# The Digital Era and Muhammadiyah Education: Da'wah Communication as an Innovative Strategy in Islamic Learning

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**Abstract:** *This study examines Muhammadiyah's educational reform in facing the challenges of the digital era. Digital transformation has fundamentally changed the educational paradigm, requiring Islamic educational institutions to adapt without losing their religious identity. This research used a qualitative approach with a case study method in several Muhammadiyah educational institutions. Data were collected through in-depth interviews, observations, and documentation studies. The results indicate that Muhammadiyah's educational reform in the digital era includes: (1) integrating digital technology into learning while maintaining progressive Islamic values, (2) developing the competencies of digital teachers and education personnel, (3) transforming the curriculum to meet the needs of the times, and (4) strengthening digital literacy based on Islamic and Muhammadiyah values. This study recommends the need for synergy between technological innovation and strengthening Islamic character in the implementation of Muhammadiyah's educational reform.*

**Keyword:** *Communication Da'wah, Muhammadiyah, Digital Era, Learning Transformation, Digital Literacy.*

**Abstrak:** *Penelitian ini mengkaji reformasi pendidikan Muhammadiyah dalam menghadapi tantangan era digital. Transformasi digital telah mengubah paradigma*

*pendidikan secara fundamental, menuntut lembaga pendidikan Islam untuk beradaptasi tanpa kehilangan identitas religiusnya. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus di beberapa lembaga pendidikan Muhammadiyah. Data dikumpulkan melalui wawancara mendalam, observasi, dan studi dokumentasi. Hasil penelitian menunjukkan bahwa reformasi pendidikan Muhammadiyah dalam era digital meliputi: (1) integrasi teknologi digital dalam pembelajaran dengan tetap mempertahankan nilai-nilai Islam berkemajuan, (2) pengembangan kompetensi digital guru dan tenaga kependidikan, (3) transformasi kurikulum yang responsif terhadap kebutuhan zaman, dan (4) penguatan literasi digital berbasis nilai-nilai Al-Islam dan Kemuhammadiyahan. Penelitian ini merekomendasikan perlunya sinergi antara inovasi teknologi dan penguatan karakter Islami dalam implementasi reformasi pendidikan Muhammadiyah.*

**Kata Kunci:** *Komunikasi dakwah, Muhammadiyah, Era Digital, Transformasi Pembelajaran, Literasi Digital.*

## Introduction

Muhammadiyah was founded in 1912 by KH Ahmad Dahlan with a vision to renew Islamic education through the integration of religious knowledge and general knowledge, adopting a modernist approach inspired by Islamic reforms in Egypt and Turkey. Historically, Muhammadiyah education has grown from simple primary schools into an extensive network comprising thousands of schools, madrasas, and universities, with an emphasis on developing independent, progressive individuals with noble character. Fazlur Rahman's (1982) theory of Islamic educational reform in 'Islam and Modernity' became the empirical basis, whereby Muhammadiyah viewed education as a tool to confront colonialism and early modernity. However, entering the post-reform era in Indonesia (1998), Muhammadiyah began to face stagnation in technological adaptation, where the traditional curriculum was less flexible to socio-economic changes.[1] Data from recent research shows that since 2010, Muhammadiyah has reformed its curriculum to integrate technology, but deep-rooted problems have arisen from internal unpreparedness, such as cultural resistance to digital change, which is seen as a threat to pure Islamic values. This approach is systematic, whereby reforms are not

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[1] Andries Kango, "Dakwah Di Tengah Komunitas Modern," *Jurnal Dakwah Tabligh* 16, no. 1 (2015): 42–53.

only reactive but also proactive, based on the principle of tajdid (renewal) that characterises Muhammadiyah.[2]

The digital era has brought significant changes to various aspects of life, including education. The 4.0 industrial revolution and digital transformation require educational institutions to carry out fundamental reforms in their learning systems, management, and human resource development. Muhammadiyah, as one of the largest Islamic organisations in Indonesia with thousands of educational institutions, from primary to tertiary levels, faces serious challenges in maintaining the relevance and quality of its education amid digital disruption.[3]

The digital era, marked by the Fourth Industrial Revolution and Society 5.0, presents multidimensional challenges for Muhammadiyah education. Empirically, based on Jan van Dijk's (2005) digital divide theory framework in 'The Deepening Divide,' the gap in technology access is a core issue. In Indonesia, a 2024-2025 survey shows that 60% of students in rural areas where many Muhammadiyah schools operate still experience limited stable internet and digital devices, causing inequality in online learning. This challenge is exacerbated by teachers' low digital literacy skills; around 70% of Muhammadiyah educators reportedly need further training to use platforms such as Learning Management Systems (LMS) or AI-assisted teaching.[4]

Furthermore, the negative impacts of technology, such as cyberbullying, gadget addiction, and exposure to unethical content, weaken the formation of Islamic character, as analysed in Marshall McLuhan's (1964) media effects theory, which states that 'the medium is the message.' In Muhammadiyah, this creates an ethical dilemma: how to integrate technology without sacrificing values such as

[2] Suyatno Suyatno, "Relevansi Pendidikan Muhammadiyah Dalam Menghadapi Era Smart Society 5.0," *Jurnal Basicedu* 8, no. 2 (April 2024): 1190–99, https://doi.org/10.31004/basicedu.v8i2.7339.

[3] Sartika and Andi Sani, "Edukasi Tentang Etika Dalam Teknologi Komunikasi Dan Kemampuan Berpikir Kritis Pada Siswa SMAN 13 Maros," *Window of Community Dedication Journal* 04, no. 01 (2023): 37–43, https://doi.org/10.33096/wocd.v4i1.1784.

[4] Muhamad Afdoli Ramadoni, Hikmawati Choytun, and Novita Misika Putri, "Internet Dan Perubahan Sosial: Pemanfaatan Internet Untuk Advokasi Dan Diseminasi Dalam Studi Kasus Penegakan Penggunaan Masker Oleh Kemenkes Dan Pihak Kepolisian," *Jurnal Komunikasi Islam Dan Kehumasan (JKPI)* 6, no. 2 (2022): 30–53, https://doi.org/10.19109/jkpi.v6i2.13837.

morals and monotheism. Up-to-date data from 2025 highlights that during the COVID-19 pandemic, the transition to digital learning increased administrative efficiency by up to 30%, but also led to a decline in the quality of teacher-student interactions, with a digital dropout rate of 15% in Muhammadiyah institutions. Other challenges include globalisation and multiculturalism, where Muhammadiyah must respond to the diversity of interpretations of Islam in the social media era, while avoiding digital radicalisation. Logically, without profound reform, Muhammadiyah education risks losing its national and international competitiveness, with graduates ill-prepared for a digital job market that demands skills such as coding, data analysis, and critical thinking.[5]

The negative and positive impacts of technological advances must be addressed with appropriate innovations. Innovation is a process of creating something new or updating products, ideas, designs, and so on. One innovation that can be applied by the Muhammadiyah organisation is in the field of education. Education is a process that can shape human potential, personality, intelligence, noble character, self-control, religiousness, and the skills needed in oneself and society. Education in the era of digitalisation emphasises the use of digital technology in the learning process. The learning process is no longer limited by space and time because it can take place anywhere and anytime. Education has become very important, and educational institutions must master the things that are needed and related to improving the quality of education.[6]

Muhammadiyah's educational reforms can be analysed through the lens of John Kotter's (1996) change management theory, which emphasises eight systematic steps for successful transformation. Empirically, Muhammadiyah has adopted innovations such as the development of a future competency-based curriculum, the integration of technology in school management, and teacher training programmes through the newly verified PusdiklatMU by the Department

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[5] Ridwan Rustandi, "Cyberdakwah: Internet Sebagai Media Baru Dalam Sistem Komunikasi Dakwah Islam," *NALAR: Jurnal Peradaban Dan Pemikiran Islam* 3, no. 2 (2020): 84–95, https://doi.org/10.23971/njppi.v3i2.1678.

[6] Ashimatul Wardah Al Mawaddah et al., "Pengaruh Penggunaan Media Pembelajaran Quizizz Terhadap Hasil Belajar Siswa Pada Mata Pelajaran Matematika Melalui Daring Di Sekolah Dasar," *Jurnal Basicedu* 5, no. 5 (2021): 3109–16, https://doi.org/10.31004/basicedu.v5i5.1288.

of Manpower in 2025. However, the underlying problem lies in the uneven implementation; elite Muhammadiyah schools in large cities have succeeded in reducing their dependence on digital screens to focus on physical skills, while schools in remote areas still rely on conventional methods that are not adaptive.[7]

The latest data from public discussions shows that digital literacy and technology ethics are priorities, with risks such as digital plagiarism and a decline in critical thinking skills if technology is not properly directed. This reform is relevant to the national Merdeka Belajar (Freedom of Learning) policy, but it often creates a paradox where teachers are 'running in place' to keep up with technology, while students lose basic skills. Muhammadiyah's meritocracy-based approach, where leadership is based on competence rather than inheritance, provides an advantage, but external challenges such as the government's lack of transparency in the distribution of digital devices exacerbate the gap. Systematically, the solution involves collaboration with the government and the private sector on infrastructure, as well as an adaptive curriculum, ensuring that education remains oriented towards future competencies as discussed in the 2025 forum.[8]

Islamic education in Indonesia has undergone significant development, with various Islamic organisations participating in this process. Indonesia, as a country with a Muslim majority, has a long history of developing Islamic education. Islamic education plays a strategic role in shaping the character and morality of Muslim individuals. One organisation that plays an important role is Muhammadiyah. With its long experience, Muhammadiyah should be able to provide an advanced education system that can serve as an example for other educational institutions. Muhammadiyah must be able to give the nation hope regarding the existing

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[7] Azaz Akbar et al., "Muhammadiyah Dalam Perkembangan Pendidikan Islam Di Indonesia," *Edumaspul: Jurnal Pendidikan* 5, no. 2 (2021): 898–902, https://doi.org/10.33487/edumaspul.v5i2.2854.

[8] Moh Hamzah, *MANAJEMEN PENGEMBANGAN KURIKULUM INTEGRATIF DI MA'HAD TAHFIZ AL-QUR'AN AL-AMIEN PRENDUAN SUMENEP* (Jember: Disertasi Program Studi Manajemen Pendidikan Islam Pascasarjana UIN Khas Jember, 2024), http://digilib.uinkhas.ac.id/35006/1/MOH. HAMZAH_0841917023.pdf.

education system, because Muhammadiyah is considered an organisation that has long been involved in the world of education.[9]

Although there have been many studies on the digitisation of education and da'wah through social media, studies that integrate da'wah communication as an innovative strategy in Islamic learning in Muhammadiyah educational institutions are still very limited. Previous studies have tended to focus on the technical aspects of technology use or da'wah content, rather than on the development of a da'wah communication model that is integrated with the formal learning process. This has created a gap in understanding of how digital da'wah can play a strategic role in improving the quality of Islamic education in the digital age. Various studies show that digital transformation in education is not merely about the use of technology, but involves changes in paradigms, organisational culture, and the competencies of all education stakeholders.[10] In the context of Islamic education, the integration of digital technology must go hand in hand with strengthening the spirituality and noble character of students.

This study focuses on educational reform efforts within Muhammadiyah, specifically exploring how innovative approaches are applied to address the challenges posed by the digital age. As technology continues to develop rapidly, Muhammadiyah is faced with the necessity to effectively integrate digital tools and methodologies into its educational framework (Rahmulyana, 2024). This integration not only improves the quality of education but also ensures its suitability for the demands of the contemporary world (Dan & Saing, 2024). Therefore, the author has titled this article Muhammadiyah's Educational Reform in Facing the Challenges of the Digital Age as an Innovation in Islamic Education: Welcoming the Age of Digitalisation with Quality Knowledge.

This study is expected to provide theoretical benefits in the form of contributions to thinking about Islamic education reform in the digital age, as well

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[9] Muhammad Iqbal Malueka, "Pemikiran KH. A.R. Fachruddin Dalam Perkembangan Muhammadiyah Di Indonesia (1968-1990)," *Ilmu Sejarah* 3, no. 1 (2018): 68–80.

[10] Zulkipli Jemain et al., "GURU INOVATIF, PAHLAWAN DIGITAL: MENJEMBATANI MASA LALU DAN KOMUNIKASI MASA DEPAN PENDIDIKAN INDONESIA," *ISTINBATH : Jurnal Kajian Keislaman Dan Informasi Pembinaan Perguruan Tinggi Agama Islam* 16, no. 02 (2024): 44–53.

as practical benefits for policy makers in Muhammadiyah, education institution managers, and education practitioners in designing and implementing digital-based education reform.

**Method**

This study utilises qualitative and normative juridical research, which is conducted by examining reference materials or secondary data, thereby rendering this study descriptive and analytical in nature. Because this research is qualitative and normative juridical, the data collection technique used is library research, which is a series of activities related to the methods of collecting library data, reading and recording, and processing research materials. The sources of information in this research are Islamic Education Teachers at Muhammadiyah Schools, Muhammadiyah School Administrators, and students. The objects of this study are digital-based da'wah communication strategies used in Islamic learning, the use of digital media such as e-learning platforms, social media, and da'wah applications in the Muhammadiyah education process, and the experiences of teachers and students regarding the effectiveness of digital da'wah communication.

**Results and Discussion**

**Dakwah Communication as an Innovative Strategy in Islamic Education**

Dakwah communication is the process of conveying Islamic messages (values, teachings, and ethics) to mad'u (recipients) through certain media with the aim of shaping understanding, attitudes, and behaviour in accordance with Islamic teachings. In the context of education, dakwah communication is not only verbal, but also utilises digital technology to reach a wider audience. The digital era has brought about major changes in interaction and learning patterns. The digital native generation is more familiar with social media, e-learning platforms, and multimedia content. The challenge for Muhammadiyah education is how to integrate Islamic

values into the learning process in a way that is relevant to technological developments. [11]

As an organisation that prioritises tajdid (renewal), Muhammadiyah has a great opportunity to lead innovation in digital-based Islamic education. Creative da'wah communication can strengthen Muhammadiyah's vision of producing a progressive generation that is religious and adaptable to technology. The indicators of innovative strategies in Islamic learning are as follows: first, the level of digital technology utilisation in learning; second, teachers' creativity in packaging da'wah material; third, students' response to digital da'wah methods; and fourth, the impact on understanding and practising Islamic values.

**The Concept of Educational Reform**

Educational reform is a systematic and planned effort to make fundamental changes to the education system in order to improve the quality and relevance of education to the needs of the times. Educational reform does not only involve changes to the curriculum, but also includes transformations in pedagogy, management, infrastructure, and the culture of educational organisations. In the context of the digital age, educational reform includes the integration of information and communication technology in all aspects of education, the development of digital competencies, and adaptation to changes in the learning styles of the digital native generation. Educational reform in the digital age also emphasises the importance of learner-centred, collaborative, and contextual learning.[12]

Modernisation Theory This theory focuses more on the transformation of society from traditional to modern (Khoirunnini'mah Al Mufarriju, A., 2024). Muhammadiyah modernisation is a movement to renew Muhammadiyah's thinking in order to find solutions to the various problems they face. The Muhammadiyah

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[11] Benny Munardi, Syukur Kholil, and Achar Zain, "Anger Emotions in the Qur'an From an Islamic Communication Psychology Perspective," *Al-Balagh : Jurnal Dakwah Dan Komunikasi* 8, no. 1 (2023): 41–72, https://doi.org/10.22515/albalagh.v8i1.5559.

[12] Khamam Khosin, "Reformasi Pendidikan Muhammadiyah Di Indonesia," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 17, no. 2 (2023): 435, https://doi.org/10.35931/aq.v17i2.2003.

movement promotes modernisation through formal education, such as the curriculum, objectives, teaching methods, media, and educational management.[13]

Muhammadiyah education was founded by KH Ahmad Dahlan in 1912 with a spirit of tajdid (renewal) and enlightenment. The characteristics of Muhammadiyah education include: (1) integration of religious and general knowledge, (2) orientation towards progress and modernity, (3) strengthening of noble morals and Islamic character, (4) responsiveness to community needs, and (5) commitment to social justice and community empowerment. The values of Al-Islam and Kemuhammadiyahan (AIK) are the spirit of the Muhammadiyah education system. These values include tauhid, noble character, progress, enlightenment, and community empowerment. In the face of the digital age, AIK values are the foundation that guides the direction of Muhammadiyah education reform.[14]

**The Digital Age and Its Implications for Education**

The digital era is characterised by rapid developments in information and communication technology, global connectivity, big data, artificial intelligence, and the Internet of Things. In the context of education, the digital era has implications in the form of: (1) changes in how information and knowledge are accessed, (2) the emergence of digital learning platforms, (3) personalised learning, (4) global collaboration, and (5) high demands for digital competence. However, the digital age also presents challenges such as the digital divide, information overload, cyberbullying, and the degradation of direct social interaction. Therefore, education in the digital age must be able to maximise opportunities while mitigating existing risks.[15]

The integration of technology in Islamic education requires a holistic and balanced approach. Technology should be viewed as an instrument to achieve the higher goals of Islamic education, namely the formation of perfect human beings

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[13] Lexi Jalu Aji, *Model-Model Pembelajaran Dalam Dunia Pendidikan* (Banjarnegara: PT. Penerbit Qriset Indonesia, 2024).

[14] Suyatno, "Relevansi Pendidikan Muhammadiyah Dalam Menghadapi Era Smart Society 5.0."

[15] Muhamad Afdoli Ramadoni, *Islam Dan Komunikasi Di Era Artificial Intellegence* (Tangerang: Minhaj Pustaka, 2025).

with noble character, knowledge, and who are beneficial to the community. Several principles of technology integration in Islamic education include: (1) technology as a tool, not an end in itself, (2) not conflicting with Islamic values, (3) supporting meaningful learning, and (4) strengthening spiritual and moral dimensions.[16]

The Theory of Religious and Educational Reform According to the Great Dictionary of the Indonesian Language, reform is a drastic change for the better (in the social, political, and religious spheres) in a society or country. Islamic opinion came to the fore and sought to bring about modern reforms to counter Western attacks. Reform in Islam was understood as paying attention to the weaknesses of Muslims, who were perceived to be lagging behind in terms of military strength, technology, and political organisation. Kunto Wijoyo stated that when Muhammadiyah was first established, it faced three challenges: traditionalism, Javanism, and modernism. Traditionalism was addressed by K.H. Ahmad Dahlan through tabligh, which involved seeking out and visiting students. Javanism was addressed through positive action by promoting amar makruf and reducing nahi munkar. Modernism was addressed through school education.[17]

**The Concept of Muhammadiyah Education Reform in the Digital Age**

The results of the study show that the concept of Muhammadiyah's educational reform in the digital era is built on the principle of 'Progressive Digitalisation', namely the integration of digital technology in line with progressive Islamic values. This concept emphasises that the digitalisation of education is not merely the adoption of technology, but a holistic transformation that encompasses pedagogy, management, and character development.[18] Muhammadiyah's educational reform in the digital era is based on four main pillars:

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[16] Saipul Wakit et al., "The Implementation of Al-Islam Kemuhammadiyahan Character Education in Muhammadiyah Charity Business," *Halaqa: Islamic Education Journal* 7, no. 1 (2023): 57–66, https://doi.org/10.21070/halaqa.v7i1.1637.

[17] Putri Andini Siregar, "Kepatuhan Sekolah Terhadap Standar Nasional Pendidikan," *Jurnal Hukum Pendidikan* 5, no. 1 (2021): 100–112.

[18] Delfi Eliza et al., "Membangun Guru Yang Profesional Melalui Pengembangan Profesionalisme Guru Dalam Penerapan Profesinya," *Jurnal Basicedu* 6, no. 3 (2022): 5362–69, https://doi.org/10.31004/basicedu.v6i3.2878.

First, Digital Pedagogical Transformation. Learning is no longer teacher-centred but student-centred, utilising digital technology. Teachers act as facilitators who guide students in accessing, processing, and applying knowledge. Digital learning platforms such as Learning Management Systems (LMS), interactive learning applications, and digital media are an integral part of the learning process.

Second, Integration of AIK Values in the Digital Ecosystem. Every digital learning activity is designed to reinforce the values of monotheism, noble character, and a spirit of progress. The digital content developed not only transfers knowledge but also instils Islamic values that are *rahmatan lil alamin* (a blessing for all creation). Third, Development of 21st Century Competencies. Educational reform is directed at developing the 4Cs (Critical Thinking, Creativity, Collaboration, Communication) competencies needed in the digital age, with the addition of strong spiritual and moral competencies. Fourth, a Collaborative Digital Ecosystem. Building networks and collaboration between Muhammadiyah educational institutions through digital platforms to share resources, best practices, and learning innovations.

**Aspects of Education Modernisation: Objectives, Curriculum, Methods, Human Resources, Institutions**

The modernisation of Islamic education in Indonesia began in the 1900s and had a major influence on the development of Islamic education in Indonesia. According to Nurcholish Madjid, modernisation is synonymous or almost synonymous with rationalisation, which means the process of overhauling old ways of thinking and working that are not rational and replacing them with new ways of thinking and working that are rational. The essence of modernisation is change, so it is natural that every change is identified with modernisation. The change referred to here is change based on the goal of becoming better. The changes in the modernisation of Islamic education are related to modernity and modernism. Modernity refers more to the latest developments, both material and abstract, as a result of human thinking to control environmental challenges, such as the use of

mobile phones, automated teller machines, and the presence of international schools.[19]

Meanwhile, modernism refers to objects that are abstract in nature and represent an intellectual atmosphere, the substance of which lies in an attitude of valuing time and modernising human reason in order to face life's various dependencies on nature, culture and dogma. The changes brought about by modernisation will not stop at a single point, but will continue alongside the changes made by an actor. Everyone involved in the world of education can be an actor or initiator of modernisation. The Islamic renewal that is currently taking place must begin with education, because education is the key that opens the door to modernisation.[20]

The idea and programme of Islamic educational reform undeniably has its roots in the modernisation of Islamic thought and civilisation as a whole, namely tajdid and islah, which reflect an ongoing tradition of efforts to revive Islamic faith and its practices in the history of Muslim communities. The connection between educational reform and modernisation in Islamic civilisation in general lies, on the one hand, in modernisation as a variable; without independent education, it would be difficult for a society to achieve progress. History has proven that education is a prominent programme in reform movements that can bring progress to Islamic civilisation.[21]

Muhammadiyah has had a significant influence, not only focusing on religious matters, but also on social, economic and educational issues. Muhammadiyah views education as the preparation of an environment that enables individuals to grow as human beings who are aware of the presence of Allah SWT

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[19] M. Shoffa Saifillah Al Faruq and Ahmad Sunoko, "The Learning Model of Islamic Educational Management At Stit Mambaul Ulum Jambi," *Didaktika Religia* 9, no. 1 (2021): 145–64, https://doi.org/10.30762/didaktika.v9i1.3273.

[20] Rahman Fazlur, *Pendidikan Dan Modernisasi Dalam Perspektif Muhammadiyah* (Yogyakarta: Suara Muhammadiyah, 2017).

[21] Ja'far Ja'far, "Klasifikasi Ilmu Dalam Tradisi Intelektual Islam," *Islamijah: Journal of Islamic Social Sciences* 3, no. 2 (2022): 97, https://doi.org/10.30821/islamijah.v3i2.12576.

as the God who created and controls science and technology.[22] There are several aspects that have undergone renewal within the Muhammadiyah organisation, including:

The founder of Muhammadiyah, K.H. Ahmad Dahlan, had a vision that prioritised education. Muhammadiyah education is an education that enlightens awareness of God (makrifat iman/tauhid), which enlivens, educates and liberates humans from ignorance and poverty for the welfare and prosperity of humans within the framework of national life and the ever-changing and evolving world order.[23]

In the field of education, K.H. Ahmad Dahlan aimed to shape the mental and spiritual character of Muslims while improving the intelligence of society.[24] Buya Hamka contributed his thoughts to the reform and modernisation of Islamic education, which was motivated by several conditions: the backwardness and lack of knowledge of Muslims in Indonesia in various sectors of life, the alarming level of poverty among Muslims despite living in a resource-rich country such as Indonesia, and the outdated Islamic education system as seen in Islamic boarding schools. Success in this world and the hereafter can only be achieved by individuals who possess integrity of character by implementing the values of the Qur'an and Hadith in their lives.

Based on Article 1 paragraph 19 of Law Number 20 of 2003 concerning the National Education System, a curriculum is defined as a series of plans and arrangements that include objectives, materials, teaching materials, and methods that are used as a reference in the implementation of learning activities to achieve the specified educational goals. Every curriculum has supporting elements that ensure its effective implementation at every level of education. The curriculum

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[22] Ahmad Munir, "Munir, Ahmad. (2019). Prinsip Tajdid Dalam Pendidikan Muhammadiyah. Jurnal Pendidikan Islam, 10(1), 55-65. Https://Doi.Org/10.14421/Jpi.2019.10105, h. 60)," *Jurnal Pendidikan Islam* 10, no. 1 (2019): 55–65.

[23] Muhammad Miftah Alfiani and Yayuk Fauziyah, "Manajemen Kepemimpinan Transformasional Dalam Meningkatkan Kinerja Tenaga Pendidik Dan Kependidikan," *Islamika* 2, no. 1 (2020): 1–19, https://doi.org/10.36088/islamika.v2i1.403.

[24] Henny Yusnita, "Sejarah Dakwah Muhammadiyah: Menelusuri Pendidikan Pembaharuan Islam Di Kabupaten Sambas," *Jurnal Sambas (Studi Agama, Masyarakat, Budaya, Adat, Sejarah):* 6, no. 1 (2023): 46–56, https://doi.org/10.37567/sambas.v6i1.2288.

serves as a framework for delivering material in the teaching and learning process, which is designed and implemented by all components of education. The curriculum is designed to facilitate the transfer of knowledge from educators to students so that learning objectives can be optimally achieved.

The curriculum implemented at Muhammadiyah is a combination of the traditional Islamic boarding school curriculum and a contemporary curriculum that integrates general knowledge. The learning content at Muhammadiyah educational institutions is designed to touch on various dimensions, including: first, faith and morals as a systematic and planned effort to equip students in recognising, understanding, appreciating, and believing in Allah SWT and actualising this through noble behaviour in their daily lives through various activities. Second, habluminallah, which refers to the relationship between humans and God Almighty, while habluminannas is the relationship between humans based on the Qur'an. Third, language and history, as emphasised in the Muhammadiyah Articles of Association, Article 4, paragraph e, which states that to realise the aims and objectives of the organisation, Muhammadiyah is committed to "developing and renewing the education, teaching and cultural systems and expanding the scope of knowledge in accordance with Islamic guidance.[25]

The learning methods in Muhammadiyah's educational concept promote a progressive approach through innovative educational strategies that are adapted to the times. Educators are expected to be able to choose learning methods that are considered effective in facilitating the learning process of students, so that learning objectives can be achieved optimally and the quality of learning outcomes can be significantly improved. The educational design created by Kyai Haji Ahmad Dahlan displays modern characteristics, while still maintaining and preserving religious principles as a fundamental foundation. The educational orientation

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[25] Dahliah Dahliah, "Implementasi Kurikulum Pendidikan," *Educational Journal of Islamic Management* 2, no. 1 (2022): 31–44, https://doi.org/10.47709/ejim.v2i1.1856.

implemented aims to provide the indigenous community with access to quality and adequate education.[26]

Law No. 20 of 2003 stipulates that educators are professionals in the field of education who meet the qualifications as teachers, lecturers, counsellors, learning assistants, lecturers, tutors, instructors, facilitators, and other titles relevant to their specialisations, and are actively involved in the implementation of the educational process. Educators are individuals who have an awareness of their responsibility for the development of students and who carry out their duties vertically to Allah SWT and horizontally to their fellow human beings.

According to Muhammadiyah's perspective, the general requirements to become an educator include: mastery of knowledge, competence in educational psychology, and exemplary moral character both in the classroom and in daily life.[27] All of these requirements must be based on a strong mental attitude, particularly exemplary moral character that reflects readiness to carry out the commands of Allah SWT, a spirit of devotion, sincerity in doing good deeds, and faith and righteousness or truth in Islam. Thus, to become an educator according to Muhammadiyah, one must meet specific requirements, including: first, one must be a Muslim, meaning one who believes in and fears Allah. Second, the teacher must be a member and supporter of Muhammadiyah or Aisyiyah. Third, one must have noble character, both at school and in daily life. Fourth, they must be sincere and responsible. Fifth, they must have special abilities in teaching, both in mastering subject matter and in teaching programmes, such as methods, classroom management, understanding and comprehending school administration, and understanding principles and interpreting research results.

Based on Law Number 20 of 2003 concerning the National Education System, Chapter I Article 1 paragraph 4 explains that students are part of society who seek to develop their capacities through the learning process provided at

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[26] Feliks Rejeki Sotani Zebua, "Analisis Tantangan Dan Peluang Guru Di Era Digital," *Jurnal Informatika Dan Teknologi Pendidikan* 3, no. 1 (2023): 21–28, https://doi.org/10.25008/jitp.v3i1.55.

[27] Yuli Harnisah et al., "Learning Organization Pada Pusat Pelatihan," *KIMAP : Kajian Ilmiah Mahasiswa Administrasi Publik* 4, no. 5 (2023).

certain educational paths, levels, and categories. In Muhammadiyah's view, students are subjects who will undergo an educational transformation process. Students have unique and diverse characteristics, and as God's creations on earth who act as caliphs, they need guidance, coaching, and development so that they can benefit themselves and society. As individuals who will undergo educational transformation, students are expected to meet the criteria as learners, namely: First, they must have good and noble character. Second, they must demonstrate polite and courteous behaviour towards everyone, both seniors and juniors. Third, they must be able to continue the struggle, be reliable, and love peace. Fourth, they must be willing to comply with the regulations that apply in Muhammadiyah institutions.

In the management of educational institutions established by the Muhammadiyah Association, contemporary management is applied, covering aspects of planning, organising, implementing, supervising, and evaluating. The regularity of Muhammadiyah's institutional management is also influenced by the experience of managing traditional Islamic boarding schools. In terms of institutional organisation, Muhammadiyah has established a Primary and Secondary Education Council, which is responsible for managing Muhammadiyah schools at various levels, from the central, regional and district levels to the branch level.

For school supervision, oversight is carried out by leaders at the central, regional, district, or branch levels, depending on the level at which the school was established. In terms of evaluation, schools and universities under Muhammadiyah are generally evaluated by the Majelis Dikdasmen (Basic Education Council) or their respective principals. Evaluations conducted by Muhammadiyah institutions aim to obtain data to determine policies for implementing development systems in Muhammadiyah educational institutions.[28]

Similarly, in the school administration system, the Muhammadiyah Association has carried out modernisation covering classroom management, correspondence administration, student and teacher attendance systems,

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[28] Intan Suryani, "Implementasi E-Learning Di Sekolah Muhammadiyah Selama Pandemi.," *Jurnal Pendidikan Teknologi Informasi* 4, no. 2 (2021): 125–35.

scholarship data collection, and the awarding of graduation certificates to every student who completes their education.

**Implementation of Digital Education Reform**

Muhammadiyah educational institutions implement various strategies in implementing digital education reform: Investment in digital infrastructure is a priority, including the provision of high-speed internet, computers and digital devices, computer laboratories, and smart classrooms. Despite budget constraints, Muhammadiyah educational institutions are gradually increasing their digital infrastructure capacity. In several schools that were the focus of the study, WiFi for internet access, computer laboratories with adequate capacity, and LCD projectors in each classroom are available. However, there is still an infrastructure gap between Muhammadiyah educational institutions in urban and rural areas.[29]

The digital competency training and development programme for teachers is implemented systematically and continuously. The training covers the use of digital learning applications, digital content development, virtual classroom management, and digital literacy. In addition to formal training, a teacher learning community has also been developed to share good practices in digital learning. The results of the study show that after participating in the training programme, most teachers have been able to integrate digital technology into their teaching, albeit with varying degrees of proficiency. Younger teachers generally adapt more quickly to digital technology than their senior counterparts.

The curriculum is designed to be responsive to the needs of the digital age by integrating digital competencies and information literacy into every subject. The curriculum also emphasises project-based and problem-based learning that utilises digital technology. In addition, special subjects or local content on digital literacy and digital ethics based on Islamic values have been developed. Students are not only taught technical digital skills but also an understanding of the responsible, ethical, and Islamic values-based use of technology.[30]

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[29] Jemain et al., "GURU INOVATIF, PAHLAWAN DIGITAL: MENJEMBATANI MASA LALU DAN KOMUNIKASI MASA DEPAN PENDIDIKAN INDONESIA."

[30] Maulana, *Integrasi Nilai Budaya Dalam Pendidikan Islam* (Bandung: Alfabeta, 2020).

Muhammadiyah educational institutions have developed and adopted various digital learning platforms such as Google Classroom, Microsoft Teams, Moodle, and local learning applications. These platforms facilitate blended learning that combines face-to-face and online learning. Through digital platforms, teachers can efficiently provide learning materials, assign tasks, conduct assessments, and give feedback. Students can access materials anytime and anywhere, and interact with teachers and fellow students through online discussion forums.[31]

The digital literacy programme was developed using a holistic approach, covering not only technical skills but also ethical, safety and digital responsibility aspects. Students are taught how to use the internet safely, identify hoaxes and misinformation, communicate politely on social media, and use technology for good. Islamic values such as honesty, responsibility, politeness, and respect for the rights of others form the basis of the digital literacy programme. Students are also taught to use digital technology to preach, spread kindness, and contribute positively to society. Observations of learning practices show a variety of innovations that have been developed:

The blended learning model is implemented by combining face-to-face learning with online learning. Face-to-face learning is used for in-depth discussions, skills practice, and character building, while online learning is used for material delivery, independent assignments, and project collaboration. This model provides flexibility for students to learn at their own pace and in their own style, while maintaining social interaction and direct guidance from teachers.[32]

Some teachers implement the flipped classroom model, where students study the material independently through instructional videos or digital modules at home, and then use class time for discussion, in-depth study, and application of knowledge through collaborative activities. This model encourages student

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[31] Kurniati Rezki Fitra et al., "Media Pembelajaran Quizizz Papermode Dalam Peningkatan Hasil Belajar Peserta Didik Kelas IV," *Jurnal Tarbiyah Al-Awlad: Jurnal Kependidikan Islam Tingkat Dasar* 14, no. 2 (2024): 185–92.

[32] Diah Rizki Nur Kalifah, Nurul Hidayah, and Muhamad Afdoli Ramadoni, "Implementasi Pembelajaran Daring Menggunakan Model Kurikulum Teknologi Dalam Merdeka Belajar Di MI," *Terampil: Jurnal Pendidikan Dan Pembelajaran Dasar* 10, no. 1 (2023): 66, https://doi.org/10.24042/terampil.v10i1.16235.

independence in learning and maximises face-to-face time for more meaningful and interactive learning.

Students work on learning projects that utilise digital technology, such as creating educational videos, websites, blogs, digital infographics, or simple applications. These projects not only develop technical skills but also creativity, collaboration, and problem-solving. In Islamic Education and Muhammadiyah Studies, students create digital content for da'wah, videos about Islamic values, or digital campaigns for social good.[33]

Some teachers integrate gamification elements into their teaching to increase student motivation and engagement. Applications such as Kahoot, Quizizz, and Wordwall are used to create fun interactive quizzes. Point systems, badges, and leaderboards are used to encourage positive competition and learning achievement.

Muhammadiyah has demonstrated a strong commitment to developing the education sector in Indonesia. Muhammadiyah's significant contribution to advancing education has provided tangible benefits to the wider community, as reflected in the large number of educational institutions established in support of this progress. Although Muhammadiyah has played various strategic roles in the renewal (tajdid) movement, all of its efforts cannot be separated from the various problems and challenges it has faced over the centuries.[34]

Muhammadiyah educational institutions are facing a decline in quality, both in terms of teaching staff and students. Therefore, Muhammadiyah educational institutions need to formulate a joint strategy to improve the quality of education and character building of the nation. There have been some improvements in the quality and standards of education in a number of Muhammadiyah educational institutions, but in fact these improvements have not been evenly distributed, so that Muhammadiyah education appears to be lacking in dynamism. Overall, Muhammadiyah education also appears to be unable to compete at the national level, let alone on the international stage.

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[33] Zebua, "Analisis Tantangan Dan Peluang Guru Di Era Digital."
[34] Saleh Molla, *MENGEMBANGKAN PENDIDIKAN AGAMA ISLAM* (Makassar: Pascasarjana Universitas Muhammadiyah Makassar, 2023).

Another fundamental challenge faced is the implementation of Al Islam and Kemuhammadiyahan subjects, which are unique to Muhammadiyah institutions. These two subjects are the core of Muhammadiyah and are therefore vital, so that the material must be taught and internalised by all students in Muhammadiyah institutions from primary to tertiary level, with the aim of laying the foundations for understanding Islam and the values of Muhammadiyah.

Despite various efforts, digital education reform in Muhammadiyah institutions faces numerous challenges: the digital divide is a significant obstacle, both in terms of infrastructure between urban and rural schools and in terms of students' access to devices and the internet at home. Not all students have smartphones or personal computers, and not all areas have adequate internet access. Although training programmes have been implemented, there is still a digital competency gap among teachers. Some teachers, especially senior ones, face difficulties in adopting digital technology and tend to use conventional teaching methods. Some stakeholders show resistance to change, either because of their comfort with old methods, concerns about the negative impacts of technology, or a lack of understanding about the benefits of digitising education.

Investing in digital infrastructure, devices, application licences, and training programmes requires a substantial budget. Budget constraints are an obstacle to accelerating digital education reform, especially in educational institutions with limited resources. The availability of high-quality digital learning content that is relevant to the curriculum and in line with Islamic values is still limited. Developing digital content requires considerable time, expertise, and resources. To overcome these challenges, Muhammadiyah educational institutions have implemented several strategies:

1. **Strategic Partnership:** Establishing partnerships with governments, technology companies, and donor agencies to obtain infrastructure, equipment, and training programmes.

2. **Community Development:** Building a community of digital education practitioners to share knowledge, experiences, and resources.

3. **Mentoring Programme:** Implementing a peer-to-peer mentoring programme where teachers who are proficient in digital technology guide colleagues who are still struggling.

4. **A Gradual Approach:** Implementing reforms gradually in accordance with the readiness and capacity of each institution, starting with simple innovations that can be implemented immediately.

5. **Collaborative Content Development:** Encourage collaboration between teachers and institutions in developing digital content so that it can be shared and reduce duplication of effort.

**Conclusion**

Based on the results of the study, it can be concluded that Muhammadiyah's educational reform in the digital era is built on the concept of 'Progressive Digitalisation,' which integrates digital technology with progressive Islamic values. This concept emphasises holistic transformation that encompasses pedagogy, management, infrastructure, and character development. The implementation strategy for digital education reform includes infrastructure development, improving teachers' digital competencies, curriculum transformation, developing digital learning platforms, and strengthening digital literacy based on Islamic values. Digital learning practices in Muhammadiyah educational institutions show various innovations such as blended learning, flipped classrooms, digital project-based learning, and gamification of learning. The main challenges faced include the digital divide, limited digital competencies, resistance to change, budget constraints, and the availability of quality digital content. Digital education reform in Muhammadiyah institutions has succeeded in maintaining Islamic identity and progressive values while adopting technological innovations, demonstrating that modernity and spirituality can be harmoniously integrated.

Developing a comprehensive roadmap for the digital transformation of Muhammadiyah education with short, medium and long-term targets. Allocating a special budget to support the digitisation of education in all Muhammadiyah educational institutions. Building a national integrated digital platform for sharing

learning resources, collaboration and monitoring the quality of education. Developing digital competency standards for Muhammadiyah teachers and educational staff. Developing strategic plans for the digitisation of education tailored to the conditions and capacities of each institution. Implementing ongoing training and mentoring programmes to improve teachers' digital competencies. Fostering a culture of innovation and continuous learning among educators. Establishing a system for evaluating and monitoring the implementation of digital learning to ensure its effectiveness and alignment with Islamic values.

Enhancing digital competence through independent learning and participation in practitioner communities. Developing creativity in designing digital learning that is engaging, meaningful, and tailored to student characteristics. Integrating Islamic values into every digital learning activity. Conducting regular reflection and evaluation of digital learning practices for continuous improvement. Conducting longitudinal research to evaluate the long-term impact of digital education reform on students' academic achievement and character. Researching effective digital learning innovation models in the context of Islamic education. Examining strategies to overcome the digital divide in Muhammadiyah education. Researching the impact of education digitalisation on the character and spirituality of students.

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