

MOHAMAD DJAZMAN'S RELIGIOUS-BASED PROGRESSIVE EDUCATION MOVEMENT

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Abstract-*Mohamad Djazman is known as one of Muhammadiyah's active figures in the field of education. His concern for cadres and his humble, inspirational and progressive personality place him as a prominent figure among the cadres. Only some literature has written or discussed its achievements or biographies. As a result, he is Jazman who is only known as the founder of UMS and IMM, without special recognition of other contributions. This study tries to explain the formulation of religious progressive education thought based on John Dewey's Progressive Education Theory and the prophetic religion of Mohammad Iqbal. The purpose of this study is to describe the progressive religious education developed by Mohamad Djazman. This research is classified as qualitative research in the form of library research using a philosophical-historical approach. The primary data source is the collection of Mohammad Djazman's writings in newspapers, magazines and books written during his lifetime. Sources of supporting data are other books that are relevant to the discussion and works written by other authors. The findings show that Mohamad Djazman's Progressive Religious Education concept is laying the foundation of progressive (charity) and religion (the Qur'an and Hadith) as the principle of progress so as to produce students who have scientific principles and scientific charity to answer the challenges of the times and spread Islam throughout the world.*

Keywords: *Education, Religious Progressives, Mohamad Djazman*

Abstrak-*Mohamad Djazman dikenal sebagai salah satu tokoh Muhammadiyah yang aktif di bidang pendidikan. Kepedulian terhadap kader dan kepribadiannya yang rendah hati, inspirasional, dan progresif menempatkannya sebagai tokoh terkemuka di antara para kader. Hanya beberapa literatur yang menulis atau membahas pencapaian atau biografinya. Akibatnya, dia adalah Jazman yang hanya dikenal sebagai pendiri UMS dan IMM, tanpa pengakuan*

khusus tentang kontribusi lainnya. Penelitian ini mencoba menjelaskan formulasi pemikiran pendidikan progresif agamanya berdasarkan Teori Pendidikan Progresif John Dewey dan agama kenabian Mohammad Iqbal. Tujuan dari penelitian ini adalah untuk menggambarkan pendidikan agama progresif yang dikembangkan oleh Mohamad Djazman. Penelitian ini diklasifikasikan sebagai penelitian kualitatif dalam bentuk penelitian kepustakaan dengan menggunakan pendekatan filosofis-historis. Sumber data primer adalah kumpulan tulisan Mohammad Djazman di surat kabar, majalah, dan buku yang ditulis selama masa hidupnya. Sumber data pendukung adalah buku-buku lain yang relevan dengan diskusi dan karya-karya yang ditulis oleh penulis lain. Temuan menunjukkan bahwa konsep Pendidikan Agama Progresif Mohamad Djazman adalah meletakkan fondasi progressiv (amal) dan agama (Alquran dan Hadits) sebagai prinsip kemajuan sehingga mampu menghasilkan siswa yang memiliki prinsip sains dan amal ilmiah untuk menjawab tantangan zaman dan menyebarkan Islam ke seluruh dun

Kata kunci: *Pendidikan, Progresif Keagamaan, Mohamad Djazman*

A. Introduction

Mohamad Djazman, best-known as Djazman, is a phenomenal figure among activists and academics. His name is also extensively used as the name of the commissariat/branch of Muhammadiyah Student Association (IMM) and enshrined as the name of auditorium in the Campus I UMS.¹ Moreover, there is a special storage room for Djazman's personal book collection in the 3-storeys library building in Campus II UMS.²

Djazman was born in Yogyakarta, September 6, 1938. He is a prolific Muhammadiyah leader, outstanding for his sincere concern for the cadres and admired for his humble, inspirational and progressive personality. His contribution in the national educational realm is unquestionable.

The establishment of Universitas Muhammadiyah Surakarta is the evidence of Djazman's concern for cadres and the people of Indonesia.

¹Husni Thamrin et al, *Sekilas Tokoh UMS*, (Surakarta: UMS Press, 2015). Drs. Moh Mohammad Djazman is one of key figures in the transformation of IKIP and IAIM into Universitas Muhammadiyah Surakarta/UMS.

²The collection is the intellectual artefacts of Mohammad Djazman during his lifetime. They are stored in UMS Campus for the continuity of scientific and historical record.

In addition, he was one of the pioneers of private universities in Indonesia,³ and the initiator of IMM in 1964.⁴ He also contributed in the establishment of Cadre Boarding School, *Pondok Hajjah Nuriyah Shabran* in 1983⁵ and forum community *Obor Kebajikan*,⁶ wrote a book entitled *Muhammadiyah Peran Kader dan Pembinaannya*, and other works.

Numerous efforts have been carried out by Djazman with the aim of promoting national development. He also actively participated in all aspects of life for a progress of both the nation and religion. In conducting his activities, he always brought the good name of *Persyarikatan Muhammadiyah* which he is fond of earnestly. His wide-ranging, eligible contributions reflect his genuine and broad insights. These phenomenal achievements,⁷ indeed, require a huge and extraordinary endeavour to be a masterpiece. Yet he was influenced by several progressive figures, including Muh Abduh, K.H Ahmad Dahlan, Ar Fachrudin, Al Kindi, Fazur Rahman, M. Iqbal, Clifford Geerts, Paulo Freire, Ivan Illich, Paul Tillich, and others.⁸

Furthermore, Djazman did not solely discuss about Muhammadiyah cadres or private universities, but a broader context of assorted dimensions. He had a special concern on community issues, particularly community service, as implied in an interview:

“It is a duty of any Higher Education to realize Three Pillars (*Tri Darma*) of Higher Education within the society, instead it will be merely a space to study, or buy and sell certificates.”⁹

³Document of Information of Educational Matters (*Informasi Tentang Permasalahan Pendidikan*) in meeting between Committee IX of the DPR-RI and the National Education Advisory Board (BPPN). Jakarta. 1993.

⁴Makrus Ahmadi & Aminudin Anwar, *Geneologi Kaum merah: Pemikiran dan Gerakan*. (Yogyakarta, [MIM Indigenous School](#) & Rangkang Education, 2014), p. 71.

⁵See *Pedoman Penyelenggaraan Pondok Muhammadiyah Hajjah Nuriyah Shobron*. Pondok Hajjah Nuriyah Shabran UMS. 2013.

⁶*Obor Kebajikan* is a scientific community organized by Mohammad Djazman at his home with the aim of encouraging proximity among cadres of Muhammadiyah Youth, IMM and IPM. Interview with Drs. Muhammad Yusron, a lecturer of FAI UMS (13 February 2018).

⁷Here, the masterpieces have been realized by Djazman, i.e., UMS, IMM and so forth.

⁸Analysis was carried out on collection of writings in various print media and recorded movements (in *Suara Muhammadiyah*, *Panji Masyarakat*, and *Adil*).

⁹“Kerjasama UMS dengan Pemda Sukoharjo”, *Adil*, January 1983, p. 22.

Essentially, his masterpieces become the proof for his concerns on the wider community, especially among Muhammadiyah community. It is indicated by the establishment of UMS and IMM as well as humanism-based products, in which all of them imbued by the motto of *Ilmu amaliah, Amal Ilmiah* (charity in science, science in charity) as comply with the struggle of KH Ahmad Dahlan, the founder of Muhammadiyah, during his lifetime.¹⁰ From Djazman's various works, the authors will focus on education as the object of research.

It is interesting to explore Djazman's masterpiece, yet none of previous studies have specifically discussed his phenomenal figure, neither a biography of his character nor his thoughts. It becomes a challenge for this study since it will be an unfortunate thing if he is merely known as the founder of UMS and IMM while he has created numerous works.

Djazman is known for his strategy of da'wah as an attempt to uphold national development and community service, which is by employing education as a tool—a similar means preferred by K.H Ahmad Dahlan, the founder and practitioner of religious progressive education or best-known as progressive education.¹¹ Regarding his movement, Djazman has many contributions in national education, ranging from senior secondary school¹² to university. He is a good role model for current Indonesia's Z generation,¹³ both from the aspects of personality and ideas/movement, toward national educational movement.

Education is a fundamental and absolute right for every mankind, including the people of Indonesia. In the history of Islamic education in Indonesia, Muhammadiyah has made numbers of effort with the aim of realizing a real Islamic community. Hence, Muhammadiyah sincerely and incessantly disseminates this goal, and Djazman is a leading figure whose concern in regeneration and educational concepts is superb.

¹⁰*Ilmu amali* is incorporated in 12th point in the Khitah of the Muhammadiyah's Struggle. It means that Muhammadiyah community must possess both intellectuality and charity (practical movement), so as become role model.

¹¹Mohamad Ali, *Paradigma Pendidikan Berkemajuan: Teori dan praksis pendidikan Progresif Religius KH.Ahmad Dahlan*. (Yogyakarta: Suara Muhammadiyah, 2017), p. 227.

¹²Mohammad Djazman Al-Kindi was initially a teacher at Muhammadiyah High School before becoming pioneering a university and finally being a rector. See *Ensiklopedi Muhammadiyah, Sejarah Tokoh dan pemikiran*, p. 249.

¹³Z Generation is a generation born in 1995-2010. It is the generation after the Millennial generation (1980s—1997). See Tirtoid.com, *Selamat tinggal Generasi Milenial selamat datang Generasi Z*. (20 February 2018, 7:45 WIB).

In the educational realm, there are terms that elucidate the meaning of Islamic education, namely: *ta'lim*, *tarbiyah*, and *ta'dib*. *Ta'lim* is education in the sense of learning. *Tarbiyah* is education in the sense of nurturing and providing affection. Meanwhile, *ta'dib* is education in the sense of character or moral education, the way of behaving and speaking in the framework of creating a noble individual.¹⁴

In general, the practice of Islamic education includes three aspects, i.e., thinking intelligence, physical intelligence, and character intelligence, in which these three must be integrated appropriately.¹⁵ Nevertheless, the contemporary trend shows the failure of these aspects and consequently, the moral degradation becomes rampant.¹⁶ It is exacerbated by a shift of mindset where people perceive education not as self-improvement or consciousness for future well-being, but rather as a 'trend' as indicated by costly fee and lavish building and facility to show off the social status of the family.

As a consequence of current 'trend', the output is arrogant and self-centered students, claiming themselves as the greatest due to their famous schools, while become 'outsider' when returning to the community.

It is the result of the exclusivity of education that is limited to formal, surface appearance of school. It is indeed a mistake to constrict education into a building since the education process does not entirely take place in the building, but instead involving family and community. Djazman has criticized this tren

“Buildings for educational institutions are, of course, necessary. Yet the main priority should be human resources. Don't go after the *trend*.”¹⁷

Djazman emphasizes the importance of human resources among educators and learners, rather than the building. A physical building can be decorated later, but the trust from the community about the quality of education or human resources must be top priority. There is a similar perspective between Djazman and a progressive education thinker, John

¹⁴Ali Ashraf, *Horizon Baru Pendidikan Islam*, trans.: Sori Siregar (Jakarta: Pustaka Firdaus, 1989), p. vii-ix.

¹⁵*Ibid.*, p. 105.

¹⁶“*Kegagalan Pendidikan Biang Keladi Rusaknya Moral Bangsa*”, Suara Merdeka, Monday, 30 May 2016, p. 7.

¹⁷“Pidato Pengukuhan Mohamad Djazman sebagai Rektor UMS. *Hindari Trend*”. *Adil*. March 1984.

Dewey. “A child born in a community and gains personal advantages¹⁸ from it, must return the benefits to the community,” is one of the points of Dewey’s concept of education.¹⁹ Still, what are the similarities between Dewey’s and Djazman’s progressive education concepts?

A number of products of Djazman’s ideas have been actualized in this country, particularly for Muhammadiyah cadres. They include the establishment of private universities in Indonesia, kaderization system and student movement as political control. Therefore, it is significant to acknowledge the figure of Djazman particularly in association with his educational ideas.

There are several reasons for highlighting Mohamad Djazman as the object of the present study: *First*, the authors are interested in Djazman as a prolific and visionary cadre of Muhammadiyah who earnestly and genuinely devoted his service to the educational sphere and kaderization in accordance with Islamic teachings. It is expected that the recognition of his personality and achievement can inspire *new Djazmans* in this era. Moreover, his concept of Islamic science and technology development that balance the dimension of religion and science should be continued. *Second*, the absence of specific and thorough works that discuss his figure. Consequently, Djazman is only acknowledged in the internal UMS and IMM communities. His contributions are less known hence it is important to ‘revitalize’ his spirit and progressive thinking to be developed by the next generation. *Third*, there are similarities between the progressive education ideas proposed by John Dewey and Mohamad Djazman, which becomes the initial problem statement in this study.

From the background, it can be formulated that the problem in this study is what and how Djazman’s religious progressive education concept and realization? The aim of this study is to answers the problems stated above, specifically to describe the concept of Djazman’s religious progressive education.

B. Theoretical Framework

As the primary data in a library research, several books are selected as the basis for the present study. The initial process discloses this study belongs to the category of historical research of a figure’s thoughts, hence the guidebook required as the primary data are the writings

¹⁸Here, advantages mean general childhood association, inheritance of knowledge from ancestors and daily knowledge gained outside of formal school.

¹⁹John Dewey, *Risalah Ahlididik*. (Jakarta: Saptadarma, 1955), p. 41.

produced by the concerned figure and other relevant books. Therefore, in order to validate the credibility level of this study, the author presents several findings, including relevant journals due to the absence of thesis or dissertation that specifically discusses his personality or achievement. They are briefly explicated as follows:

First, Mohamad Ali & Dartim Ibnu Rus entitled *Percikan Pemikiran Pendidikan Mohammad Djazman: Kajian Konsep Muslim Intelektual dan Etos Kerja Islam*²⁰ in Tajdida UMS. It concludes the shifting of the ‘tone’ of education towards a system that minimizes humanity and maximizes materialistic values, leading to a corrupt and deceitful generation. Consequently, a new tone is required and Djazman presents his ideas as the solution. Religious progressive education is applied in this study. The concept emphasizes education as a necessity which function is to enhance the quality of human life based on Islamic teachings.

Second, Dartim Ibnu Rush & Joko Suryanto entitled *Mohammad Djazman Al-Kindi: Pendidikan dan Perkaderan*²¹ in Tajdida UMS.

This study reveals KH Ahmad Dahlan’s movement as the inspiration of Djazman’s educational concept. Djazman is keen on the spirit of self-determination hence he instigates to integrate cadre and education as the solution to the current education problems. He believes that cadre and education are an inseparable element. It leads to the birth of an enlightening educational concept, education that brings good news to mankind, education that is able to open the physical and spiritual eyes, especially the eyes of critical reasoning, so as there will be Muha

Third, Tita Rostitawati in an article entitled “*Konsep Pendidikan John Dewey*”, in Tadbir Jurnal Manajemen Pendidikan Islam IAIN Sultan Amai Gorontalo. It concludes several fundamental principles offered by John Dewey. *Firstly*, the principle of freedom for students in conducting experiments and determining the truth. Experience is a fundamental value as the paradigm, in which it becomes a paradigm for building education. Through the concept, he attempts to complete and perfect the foundation of the philosophy of education, which was previously dominated by the traditionalist-conservatives. *Secondly*, education based on pragmatism. Dewey introduced the

²⁰Mohamad Ali & Dartim Ibnu Rush. 2017. “*Percikan Pemikiran Pendidikan Mohammad Djazman: Kajian Konsep Muslim Intelektual dan Etos Kerja Islam.*” Tajdida UMS.

²¹Dartim Ibnu Rush & Joko Suryanto.2017. “*Mohammad Djazman Al-Kindi: Pendidikan Dan Perkaderan*”. Tajdida UMS.

term *pragmatism* as *instrumentalism*, *operationalism*, *functionalism*, and *experimentalism*. He perceives ideas, notions, thoughts, and intelligence as instruments to solve any difficulties or problems faced by mankind. *Thirdly*, democratic education. Education is a reliable force to obliterate old habits thus to rebuild new ones. For Dewey, it is more important to guide human mind to solve a problem, rather than filling it in a gesture with formulations in an orderly and systematically manner. Dewey emphasizes the importance of training problem solving skills rather than imposing a gesture with formulations in an orderly and theoretically laden manner.²²

As a guide to understand a theoretical term, researchers will briefly explicate several theoretical insights according to experts. *First*, the theory is understood as a set of hypotheses that has been evaluated through a series of observations and experiments that can be confirmed. The definition of the two theories can be equated with a logical and systematic structure, in which these theories refer to humanities and social sciences. Education science or pedagogy is classified into the second category or in humanities and social sciences.²³

At least there are several functions of theory: (1) A system of knowledge, (2) Prediction and control, and (3) Hypotheses development so as a scientific study is completed and accountable.²⁴ In the present study, qualitative research is aimed at developing concepts or an understanding of an on-going or forecasted phenomenon.²⁵ Shortly, theory is the knife or tool to analyze a research problem, or more a torch or light to illuminate the journey in exploring Djazman's thoughts.

1. Progressive Education

Experience-based education was introduced by a prominent theorist and the foundation of American progressive education, John Dewey. He recognized the intimate relationship between educational activities and experience, a continuous and continued process of reconstructing life experiences.²⁶ It implies that each on-going process of education is to obtain previous life experiences and learn from them

²²Tita Rostitawati, "Konsep Pendidikan John Dewey". *Tadbir Jurnal Manajemen Pendidikan Islam IAIN Sultan Amai Gorontalo*, 2(2), August 2014.

²³Jujun Suriasumantri. *Filsafat Ilmu*. (Jakarta: Pustaka Sinar Harapan, 1995), p. 237.

²⁴Zamroni. *Pengantar Pengembangan Teori Sosial*. (Yogyakarta: Tiara Wacana, 1992), p. 4.

²⁵*Ibid.* p. 82-83.

²⁶John Dewey, *Risalah Ahlididik*. (Djakarta: Saptadarma, 1955), p. 19.

as a process of life improvement. Briefly, the educational activities take place from, by and to life experiences.

After elucidating the meaning of education as explained above, we will discuss education from Dewey's perspective as a more specific description of current education. In his book, Dewey assessed that there was still a lot to be evaluated in the discussion on the implementation of education in schools as implied in his statement, "If we present new thoughts on the education field, then principally, we have not justified the basics of former education".

Dewey is the main pioneer and initiator of the basic framework of progressive education. He is also an American philosopher as well as an adherent of pragmatism and progressive-leaning education. Thus, pragmatism becomes the foundation of Dewey's progressive education. Despite the current concept of pragmatism among the society tends to be an adverse one, there is actually more aspects in it. Dewey perceives pragmatism as a school of philosophy that seeks to realize philosophy in real life. He attempts to actualize the benefits of philosophy among people, instead of maintaining it as a divine and incomprehensible knowledge. For him, pragmatism is philosophy that seeks for improving human life. Thus in the present study, pragmatism is understood as a school of philosophy, not in the sense of the mainstream.

Progressive education emerges as a criticism, alternative (solution) for conservative, non-liberated and traditional education system. Former condition triggered Dewey to innovate the basis of education that promotes students' progress by giving freedom for them to speak up, express opinions and develop

Based on the library research, there are three key concepts highlighted by Dewey's progressive education concept, namely: (1) Intelligence (reason/ability to solve problems), (2) Experience (in actions or good deeds), (3) Progress (progressive, visionary). Intelligence is the main human capital in understanding and solving life problems that become menace for them. Experience is the output of problem solving, either success or failure. Meanwhile, progress is related to the change of communi

In general, Dewey's progressive education concept comprises three bases. Likewise, the concept introduced by Dahlan also incorporates three pillars, namely: pillar of religion, pillar of education, and pillar of social life.²⁷ These pillars are included in Dahlan's renewal

²⁷bdurrahman, Asmuni, *Muhammadiyah Sejarah dan Amal Usaha*, (Malang: Pusat Dokumentasi dan Publikasi Universitas Muhammadiyah

(progressive) movement. Here, Dahlan's religious-based education has similarities with Dewey's pragmatism and progressive education. What distinguishes Dahlan from Dewey's theory is in the secularity and religiosity of these two figures. Dewey is inclined to be secular, while Dahlan is into religious basis.

2. Prophetic Religion

Mohamad Iqbal is an eastern scholar renowned as a poet, prose writer, philosopher, linguist, jurist, politician and educator, whose works and achievements verify him as a genius one.²⁸ He is the first leader to call for the establishment of a Muslim State in Northwest India where there is a prospect of laying the foundations of real Islamic society. In fact, he is the founder of Pakistan.²⁹

From the diverse aspects of intelligence and achievements accomplished by Iqbal, the present study focuses on his theory of prophetic religion which distinguishes Sufism from Prophetism as discussed by researchers tried to combine with Dewey's progressive theory so that research problems became more converging on the problem statements.

Regarding the concept of prophetic religion, Iqbal distinguishes the teachings clinched by a Sufi and a Prophet.

“Prophet Muhammad had ascended to the highest heaven yet he returned again, for the name of Allah I swear I will surely not return if I reach that place.”

Abdul Qudus,³⁰ a Gangohi Sufi, expresses the statement above. This explicitly reflects a sharp perception about the psychological discrepancy between prophetic consciousness and mystical consciousness (Sufism). A Sufi is reluctant to return in a tranquil state after the “union (*manunggaling*)”, yet if he finally returns, he will bring no enormous contribution to mankind.

The return of the Prophet has creative and discreet implication: he returned to the world and became one among the people in his era. Tranquillity in the union of servant and Lord is an ultimate goal

Malang, 1990), p. 40-57.

²⁸Miss Luce, Claude Maître, “*Pengantar Kepemikiran Iqbal*” (Bandung: Mizan, 1992), p. 15.

²⁹*Ibid*, p. 44.

³⁰It can also be referred to Iqbal's concise and in-depth notes on the back cover of William James's *Varieties of religious Experience*.

for a Sufi, while for the Prophet, it means a revival of psychological consciousness to conquer the world which goal is to complete the transformation of the human world. The desire to transform religious experiences into a vivid worldly power is a primary matter for the Prophet. His return is a pragmatic evidence of his valuable religious experience. In his creative acts, the Prophet found and revealed himself to the history of mankind.³¹

It is obvious that the prophetic consciousness is extremely different from the mystical consciousness, in which this theory is linked to Dewey's pragmatism. Here, prophetic teaches the importance of the transfer of knowledge instead of being indulged privately hence people can recognize the meaning and purpose of their lives. Prophetic consciousness is a compulsory for every human being on this earth. It seems this consciousness is possessed by Dahlan and further by his descendant.

C. Research Method

Research is an activity or process in solving on-going or potential problems by using research methods that can be used to support the validity of a study from the beginning to the end to obtain the expected goals.³²

The present study is a qualitative research which can be classified as a library research. It sources from books, documents or archives concerned with the object of research. Furthermore, a philosophical-historical approach is employed in which the data are collected from relevant literatures, in the form of historical review and analysis of a figure's thought, to be further analyzed comprehensively to formulate a particular concept.³³

In qualitative library research, two sources of data are discussed, namely primary data and secondary data sources. Primary data is the main source, while secondary data is supplementary data that has relevance to the main source.³⁴ The primary data used in the present study is a collection of Djazman's works published in newspapers and

³¹Muhammad Iqbal, *Rekonstruksi Pemikiran Religius dalam Islam*. Trans.: Hawasi & Musa Kasim (Bandung: Mizan, 2016), p. 153.

³²Noeng Muhajir, *Metodologi Penelitian Kualitatif*. 4th Ed., (Yogyakarta: Rake Sarasin, 2000), p. 5.

³³Abudin Nata, *Filasafat Pendidikan Islam 1* (Jakarta: Logos Wacana Ilmu, 1997), p. v-vi.

³⁴Sugiyono, *Memahami Penelitian Kualitatif* (Bandung: Penerbit CV. Alfabeta, 2014), p. 1-3.

magazines, as well as his books written during his lifetime. Meanwhile, secondary data source was other relevant books, including books, articles, or journals works written by other authors, which supported the discussion of this study. Among them were John Dewey's *Risalah Didik* and Mohamad Iqbal's *Muhammad Iqbal dan Rekonstruksi Pemikiran Religius dalam Islam*.

In this qualitative study, the main subject is Djazman's educational concept, which makes his figure as the center of the research. Data collection techniques include in-depth interview, observation, and documentation.

In-depth interview is conducted to find out the object of the problem directly with the source of the object, either by actual meeting or other social media.³⁵ Documentation is conducted to collect data which variables can be in the form of notes, i.e., books or soft files in newspapers, textbooks, minutes and so forth.³⁶

The analysis method is descriptive analysis method. It is supported by the historical and philosophical approaches. In the present study, descriptive analysis method involves three main activities, namely: data reduction, data presentation and conclusion.³⁷

The first stage of data reduction is done by collecting numerous about the object under study. As the data collection is complete, the next step is to sort them out according to the object of research by classifying, directing, organizing, and omitting irrelevant data to simplify the analysis process. The second stage is the processing and presentation of data in the form of narration. The third stage is conclusion of the presented data using analysis relevant to the object of research by summarizing important points in accordance with the objective of the object of research.³⁸

D. Discussion

Mohammad Djazman is a Muslim scholar and an ideological and revolutionary Muhammadiyah activist. In addition, he is a critical towards the problems of education and has a global insight in addressing the problems that range from the aspects of religion, social, and politics at national and international levels.

³⁵Ahmad Tanzah, *Metodologi Penelitian Praktis* (Yogyakarta: Teras, 2011), p. 96.

³⁶Suharsimi Arikunto, *Produser Penelitian Suatu Pendekatan Praktis* (Jakarta: Rineke Cipta, 2007), p. 231.

³⁷Amin Abdullah, *Metodologi Penelitian Agama Multidisipliner*. (Yogyakarta Kurnia Kalam Semesta: 2006), p. 195.

³⁸*Ibid.*, p. 196.

Djazman was born on 6 September 1938, in Yogyakarta. He is the son of a religious official of Yogyakarta Sultanate, KRT Wardan Diponegoro. Consequently, he grew up among the customs and culture of traditional kingdom, which were feudal and conservative. On 12 July 1967, he marries Dra. Hajjah Elyda Bustami, an IMM activist and charming Minangkabau woman born on 11 July 1940, in Medan North Sumatra and later known as Elyda Djazman. They have a son, Helman Muhammad,³⁹ an alumni of the Engineering Faculty UGM and a lecturer of Communication Studies UMS. From Helman who marries Dra. Hilda Ismail, Djazman and Eliza has two grandchildren.⁴⁰

Djazman started his formal education at *Sekolah Rakyat Muhammadiyah* and continued his study at *SMP Muhammadiyah* and *SMA Muhammadiyah 1 bagian B* in Yogyakarta. Furthermore, he was accepted as a student in Universitas Gajah Mada (UGM) and received a bachelor's degree from Faculty of Letters and Culture and Faculty of Geography in 1965. He was enrolled in Management Courses at the Universiti of Malaya Kuala Lumpur in 1968 and a Non-degree Program at Institute of Islamic Studies McGill University, Montreal, Canada, US in 1974-1975.⁴¹

After completing his formal education, Djazman was responsible for several positions, including: a teacher at SMA Muhammadiyah Yogyakarta, a lecturer at IKIP Negeri Surakarta (UNS) and a member of the DPR GR/MPR—specifically an expert staff of Research and Community Service Department (LPPM) in 1966-1971, the Chairman of Yayasan Masa Kini, a daily administrator of Badan Wakaf UII 1976, the General Chairman of *Suara Muhammadiyah*, the General Chairman of BK PTS of Central Java, a member of Institute for Private Higher Education (LPTS) in 1985, and a member of Institute for Private Islamic Higher Education (LPT AIS) in 1988.⁴² Furthermore, he is

³⁹Mohammad Djazman, *Profile dalam Muktamar*, Panji Masyarakat, p. 668. 20 December 1990.

⁴⁰Retrieved from <https://www.koranmu.com/2018/03/mengenal-djazman-al-kindi-putra.html> (30 March 2018).

⁴¹Ensiklopedi Muhammadiyah, *Sejarah Tokoh dan pemikiran*, (Majelis Ekonomi dan Kewirausahaan Pimpinan Wilayah Muhammadiyah (PWM) DIY, Lembaga Pengembangan Pendidikan, Penelitian, dan Masyarakat (LP3M) UMY Matabangsa, 2010), p. 249.

⁴²Mohammad Djazman *Profile dalam Muktamar*, Panji Masyarakat, p. 668. (20 December 1990).

known for his 'green fingers',⁴³ wisdom and egalitarianism as reflected in his involvement in assorted activities, both in Muhammadiyah circle and community in general.

Djazman has dedicated most of his thinking and energy for the benefits of people through his beloved organization, Muhammadiyah. In *Persyarikatan Muhammadiyah*, he once had vital position as specified below.

Table 1

Position	Year
1. Secretary I of Muhammadiyah Youth Central Executive (PP) for two periods.	1960-1963-1963-1966
2. Secretary of Muhammadiyah Central Executive	1968
3. General Chairman of Muhammadiyah Student Council Leadership Board (DPP IMM)	1964-1969/1968-1971
4. <i>Hikmah</i> of Training and Guidance of PP Muhammadiyah	1968-1971
5. Chairman of Cadre Education Bureau of PP Muhammadiyah	1968-1971
6. Secretary of PP Muhammadiyah	1971-1974
7. Member of PP Muhammadiyah, Chairman of Organization and Cadre Bureau (two periods)	1974-1978 1978-1985
8. Member of Muhammadiyah Central Executive/ Chairman of Higher Education, Research and Development Center	1985-1990

In 1979, Djazman served as the Rector of the IKIP Muhammadiyah Surakarta and at the same time, he initiated the establishment of Universitas Muhammadiyah Surakarta by merging the IKIP Muhammadiyah Surakarta and Institut Agama Islam Muhammadiyah (IAIM). This idea was finally realized by the decree of the Minister of Education and Culture No. 0330/0/1981 regarding the changing status of the IKIP Muhammadiyah Surakarta into Universitas Muhammadiyah Surakarta (UMS). In the advance, UMS becomes a university that lives amid a pluralistic society as demonstrated by its ability of being the intermediary between *santri* and *abangan* so as people in general will recognize Islam as a unity. Through UMS, he also attempted to develop scientific disciplines and various aspects within the theoretical framework, hence there would be an insight

⁴³Retrieved from <http://islamika-online.com/2017/08/22/mhammad-djazman-al-kindi-sosok-yang-bertangan-dingin/> (30 March 2018).

about Islam based on ideological, socio-cultural and historical approaches.⁴⁴

Djazman is the first (1981-1985) and second Rector of UMS (1985-1988 and 1988-1992) and was replaced by Drs. H. A. Malik Fadjar, Msc., on Wednesday, 15 July 1992. At that time, Malik Fadjar was the Rector of UM Malang and a close companion of Djazman in establishing Private Universities (PTS), especially Muhammadiyah Universities (PTM).⁴⁵ After his resignation as rector, Djazman was very active in the cadre process in which he founded *Obor Kebajikan*, a community of scientific forum for Muhammadiyah cadres that was organized at Djazman's house in Kaliurang Yogyakarta.⁴⁶ On 27 September 1989, based on the Decree of the President of the Republic of Indonesia, Djazman was appointed as a member of the National Education Advisory Board (BPPN).

Djazman has created and bequeathed numerous achievements, however, what is the goal and who is the target? It is the question that emerges after learning a series of his achievement and prolific contribution, particularly in the scope of internal Muhammadiyah. Indeed, he is a very idealistic and revolutionary cadre with broad insights thus he always has unique solution for every problem. Nevertheless, instead of writing volumes of philosophical books, he carried out concrete actions as exemplified by his idol, the founder Muhammadiyah Ahmad Dahlan.

Busyro Muqodas views Djazman as a leader with an intact understanding ⁴⁷about Muhammadiyah as indicated by his breakthroughs in the development of *Persyarikatan*. Busyro stated:

“It is not surprising, considering his contributions as a cadre of Muhammadiyah Youth Force (AMM) who once led the Muhammadiyah Youth and Muhammadiyah Student Association (IMM), pioneered Muhammadiyah Youth Association (IPM) and was appointed as the secretary of Muhammadiyah Central Executive in the 37th Muhammadiyah Annual Meeting, in a relatively young age.”

⁴⁴“Ciri khas UMS perlu dikembangkan”, Adil, November 1983.

⁴⁵“Malik Siap Melanjutkan Strategi Djazman”, Adil, July 1992.

⁴⁶*Obor Kebajikan* is a scientific community organized by Mohammad Djazman and companions. Interview with Mohammad Yusron, a cadre of Djazman, on 13 February 13 and was confirmed by Agus Sumianto on 25 March 2018.

⁴⁷Here, intact means the comprehensive and profound understanding about Muhammadiyah.

Djazman is also named the Father of Muhammadiyah Cadre as the honour for his revolutionary breakthroughs and contemplation in the form of formally, levelled, systematic and massive concepts that are currently beneficial for people.⁴⁸

1. Genealogy: Djazman and Ahmad Dahlan

At a glance, Djazman apparently has special relationship with Muhammadiyah as demonstrated by the progress and his organizational positions, which also show his steadfastness and solemnity in serving Muhammadiyah. Moreover, Djazman has attempted to use a more historical approach as can be traced from Djazman's attachment with the founder of Muhammadiyah.

Djazman genuinely recognizes and admires Dahlan as indicated in one of his writings where he compares Dahlan and Egyptian reformer Muhammad Abduh or Jamalludin Al-Afghani, due to their similar movements in promoting Islamic reform. Perhaps, the similarities are academically justified, yet a deeper examination will disclose Dahlan's movements are primarily based on his prudent views toward religion that emphasize the detailed practical aspects rather than the raw theoretical interpretations—which are less qualified as guidelines and instructions for people to do good deeds.⁴⁹ Despite the same foundation between Dahlan and Abduh in pioneering Islamic renewal, which is by referring directly to the Qur'an and Hadith, their paths lead to different ways. Dahlan understands Islam as a charity rather than a theory thus he continually motivates others to practice good deeds, especially through the purification of tawhid.

Djazman notices Dahlan and Abduh have different geographical or cultural settings. Abduh grew up in a lofty scientific culture proven by the position of Al-Azhar as the most outstanding Islamic university at that time, hence renewal was an ubiquitous idea in the development of science. On the contrary, Dahlan grew up in a culture of traditional, conservative kingdom. The lack of education among people led Dahlan's renewal movement was inclined to the process of tangible charity-based education, i.e., the establishment of small mosque, regular religious lectures and elementary schools. If we reconstruct Dahlan's educational concept, we will find an educational theory previously

⁴⁸Retrieved from <https://www.koranmu.com/2018/03/mengenal-dzajman-al-kindi-putra.html> (30 March 2018).

⁴⁹Mohammad Djazman "*Muhammadiyah Gerakan Amal dan Pemikiran*", Makalah: Dialog Intelektual, p. 324.

formulated by Ki Hajar Dewantara, namely a three pillar theory with a goal to create “whole human”.⁵⁰

Djazman’s review about Dahlan illustrates his great admiration to the founder of Muhammadiyah, even Bung Karno mentioned Dahlan on his speech at a commemoration of the Youth Pledge Day on 28 October 1965:

”Be a Revolutionary Islamic Youth like the late Ahmad Dahlan, a real red man” (a note of Moh. Djazman, “I remember the message of Soekarno to the members of IMM”, dated 23 February 1969).⁵¹

In fact, Djazman’s genealogy is linked to Ahmad Dahlan. He is a grandson of Dahlan,⁵² therefore it is not surprising if Muhammadiyah is in his blood and vein. He has many similarities with his grandfather, among them is pragmatism,⁵³ particularly in resolving the gaps in the fields of religion, education and kaderization (Appendix 1).

A bad news came on 15 December 2000, Djazman passed away and later buried in Karangjajen, Yogyakarta. He had suffered from diabetes mellitus⁵⁴ and was less concern about his health due to his full concentration toward the challenges of the future, which is common among revolutionary leaders. During his illness, he was still active as was the daily administrator of the UII Waqf Board.⁵⁵ He passed away at age 62, but his breakthroughs have been indulged by the wider community, including Universitas Muhammadiyah Surakarta (UMS), Muhammadiyah Student Association (IMM), Pondok Hajjah Nuriyah Shabran and so forth.

⁵⁰*Ibid.*, p. 326.

⁵¹Rusdianto Sumwa in Nefo.or.id pembaharuan mental ke-Indonesiaan. Retrieved from [http://nefo.or.id/pembaharuan-mental-ke-indonesia-an/3/Pembaharuan_Mental_Ke-Indonesia-an_\(30_March_2018\)](http://nefo.or.id/pembaharuan-mental-ke-indonesia-an/3/Pembaharuan_Mental_Ke-Indonesia-an_(30_March_2018)).

⁵²Widyastuti, 2018, “Memori tentang KH Ahmad Dahlan”, Booklet PDM Kabupaten Kebumen.

⁵³Pragmatism is understood as a branch of philosophy which has the meaning of grounding an idea which is perceived to be complicated by people in general. Here, it is not a shortcut or adverse concept as well-known today.

⁵⁴The disease suffered by Djazman was revealed by Mr. Agus Sumianto, a former cadre and now, the Chairman of Cadre Education Council of PP Muhammadiyah, on 25 March 2018.

⁵⁵Ensiklopedi Muhammadiyah, *Sejarah Tokoh dan pemikiran*, (Majelis Ekonomi dan Kewirausahaan Pimpinan Wilayah Muhammadiyah (PWM) DIY, Lembaga Pengembangan Pendidikan, Penelitian, dan Masyarakat (LP3M) UMY Matabangsa, 2010), p. 249.

The present study will dig up more about Djazman, or in other words, spell the figure of Djazman, the Father of Muhammadiyah Cadre, based on three characteristics of religion, education and society. It is the analysis of his writings and other literatures.

2. Djazman's Religious-based Progressive Education

Prior the discussion about Djazman's religious-based progressive educational concept, this section will briefly elucidate previous similar study about Dahlan's progressive education in Mohamad Ali's dissertation (Ali, 2017). In his study, Ali explained about Dahlan's struggle, from the early period to the success in building an Islamic boarding house, and later the embryo of progressive education as the basis of modern Islamic schools. The peak is the established progressive educational structure as indicated by the rife of new-fangled social praxis that reflect the involvement of instructional approaches and community empowerment in progressive education, instead of merely the school elements.

Ali divulged three fundamental problems faced by Dahlan, namely the religious conservatism, the backwardness of indigenous education (*pesantren*/Islamic education) and the poor and underdeveloped social life. Based on those problems, Ali offered a solution in the form of new conceptions and praxis in religion, education and social life as a new roadmap for Muslims and indigenous people to pursue both progress and prosperity. These three pillars, which are interactional and intersectional, compose the progressive education that is oriented towards the same end: appreciation to the intelligence to build a whole individual who promotes social progress. These pillars are intelligence, experien □ □ □ □ □ □ □ □ □

Essentially, Dahlan's progressive education is the praxis of religious thought to realize progressive Islam, while Dewey's progressive education is the praxis of pragmatism. Despite of different backgrounds, it can be noticed that they departed from the same concerns, which is the void in the society.

The theoretical framework of the present study will explicate several theories, including Dewey's progressive concept. Previously, Ali has revealed about Dahlan's three pillars of education, likewise, Dewey also formulates his concept of progressiveness based on three pillars. Library research divulges three key concepts that are very prominent in Dewey's progressive education: intelligence (reason/ability to solve problems), experience (action) and progress (visionary).

Table 2 below specifies the pillars of progressive education as proposed by Dahlan and Dewey.

Table 2

No	KH. Ahmad Dahlan	John Dewey
1	Religion	Intelligence
2	Education	Experience (good deeds)
3	Social life	Progress

Table 2 shows the correspondence of Dahlan and Dewey in conceptualizing education. It is a reference to accentuate that Dahlan's idea is categorized as progressive education. Yet his idea can be distinguished from his inclination towards religious teachings, which leads the concept into religious-based progressive education. On the contrary, Dewey devised his concept based on secularism.

Furthermore, the achievement of Djazman can be explored in accordance with the three pillars of progressive education as introduced by Dahlan. Moreover, Djazman greatly idolized Dahlan both in ideas and actions, and he is the grandson of Dahlan. The theories and practices of the three pillars of religion, experience and progress by Dahlan and Djazman are elaborated as follows.

a. Religion

Djazman completely agrees with Paul Tillich—who conceives religion as man's concern for ultimate meaning, life or death matters, which seems very relevant for Islam. Discussing Islam is apparently the discussion about life and death since religion is a guide to one's life. A foremost historian, Bernard Lewis, often reminds Western scholars for being wiser toward Islam and Muslims. He criticized scholars who viewed Islam with European's frame, and consequently many terminologies which actually only suitable to depict the Western's political behaviour and attitudes, i.e., nationalism, socialism, progressiveness and revolutionary. Even the terms of right and left extremist are also used to classify Muslim's groups.⁵⁶

The Islamic world, consciously or not, is flabbergasted by the Western world. History has recorded the unavoidable transfer of culture from the West to the Islamic world. Islam is a religion imbued with morality, worship and *muamalah*, which emphasizes tolerance.

56 Mohammad Djazman, "Kacamata Buram", *Suara Muhammadiyah*, June, 1981.

Daily life should be based on main characters, solemn worships and self-confidence to face the volatile world, which is the essence of the Islamic spirit.⁵⁷

In Indonesia, Djazman mentioned the Japanese colonial shock that explicitly encouraged Muslims to perform *Seikerei*.⁵⁸ Japanese perceived themselves as the sunrise while Indonesian Muslims as the crescent. But despite successfully using this analogue as a satellite for their expansionary political interests, Japan unintentionally heightened the power of the crescent (Muslims).

The lofty proximity between Muslims and their religion is dissimilar to other religions since Islam governs all aspects of human life. Wertheim once reasserts the magnificence of Islam, which is too great as a satellite. Likewise, Fakhri Utsman declares that Islam is too sensible to be used as a horse. Nevertheless, it is important to note that it is perhaps a justified one under the spirit of purification of Islam, but it will be better of neither being a satellite nor a horse.⁵⁹

Dahlan also propounds a timeless idea in history, namely the purification of Islam that is attained through a non-radical style. Dahlan's movement is characterized by real charity or good deeds rather than just an intention. Instruction revealed in the Qur'an must be carried out for real rather than just a discourse. Therefore, besides embracing Islam as an ultimate goal, Islam should be perceived as a religion of charity, to advance the balance between the world and the hereafter.⁶⁰

Djazman views religion as an ultimate one, life and death matters, hence it should be introduced to the community with education system as one of the best means. In responding to the infiltration of Western ideologies within Muslims' way of life, Djazman encourages Muslims to be sophisticated and confident in facing an ever-changing world, implicitly reflects it as the spirit of Islam.⁶¹ He keenly promotes Islam as a religion of charity/good deeds as done by his grandfather, Dahlan. Once, Dahlan held regular religious lectures where he asked his pupils to recite *surah* Al-Ma'un over and over, until one of them

⁵⁷Mohammad Djazman, "Membentuk Pribadi Muslim", *Suara Muhammadiyah*, July, 1981.

⁵⁸Seikerei is a tribute by bowing one's head towards the sunrise.

⁵⁹Mohammad Djazman, "Satelit yang bebas orbit dan Kuda yang bijak", *Suara Muhammadiyah*, June 1981.

⁶⁰Mohammad Djazman, "Mengejar Keterlambatan Dengan Kerja Keras Sebagai Pengabdian". Rector's Report at the 26th Dies Natalis of UMS, 4 December 1984.

⁶¹Mohammad Djazman, *Membentuk Pribadi Muslim*, *Suara Muhammadiyah*, December 1981.

asked about it and Dahlan responded it by questioning “how many poor people have you helped today?” It explains that understanding Islam should be accompanied by good deeds and charity.

Mohammed Iqbal emphasizes the Qur’an prioritizes “charity” rather than ideas. For instance, Muslims who perform *Takbirah al-ihram* are urged to be mindful and forbidden to remember other than Allah, yet they end the prayer with the *salam* (peace) to the right and left that symbolizes their concern for the surrounding. To attain such a relationship, Muslims should perform worship or prayer, which leads to spiritual enlightenment. Nevertheless, worship influences various kinds of consciousness in diverse ways.⁶² In prophetic consciousness, it is a creative attribute since it potentially creates a new world of ethics where the Prophet carried out a pragmatic test of his revelations. In contrast to the mystical (Sufi) spiritual experience during the union process of God and human, a Sufi will refuse to return and implement such spiritual process in real life.

Iqbal has explicated the prophetic religious character that reinforces religion is not merely the knowledge of God as the ultimate goal of life that is gained through worship and led to spiritual enlightenment. Prophetic religiosity as described by Iqbal has a comparable point with the concept of *raushan fikr* or enlightened people. It portrays the religiosity of a Muslim, and Djazman performs this in the process of his life to continue the aspiration of his grandfather Dahlan in struggling within Muhammadiyah.

b. Education

The integration of kaderization and education conceptualized by Djazman is actually inspired by Dahlan’s progressive Islam. Djazman seeks for a breakthrough in the educational realm with kaderization as the basis and progressive Islam as the principle. This idea is manifested into the establishment of Universitas Muhammadiyah Surakarta, which is initiated by Djazman as devotion for people in general and Muhammadiyah community in particular. UMS was originally a merger between the IKIP Muhammadiyah and Institut Agama Islam Muhammadiyah (IAIM) through the decree of the Minister of Education and Culture No. 0330/0/1981. Later, UMS is used as the center of Muhammadiyah’s cadre and education activities. In addition, Djazman also pioneers the first Islamic Boarding School for Muhammadiyah

⁶²Mohammad Iqbal, *Rekonstruksi Pemikiran Religius dalam Islam*, trans.: Hawasi & Musa Kasim. (Bandung: PT Mizan Pustaka, 2016), p. 100.

cadre at national level, named Pondok Hajjah Nuriyah Shabran in 1981 with *waqf* land from Mrs. Hajjah Shabran. In his speech, Djazman claimed: “I am totally aware that it is far more complicated to prepare a leadership role and academic reputation than to construct buildings for campus. But no matter how difficult and complicated the task, we must have the commitment to start”.⁶³

Djazman is a prolific thinker and practitioner in the field of caderization and education as demonstrated by the establishment of *Universitas Muhammadiyah Surakarta, Pondok Kader Muhammadiyah (Pondok Hajjah Nuriyah Shabran), Ikatan Mahasiswa Muhammadiyah, Ikatan Pelajar Muhammadiyah, Komunitas Obor Kebajikan* and others, all of which are intended for the next generation of Muhammadiyah as well as the Nation and State. Furthermore, his works can be classified into formal and non-formal. UMS as Djazman’s achievement in formal education has developed into a competitive institution and ranks 8th of top private universities in Indonesia,⁶⁴ while Pondok Hajjah Nuriyah Shabran has been well-established to support the academic caderization process. Similarly, non-formal organizations, i.e., *Ikatan Mahasiswa Muhammadiyah* becomes an autonomous organization with major role in supporting caderization at higher education level, while *Ikatan Pelajar Muhammadiyah* is targeted at secondary education level. In addition, Djazman also established KNPI—during his duty as a member of the DPR/GR of *Kabinet Pembangunan*—as the realization of Tanwir II IMM in Garut, West Java in 1967.⁶⁵ Likewise, he also initiated *Komunitas Obor*, which is unfortunately disbanded, and perhaps there are still many accomplishment that have not been recognized by history. Djazman might not write an autobiography or masterpiece, which is similar to the founder of Muhammadiyah, Dahlan, who is highly associated to renewal movements.

Regarding renewal movements, Djazman can also be a role model as demonstrated by his breakthrough in organizational structure and caderization of Muhammadiyah. Djazman also stated, “A change of mindset should be oriented towards progress and future, the capability to adapt with time and space, and more than that, a change that

⁶³Mohammad Djazman, “Mengejar Keterlambatan Dengan Kerja Keras Sebagai Pengabdian”. Rector’s Report..., 4 December 1984.

⁶⁴Retrieved from <https://www.brilio.net/serius/ui-kampus-negeri-nomor-1-ums-universitas-swasta-terbaik-indonesia-1706086.html> (2 April 2018).

⁶⁵Retrieved from <http://nefo.or.id/bung-djazman-obor-intelektual-dan-penggerak-perubahan-angkatan-66/3/> (2 April 2018).

consistently adheres to the principle of *Persyarikatan Muhammadiyah*, both ideological and organizational”.⁶⁶ Prior his initiative to renew the cadre process, Djazman analyzed several aspects that hindered the development of Muhammadiyah cadre and organization, including negative attitudes toward the organization,⁶⁷ over complacency and apathy towards regeneration process. Based on the finding, Djazman offered solutions for resolving the issues.

The solutions that have been put forward are detailed as follows: 1). to eliminate negative attitude and perspective toward organization as a means to reach certain goals, 2). to provide full attention on the kaderization process, promote the significance of cadre and build kaderization as a tradition of Muhammadiyah, and 3). to provide attention to the development of AMM. In overall, the efforts to carry out these solutions are devised into the strategy of crystallization, consolidation and kaderization.⁶⁸

The present study underlines Djazman’s standpoint towards education, which is focused at higher education (without excluding lower levels) as evidenced by his appointment as the coordinator of the development of private universities in Indonesia.⁶⁹ Djazman was also a member of the National Education Advisory Board (BPPN) with Quroish Shihab and other colleagues to discuss the educational issues in Indonesia, including state and private universities.⁷⁰ Therefore, in this study, the focal point is education at higher education or university level.

Furthermore, the present study also exposes Djazman’s extraordinary concern for the regeneration (cadres) and sustainability of leadership in Muhammadiyah. He has distinctive features of being attentive about cadre and education for the continuity of leadership

⁶⁶Mohammad Djazman. *Muhammadiyah Peran Kader dan Pembinaannya*. (Surakarta: MUP. 1989), p. 12.

⁶⁷Mohammad Djazman analyzed the negative attitude within Muhammadiyah community in which there were several statements that for the sake of Islam, Muhammadiyah should be sacrificed, if necessary. It has a layered meaning, *first*, to defend Islam wholeheartedly and *second*, to overlook Muhammadiyah as an organization.

⁶⁸Mohammad Djazman. *Muhammadiyah Peran Kader dan Pembinaannya*. (Surakarta: MUP. 1989), p. 15.

⁶⁹Appendix 1. *Keputusan Koordinator Koordinasi Perguruan Tinggi Swasta Wilayah VI. No.: 004/K/19/Kop.VI/III/1989*. 20 March 1989.

⁷⁰Classified document. *Informasi Tentang Permasalahan Pendidikan Yang Perlu Mendapat Perhatian*. A hearing between the House of Representatives Commission IX and the National Education Advisory Board on 14 December 1993.

in Muhammadiyah. The major concept of regeneration is the unity of kaderization and education. Education is indeed a kaderization but at the same time, kaderization must involve education. Hence, this concept is interesting to be investigated more deeply in order to understand Djazman, particularly his concept as a solution to the problems of education and kaderization in *Persyarikatan*.

The discussion about *Persyarikatan Muhammadiyah* entails the discourse about the future, namely the preparation of Muhammadiyah cadres to face the challenges ahead. In a narrow sense, kaderization is the effort to create the successors, charity, ideas and ideals of its predecessor. Essentially, kaderization is not solely intended to gain the outcome (cadres), but also to examine the assiduousness of cadres during the process. It has a significant role for the continuity of an organization or association hence numbers of them are massive in preparing and equipping their cadres. Djazman is one of leaders who totally recognize this role.

Djazman once mentioned *Cadre* comes from the France word, *Elite*, which means the chosen, the best and the heart of an organization. Lame cadres will only lead to the fall of the organization thus only the best ones with experiences in the battlefield due to commitment in practicing and initiative who can be called as cadre. Briefly, Djazman argued that a cadre is individual who has the ability and characters of high thinking and hard working.⁷¹

Djazman's realization of the unification of education and kaderization is inspired by Dahlan's progressive Islam. Djazman was looking for a breakthrough in the educational sphere where he could advance both Islamic teachings and regeneration. This idea brought him to establish Universitas Muhammadiyah Surakarta as the realization of his devotion to People, Nation and State, especially Muhammadiyah community. It seems like Dahlan's spirit is also owned by Djazman. As previously explicated, Dahlan pioneered his progressive educational structure from the pioneering phase (*bab alas*) to the success in expanding *Langgar Kidul* into *Pesantren*, and later became an embryo for the development of modern Islamic schools. The peak is depicted by the establishment of progressive education with a variety of new social practices that reflect progressivism, including instructional approach and community empowerment, in addition to institutional components.

⁷¹Mohammad Djazman, "AMM dan Pembinaan Kader di Masa Depan". Semiloka Nasional Kader dan Dakwah Pemuda Muhammadiyah. Yogyakarta, 17 March 1989.

In the educational sphere, Djazman is the successor of his grandfather, namely by utilizing education as a forum for *da'wah* and kaderization for promoting national development. He emphasizes that Muslims should possess “self confidence,” which is prepared through a strong ideologization process or kaderization. In the progress, Djazman continues the concept formulated by his grandfather, by adjusting it with the era, as manifested in the establishment of university as a real movement of integrated kaderization and education in Muhammadiyah.⁷² This movement can also be referred to as the pioneering phase in the Solo Residency. Even though people have a propensity to perceive private universities as the second choice, after failing to enrol in state universities, Djazman has relentlessly introduced UMS by ensuring its feasibility as a higher education institution and it has been proven by its rapid growth.

Djazman has passionately promoted the concept of “independent,” but rather than perceiving it as an individual act, it is interpreted as collective act to attain independence. He emphasized the importance of private university as an independent entity. He also ventured to take actions, as demonstrated by his policy to employ lecturers whom fully affiliated to *Persyarikatan* instead of employing part-time lecturers from State Universities. As a consequence, UMS must have commitment and capacity to provide stubborn the standardized salary, and ensure the quality of human resources and personality at the same time. Many lecturers were convinced to devote themselves to UMS along with Djazman. In 1985, Djazman started to send lecturers abroad to continue their study due to his concern about the trend of education, which reflected his talent in envisaging the future.⁷³

Furthermore, Djazman perceives that education at higher education level will explore one's ability and strength. Strength is accompanied by weakness hence it is necessary to support any strength for improving its creativity. Djazman was excellent at recognizing one's strength in which he would give suitable positions to people based on their skills. Such method is akin to Dewey's—who introduces an experience-based curriculum or “learning by doing.” It is later known as Dewey's progressive educational concept. Progressive is defined as changing, developing or improving, which means a new idea in the education

⁷²Ari Ansori in the graduation of students of Baitul Arqam Pondok Shobron Class of 2014, on 1 May 2018 in PP Muhammadiyah Yogyakarta, claimed that if Mr. Djazman did not have a strong intention, there would be no UMS except UNS which was built by Soeharto. It became a proof of Djazman's militancy to Muhammadiyah.

⁷³Interview with Djalal Fuadi, 25 February 2016.

realm. Essentially, progressive education in the empirical experience serves to support social progress by improving the next experience after learning from former experience. It is the ability, which can be trained and developed through the education process, to solve problems.

Djazman has special proximity with his students even it seems there is no boundaries between Rector and students. He always advocates egalitarian concept through dialogue and discussion, and visited the Student Activity Unit (UKM) to greet and monitor students' activities. In an occasion, he made a sensible statement, "I am a Rector just when I am at my desk, but I am an ordinary member after all." It shows his personality as a humble and modest leader.⁷⁴

During the establishment of UMS, Djazman systematically prepared and carried out several stages that involved physical and academic components, community recognition as well as local and international partnership. The period of 1980-1985 was a consolidation phase to initiate cooperation and collaboration with various agencies, including Coordinating Body for Private Colleges/*Kopertis*, governmental institutions, ministries and so forth, to endorse the development of UMS.⁷⁵

c. Society

One of the main functions of higher education is to provide community services. It is an obligation for higher education/university, especially in developing countries, to focus education, learning and research toward the interests of the community.⁷⁶

Edwar Shil declared the inseparable relationship between higher education system and community. In the developed countries, *de facto*, outstanding universities and well-established traditions of teaching and research do not necessarily omit their relationship with the community. Consequently, improper function of community services will lead to the collapse of higher education since universities are inclined to overlook the functions of education, teaching and research. As stated before, individual is a part of society and should reflect the community.

During his leadership at UMS, Djazman set up many programs, including community service programs. He also instigated a social

⁷⁴Interview with Mohammad Yusron, a lecture of FAI UMS and Djazman's cadre, 27 February 2016.

⁷⁵Interview with Narimo, 28 February 2016.

⁷⁶Mohammad Djazman, "Mahasiswa Masyarakat dan Ilmu", *Suara Muhammadiyah*, October 1979.

commitment with the Local Government of Sukoharjo, which departed from his concern about the failure of University to carry out community service functions. He deemed that this failure would affect the attitude and characters of the young generation since it potentially triggers intellectual feudalism and elitism among the academic community, as well as social insensitivity.⁷⁷

In the pioneering phase, Dahlan attempted to open up new educational models for his generation in which he perceived it as the moral responsibility of a cadre and Dahlan's grandson to continue the struggle that had been carried out with such a sacrifice.

In the early phase of his struggle, Dahlan was isolated and even expelled from his hometown as demonstrated by the tragedy when his beloved *Langgar Kidul* was destroyed and he was judged as a pagan leader. Yet it did not fade his enthusiasm in upholding *amar makruf nahi munkar*. His struggle should have been inherited by his successors, including his grandson, Djazman. To continue Dahlan's noble aspiration, Djazman attempted and finally realized the merger between IAIN Surakarta and IKIP Muhammadiyah as a university with various considerations, despite many people questioned Djazman's real intention.

E. Conclusion

Djazman devises a concept of religious-based progressive education with charity and the Qur'an and Hadith as the basis of progressive movements. It is an effort to create generations that adhere to science and scientific charity and have the capability to respond the challenges of the era as well as promote the real Islamic teachings throughout the earth.

Djazman is a progressive scholar and an adherent of pragmatism (the real application of science for people). His idea is distinguished from Dewey's pragmatism in terms of the principle of movement. His movement is based on the Qur'an and Hadith with prophetic consciousness while John Dewey's is a secular-oriented concept. The present study is a preliminary study that opens the opportunity for further researchers in exploring Djazman's thought, due to the richness of his insights and there are lots of intellectual inheritances to be explored and studied for the next generation.

⁷⁷“Kerjasama UMS dan Pemda Sukoharjo”. *Adil*, January 1983.

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