *Kamus Praktis Bahasa Indonesia*, (Jakarta: Pustaka Agung Harapan, 2012), p. 162.

³⁰Dinn Wahyuni, *Pengantar Pendidikan*, (Jakarta: Universitas Terbuka, 2010), p. 14

³¹Santoso, *Ibid.*, p. 390.

³²Zuhairini, et al., *Filsafat Pendidikan Islam*, (Jakarta: Bumi Aksara, 2008), p. 27.

³³Mukodi in TIM, *Pendidikan sebagai Upaya Rekonstruksi Sosial: Perspektif Filsafat Rekonstruksionisme (Prosiding: Seminar Nasional Politik Pendidikan Nasional dalam Tantangan)*, (Yogyakarta: Indo Media Pustaka, 2013), p. 02.

the sphere of education.³⁴

Reconstructionism in cadre education is generally carried out to improve and develop collective-organizational works in managing the Charity and Services/AUM, particularly the professionalism in the sphere of education.

d. Progressivism

The term of progressive is usually linked to a view of the liberal road to culture, which implies a flexible (not rigid, pro-change, not restricted to particular doctrine), curious (desire to know and investigate), tolerant, and open-minded worldview.³⁵ Essentially, progressivism promotes an independent and innovative attitude. The emphasis of progressivism is its futuristic or future orientation. Thus, the enthusiasm for improving, evaluating, and perfecting the prevailing way of thinking and working mechanisms is always prioritized. It greatly affects the development of education towards a more sophisticated model which able to answer global challenges.³⁶ In the context of cadre education, progressivism is used to reinforce the model of regeneration that is responsive, problem-solving, adaptive, and innovative towards the dynamics of the era.

C. Research Method

The research method is interpreted as scientific ways to obtain data with specific purposes and uses.³⁷ The present study is a library study, which is aimed at collecting data and information with the assistance of assorted literature, i.e., books, magazines, documents, historical records, biographies, and so on.³⁸

The present study seeks to obtain data through several techniques. *First*, in-depth interviews.³⁹ It is focused on conducting in-depth interviews with the key informant, Asep Purnama Bahtiar, the Secretary of MPK in 2005-2010, and the Chairman of MPK in 2010-2015. The data is in the form of information to describe the dynamics of cadre education during his services. It is an unstructured interview, hence the

³⁴Winarno Surakhmad, *Ibid.*, p. 42.

³⁵Zuhairini, *Filsafat Pendidikan Islam*, (Jakarta: Logos, 1998), p. 20.

³⁶Winarno Surakhmad, *Ibid.*, p. 35-45.

³⁷Sugiyono, *Memahami Penelitian Kualitatif*, (Bandung: Alfabeta, 2008), p. 03.

³⁸TIM, *Pedoman Penulisan Proposal dan Skripsi*, (Surakarta: FAI UMS, 2013), p. 07.

³⁹Deddy Mulyana, *Metodologi Penelitian Kualitatif Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial Lainnya*, (Bandung: Remaja Rosdakarya, 2008), p. 180.

process is similar to casual conversations and dialogue. It aims to obtain particular information from the respondent and the language is adjusted to the characteristics of the respondent.⁴⁰

Second, documentation technique to obtain historical records.⁴¹ It is employed to examine the pattern of Muhammadiyah cadre education in 2005-2015. It is a research model that seeks for data by using the records of the past, in the forms of writing, images, or other works.⁴² As for research data, the documents include books, journals, letters, magazines, notes, stories, encyclopedias, and biographies relating to Muhammadiyah cadre education in 2005-2015, i.e., Tanfidz Muhammadiyah Congress, Muhammadiyah cadre system, and cadre-related literature, which are collected to obtain a description of research data.

Third, the triangulation model is a technique of data collection that combines various data collection techniques and data sources that already exist. The purpose of triangulation is not to reveal the truth about some phenomena, but rather to augment the understanding of researchers about the findings. This technique will further enhance the strength of the data, compared to the use of one approach.⁴³

The present study uses a descriptive qualitative approach, specifically the inductive model. Since it is a library study, the data analysis with the inductive model is preferred in order to formulate the theoretical construction in a certain system that contains the object of research.⁴⁴

D. Discussion

Muhammadiyah is a movement of *Amar ma'ruf nahi munkar* and *tajdid* that struggles for preparing its prospective and current community to generate cadres as the successors who continue the vision and mission of Muhammadiyah. The Cadre system becomes an established program of Muhammadiyah and has been carried out since its early phase of development and continued by the leaders of Muhammadiyah from era to era.

Despite the diverse patterns and styles implemented in cadre education, the spirit in Muhammadiyah regeneration lingers, which is to create cadres as the pioneers and actors who perform and perfect

⁴⁰*Ibid.*, p. 181.

⁴¹Burhan, Bungin, *Penelitian Kualitatif*, (Jakarta: Putra Grafika, 2011), p.124.

⁴²Sugiyono, *Metode Penelitian Kuantitatif dan Kualitatif*, p. 82.

⁴³Sugiyono, *Ibid.*, p. 83-85.

⁴⁴Kaelan, *Ibid.*, p. 17.

the movement and Charity and Services of Muhammadiyah from generation to generation.⁴⁵ Basically, the dynamics of Muhammadiyah cadre education can be divided into three periods as follows:

1. The 1st Century Cadre Education of Muhammadiyah

The early to mid 20th century (1912-1957) is the early period of Muhammadiyah. This period cannot be separated from the figure of Kyai Haji Ahmad Dahlan as the founder of the organization. He carried out various activities in which he always involved the younger generation. It is an effort to train the younger generation in introducing and developing the mission of Muhammadiyah movement within the society. The training model conducted by KH. Ahmad Dahlan was rigid and strict, yet it was flexible in preparing young cadres so that he succeeded in giving birth to prominent leading figures in Muhammadiyah.⁴⁶

The guidance given by Muhammadiyah to its community is a steadfast endeavor to maintain the continuity of *Persyarikatan* in the future. In the early days of Muhammadiyah, kaderization was manifested in the form of recitation forums. They become a medium to disseminate the existence of Muhammadiyah that has been able to survive until now. Among the forums is *Fathul Asrar Miftahussa'adah*, which was intensively introduced by KH. Ahmad Dahlan as a medium for training cadres, which later succeeded in giving birth potential cadres in the early days of Muhammadiyah.⁴⁷ It is also the forerunner of the establishment of modern educational institutions of Muhammadiyah.

Furthermore, Muhammadiyah expanded the focus of kaderization by establishing several educational institutions that were officially intended for cadre education. They included Standard School Muhammadiyah in Suronatan (1918), Madrasah Mu'allimin and Madrasah Mu'allimat Muhammadiyah Yogyakarta (1920), and Akademi Tabligh Yogyakarta (1951). These educational institutions were expected to provide education for cadres who would be capable to disseminate the mission and vision of Muhammadiyah movement throughout the country. It is the reason that in the early days of Muhammadiyah, kaderization was merged with formal education.

In addition, kaderization also served as non-formal education in Muhammadiyah. It is related to the establishment of autonomous

⁴⁵MPK PP Muhammadiyah, *Ibid.*, p. 20.

⁴⁶*Ibid.*, p. 21.

⁴⁷*Ibid.*, p. 22.

organizations, i.e., 'Aisyiyah (1917), Hizbul Wathan (1918), Nasyiatul 'Aisyiyah (1931), Pemuda Muhammadiyah (1932), Ikatan Pelajar Muhammadiyah (1961), Tapak Suci Putera Muhammadiyah (1963), and Ikatan Mahasiswa Muhammadiyah (1964), which were under the autonomous organization of the Muhammadiyah Youth Force (*Angkatan Muda Muhammadiyah/AMM*).

It is noteworthy that in the early period of Muhammadiyah, the kaderization was the concept and process to instill the soul of Muhammadiyah in carrying out the functions of the movements. As a result, several concepts were formulated, i.e., "Twelve Steps of Muhammadiyah or *Dua Belas Langkah Muhammadiyah*" in the leadership period of KH. Mas Mansyur (1937-1942) and "The Preface of Muhammadiyah Statutes or *Muqaddimah Anggaran Dasar Muhammadiyah*" in the leadership period of Ki Bagus Hadikusuma (1942-1953). These two become the ideological instruments for instilling the spirit of Muhammadiyah that contains the core of kaderization among the members.⁴⁸

In the mid to late 20th century (1957-2000). The 33rd Muhammadiyah Congress in Palembang in 1956 made a decision for the formation of a kaderization board. The follow-up to the mandate of the Congress was finally completed in 1957 through the establishment of *Badan Pendidikan Kader/BPK*. Its first agenda was to formulate operational program of special training for Muhammadiyah students to prepare them becoming prospective leaders of Muhammadiyah. Nevertheless, its implementation had not been optimized due to the absence of systematic and integrated scheme. It is mainly because Muhammadiyah did not have a standard system at this period.⁴⁹

In the mid 20th century, Muhammadiyah experienced a stagnant phase (1959-1967). However, kaderization activities, i.e., regular and incidental upgrading and trainings, were still carried out by Muhammadiyah and its autonomous organizations. For instance, the Majelis Tabligh (Council of Islamic Propagation) organized trainings and working groups called *Latihan Tabligh*.⁵⁰

The kaderization of Muhammadiyah eventually gained its moment in the 37th Muhammadiyah Congress in Yogyakarta in 1968. It resulted in a crucial decision in the preparation of an effective Muhammadiyah Cadre System (SPM). The preparation of SPM was mainly the role of

⁴⁸MPK PP Muhammadiyah, *Ibid.*, p. 26.

⁴⁹*Ibid.*, p. 27.

⁵⁰*Ibid.*, p. 28-29.

Mohamad Djazman as the thinker behind its new system. In this period, *Darul Arqom* was introduced as a phenomenal agenda, which succeeded in generating militant and skilful cadres. In the 38th Muhammadiyah Congress in Ujung Pandang, the agenda was revised by including the agenda of refreshing, upgrading, and job training. Since then, *Darul Arqom* has been implemented in the central, regional and local levels.⁵¹

In 1978, the 40th Muhammadiyah Congress was held in Surabaya. This event perfected the concept of kaderization through the program of “Cadre Development in 1980-1983,” which was concentrated on the reinforcement of ideological aspects, namely the development of Muhammadiyah characters and organizational consciousness. In the period of 1985-1990, BPK was led by M. Busyro Muqoddas began to organize kaderization within the Muhammadiyah community, in which it was devised in a more thorough, planned, programmed, and systematic, both the concept and the operational.⁵²

From 1990 to 1995, the Guideline for the Muhammadiyah Cadre, Muhammadiyah Leadership Principles and Leadership Dialogues in Muhammadiyah was released. Furthermore, in the 43rd Muhammadiyah Congress in Aceh in 1995, the BPK was merged with the Muhammadiyah Youth Force Coordination and Development Agency (or *Badan Koordinasi dan Pembinaan Angkatan Muda Muhammadiyah*), resulting an agency called BPKPAMM. It is conceptually and operationally in charge for addressing any issues related with cadres as well as initiating the coordination and development of autonomous organizations. Considering most of the tasks related to kaderization are concerned with the operational aspects, in the 44th Muhammadiyah Congress in 2000 in Jakarta, the BPKPAMM was finally terminated and replaced by the Majelis Pengembangan Kader dan Sumber Daya Insani/MPKSDI or Council of Cadre and Human Resources Development.

2. The 2nd Century Cadre Education of Muhammadiyah

Approaching the 21st century, Muhammadiyah insistently contributes in the dynamics of the nation after the reform movement in the country. Muhammadiyah consistently strives for systemic and responsive renewal movement and ideological reinforcement. It is stated in several decisions of *Persyarikatan*, particularly the formulation of ideological and organizational ideas and policies. These decisions have been officially ratified in the Muhammadiyah congresses and

⁵¹MPK PP Muhammadiyah, *Ibid.*, p. 31.

⁵²MPK PP Muhammadiyah, *Ibid.*, p. 32.

conferences. In addition, they are essential for the consolidation of the leaders, cadres, members and citizens of *Persyarikatan*.⁵³

The ideological affairs become the focus of Muhammadiyah since they relate to the collective identity and solidarity of all components of *Persyarikatan* in carrying out the mission and vision to realize the real Islamic society. Furthermore, in the context of organizational affairs, Muhammadiyah is a modern Islamic organization with orderly and systematic movements. It is contained in the Guidelines for an Islamic life for Muhammadiyah members or *Pedoman hidup Islami warga Muhammadiyah* (2000), the basic strategies of Muhammadiyah struggle or *Denpasar Khittah* (2002), Muhammadiyah cultural da'wah (2003), Statement of Muhammadiyah thoughts approaching to one century or *Pernyataan pikiran Muhammadiyah jelang satu abad* (2005) and so forth.⁵⁴

The explanation affirms the assumption that Muhammadiyah has extended its movement, particularly in the operational domain. Therefore, the presence of BPKPAMM was obliterated during the 44th Congress in Jakarta in 2000, and replaced by the Council of Cadre and Human Resources Development (MPKSDI).⁵⁵

Furthermore, the 45th Muhammadiyah Congress in Malang in 2005 appointed Din Syamsuddin as General Chairman of Muhammadiyah Central Executive for 2005-2010. During this period, MPKSDI was changed into the Majelis Pendidikan Kader (MPK) with Taufiqur Rohman as Chairman and Asep Purnama Bahtiar as Secretary. It is intended to reaffirm the function of the council and concentrate on the comprehensive, intensive, and systematic cadre program, both in *Persyarikatan*, councils and institutions, autonomous organizations, and Charity and Services.⁵⁶

The rapid development of Muhammadiyah towards its one century evoked various issues, including the segregation between the diminution of the values of Islamic spirit in the verbal and behavioural actions in leadership and the movement of leadership and management of *Persyarikatan*, and Charity and Services. In fact, there was an ideological crisis in the internal of *Persyarikatan* Muhammadiyah. Moreover, the crisis was exacerbated by the influx of external influences, which eventually led to the presence of new values, goals, motivations and behaviours in Muhammadiyah.

⁵³MPK PP Muhammadiyah, *Ibid*, p. 30.

⁵⁴*Ibid.*, p. 30.

⁵⁵*Ibid.*, p. 34.

⁵⁶*Ibid.*

Haedar Nashir explicated several problems induced by the crisis of ideological attitudes and identities among Muhammadiyah citizens and leaders. They were: 1) Low commitment and fanaticism in defending the interests of the community that led to apathy in facing serious problems. It implies that for some people, Muhammadiyah is merely utilized as a springboard for personal mobility; 2) Some members are more concerned and active in other organizations outside *Persyarikatan*, considering others are superior than Muhammadiyah; 3) The establishment of institutions under, juxtaposed, or coincided with Muhammadiyah, thus there are many conflicts of interest within *Persyarikatan*; 4) Low commitment in carrying out the mission and goals of Muhammadiyah, hence Muhammadiyah is deemed as a medium for seeking fortune or climbing ladder of self-mobility. Or even, Muhammadiyah is deemed as merely a burden.⁵⁷

The problems within Muhammadiyah eventually became a snowball, getting bigger and bigger into a serious one that must be resolved immediately.⁵⁸ Yet in resolving it, there must be a new approach, design and integrated measures in order to ignite the synergy among *Persyarikatan*, councils, autonomous organizations, and Charity and Services.⁵⁹ Therefore, revitalization was designed in the attempt to revive Muhammadiyah movement by carrying out several agenda as follows:

First, Theological Revitalization. It is done by reconstructing and reinterpreting the basic Islamic thoughts in Muhammadiyah as formulated in *al-Masai al-Khams* about Islam, worldview, worship, struggle, and *ijtihad*. *Second*, Ideological Revitalization. The reconstruction and reinforcement of the system should be accompanied by an institutionalization as the basis for collective consciousness and ties in carrying out the struggle and movement of Muhammadiyah. *Third*, Revitalization of Thought.

Efforts to broaden the insights of all members of Muhammadiyah, including cadres and leaders, regarding the platform of Muhammadiyah as an Islamic movement are characterized by *da'wah* and *tajdid* and the worldview in understanding any issues and modernization at the local, national and international scales. The efforts are classified into: (1) Revitalization of Organization, which is realized through improvements

⁵⁷Haedar Nashir, *Meneguhkan Ideologi Gerakan Muhammadiyah*, (Yogyakarta: UMM Press, 2006), p. 14-15.

⁵⁸Tim MPK PP Muhammadiyah, *Sistem Perkaderan Muhammadiyah cetakan pertama 2007*, (Yogyakarta: Surya Sarana Utama, 2007), p. 24-25.

⁵⁹*Ibid.*, p. 29.

of institutional management systems, i.e., organizational structures and functions, bureaucracy, administrative management and services, and various development programs that lead to improvements in quality, efficiency, and effectiveness for the progress of Muhammadiyah: (2) Revitalization of Leadership, which is done by strengthening the quality and functions of leadership throughout the line, including those in autonomous organizations and Charity and Services which serve as the dynamic forces in Muhammadiyah movement; (3) Revitalization of Charity and Services, which is realized through the quality improvement of the Charity and Services in various fields that can uphold the mission and vision of the movement as well as fulfilling the lives of the people at once; (4) Revitalization of Action, which is done by developing models of activities that directly meet the interests of the wider community with its mission of *da'wah* and *tajdid*, including economic empowerment, advocacy, and similar movements

The 46th One Century Muhammadiyah Congress in Yogyakarta assigned Din Syamsuddin to once again become the General Chairman of Muhammadiyah Central Executive for 2010-2015. Likewise, Asep Purnama Bahtiar was also re-appointed to carry out the mandate as the Chairman of MPK Muhammadiyah. The formation of the same General Chairman and MPK Chairman of former period was expected to direct Muhammadiyah's programs and policies of the subsequent period into a more organized and systematic, and would continue the achievement of the period of 2005-2010.⁶⁰ The congress in the first half of the 21st century attempted to restate the significance of the program and the presence of cadres in all lines in *Persyarikatan*.⁶¹ It is reflected from the growing consciousness to revive kaderization, both in personal, structural, and the entire Muhammadiyah society.

Muhammadiyah is increasingly resilient in facing the dynamics of the cosmopolitan world. Globalization requires the world citizens, including Muhammadiyah cadres, to initiate relations and adapt to such relations. Moreover, one of the agenda of Muhammadiyah is to disseminate universal humanitarian insights that promote peace, tolerance, pluralism, virtue of civilization, and the main values. Nevertheless, it does not necessarily neglect the national and local wisdoms as the pillar of Muhammadiyah Characteristics.⁶²

⁶⁰Tim MPK PP Muhammadiyah, *Ibid.*, p. 34-35.

⁶¹*Ibid.*

⁶²PP Muhammadiyah, *Ibid.*, p. 30-31.

Through the decision of the 46th Muhammadiyah Congress concerning the revitalization of cadres and members, a strategy of systematic change was ratified. It consisted of the potential-based stages of optimal arrangement, guidance, improvement and development. It was intended to strengthen efforts towards the excellence of members and cadres of Muhammadiyah. The efforts focused on strengthening individual and collective capacity in terms of commitment, knowledge, insight, and competence as the actors of Muhammadiyah movement.⁶³

The revitalization of kaderization in 2010-2015 was concentrated on elevating the quantity and quality of Muhammadiyah cadres who play an active role in *Persyarikatan*, ummah, nation, and universal humanity as the embodiment of *da'wah* and *tajdid* by realizing the four competences as follows:

First, spiritual competence or spiritual revitalization as the attachment of the purification of creed, obedience to worship, and the values of sincerity, piety, trustworthy, and future-orientation.

Second, academic and intellectual competence or intellectual revitalization as the inherent values of intellectual/*fathonah*, renewal/*tajdid*, and steadfastness/*istiqamah*, ethos of learning, and moderate in thinking and acting.

Third, socio-humanitarian and revolutionary competence or praxis revitalization, namely the characters of pious, sociable, caring, exemplary, *tabligh*, innovative, and progressive for various fields of movement.

Fourth, organizational and leadership competence or revitalization of idealism, which is an active participation in the Muslim, national, and universal humanitarian interests; self-preparation to carry out any mandate; appreciation of the spirit of *Persyarikatan*, promotion of ideology and the priority of the interests of Muhammadiyah above others.⁶⁴

3. The Pattern of Muhammadiyah Cadre Education

Kaderization is a program and activities that can be declared as never ending job in *Persyarikatan*.⁶⁵ In this process of preparing both prospective and current members as the core members and successors of the vision and mission of Muhammadiyah, assorted programs as well as direct and indirect media are utilized. This model has been initiated by

⁶³*Ibid.*, p. 197-198.

⁶⁴PP Muhammadiyah, *Ibid.*, p. 202-204.

⁶⁵Tim MPK PP Muhammadiyah, *Ibid.*, p. 03.

the founders of Muhammadiyah and later maintained by the successors with specific patterns and styles that may differ from one another.⁶⁶

In the early days of Muhammadiyah, kaderization was more attached to the figure of KH. Ahmad Dahlan as its founder. He directly mentored his pupils to learn in expanding the mission of Muhammadiyah movement in the real life, especially among Muslims. The methods were direct guidance and the involvement of young generation in various activities. In addition, he also organized special training in the recitation forum for both older and younger people, in which it was used as fortification of Islamic creed, unprescribed (*mahdah*) worship, noble character, and *mu'amalah*. Recitation or religious lecture is one of the distinctive features of Muhammadiyah which still persists to this day.⁶⁷

In its early days, kaderization of Muhammadiyah was inherent with formal and non-formal education. *First*, formal school which function is to facilitate the provision of cadre education, for instance Madrasah Mu'allimin and Madrasah Mu'allimmat Muhammadiyah in Yogyakarta. The graduates of these schools are dispersed throughout the country. *Second*, the establishment of *Akademi Tabligh* to generate Muhammadiyah scholars or *mubaligh*.⁶⁸

Furthermore, kaderization which is incorporated in non-formal education is indicated by the birth of women movement, youth movement, and scouting known as the forum of autonomous organizations of Muhammadiyah Youth Force/AMM.⁶⁹ The early period was also nuanced by the infiltration of Muhammadiyah spirit in carrying out the function of movement on conceptual basis. The establishment of "Twelve Steps of Muhammadiyah Struggle" and "Preface of Muhammadiyah Statutes" is a milestone as the foundation of kaderization.⁷⁰

Entering 1957, the hallmark of kaderization in Muhammadiyah began to be official and eligible through its institutionalization in the establishment of Cadre Education Council (BPK).⁷¹ The programs conducted in the mid to late 20th century were as follows:

1. *Langkah Muhammadiyah* (1959-1962); the items of leadership and youth development program.

⁶⁶*Ibid.*, p. 20-21.

⁶⁷*Ibid.*, p. 21-22

⁶⁸*Ibid.*, p. 23.

⁶⁹*Ibid.*, p. 23.

⁷⁰*Ibid.*, p. 26.

⁷¹*Ibid.*, p. 26.

2. Concept of *Kader Vorming* (1960).
3. The implementation of Darul Arqom in Yogyakarta (1969).
4. The release of the Guideline for Instructors of Darul Arqam by BPK for local and regional level (1969).
5. Cadre activities: Refreshing, Up-Grading, and Job Training (1971).
6. Program of cadre development of 1971-1974, Darul Arqam at the Central, Local and Regional levels.
7. Program of cadre development of 1980-1983, ideological aspect development; Muhammadiyah characters and organizational awareness.
8. The preparation of Qoidah BPK, and guidelines for kaderization in Muhammadiyah: SPM, Guideline for Muhammadiyah Kaderization, and Cadre Curriculum, *Muhammadiyah dan Tantangan Masa Depan*, and the implementation of Darul Arqam and Baitul Arqam at the Central, Local, and Regional levels (1985-1990).
9. The release of *Pedoman Materi Perkaderan Muhammadiyah, Akhlaq Kepemimpinan Muhammadiyah* and *Dialog Kepemimpinan dalam Muhammadiyah*, and the fusion of BPK and AMM into BPKPAMM (1995).

The education of Muhammadiyah cadres in the post-reform era is characterized by its flexibility, implying the continuous effort to establish a systematic and comprehensive cadre system to respond to the demand in the future.⁷² In addition, kaderization is primarily concerning with the operational aspects, hence the position as an agency was ended in the 44th Congress in Jakarta in 2000. Subsequently, it was changed into the Human Resources Development Council (MPKSDI). In 2000-2005, the concept of cadre system or *Sistem Perkaderan Muhammadiyah*, known as SPM 2001 was also devised.⁷³ Subsequently, in the 45th Muhammadiyah Congress in Malang, the MPKSDI was changed into the Majelis Pendidikan Kader/MPK.⁷⁴ The mandate of the congress was finally realized in the 2007 SPM, which was perfected the SPM 2001 and later revised into the SPM 2015.⁷⁵

The change is aimed to reinforce the function of the council in the cadre education and to emphasize the cadre program in a

⁷²Interview with Asep Purnama Bahtiar, the Chairman of MPK PP Muhammadiyah in 2005-2015, on 25 June 2016 at 15.45 WIB.

⁷³MPK PP Muhammadiyah, *Ibid.*, p. 34.

⁷⁴MPK PP Muhammadiyah, *Ibid.*, p. 34.

⁷⁵Interview with Asep Purnama Bahtiar...

comprehensive, intensive, systemic agenda, both in *Persyarikatan*, councils, agencies, autonomous organizations, and Charity and Service of Muhammadiyah.⁷⁶ In addition, the change is also departed from the necessity to new system to respond to the latest situation in Muhammadiyah, particularly in the needs to strengthening ideology and cadre resources.⁷⁷

The development of Muhammadiyah cadre education is adjusted with the changes and dynamics of the era. It is an attempt to avoid a vacuum in leadership during a possible multidimensional crisis period. It is a proof that the magnificence of Muhammadiyah cadre is maintained from generation to generation.

The critical-hermeneutics is reflected in a reciprocal relationship between the text (the Qur'an) and the developmental era that urges Muhammadiyah to perform *ijtihad* and *tajdid* in the form of socio-humanitarian works. In the context of cadre education, this pattern has been initiated by KH. Ahmad Dahlan as the founder of Muhammadiyah. In the implementation of the education system in Muhammadiyah formal institutions, KH. Ahmad Dahlan combined the western education system and Islamic education. He was determined to liberate Muslims from the shackles of ignorance and backwardness during colonialism. In the current context, critical-hermeneutics is more inclined to Muhammadiyah struggle in fighting for the vision and mission of the cadres who have diverse potential and profession in the community.

Critical-hermeneutics is also demonstrated by the establishment of Muhammadiyah Universities with various scientific disciplines. Nevertheless, it continues to accommodate the cadre education process through the regular agenda of Baitul Arqom, internal organization, and the obligatory subjects of *Al-Islam* and *Kemuhammadiyah* for students.

Furthermore, the essentialism-perennialism has the tendency to uphold the basic values of the Qur'an and Sunnah is an absolute one. Nevertheless, religious-related issues are endless topics in various forums. Essentially, the strengthening of Islamic creed in accordance with the guidance of the Qur'an and Sunnah must be continued from generation to generation. An example of the activity is the existence of cadre *pesantren* or schools at regional level (PDM), which is attended by diverse professions and occupation. Teachers, medical workers, and Muhammadiyah members are gathered to discuss and update various

⁷⁶*Ibid.*, p. 34.

⁷⁷Interview with Asep Purnama Bahtiar...

topics about *Al-Islam* and *Kemuhammadiyah*. It is an approach to refresh *Tsaqofah Islamiyah* of Muhammadiyah cadre as well as extends the space of Muhammadiyah movements in the dynamics of modern society.

Reconstructionism shows the face of modernity in Muhammadiyah education. It is confirmed by the democracy, discipline, transparency, accountability, and control and evaluation in the organizational system, which shows the progress of Muhammadiyah in running the Charity and Services (AUM), i.e., schools, hospitals, and orphanages.

In line with the existence of AUM, Muhammadiyah cadre education model focuses its program in elevating cadres' skills related to the required services.⁷⁸ For instance, special training carried out for managers and heads of hospitals, and the principals of Muhammadiyah schools.

The progressive cadre education has future-oriented, responsive, problem solving, adaptive, and innovative features in order to cope with the demands of changing times. It is also demonstrated from the efforts in sustaining the spirit to improve, correct, and perfect the worldview and mechanisms in various fields.⁷⁹ Related to those efforts, the change and revision of the system into a progressive one is aimed at enabling Muhammadiyah to respond to the challenges of the times. It is indeed an implementation of the 2005-2025 vision of Muhammadiyah, namely to realize Muhammadiyah as a main Islamic movement and to create conditions and enabling factors for the realization of the real Islamic society. The real form of Muhammadiyah's progressive program is to accommodate and organize non-formal forums for cadres in developing ideas, notions, resources and expanding global networks for the progress of *Persyarikatan*, people and nation.

In overall, the essence of the four patterns of Muhammadiyah cadre education in 2005-2015 is the propensity towards a progressive education. It implies the powerful desire to realize the progressive movement as a top priority of Muhammadiyah, in addition to evaluate, revise or improve and perfect the current system. This period also establishes a long-term program policy that depicts the achievement of the progress of *Persyarikatan* Muhammadiyah.

⁷⁸Interview with Interview with Asep Purnama Bahtiar...

⁷⁹See Theoretical Framework.

D. Conclusion

Based on the description and analysis of the data collected through in-depth interviews, documentation, and triangulation, several findings about the pattern of Muhammadiyah cadre education in 2005-2015 can be summarized as follows: *First*, the dynamics of Muhammadiyah cadre education is continued through the revitalization of cadres and members, which is done in the steps of structuring, developing and improving the key figures of *Persyarikatan*. The success is demonstrated by the formulation of the SPM 2007 and SPM 2015, in response to the deterioration, shift in values, identity crisis, and self-confidence crisis undergone by the leaders, cadres and members of Muhammadiyah. *Second*, the pattern of Muhammadiyah cadre education in 2005-2015 is progressive. It is seen from the implementation of flexible, open-minded, independent and modified education model that is adjusted to the social changes and the science and technological advancement. Nevertheless, there are other influences also contribute to the synergy of kaderization process in Muhammadiyah

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