Educational journey: from the Roman era, the Dutch colonial period, to Muhammadiyah in Indonesia

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Abstract

Education in Indonesia has experienced a long journey, from the Dutch colonial period to the education development carried out by Muhammadiyah. This article aims to analyse the evolution of education in Indonesia by highlighting the influence of each period on the current education system. During the Dutch colonial period, education was used to strengthen colonial power, where access to education was very limited for indigenous peoples and prioritised colonial interests. However, this period also gave birth to awareness of the importance of education, which became the foundation for the Islamic education movement in Indonesia. The research method used in this article is the library research method, where data is collected from various literature sources, including books, journal articles, and other related documents. This approach allows researchers to analyse and interpret existing information comprehensively and provide a deeper context regarding the evolution of education in Indonesia over time. Muhammadiyah, which was founded in 1912, plays an important role in educational reform in Indonesia by integrating Islamic values in the curriculum and developing inclusive educational institutions. Through an approach that focuses on character and quality education, Muhammadiyah has established thousands of schools and universities that provide formal education and shape students' character according to Islamic values. Thus, Muhammadiyah's contribution to education reflects efforts to create a generation that is intelligent, noble, and ready to face global challenges. This article is expected to provide insight into the journey of education in Indonesia and the important role played by various historical periods in shaping the current education system.

Pendidikan di Indonesia telah mengalami perjalanan panjang mulai dari masa penjajahan Belanda hingga perkembangan pendidikan yang dilakukan oleh Muhammadiyah. Artikel ini bertujuan untuk menganalisis evolusi pendidikan di Indonesia dengan menyoroti pengaruh setiap periode terhadap sistem pendidikan saat ini. Pada masa penjajahan Belanda, pendidikan digunakan sebagai alat untuk memperkuat kekuasaan kolonial, di mana akses pendidikan sangat terbatas bagi masyarakat adat dan mengutamakan kepentingan kolonial. Namun, periode ini juga melahirkan kesadaran akan pentingnya pendidikan, yang kemudian menjadi landasan bagi gerakan pendidikan Islam di Indonesia. Metode penelitian yang digunakan dalam artikel ini adalah metode penelitian perpustakaan, di mana data dikumpulkan dari berbagai sumber literatur, termasuk buku, artikel jurnal, dan dokumen terkait lainnya. Pendekatan ini memungkinkan peneliti untuk menganalisis dan menafsirkan informasi yang ada secara komprehensif, serta memberikan konteks yang lebih dalam mengenai evolusi pendidikan di Indonesia dari waktu ke waktu. Muhammadiyah yang didirikan pada tahun 1912 berperan penting dalam reformasi pendidikan di Indonesia dengan mengintegrasikan nilai-nilai Islam dalam kurikulum dan mengembangkan lembaga pendidikan yang inklusif. Melalui pendekatan yang berfokus pada karakter dan kualitas pendidikan, Muhammadiyah telah berhasil mendirikan ribuan sekolah dan universitas yang tidak hanya menyelenggarakan pendidikan formal, tetapi juga membentuk karakter siswa sesuai dengan nilai-nilai Islam. Dengan demikian, kontribusi Muhammadiyah terhadap pendidikan mencerminkan upaya menciptakan generasi yang cerdas, mulia, dan siap menghadapi tantangan global. Artikel ini diharapkan dapat memberikan wawasan tentang perjalanan pendidikan di Indonesia dan peran penting yang dimainkan oleh berbagai periode sejarah dalam membentuk sistem pendidikan saat ini.

Keywords: Education, Dutch Colonial, Muhammadiyah, Character Education, Indonesia.

INTRODUCTION

Education is one of the main pillars in developing society and civilisation. The history of education reflects the development of science and illustrates the social, cultural and political dynamics that occur in a region. In a global context, education has undergone significant transformations over time, from the education system in the Roman era, which was known for its formal and structured approach, to education in the Dutch colonial period that greatly influenced the education system in Indonesia.

The Roman era, which lasted from around 753 SM to 476 M, is a period where formal education began to be well organised. During this time, education not only served to transfer knowledge but also to shape the character and morals of individuals. Roman education emphasised the importance of rhetoric, philosophy, and the arts, aiming to create active and responsible citizens in society (Aslan, 2018). The teaching methods used during this period were dialogic, where students were encouraged to actively participate in discussions and debates, creating an interactive and dynamic learning atmosphere.

After the Roman period, the education journey entered a new phase with the arrival of colonialism, especially in Indonesia. The Dutch colonial period, which began in the early 17th century and lasted until the mid-20th century, brought about major changes in the education system. Dutch colonialism introduced a more formalized Western education system, which often neglected the religious and traditional education that had existed before. Nonetheless, Islamic education survived through traditional educational institutions such as pesantren, which served as centers of religious education for the community (Damayanti et al., 2021). During this period, important figures emerged who tried to reform Islamic education, one of them was Kiai Ahmad Dahlan, who founded Muhammadiyah in 1912.

Muhammadiyah's work in education in Indonesia became one of the important milestones in the history of Islamic education. Muhammadiyah sought to integrate religious education with general education, creating a more modern and inclusive education system (Andi et al., 2020). The organization established various educational institutions, ranging from elementary schools to universities, which focus on developing students' characters and skills. In facing the challenges of education in the modern era, Muhammadiyah continues to adapt to the times, utilizing information technology and developing a curriculum that is relevant to the needs of society (Akhmad, 2020).

Thus, this article aims to examine the journey of education from the Roman era, through the Dutch colonial period, to the work of Muhammadiyah in Indonesia. Through in-depth analysis, a more comprehensive understanding of the transformation of education and its impact on society is expected.

METHODS

In this research, the method used is qualitative research with a library research approach. This method was chosen because the research focuses on examining and analysing education development from the Roman era, the Dutch colonial period, to the work of Muhammadiyah in Indonesia. Using this method, researchers can collect and analyse relevant written sources, including books, articles and journals related to the topic under study.

The data collection process is carried out by tracing existing literature, both primary and secondary. Primary sources include historical documents, archives, and original works of relevant educational figures. Secondary sources include historical books, journal articles, and previous research that discusses education in the Roman era, the Dutch colonial period, and the development of Islamic education in Indonesia (Kuswono et al., 2021; Nurhakim, 2024). After the data was collected, the next step was to analyse the information obtained. The analysis is conducted using a descriptive approach, where the researcher identifies key themes and patterns that emerge from the collected literature. In this context, the researcher will evaluate how education in each period contributed to the development of society and how the educational values were integrated in the broader social and cultural context (Cici Sintia Dewi et al., 2024; Kholil, 2023). Data verification is carried out to ensure the authenticity and credibility of the sources used. Researchers will compare information from various sources to identify similarities and differences, and to avoid bias in interpretation. This process is important to ensure that

the analysis is based on accurate facts and can be accounted for (Kuswono et al., 2021; Nurhakim, 2024). The research results will be presented in the form of a systematic and structured narrative, including a discussion of the development of education from the Roman era, the Dutch colonial period, to Muhammadiyah's contribution to education in Indonesia. The researcher will present key findings obtained from the analysis, as well as provide recommendations for further research in the field of education (Cici Sintia Dewi et al., 2024; Kholil, 2023).
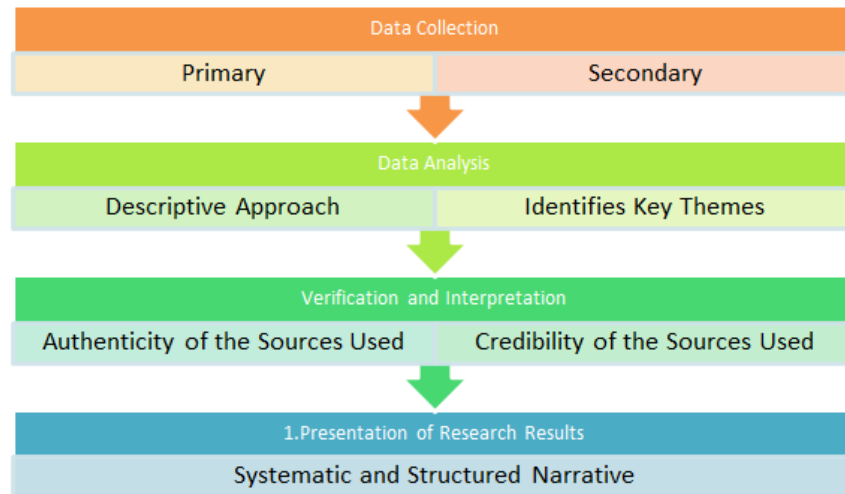
FINDINGS AND DISCUSSION

Education in the Roman Era

Education in Ancient Rome had an organised structure with the aim of forming good citizens. This education system focused on mastering rhetoric, philosophy, and the arts, with teachers as the main authority in the teaching and learning process (Holilah, 2022). Education in Ancient Rome was one of the earliest and most structured formal education systems. During this time, education aimed to mould the character and morals of individuals, as well as prepare them to be active citizens.

a. Structure of Education: Education in Roma is divided into stages, ranging from basic education taught at home to advanced education in formal schools. Children from wealthier families usually get a better education, while children from the lower classes often do not have the same access (Aslan, 2018). Education in Ancient Rome was not centralised on a single formal system but consisted of various elements reflecting different social stratifications and educational goals. At first, education in Ancient Rome was more informal and focused on the family. Children learn from their parents, especially in practical skills and moral values. However, along with the development of society, a more structured education system has emerged. Formal education in Ancient Rome usually began at the age of seven, during which children from wealthy families would be educated under the guidance of a private teacher or in more formal schools (Fadli & Kumalasari, 2019). These schools teach various subjects, including Latin and Greek, rhetoric, and philosophy, which are considered essential to prepare them to be good leaders and orators. (Hartono, 2016) The education system in Ancient Rome was also heavily influenced by Greek culture. The Romans adopted many aspects of Greek education, including teaching methods and curriculum. Rhetoric education is very important, especially for those who want to pursue a career in politics or law. Rhetoric not only teaches public speaking techniques, but also critical and analytical ways of thinking (Amos, 2021). In addition, physical education is also an important part of the curriculum, with sports and military exercises designed to build a strong and disciplined body (Sudarsana, 2016). However, access to education is highly dependent on social status. Children from wealthy families have better access to formal education and quality teachers, while children from the lower classes often do not receive adequate education (Hasan et al., 2023). This created a gap in

education and affected social mobility in Roman society. Education also serves as a tool to maintain power and social status, where only those who are educated can access important positions in government and society (Safei & Hudaidah, 2020).

b. Teaching Methods: The teaching methods used in Roman times were dialogical in nature. Students are encouraged to actively participate in discussions and debates, which helps them develop critical thinking and rhetorical skills (Damayanti et al., 2021). Education also emphasizes the importance of memorization, especially in studying classical texts and moral teachings. The teaching methods of Ancient Rome reflected the cultural and social values that underpinned education at that time. Education in Ancient Rome was not only aimed at transferring knowledge, but also at shaping the character and social skills necessary in public life. There are several commonly used teaching methods, which can be differentiated based on the context and purpose of education. One of the most common methods is the hands-on teaching method, where a teacher or educator provides instruction directly to students. This method often involves lectures, where the teacher delivers information and students listen and take notes. In this context, rhetoric becomes an important part of education, as speaking in public is highly valued in Roman society (Siti Hazrah et al., 2022). This method also includes the use of dialogue, where students are encouraged to ask questions and discuss the material being taught, thus creating interaction between teachers and students (Azizah, 2022) In addition, practice-based teaching methods are also very important. In physical education, for example, military and sports exercises are carried out to form students' discipline and physical strength. This method not only teaches physical skills, but also values such as cooperation and leadership (Jamilisti, 2023) In the context of art and literature, students are taught through hands-on practice, such as practicing writing poetry or participating in dramas, which allows them to apply what they have learned in a more tangible context (Salay, 2019) Teaching methods are also greatly influenced by the social status of students. Children from wealthy families often get a more formal and structured education, with access to private tutors and better facilities. In contrast, children from the lower classes may only get informal education at home or through everyday experiences (Nuramalia, 2023).

c. Moral and Ethical Education: Roman education placed a strong emphasis on the formation of character and moral values. Educators, such as Cicero and Quintilian, teach that a good orator must have high integrity and morality, so that he can be an example for society (Andi et al., 2020). In this context, moral education in Ancient Rome was often integrated with general education, where values such as honesty, responsibility, and justice were taught as part of the curriculum. One of the methods used in moral education is through the teaching of rhetoric, where students are taught to speak and argue well. Rhetoric not only serves to hone public speaking skills, but also to form critical thinking and ethics in communicating. In this case, moral values are often inserted in teaching materials, so that students not only learn speaking techniques, but also understand the moral responsibilities that come with (Azmi, 2024; Nachiappan et al., 2017). In addition, moral education in Ancient Rome was also carried out through the study of literature and philosophy. The works of philosophers such as Cicero and Seneca are often used as teaching materials to discuss moral and ethical issues. Through the reading and analysis of these texts, students are taught to reflect on moral values and how to apply them in daily life. Discussions about ethics and morality become an integral part of education, where students are encouraged to think critically about their actions and their consequences (Anisa & Wibawa, 2021; Pratama et al., 2023). Moral education was also greatly influenced by the social and political context of the time. In a highly hierarchical Roman society, moral values were often used to maintain the status quo and legitimacy of power. Therefore, moral education not only serves to form good individuals, but also to maintain the existing social structure. This creates a challenge for educators to balance between teaching universal moral values and prevailing political interests (Dira et al., 2024; Komarudin, 2023).
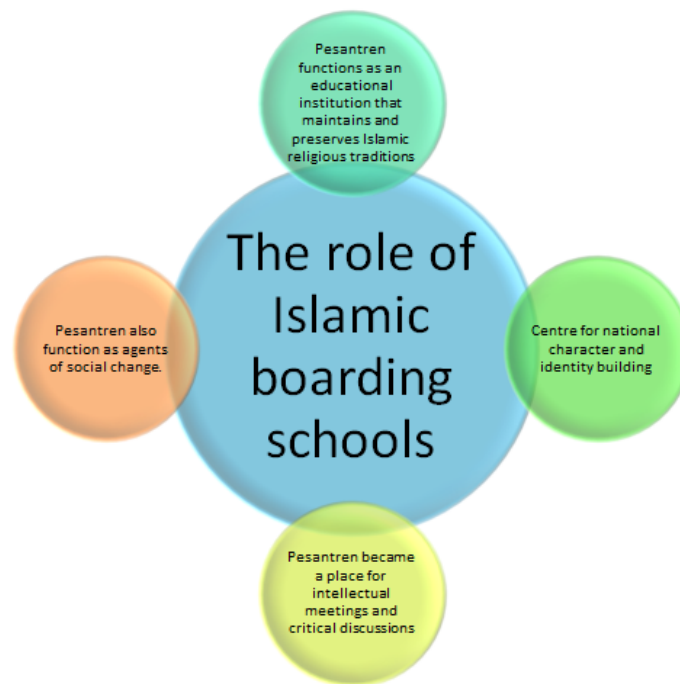
Education in the Dutch Colonial Period

The entry of Dutch colonialism into Indonesia brought about a major change in the education system. Education that was initially traditional and pesantren-based began to be influenced by the Western education system. Dutch colonials introduced formal schools that taught Dutch and general science, while religious

education was often neglected (Aslan, 2018). Nevertheless, Islamic education still survives through Islamic boarding schools, which function as alternative educational institutions for the community (Anjani, 2023). During this period, Islamic education experienced great challenges, but there were also figures who tried to renew Islamic education, such as Kiai Ahmad Dahlan. He seeks to integrate religious education with general education, so as to produce individuals who are not only academically intelligent but also have good character (Mukhtarom, 2015)

The Dutch colonial period brought great changes in the education system in Indonesia. Dutch colonialism introduced a more formal Western education system, which often ignored religious and traditional education.

a. Influence of Colonialism: Dutch colonialism established schools that taught Dutch and general science, while religious education was often neglected. This creates a gap in access to education between people who are educated in the colonial system and those who stick to traditional education (Akhmad, 2020) The influence of Dutch colonialism on education in Indonesia during the colonial period was very significant and complex. Colonization that lasted from the 17th century to the mid-20th century brought major changes in the education system, both in terms of structure, curriculum, and educational accessibility for local communities. One of the main impacts of Dutch colonialism was the introduction of a structured formal education system. Before the arrival of the Dutch, education in Indonesia was more traditional and informal, often carried out in a family or community environment. However, with the arrival of the Dutch, they introduced formal schools that followed the Western model of education. These schools are generally only accessible to the elite and children of Dutch families or local nobility, while the general public, especially from the indigenous people, is often marginalized from this education system (Basuki, 2020) The curriculum applied in colonial schools was also greatly influenced by colonial values and interests. Education focused more on teaching Dutch, science, and skills that were considered essential to supporting colonial administration. Although there have been efforts to introduce broader education, such as engineering and agricultural education, the main goal remains to serve colonial interests, not to empower local communities (Basuki, 2020; Hasan et al., 2023). This creates a gap in access to education and the quality of education received by indigenous peoples. In addition, colonial education policies often reflected racial discrimination. Indigenous peoples are not only neglected in terms of access to education but are also often treated as second-class citizens in the education system. For example, schools for natives typically have poorer facilities and lower curriculum than schools for Europeans (Hasan et al., 2023). This strengthened the existing social and economic stratification, where education became a tool to maintain colonial power. However, although education in the Dutch colonial period had many shortcomings, some positive impacts could not be ignored. The education introduced by the Dutch paved the way for the emergence of a new intellectual class in Indonesia. Several figures of the national movement, who later played an important role in the struggle for independence, came from educational backgrounds obtained during the colonial period (F. P. Hartono, 2022). Education also provides opportunities for some individuals, especially women, to access education that was previously not available to them, albeit in limited quantities (F. P. Hartono, 2022).

b. Role of Islamic Boarding Schools: Despite the development of formal education in the West, Islamic boarding schools remain important educational institutions for Muslim communities. The pesantren functions as a center for religious education, where students learn about the Qur'an, hadith, and other religious sciences. Despite the challenges, pesantren managed to maintain their existence and become an alternative to formal education offered by the colonials (Ali, 2022). The Netherlands introduced a dual education system, combining secular and religious education, which led to the emergence of Islamic reform movements such as Muhammadiyah which sought to modernize education while maintaining Islamic values (Husna et al., 2023). The role of pesantren in education during the Dutch colonial period was very important and complex. Pesantren as a traditional Islamic educational institution not only functions as a place to learn religion, but also as a center of resistance to colonial influence. In this context, pesantren played several key roles that reflected the social, political, and cultural dynamics of the time.

First, pesantren functions as an educational institution that maintains and preserves Islamic religious traditions. Although the Dutch colonial government implemented a strict policy towards Islamic education, pesantren remained a place where religious values were taught and maintained. In Islamic boarding schools, students are taught to understand Islamic teachings in depth, including the interpretation of the Qur'an, hadith, and fiqh. This allows pesantren to function as a spiritual fortress for Muslim communities amid colonial pressure (Hasan et al., 2023). Second, pesantren also plays a role as a center for the formation of national character and identity. In a situation where formal education provided by the colonial government tends to ignore local and religious values, pesantren provide a more relevant educational alternative for the community. Here, students are taught to appreciate pluralism, tolerance, and human values that are in line with Islamic teachings. Thus, pesantren contribute to the formation of a strong national identity among the Muslim community (Baso, 2016). Third, pesantren is a place for intellectual meetings and critical discussions. Many scholars and kiai who teach at Islamic boarding schools not only convey religious knowledge, but also invite students to think critically about the social and political conditions faced by the community. Discussions on contemporary issues, including colonialism and the struggle for independence, often take place in pesantren environments. This makes pesantren a space for the birth of progressive thoughts that support the national movement (Bahri, 2019). Fourth, pesantren also function as agents of social change. By providing an inclusive and moral values-based education, pesantren contributes to increasing social awareness among students. Many students who after completing their education at Islamic boarding schools are then involved in various social and political activities, including the struggle against colonialism. Pesantren is a place where students not only learn about religion, but also about their social responsibility as citizens (Syafe'i, 2017).

Muhammadiyah's Role in Education in Indonesia

Muhammadiyah, which was founded in 1912 by Kiai Ahmad Dahlan, is one of the organizations that plays an important role in the renewal of Islamic education in Indonesia. Muhammadiyah introduces a more modern and structured education system, by integrating religious values and general knowledge (Mashuri & Sulaiman, 2022). The organization established various educational institutions, ranging from elementary schools to colleges, that focused on developing students' character and skills (Safitra et al., 2023). In facing the challenges of education in the modern era, Muhammadiyah continues to adapt to the times. This organization utilizes information technology to improve the quality of education, as well as develop a curriculum that is relevant to the needs of the community (Rahmawati & Supriyanto, 2023). Thus, Muhammadiyah not only contributes to

the field of education, but also in the formation of the nation's character and identity (Ridwan, 2021).

Muhammadiyah is one of the organizations that plays an important role in the renewal of Islamic education in Indonesia. This organization seeks to integrate religious education with general education, creating a more modern and inclusive education system.

a. Educational Approach: Muhammadiyah introduced a more structured education system based on progressive Islamic values. This organization established various educational institutions, ranging from elementary schools to colleges, that focused on developing students' character and skills (Indarwati, 2020; Yusuf, 2023) prepare students to become graduates who have an entrepreneurial spirit. Second, entrepreneurial values are seen as being able to shape a person's character to become strong and independent. Third, no matter how free a person is to carry out independent activities, these activities must remain controlled so that the results are beneficial and valuable, and this is where Islamic values play the role of filling and framing them. These three premises seem to be aligned with the goal established by Madrasah Aliyah Muhammadiyah Tijarotul Qur'aniyah (MAMTQ . The educational approach carried by Muhammadiyah in Indonesia has unique and progressive characteristics, which are rooted in the vision and mission of this organization to advance Islamic education and society as a whole. Muhammadiyah, which was founded in 1912, has played a role as one of the pioneers in the reform of Islamic education in Indonesia. Muhammadiyah's approach to education can be explained through several key aspects.
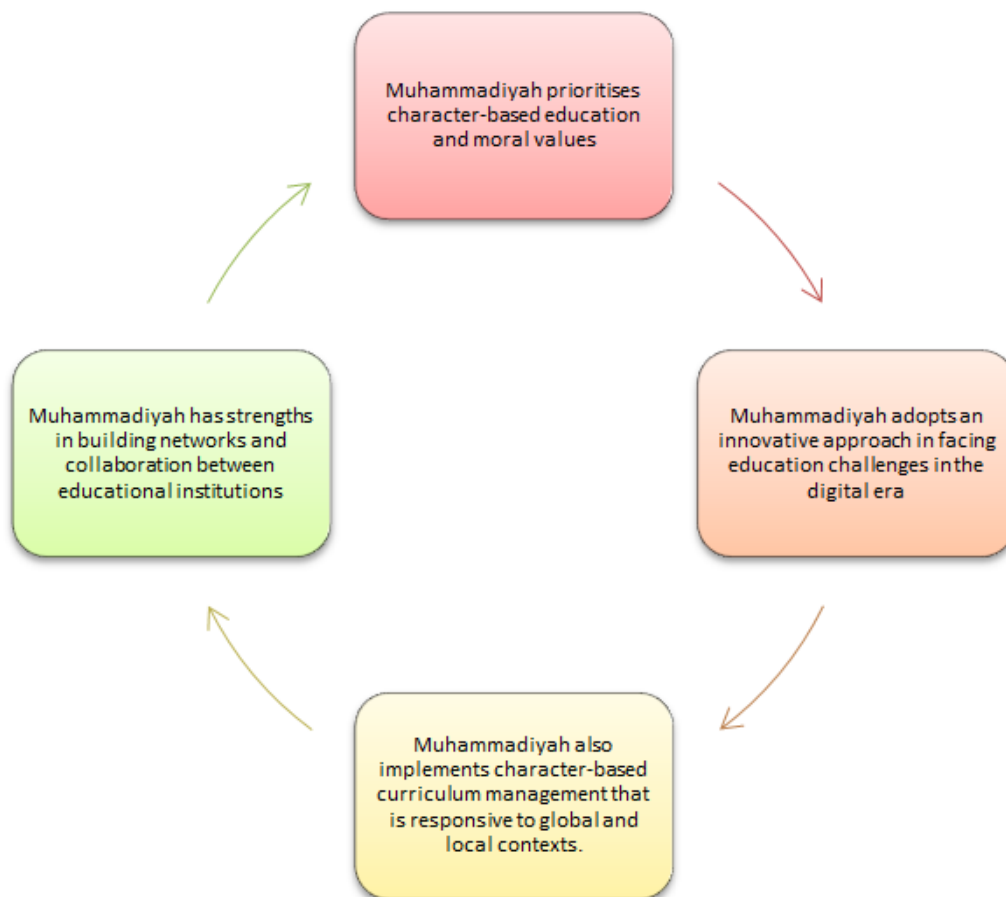
First, Muhammadiyah prioritizes character-based education and moral values. In this context, education does not only focus on the academic aspect, but also on the development of students' character and morals. This is reflected in a curriculum that integrates religious education with general education, so that students not only gain knowledge, but also strong ethical and moral values (Sucipto & Hidayati, 2023). This approach is in line with Muhammadiyah's goal to create a generation that is not only intellectually

intelligent, but also has high moral integrity. Second, Muhammadiyah adopts an innovative approach in facing the challenges of education in the digital era. In recent years, Muhammadiyah has utilized digital technology to improve the quality of education, such as the use of e-learning and learning management platforms. Research shows that this approach is able to increase student participation and enrich learning materials, although there are still challenges related to technology infrastructure and the digital divide among students and teaching staff (Rambe et al., 2024). Thus, Muhammadiyah shows its commitment to adapt to the development of the times and the needs of modern education. Third, Muhammadiyah also implements character-based curriculum management that is responsive to global and local contexts. In this case, Muhammadiyah educational institutions, such as Muhammadiyah Boarding School, develop a curriculum that is not only knowledge-oriented, but also on the development of skills and moral values that are relevant to the challenges of the 21st century (Marsudi & Zayadi, 2021; Sucipto & Hidayati, 2023). This approach aims to prepare students to be able to compete at the global level, while still adhering to Islamic values. Fourth, Muhammadiyah has the strength in building networks and collaborations between educational institutions. With the existence of various educational charities, Muhammadiyah is able to create synergy in the development of education throughout Indonesia. This includes cooperation between schools, colleges, and other educational institutions to support each other in achieving better educational goals (Safitra et al., 2023). This collaborative approach strengthens Muhammadiyah's position as one of the main actors in education in Indonesia. Overall, Muhammadiyah's approach to education in Indonesia reflects its commitment to advancing education that is of quality, character, and relevant to the times. By integrating moral values, technological innovation, responsive curriculum management, and inter-institutional collaboration, Muhammadiyah strives to create a generation that is not only intelligent, but also has high integrity and social responsibility (Sucipto & Hidayati, 2023).

b. Innovation in Education: In facing the challenges of education in the modern era, Muhammadiyah continues to adapt to the times. This organization utilizes information technology to improve the quality of education, as well as develop a curriculum that is relevant to the needs of the community (Achmad & Iwantoro, 2021; Rizal Fathurrohman & Wahid Tuftazani Rizqi, 2021). The innovation in education carried out by Muhammadiyah in Indonesia reflects the commitment of this organization to improve the quality of education and the relevance of the curriculum in facing the challenges of the times. Muhammadiyah, as one of the largest Islamic organizations in Indonesia, has implemented various innovations that focus on curriculum development, teaching methods, and the use of technology in education. One of the main innovations implemented by Muhammadiyah is the development of a curriculum that is flexible and responsive to the needs of the community. In this context, Muhammadiyah has adopted the Independent Curriculum, which gives freedom to educational institutions to adapt teaching materials to the local context and student needs (Fadli & Kumalasari, 2019). This curriculum not only emphasizes on mastering knowledge, but also on the development of students' skills and character, so that they can adapt to rapid changes in the modern world (Y. Hartono, 2016). In addition, Muhammadiyah also integrates technology in the learning process. The use of digital media and online learning platforms (Shalsabik & Nugraha, 2022) is one of the strategies to increase the effectiveness of learning. By using technology, Muhammadiyah can reach more students, including those in remote areas, and provide wider access to quality education (Amos, 2021; Sudarsana, 2016). This innovation also includes the use of project-based learning methods, which encourage students to learn actively and creatively. Innovation in Muhammadiyah education is also seen in the development of entrepreneurship-oriented programs. Several Muhammadiyah Islamic boarding schools have implemented entrepreneurship programs that aim to equip students with practical skills and entrepreneurial spirit. This program not only helps students to be economically independent, but also encourages them to contribute to society (Hasan et al., 2023; Safei & Hudaidah, 2020). Thus, Muhammadiyah strives to create a generation that not only has strong religious knowledge, but also skills that are relevant to market needs. Furthermore, Muhammadiyah also focuses on developing students' character through various educational programs that prioritize moral and ethical values. This approach aims to form individuals who are not only academically intelligent, but also have integrity and social responsibility (Azizah, 2022; Siti Hazrah et al., 2022).

c. Character Education: In addition to focusing on the academic aspect, Muhammadiyah education also emphasizes the importance of character education. Muhammadiyah educational institutions strive to form individuals who are not only academically intelligent, but also have integrity and social responsibility (Nurkamiden, 2021). Character education is one of the main focuses in Muhammadiyah's work in education in Indonesia. Muhammadiyah, as an Islamic organization committed to the renewal and development of society, has integrated character education into the curriculum and educational practices in its institutions. This approach aims to form a generation that is not only academically intelligent, but also has high moral and ethical integrity. One of the important aspects of character education in Muhammadiyah is the cultivation of moral and ethical values derived from Islamic teachings. Character education from the perspective of Muhammadiyah focuses on the development of noble morals, such as honesty, responsibility, and respect for others (Fadli & Kumalasari, 2019). Thus, character education in Muhammadiyah not only aims to form good individuals, but also to create a harmonious and civilized society. The implementation of character education in Muhammadiyah is carried out through various methods and strategies. One is through speaking skills, where students are taught to communicate well and respect the opinions of others. This is important in building a character that respects differences and is able to work together in a pluralistic society (Amos, 2021)). In addition, character education is also integrated in extracurricular activities, such as entrepreneurship programs and social activities, which provide opportunities for students to apply character values in daily life (Munawaroh, 2023; Ruslan Gunawan, 2023). Character education in Muhammadiyah also focuses on strengthening religious values. Through the teaching of the pillars of faith and the practice of worship, students are taught to understand and practice religious teachings in their lives. The 3P method (Understanding, Practice, and Habituation) is used to strengthen students' Islamic character, so that they not only learn about religion, but also apply it in real actions (Mohammad Nasrullah et al., 2021). This is in line with Muhammadiyah's goal to create a generation that is not only knowledgeable, but also noble. Furthermore, Muhammadiyah also strives to overcome the crisis of character education faced by the Indonesian people today (Mujaddid, 2020). With the increase in social problems such as criminality and promiscuity, character education in Muhammadiyah is expected to be a solution to overcome these issues (Fitriati et al., 2020). Through strengthening character education, Muhammadiyah is committed to improving the quality of education and forming a better generation.

Establishment of Educational Institutions: Muhammadiyah established various schools and educational institutions spread throughout Indonesia. These institutions not only focus on formal education but also character and moral education. Muhammadiyah has established thousands of educational institutions, ranging from kindergartens to universities, making a significant contribution to national education (Kurniawati & Junaidi, 2024). (a) Social Role; In addition to education, Muhammadiyah also established various orphanages and other social institutions that contribute to the welfare of the community (Elihami & Basir, 2020), (b) Knowledge Integration; Organizations are modernizing Islamic education by incorporating secular subjects into religious curricula, promoting a holistic approach to education (Mahesa et al., 2023), (c) Community Empowerment; Muhammadiyah's educational philosophy emphasizes community empowerment and moral development, which aims to create a just society in line with Islamic values (Imam Ma'arif & Akbar, 2024), (d) Curriculum Development: Muhammadiyah has perfected the educational curriculum to include Islamic and general knowledge, setting a precedent for other educational institutions (Kug, 2022; Mahesa et al., 2023)we discuss that Muhammadiyah is part of Indonesia's history that contributes as a carrier of modernity in Islam. In this article, the concept of Muhammadiyah education is explained, including bringing updates in the field of forming Islamic educational institutions which were originally a pesantren system into a school system and have included general lessons for religious schools or madrasas. For the Muhammadiyah education model, this article explains the integralistic model, adopts the substance and methodology of modern Dutch education into religious education madrasas, provides Islamic teaching content in modern Dutch public schools, and implements a cooperative system in the field of education. In the learning method, the emergence of the lecture method and the munadharah (dialogical, (e) Response to Challenges: The organization continues to adapt to historical challenges, such as illiteracy and colonialism, by promoting educational reforms that meet the needs of the community (Azman & Helandri, 2022; Imam Ma'arif & Akbar, 2024).

CONCLUSION

The educational journey from the Roman era, through the Dutch colonial period, to the work of Muhammadiyah in Indonesia shows a significant transformation in the education system. Roman education emphasized character development and social skills, while the Dutch colonial period brought challenges and changes in the education system. On the other hand, Muhammadiyah has succeeded in updating Islamic education with a more modern and inclusive approach. Thus, education has a very important role in forming an intelligent society, has character, and is able to adapt to the changing times.

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