

Akhlak Education Conception of Ibn Miskawaih and al-Ghazali and Its Relevancy to The Philosophy of Muhammadiyah Pesantren

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Abstract. Studies of Ibn Miskawaih and al-Ghazali thought are at all times thought-provoking. Even though both of them are figures from the same religion, their concepts have similarities and differences which stimulate lengthy discussion. This paper examined how the concept of moral according to Ibn Miskawaih and al-Ghazali and analyzed how relevant it is to the philosophy of Muhammadiyah pesantren. Ibn Miskawaih was a more open figure to Western philosophical thinking. It made him more rational than al-Ghazali. Al-Ghazali, the pioneer of Sunni Sufism, repeatedly criticized Western philosophical thinking as his approach was mystical tradition. Rational ethics of Ibn Miskawaih are considered relevant to modernism today; while Al-Ghazali's mystical ethics has become the major influence and earned good reputation among Muslims, especially within the pesantren community. Thus, it was reasonable that Ibn Miskawaih was given the title of the Third Teacher (*al-Muallim al-Tsalits*) and al-Ghazali was given the title of *hujjah al-Islam*. The conception of these two figures has special relevance to the philosophy of Muhammadiyah pesantren across Indonesia. Ibn Miskawaih conception is considered relevant to the efforts of integrating general knowledge and religion, which is carried out by the Muhammadiyah pesantren. On the other hand, the conception of al-Ghazali's which originated from the Qur'an and the Sunnah is very relevant to the Islamic spirit of Muhammadiyah. It means that Ibn Miskawaih conception is epistemologically in line with the integration of education in the Muhammadiyah pesantren, while al-Ghazali's conception is considered ontologically relevant, because it prioritized the reference of the Qur'an and the Sunnah. The axiological value of education in the Muhammadiyah pesantren lies in logical reason, the Qur'an and the Sunnah.

Keywords. *Akhlak concept, Ibn Miskawaih, al-Ghazali, Muhammadiyah Pesantren*

Abstrak. Kajian tentang pemikiran Ibn Miskawaih dan al-Ghazali tentu akan selalu menarik, meskipun keduanya sama-sama tokoh dari agama yang sama, namun tetap saja ada sisi menarik menyangkut persamaan dan perbedaan di antara keduanya. Tulisan ini mengkaji tentang bagaimana corak konsepsi akhlak menurut Ibn Miskawaih dan al-Ghazali, serta menganalisis bagaimana relevansinya dengan filsafat pesantren Muhammadiyah. Setelah dilakukan kajian kritis, ditemukan bahwa Ibn Miskawaih adalah tokoh yang lebih terbuka dengan pemikiran filsafat Barat, sehingga lebih rasional. Sedangkan al-Ghazali pioneer tasawuf sunni, yang dengan penuh keyakinan-diri mengkritik pemikiran filofof Barat, sehingga bercorak pada tradisi mistik. Etika rasional Ibn Miskawaih, misalnya dianggap relevan dengan modernisme saat ini. Etika mistik al-Ghazali, memiliki pengaruh dan reputasi tersendiri di kalangan umat Islam, terutama di dalam komunitas pesantren. Maka wajar kalau kemudian Ibn Maskwaih diberi gelar sebagai Guru Ketiga (*al-Muallim al-Tsalits*). Sedangkan al-Ghazali dikenal sebagai *hujjah al-Islam*. Pemikiran kedua tokoh ini memiliki relevansi dengan pesantren Muhammadiyah yang ada di Indonesia. Pemikiran Ibn Miskawaih dianggap relevan dengan upaya integrasi pengetahuan umum dan agama yang dilakukan oleh pesantren Muhammadiyah, sedangkan konsep pemikiran al-Ghazali yang bersumber dari al-Qur'an dan Sunnah, tentu relevan sekali dengan semangat keislaman Muhammadiyah. Dengan kata lain, relevansi pemikiran Ibn Miskawaih sesuai dengan integrasi pendidikan di pesantren Muhammadiyah di sektor epistemologis, sedangkan secara ontologi, pemikiran al-Ghazali lah yang dianggap relevan, karena sama-sama mengutamakan sumber al-Qur'an dan Sunnah. Adapun nilai aksiologi pendidikan di pesantren Muhammadiyah terletak pada penempatan akal dan sumber agama Islam, al-Qur'an dan Sunnah.

Kata Kunci. *Konsep Akhlak, Ibn Miskawaih, al-Ghazali, dan Pesantren Muhammadiyah*

1. INTRODUCTION

It is worth noted that September 24, 2019 (Tuesday) is a historic day for pesantren education in Indonesia. This is because the House of Representatives (DPR) of the Republic of Indonesia officially passed the Draft Law on Pesantren into Law (UU) on the day. The decision was taken through the 10th Plenary Meeting of the 2019-2020 which was held at the MPR/DPR Complex, Jakarta. The birth of the pesantren law was apparently not devoid of criticism. One of them came from one of the major Islamic organizations, Muhammadiyah.

Historically, since it was founded by its founder, Kiai Ahmad Dahlan, in 1912, Muhammadiyah became one of the community organizations whose deep concern in the field of education. Muhammadiyah is considered as a movement that modernizes Islamic education in Indonesia, despite the fact that it is a religious social movement. There is also one community organization that plays important role in education, namely Nahdlatul Ulama (NU).

Both Muhammadiyah and Nahdlatul Ulama (NU), as Islamic community organizations, have very important roles in education in Indonesia. However, they have different characters. Muhammadiyah with its Islamic purification spirit tries to carry the spirit of *tajdidul ummah* education brought by KH Ahmad Dahlan, while NU with its traditional Islamic spirit tries to carry the education of the *salaf* pesantren in the style of KH Hasyim Asy'ari (Ningtias, 2017).

Kiai Ahmad Dahlan who founded Muhammadiyah gave birth to *tajdid fi al-Islam* in the education field by overhauling Pesantren curriculum which was previously dominated by Shafi'iah reference books and the teachings of al-Ghazali. He replaced by reformer books. Among book that influenced the idea of educational renewal by Kiai Ahmad Dahlan were the al-Manâr Magazine, *al-Urwah al-wuṣṣqa* and *al-Munîr*. He kept continue making the reform despite of receiving a strong objection from Kanjeng Penghulu and older people who interpret Islam based on tradition and the argumentation of classical books (Arifin, 1990)

For decades, Muhammadiyah has been closely associated with the school or madrasa education model. However, in the past ten years, Muhammadiyah has been rife in establishing educational institutions in pesantren model, an educational institution model that was previously identical to the Nahdlatul Ulama (NU) organization. Abdurrahman Mas'ud stated that in the 1980s there was a view which suggested that Muhammadiyah was more *taubidi*, while NU was more *fiqhi*. NU has more developed pesantren with respected kiai, while Muhammadiyah has qualified doctors, Indonesian and overseas universities graduates. Muhammadiyah is more qualified and neat in organizational and institutional performance, whereas NU is more solid and cohesive and has strong social solidarity. This has changed since the early 2000s, NU became rich in doctors and Muhammadiyah become rich in kiai. The intellectualism relationship between NU and Muhammadiyah is considered successful (Al-Barbasy, Amar, Santoso, & Ikhwan, 2004). Up to now, Muhammadiyah has established around 180 pesantren (Tampubolon, 2019).

Pesantren in Indonesia can survive because of their ability to respond and adapt to all of the dynamics of changes outside Pesantren. Even though the changes are rapid, pesantren have their own mechanism to be able to adapt to these changes and new trends. This mechanism enables them to sustainably maintain the good old traditions and to selectively adopt something new, the ones which of course have better value (Asrohah, 2011).

As the oldest educational institution in the country, pesantren have a very important role in educating *akhlak* (morals) to the young generation of Indonesia. The santri (students) were taught with a variety of topics related to the importance of *akhlak* and moral values and good conducts in living in society, nation and religion. *Akhlak* education in pesantren certainly cannot be separated from the figure of al-Ghazali. Al-Ghazali's thoughts about education are generally in line with Islam and ethical trends. His thought, which is closely related to Sufism model, is a reflection that his thoughts have great tendency towards the spiritual side (Nata, 2000). This reflection has become one of the dominant causes of al-Ghazali's influence and popularity among pesantren (Mubarok, 2016).

In the early generation of pesantren, the strong color of Sufism was seen from the role models who were dominated by al-Ghazali. His Sufism concept was so powerful to be the color of that era. Al-Ghazali's works are the most popular sources of Sufism and generally contains *tassawuf al-akhlaqi* and *tassawuf al-'amali*, all of which are Sunni Sufism. His Sufism is a Sunni Sufism. It is based on the Qur'an and the Sunnah of the Prophet plus the doctrine of *ablussunnah wal jamaah* (Salam, 2015).

In Islam, the concept of *akhlak* education is divided into two, namely rational moral education and Sufism moral education. Rational moral education is an educational concept that can stimulate and foster creativity and initiative, while Sufism moral education is an educational concept to train the soul with the

aim of freeing people from the world to draw closer to God. The concept of Sufism is often seen as lacking in motivating people to be active, creative, and dynamic. There are two prominent figures for these two models of moral education, al-Ghazali and Ibn Miskawaih. Al-Ghazali is a figure considered to be in Sufism moral education, while Ibn Miskawaih is considered a classical philosophical figure in the school of rational moral education. The difference lies in how they emphasized the education. Al-Ghazali in his ethical philosophy emphasizes more on *amaliyah* philosophy, while Ibn Miskawaih places more emphasis on moral philosophy using knowledge analysis (Prasetiya, 2018).

This paper aimed to examine the pattern of moral concepts according to al-Ghazali and Ibn Miskawaih. This paper also aimed to analyze the relevance of al-Ghazali's and Ibn Miskawaih concept with Muhammadiyah pesantren philosophy in broad outline of the ontology, the epistemology and the axiology of education implementation in Muhammadiyah Pesantren.

2. DISCUSSION

Ibn Miskawaih and al-Ghazali: Dualism style of moral education conception

The full name of Ibn Miskawaih is Abu Ali Ahmad bin Muhammad bin Ya'qub bin Miskawaih. He was born in the city of Rayy, Iran in 330 H (941 AD) and died in Asfahan 421 H (1030 AD). He was titled Abu Ali, obtained from the name of Ali the Sahaba (companions) of Muhammad the prophet, who for Shiites was seen as the one who was entitled to replace the prophet as the Muslim leader after the prophet was deceased. With this title, it is understandable why some people say that Miskawaih is a Shiite. Miskawaih is a philosophical figure in Islam who focused his attention on Islamic ethics (Maghfiroh, 2016).

One of Ibn Miskawaih's monumental works is the book of *Tabdzib al-Akhlak wa Tathir al-A'araq* (moral education and moral cleansing). In this book, Ibn Miskawaih described and formulated ethics derived from Islamic teachings combined with Greek philosophy, Persian civilization and his own experiences and reflections. Thus, it is logically reasonable that he was dubbed the Father of Islamic Ethics. In fact, ethics philosophers dubbed Ibn Miskawaih as the Third Teacher (al-Muallim al-Tsalits), behind Aristotle (the First Teacher) and Al-Farabi (the Second Teacher) (Hamim, 2014).

Ibn Miskawaih believed that ethical or moral education is the main education for humans (*anna shina'ah al-akhlaq afdhal al-shina'at kulliha*) and a human being is a human being because of the ethics (*bi tajdid af'al al-insan bi ma huwa insani*). For Ibn Miskawaih, human life is not a life of *zuhud* and rejection, but one of compromise and canalization between the demands of the body and the spirit. Furthermore, Ibn Miskawaih explained that a wise person is not a person who renounces worldly pleasures entirely, but relates them to spiritual pleasures with ethics as their guidance. Therefore, education given to students should be the one oriented towards virtue (Wakhid, 2009).

The growth of creativity and initiative is a consequence of rational moral education as believed by Ibn Miskawaih. This model of education approaches the teachings of Islam through a humanitarian approach. With the development of science and technology, globalization today has given birth to various alternatives for human moral standards which tend to be materialistic and intellectualistic. As a result, things that are spiritual tend to be ignored. Thus, the ability to critically choose various alternatives through rational moral education is increasingly important and urgent. Those are some of what underlie the importance of spirituality in rational moral education of Ibn Miskawaih to be revived again (Suwito, 2004).

According to Jejen Musfah (in Suwito, 2004), true believers are individuals who are concerned with their social problems and family problems without neglecting their obligations as God's creatures. In their life, human is required to conduct good moral both vertically, to the God, and horizontally, to other humans. Loyalty and consistency in this vertical morality will give birth to a blessing for people life universally. Likewise, the human maintenance and acculturation on natural resources will bring peace, comfort, wealth, beauty and welfare to human life. If humans follow their negative passions more often than they do follow reason, conscience and the teachings of the Shari'a, the consequences will be far from God's help.

Many figures regard Ibn Miskawaih as an *imam* for philosophers in the field of morals. He is considered a person who knows much about Greek philosophy. However, some figures consider Ibn Miskawaih to fail to combine Greek moral thought with Islamic law. His thinking was considered more influenced by philosophy than religion (Suwito, 2004).

The next figure is Imam al-Ghazali. His full name is Abu Hamid Muhammad bin Muhammad bin Ahmad al-Tusi al-Ghazali. He was born in 450 H (1058 AD), in the village of Gazalah in the Tus Khurasan area. He died in 505 H (1111 AD) when he was 55 years old. Discussions of al-Ghazali life (450/1058-505/1111) have tended to emphasize what are undeniably its more dramatic episodes (Bargeron, 2003). He was dubbed *Hujjatu al-Islam* for his works in various fields such as philosophy, logic, Sufism, and education (Suryadarma, 2015). Al-Ghazali had enormous effects and impacts both in the historicity of Islamic thought and the religiosity of Muslims. In fact, some say that if there must be another prophet after Muhammad, then al-Ghazali is the person (Nawawi, 2011). However, there were also those who pout the figure of al-Ghazali. They believed that mystical traditions in society are caused by the mystic incarnation of al-Ghazali's thought. This tradition became one of the causes of the stagnation in intellectual movement pace in the Muslim world (Hamim, 2014).

Al-Ghazali's style of education and learning is very closely related to the values of morality and Sufism, in another word, more emphasizing the sufistic and moral approach. Al-Ghazali obliged for educators to direct their students that the purpose of studying is to get closer to God, not grandeur. Noble moral education, according to al-Ghazali, is a very fundamental education. It is to avoid the despicable and destructive traits. Al-Ghazali believed that bad friends are contagious, just as contagious as transmitted disease to a healthy body. Al-Ghazali also believed that associating with bad people can cause bad consequences. This association can undermine a person's morals and faith. Therefore, he argued that the principle of learning for students is to prioritize the cleanliness of their souls from character impurities and despicable qualities as well as to minimize their busyness in worldly affairs. For this reason, intention is an important for knowledge seekers. In every learning process, the seekers of knowledge must intend solely to seek the pleasure of God and, not less important, they also must respect the teacher and knowledge (Wakhid, 2009).

The studies of morality in Islam which were based on the Qur'an and al-Sunnah cannot possibly rule out a great Islamic thinker, al-Ghazali. His thoughts about morals are profound. It is often found in his works, especially in the book of *Ihya Ulumuddin*. Al-Ghazali's teachings of moral are based on al-Qur'an and as-Sunnah and passed through rational reflections on both guidelines and moral works that existed in his time (Suryadarma & Haq, 2015).

In al-Ghazali's education curriculum, the formation of students' identity is not only one of rational stability, perseverance in worship, or quality of character, but all three must be formed within the student. In addition, according to him, there are 4 forms of education namely mind education, religious education, moral education and physical education. All four are taught with an emphasis on religious and moral education. With these four forms, according to al-Ghazali, students can become complete human beings. However, al-Ghazali stressed that among these four forms, moral education is at the core of its peak. This means that the four types of education are a unity in the Islamic education system and moral education is the soul (Safroni, 2013)

According to al-Ghazali, a complete human being only aims to draw closer to Allah. They do not seek position, grandeur, courage or money. Therefore, he believed that if the purpose of education is directed other than toward getting closer to God, its process would lead to malice, hatred, and enmity. This reflects al-Ghazali attitude of *zuhud* towards the world. He felt *qanaah* (enough with what he already had) and thought more about the afterlife than the life of the world. For al-Ghazali, this world is not the main point. It is not eternal and will be damaged. Death can cut off its pleasure at any time. The aim of al-Ghazali's education is not to completely disgrace the world, but rather place the world as a tool (Salam, 2015).

Al-Ghazali actually does not have a clear conception of mystical ethics. Mystical ethics is only intended to save the fate of individuals in the afterlife. His highest concern is seeing God in the afterlife. He has no conception of social life in general. In addition, his highest attention is attained solely through purifying the "heart" and living "alone" in today's world (Abdullah, 2002).

The Relationship between Pesantren and Muhammadiyah

Islamic education is education that trains the sensibility of their students and is governed by Islamic ethical values. In other words, the core of Islamic education is moral education (Suharto, 2014). This education leads to noble character, one that is continuous attitude, not just a temporary tactic. Noble character is a mirror of one's soul. Imam Ja'far ash-Sadiq said that whoever has bad moral loses his soul (Al-Musawi, 1999).

Islamic education in Indonesia is widely taught in madrasas and pesantren. No one doubts the role of madrasas and pesantren in developing mental and religious education to educate people and society. The establishment of Nahdatul Ulama (NU) and Muhammadiyah in Java marked the obsession of the ulama and kiai to build the community. The scholars and kiai, especially NU, rely on pesantren and madrasa as the capital of struggle to build the morale of the nation's children. They believe that pesantren and madrasas are part of religious education institutions that must be maintained, not only because they are still effective and relevant to the present, but it is also to meet society needs for religious education. Lots of parents want their children to comprehend religion comprehensively as a provision of eternal life in the hereafter. The basis of these educational activities is in the area of countryside. On the other hand, their counterpart, Muhammadiyah, focused on establishing modern education institution especially in urban areas. Some also offer a full day school and boarding school system which is similar to the concept of pesantren life in the countryside (Baharun, 2012).

Madrasas which are under the auspices of Pesantren provide the opportunity for students (santri) to add their lack of religious knowledge through the study of books outside the madrasa hours under the guidance of the kiai or religious teacher. By staying pesantren, madrasa students can get guidance and have the opportunity to practice their religion more intensively (Fadjar, 1999).

The presence of Muhammadiyah actually wants to increase the dignity of the Indonesian people as a modern nation. This is because traditional models that were once part of the life of this nation have slowly changed. Modernization carried out by Muhammadiyah can actually be seen clearly from the educational models developed since its inception. Muhammadiyah's educational model is actually an adapted version of Christian Western-style education model. It was adapted to adjust the conditions of Indonesian society (Febriansyah, 2013).

In developing Islamic education, Muhammadiyah used two systems: schools in a governor's pattern, which is supplemented by religious studies, and madrasas that taught more religious sciences. The establishment of schools and madrasas is a priority in every Muhammadiyah movement. Therefore, where there is a branch of this organization it is certain that there are its schools or madrasas (Maksum, 1999).

On the other hand, efforts to renew Islamic education by Kiai Ahmad Dahlan received uncomfortable views from many kiai at that time. Most of the kiai considered schools that use chairs and desks to be infidels. However, Kiai Dahlan's determination to establish a school that not only taught religion but also general sciences was unanimous. In 1910, Ahmad Dahlan began to run the school. With 8 students, the school was held in the living room of Kiai Dahlan's residence. On December 1, 1911, the school founded by Ahmad Dahlan was inaugurated using the name Madrasah Ibtidaiyah Diniyah Islamiyah with a total of 29 students. The madrasa later changed its name to Qismul Arqo. Then it changed again to Islamic Kweekschool in 1923. In 1927, female students were separated and the school was given the name Kweekschool Isteri. These two schools, Kweekschool and Kweekschool Isteri, became the forerunner to the birth of the Mu'allimin Madrasa and the Muhammadiyah Yogyakarta Muallimate (1930), one of the schools which is now a place to train Muhammadiyah cadres (Febriansyah, 2013)

There was a strong impression that pesantren only dwell on normative and old dogmatism which do not provide opportunities for the development of cognition and creativity (Masruroh & Umiarso, 2011).

This is what made Kiai Dahlan criticized pesantren education system. However, even though Kiai Dahlan often criticized pesantren education system, he viewed pesantren as having a positive impact in providing Islamic reinforcement, especially in how pesantren develop student religious awareness and knowledge. The weaknesses of the pesantren at that time were the lack of progressive insights and its left-behind learning models. Therefore, Dahlan intended to establish an educational institution that integrates pesantren model, which is able to strengthen deep Islam, and modern insights and advances (Rosyadi, 1436 H).

Kiai Ahmad Dahlan's final speech entitled 'The Rope of Life' is interesting to note because it shows explicitly Kiai Dahlan's concern for enlightenment of the holy mind through philosophy and logic. There are at least three key sentences that describe Kiai Dahlan's high interest in enlightenment. First, the highest knowledge is knowledge about the unity of life that can be achieved with a critical and open attitude by using common sense and *istiqamah* to the truth of the mind based on a pure heart. Second, mind is the basic necessity of human life. Third, logic is the highest education for human mind that will only be achieved only if humans surrender to Allah's guidance (Nugraha, 2009).

Although Kiai Dahlan was considered as a reformer of the Islamic education system, a character who loudly talked about the weaknesses of pesantren education model, it did not mean that Kiai Dahlan was antipathy towards the pesantren system. This can be seen from the efforts to renew education by Kiai Ahmad Dahlan. He began the renewal with the discovery of new concepts or ideals. According to Kiai Dahlan, all this time the ideals of the pesantren's traditional education have been trying to give birth to the kiai. Thus, there needs to be an expansion of the concept of being an ulama or kiai plus intellectual. In his popular terminology, he called it a progressive ulama. The expansion of the concept was revealed in Dahlan's own remarks as follows:

"Dadiyo kiyai sing kemajuan, ojo kesel anggonmu nyambut gawe kanggo Muhammadiyah" (Be a progressive kiai and do not be tireless to serve in Muhammadiyah).

The results of Amir Hamzah's interview with Umniyah, one of Dahlan's students at the Muallimin Madrasah, found that the meaning of "progressing ulama" and "working for Muhammadiyah" is "a scholar who can keep up with the times. And to keep abreast of the times, the cleric must equip himself with the world's sciences (meaning general science) in addition to the religious sciences he already has. What is meant by "working for Muhammadiyah" is working for the community, because Muhammadiyah was founded with the aim of improving society based on Islam" (Wirjosukarto, 1966). That seems to be what made the main reason for Kiai Ahmad Dahlan in 1918 to introduce the initial pioneering of pesantren education in the form of a modern madrasa educational institution adopted from the pesantren education system, which had previously been the target of his criticism because of its curriculum, techniques and learning methods.

Because of Kiai Ahmad Dahlan's dissatisfaction with the pesantren system, he then conducted an educational experiment. The madrasa experimentation introduced by Muhammadiyah began with a junior high school called al Qismul Arqa (Hogore School) for boys and girls. Then the separation of education took place, al Qismul Arqa for boys was located in Pawijatan and al-Qismul Arqa for girls was located in Suronatan. This educational institution developed and is known today by the name Madrasa Muallimin and Muallimat Muhammadiyah. This name has been through several changes. The changes indicate the ups and downs and struggles of searching for an ideal Islamic education system that has been going on for a long time in this organization. The learning process at this school had used modern methods as implemented in Dutch schools.

This school continued to grow and in 1920 it changed its name to Pondok Muhammadiyah, which taught a number of religious and general subjects as its curriculum. In the following year, 1921, the school changed its name to Kweekskool Islam (School of Islamic Teachers). In 1927 and from then on, the school was known as the Madrasa Muallimin Muhammadiyah in Yogyakarta. At the 28th Muhammadiyah congress

(19-25 July 1939), the congregants had mandated the Central Board (PP) of Muhammadiyah to officially manage Pesantren Muallimin of Muhammadiyah in Yogyakarta as a place of education and nursery for cadres of ulemas, leaders, preachers, and religious teachers. For Muhammadiyah circles, this school is seen as the first boarding school in the Muhammadiyah environment. Muallimin Madrasah, as have been mentioned, is the result of the education of the pesantren education system. This school has a strategic role in the development of the modernization of the madrasa and pesantren education system in the Muhammadiyah environment. Therefore, Yogyakarta Muallimin Madrasa is an embryo of the development and establishment of pesantren in the Muhammadiyah environment. After Muallimin adopted the pesantren system, pesantren education institutions began to be implemented in Muhammadiyah and introduced to the community.

After experiencing ups and downs in its long history, Madrasa Mu'allimin, which was initiated by Kiai Dahlan, underwent a very fundamental change in the mu'allimin education system in 1980 under the leadership of Ustadz HMS. Ibnu Juraimi. Since then, Muallimin began adopting a "long life education" system, in which dormitories became an integrated system with the madrasa. In this system, madrasa is only a sub-system of pesantren. This step of change was based on the idea that Mu'allimin's educational goals which were in line with idealism could only be achieved by integrating the madrasa and boarding systems.

This school faced inevitable demand both from within organization and from society. At that time, the organization needed a place for education and nursery of its cadres, whereas people had the desire to obtain a formal diploma recognized by the state which enabled them to continue their education to public and religious tertiary institutions. This school took several development steps. First, the school included the Madrasah Tsanawiyah and Madrasah Aliyah curricula from the government in its curriculum. In this way, Muallimin students were expected to be eligible to take the exams for Madrasah Tsanawiyah and Madrasah Aliyah. Second, students were required to live in a dormitory. Third, the teaching of Arabic and English is further intensified with the aim of producing capable Muallimin students in foreign languages, both actively and passively. The same thing also applied for the Muallimat madrasa. Even further, the Muhammadiyah Central Board (PP) through the establishment charter Number 21/PP /1988 stated that the Yogyakarta Muallimat Madrasah is owned by the Muhammadiyah Persyarikatan which is fostered by PP Muhammadiyah.

The seriousness of Muhammadiyah to build a pesantren was not only done by the Muhammadiyah central board (PP), but also by the Muhammadiyah Regional Chairperson of Balikpapan City. In 1979, he started the Integrated Al-Mujahidin Islamic boarding school in Balikpapan. Lately, then Muhammadiyah initiated the modern pesantren model. This began with the establishment of the Modern Boarding School of Muhammadiyah in Yogyakarta (Febriansyah, 2013).

In fact, the establishment of pesantren in this organization was driven by Muhammadiyah's educational problems. Muhammadiyah's education practices did not always work as an ideal. Their practice experienced various problems. One of which is the loss of social solidarity value from the administration of education. It turned out that their practice had given birth to individualism patterns. Consequently, according to Kuntowijoyo, Muhammadiyah education did not have a clear cultural basis. The emphasis on purification of teachings resulted in practical lifestyle tendencies that ignore symbols. In this case, the value and form of symbols in the Muhammadiyah education system experienced very heavy erosion. Organizational skills led to formal relationships so that Muhammadiyah education was like a fruitful but tasteless plant (Kuntowijoyo, 1991). Criticism was also expressed by the Muhammadiyah community. They criticized the development of education that was government-oriented and more pragmatic demands oriented. This orientation made Islamic characteristics and identity of Muhammadiyah's educational body weak and raised questions about what the difference between Muhammadiyah and non-Muhammadiyah schools is (Ali, 2010).

On the other hand, according to Kuntowijoyo, the growth of pesantren in the internal organization of Muhammadiyah was triggered by problems faced by Muhammadiyah's education, of which were already different from the past.

Because the renewal process had reached its maximum form, the education model needs to be improved, especially on theological aspects. This is in order the cultural burden of the past work ethic can be replaced with the new one, the one that enables Muhammadiyah to knit social solidarity and develop social cultural systems in education through pesantren system (Kuntowijoyo, 1991).

There were even points that indicate the degradation of the quality of the ulema in the Muhammadiyah body. At this point, criticism and accusations that the Muhammadiyah failed to regenerate the ulama were justified. For this reason, the only one of the cadre organization which is expected to be able to give birth to *tarjih* cadres is the Muhammadiyah pesantren (Khozin, 2005).

The position of the Islamic boarding school as a model of educational institutions that will be developed in this organizational environment is increasingly important. Strengthening attention to this institution occurred in the era of 1975-2000. This era was seen as the stage of decomposing educational problems and finding alternative models of education that were in line with technological and time development. One of education model that would like to be developed is the boarding school education system (Arifin, 1990).

The meaning of the progressing Kiai which became Kiai Ahmad Dahlan's obsession was interpreted through word for word meanings. First, the word "kiai" contains the message of Islam and scholarship. This meant that the Muhammadiyah educational institution were aimed to foster students who master profound Islamic knowledge, obey religious services, and have good morals. Second, the word "progress" implies modernity. It is the hope that Muhammadiyah school alumni will be able to master science and technology that are beneficial to the universe and can elevate the dignity of human civilization. Third, the word "*ojo kesel anggonmu nyambut gawe kanggo Muhammadiyah*" has meaning of cadre. Muhammadiyah education should be the center of cadre, an institution that produce cadres of society, people and nation (Ali, 2010).

That way, it is very clear that Muhammadiyah needs a strategic cadre, the ulama cadre. It is called a strategic cadre because it is closely related to the nature of Muhammadiyah as an Islamic movement. This means that the existence of the ulema is an absolute requirement for this organization that functions as a continuation, perfection, and mobilizer in achieving its goals.

The consequence of the above thinking underlies the idea of establishing pesantren education which is indeed founded by the increasingly scarcity of ulema as a strategic cadre in Muhammadiyah. In the official Muhammadiyah document, pesantren are called "special cadre schools" which were specifically established to meet the needs of cadres of ulama who meet the qualifications as qualified cadres, cadres who are capable of carrying out Muhammadiyah's mission now and in the future in the challenges of the times. In another definition, it is stated that pesantren are educational institutions in the Muhammadiyah environment that have specific criteria and objectives and are formally programmed as a place for cadre education (Zamroni, 2007).

This definition received formal organizational support on the 41st Congress in 1985 in Surakarta. The Congress gave a clear description that what is meant by special cadre schools were boarding schools and pesantren. The congress mandated the association to seriously consider and take necessary steps in the formation of ulama through improving the management of Muhammadiyah pesantren as a place for ulama cadre. The mandate stated two types of Muhammadiyah pesantren. The first is Integral Pesantren, a type of madrasah-school based pesantren or pesantren based madrasa-school that produces intellectual ulama and ulama intellectuals. The second is the Takhasus Pesantren, a pesantren which only organizes certain religious education which produces scholars of certain fields. Integral Pesantren curriculum is a combination of madrasa/school curriculum and pesantren curriculum, while Takhasus Pesantren curriculum is a

boarding school curriculum that is arranged based on specific disciplines according to the needs and characteristics of pesantren.

The examples of Muhammadiyah pesantren that run integrated curriculum is the Pesantren of KH. Ahmad Dahlan in Sipirok, South Tapanuli Regency and Modern Pesantren of Muhammadiyah in Kwala Madu, Langkat Regency. Those two pesantren, in the Muhammadiyah's provisions, are classified as "integral pesantren", a madrasah-based boarding school. They do not recognize the leadership of the kiai and the tradition of the learning of the Islamic classical book using the methods of *sorogan*, *bandongan*, and *wetonan*. They also do not have certain scientific specifications. In addition, these two pesantren have three educational orientations, namely religious orientation, modern orientation, and social praxis orientation (Lazuardi, 2018).

Besides in Sumatra, Muhammadiyah pesantren also exist in areas of South Kalimantan. These pesantren also emphasize the aim of the Muhammadiyah organization, which is to balance religious knowledge and general knowledge, which in turn can accommodate worldly needs while remaining principled in religious values. Among those pesantren are the Pesantren of Nurul Amin Alobio and the Muhammadiyah Pesantren of Al-Furqan in Banjarmasin (Nordian, 2015).

Similar to Madrasah Muallimin Muhammadiyah Yogyakarta, these educational institutions integrate the modern school and pesantren system through *uswah* (exemplary), which refers to the concept of righteous deeds. The cadre was prepared using a specific strategy through coaching in ideology, souls of circumvention, leadership, and skills. All activities in these pesantren are animated by Da'wah as they consistently embody the mandated vision and mission of being a place of education and nursery leadership cadres, pioneers, successors of Muhammadiyah charities (Azhar, 2015).

The second type of Muhammadiyah Pesantren is Takhassus Pesantren. Among those pesantren is Pesantren of Trensains Dawe, Banaran, Sambung Macan, Sragen, Central Java. This pesantren has specialization in science. There are also numbers of Muhammadiyah Pesantren that specialize in Al-Quran.

Muhammadiyah Islamic boarding schools in various regions face unique dynamics, differing from one pesantren to another. This requires Muhammadiyah to have General Guidelines related to the administration of pesantren. Therefore, in 2013 the Basic and Secondary Education Council of PP Muhammadiyah issued a provision for Pesantren. The Guidelines outline several important points related to defining pesantren and its objectives. Muhammadiyah defines its pesantren as "Islamic educational institutions organized by Muhammadiyah's Basic and Secondary Education Council which aims to prepare Muhammadiyah cadre candidates in various fields of scientific discipline and function as a place for seeding of Muhammadiyah clerics cadres who master knowledge originating in the qauliyah and kauniyah verses, ideologically. Muhammadiyah, has a high commitment, and set an example for the surrounding community." Aside from being a seeding place for cadres of ulemas, the pesantren also functions as a place to train Muhammadiyah preachers.

The establishment of the Guidelines provides an affirmation of the characteristics of Muhammadiyah pesantren. Some of those special characteristics are the definition of pesantren elements, definition and types of Muhammadiyah pesantren, curriculum and the use of the term of kiai. The spirit to optimize the management of pesantren in the Muhammadiyah environment is evident in the 47th congress in 2015 in Makassar. The congress resulted in the decision to form an official structural institution that was directly under the coordination of PP Muhammadiyah. The institution is the Muhammadiyah Islamic Boarding School (LP3M). Before this congress, these pesantren were directly under the coordination of the Basic and Secondary Education Council of PP Muhammadiyah. There is also an institution that houses the Muhammadiyah Pesantren. It is Ittihadul Ma'ahid al Muhammadiyah (ITMAM). However, this institution is cultural so that it cannot issue binding and mobilizing policies. The establishment of these institutions, the management of Muhammadiyah pesantren is expected to be more targeted, coaching becomes more specific and its development can be accelerated.

By 2016, the number of pesantren that officially registered at PP Muhammadiyah was 180. Those pesantren has various backgrounds and different founders. Some were founded by PP Muhammadiyah, other were founded by regional leaders and branch leaders. Some were even founded by sympathizers, Muhammadiyah figures, and alumni of Student Boarding School of Tarjih Ulama Education of Muhammadiyah (PUTM) (Lazuardi, 2018) .

The difference between common pesantren and Muhammadiyah pesantren is the use of the term 'modern'. Many Muhammadiyah pesantren use the term modern pesantren. For example, Modern pesantren of Muhammadiyah in Kwala Madu Langkat-Binjai North Sumatra, Modern pesantren of Muhammadiyah in Lembah Melintang, West Pasaman, West Sumatra, Modern pesantren of Darul Ulum in East Kampar Riau, Modern Muhammadiyah Pesantren of al-Mubarak in Bengkulu, Modern Pesantren of MBS in Purworejo, Modern Pesantren of Darul Arqam, Modern Pesantren of Kendal, Modern Peantren of IBS 'Aisyiah Sumberejo Bojonegoro, and Modern Muhammadiyah Pesantren in Paciran-Lamongan..

The purpose of the use of the word modern in the naming process can be understood with the meaning of the word modernization. According to Nurkholis Majid, modernization is a form or sign of human creativity in finding ways to overcome the difficulties of his life in the world (Madjid, 1992). Being related to human creativity, pesantren modernization carried out by Muhammadiyah has similarities with the spirit and concept of rational morals of Ibn Miskawaih. In his concept, Ibn Miskawaih believed that, in moral behavior, humans should use the creativity of their minds.

Although Muhammadiyah has integrated mind (creativity) and revelation (Al-Qur'an and Sunnah) in the form of integral education of the Muhammadiyah pesantren model, which consists of adopting general knowledge and religious knowledge, Muhammadiyah remains consistent and committed to its great mission of religious purification Islam. Muhammadiyah is a community organization that has a spirit of *tajdid* which is defined as purification by returning to the absolute guidelines of the Qur'an and the Sunnah of the prophet. In other words, it means that Muhammadiyah has carried out a reform by changing the conditions of the ummah to follow the Islamic teachings which is sourced from the Qur'an and al-Sunnah (Sidiq, et al., 2016).

3. CLOSING

After the discussion, it can be concluded that Ibn Miskawaih is considered a Shi'ite figure and is more open to Western philosophical thinking. As a result, his moral education concept is more rational than traditional. On the contrary, al-Ghazali, the pioneer of Sunni Sufism, confidently and bitterly criticized Western philosophical thinking and for that reason he was considered as a mystical tradition figure or Sufism. Even though the difference between the two conceptions of moral education is very clear, both Ibn Miskawaih and al-Ghazali's ideas about morals are still echoing in our time. Rational ethics of Ibn Miskawaih, for example, are considered relevant to modernism today whereas al-Ghazali's mystical ethics has its own influence and reputation among Muslims, especially within the pesantren community. For that reason, it is understandable that both are given title, Ibn Maskwaih as Third Teacher (*al-Muallim al-Tsalits*) and al-Ghazali as *Hujjah al-Islam*.

The two concept of moral education above influenced the educational practices in Muhammdiyah. The consistency and commitment of Muhammadiyah on using al-Qur'an and al-Sunnah as the prime references in practicing Islam were clearly shown in educational process in Pesantren Muhammadiyah. This practice is in line with the conception of *akblaq* education by al-Ghazali. However, the integration of religious and general in Muhammadiyah pesantren is not in line with al-Ghazali's thought. It is in line with the *akblaq* education concept introduced by Ibn Miskawaih, the one that fosters creativity and developing mind. Thus, the conception of *akblaq* education by Ibn Miskawaih and al-Ghazali are considered relevant to the educational practices in Pesantren Muhammadiyah. Ibn Miskawaih thought influenced how Muhammadiyah combines general and religious science, while al-Ghazali thought influenced the Islamic spirit of Muhammadiyah.

It then can be concluded that Ibn Miskawaih thought is epistemologically relevant to the integration and modernization of Islamic education that Muhammadiyah carried out. However, the educational practices in Pesantren Muhammadiyah are ontologically relevant in very high portion to al-Ghazali's thought. It is clearly shown in how Muhammadiyah uses al-Qur'an and al-Sunnah as the prime references for their educational practices.

The value of educational implementation in Muhammadiyah Pesantren lies in how they value and use religious and philosophical sources. The sources of religious teachings and philosophy are placed in their respective important positions. The Qur'an and Sunnah as the main sources of Islamic religion are important in their place, and rational philosophy is also important in its place. All the instructions and guidance in Al-Qur'an and Sunnah are obeyed and not debated, while educational implementation is carried out by integrating public education (the result of rationality) and religious values.

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