

The History of Muhammadiyah Education in Banyumas from Colonial Period to the Old Order

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Abstract

This study aims to uncover the history of Muhammadiyah education in Banyumas from the colonial period to the Old Order. Data sources comprise various historical literature, including books, archival documents, magazines, and official organizational publications. The historical method was applied through four distinct stages: heuristics (data collection), criticism (testing authenticity and source validity), interpretation (analyzing data within a conceptual framework), and historiography (synthesizing and reconstructing the narrative). The findings reveal that Muhammadiyah education in Banyumas during the colonial era was an integral part of early twentieth century Islamic educational modernization throughout the Indonesian archipelago. Beyond offering alternative schooling for the indigenous population, it served as a vital medium for disseminating Islamic reformist ideas, fostering cadre development, and establishing modern institutional structures. Despite colonial constraints, Muhammadiyah successfully built a resilient educational foundation that expanded rapidly after Indonesian independence. Transitioning into the independence era, particularly during the Old Order, Muhammadiyah shifted its focus toward developing formal educational institutions tailored to post-independence societal needs. By leveraging active support from its members and the broader local community, Muhammadiyah Banyumas maintained existing schools while pioneering new institutions. This period marked a pivotal transition from colonial conditions to integration into the national education system. The establishment of these institutions provided concrete evidence of Muhammadiyah's capacity to meet local community needs for modern Islamic education. Ultimately, the institutional foundation established during the Old Order served as the essential strategic groundwork for Muhammadiyah's educational expansion in Banyumas during the subsequent New Order era.

Keywords: Education, Muhammadiyah, Banyumas, Colonial, Old Order

INTRODUCTION

Education is a fundamental factor in the development of a nation. Besides serving as a means of transferring knowledge, education also serves as a medium for character formation, strengthening cultural identity, and improving the quality of human resources. From an Indonesian historical perspective, the development of education cannot be separated from the socio-political dynamics that occurred from the colonial period to the post-independence period. The education policies implemented by the Dutch colonial government in the early 20th century did open educational opportunities for the indigenous population through the Ethical Policy, but this access remained very limited, prioritizing colonial administrative interests over equitable education for the community (Yusril & Bawa, 2020). This situation encouraged the emergence of various national movement organizations that utilized education as an instrument for improving the standard of living of the community and fostering national consciousness (Suyatno, 2023).

Among the organizations that placed a significant emphasis on education was Muhammadiyah (Mul Khan, 2010). This organization was founded by K.H. Ahmad Dahlan in Yogyakarta on November 18, 1912, with the aim of reforming the religious, social, and educational life of Muslims (Ahmad, 2015). From its inception, Muhammadiyah viewed education as an effective means of preaching. Unlike traditional educational systems focused solely on religious instruction, and colonial government schools that emphasized general knowledge, Muhammadiyah developed an educational system that combined religious knowledge with modern science (Mu'ti, 2015). This system became a hallmark of Muhammadiyah education and rapidly expanded across Indonesia (Salam, 1968).

Muhammadiyah's educational development took place not only in large cities but also in areas with potential for social and economic development, including the Banyumas region. During the colonial period, Banyumas was a key residency in Central Java, boasting significant economic and social dynamics. The Banyumas community consisted of aristocrats, traders, farmers, and Islamic boarding school students (*santri*), all of whom had a need for modern education (Hidayanto et al., 2024). Amidst the limited access to education by the colonial government, Muhammadiyah-established schools provided an alternative for the community to obtain an education that combined Islamic teachings with general knowledge. Muhammadiyah's presence in Banyumas was also part of the Islamic modernization movement that flourished in Java in the early 20th century.

Entering independence, the government implemented a policy of educational standardization through refinements to the national curriculum, improvements to school administration, and guidance for private schools. This policy requires Muhammadiyah schools to improve the quality of their institutions, teaching staff, and educational facilities to compete with public schools (Djamas, 2009). On the other hand, government policies that allow for the development of private schools have actually created an opportunity for Muhammadiyah to expand its educational network. In Banyumas, this development is evident in the increasing number of Muhammadiyah educational charities at various levels, from kindergarten to high school (Amelia, 2021).

Muhammadiyah's success in maintaining and developing its educational institutions from the colonial period to the Old Order demonstrates the organization's ability to adapt to changing political and state policies. Muhammadiyah education serves not only as a means of spreading Islamic teachings but also as a medium for developing human resources with academic, moral, and social skills (Lenggono, 2018). Therefore, the development of Muhammadiyah education in Banyumas is an important part of local educational history, contributing to the development of national education. However, studies on the history of Muhammadiyah education in Banyumas are relatively limited. Available studies generally only cover the history of specific educational institutions or Muhammadiyah figures, while studies that outline the chronological development of Muhammadiyah education from the colonial period to the Old Order are rare (Ali et al., 2016). In fact, this approach is crucial for explaining the continuity of the development of Muhammadiyah educational institutions, the factors influencing them, and their contribution to the Banyumas community.

Although numerous studies have examined Muhammadiyah's contribution to the development of Islamic education in Indonesia, most have focused on the national movement, the educational philosophy of K.H. Ahmad Dahlan, or the institutional development of Muhammadiyah schools in major urban centers (Aydrus et al., 2022; Ruslan, 2020). At the regional level, previous research in Banyumas has primarily discussed the biographies of Muhammadiyah figures (Salmin et al., 2024), the emergence of Muhammadiyah organizations (Sudarno, 1994), or the social dynamics of Muhammadiyah movements (Suyatno, 2024).

Consequently, the historical development of Muhammadiyah educational institutions in Banyumas has not been comprehensively reconstructed.

Furthermore, existing studies tend to analyze Muhammadiyah education from pedagogical, religious, or organizational perspectives rather than through a historical approach that emphasizes chronological development and the interaction between educational institutions and socio-political change (Damayanti et al., 2023). As a result, there is still limited understanding of how Muhammadiyah educational institutions adapted to colonial educational policies, the Japanese occupation, and the educational reforms introduced during the early years of Indonesian independence (Marsudi & Zayadi, 2021). This represents a significant historiographical gap because the transformation of educational institutions over different political regimes remains insufficiently documented (Muktaruddin et al., 2023). Another limitation concerns the temporal scope of previous studies. Most research focuses on a single historical period, either the colonial era or the post-independence period, without tracing the continuity of institutional development across these political transitions (Ilham & Syamsuddin, 2021). Consequently, the processes of institutional adaptation, expansion, and sustainability from the Dutch colonial period through the Old Order have not been systematically explained.

Methodologically, many previous studies rely on descriptive narratives or institutional profiles without integrating archival documents, organizational records, educational statistics, and oral historical sources into a comprehensive historical reconstruction (Nilam, 2020). Such an approach limits the ability to explain the causal relationship between educational policies, local community responses, and the expansion of Muhammadiyah educational institutions in Banyumas (Aristyasari & Faizah, 2020). This study seeks to address these gaps by reconstructing the historical development of Muhammadiyah education in Banyumas from the colonial period to the Old Order using a historical research approach that integrates archival sources, official Muhammadiyah documents, government educational policies, and local historical evidence (Setiawati et al., 2025). By focusing on institutional continuity, educational expansion, and adaptation to political change, this study contributes to enriching the historiography of Muhammadiyah education, strengthening the understanding of local educational history, and providing a more comprehensive explanation of the role of Muhammadiyah in shaping educational development in Banyumas (Agung, Satata, et al., 2025).

Based on this description, a study on "The History of Muhammadiyah Education in Banyumas from the Colonial Period to the Old Order" is crucial. This study will reveal the development of Muhammadiyah educational institutions in Banyumas from the colonial period to the Old Order. In addition to enriching the historiography of Islamic education in Indonesia, this study is also expected to contribute to the writing of Banyumas' local history, which still requires further study.

METHOD

To examine the socio-historical trajectory and institutional development of Muhammadiyah education in Banyumas, this study adopts a historical research design (Sukmana, 2021; Wasino, 2021). The methodological framework comprises four core operational stages: heuristics (data gathering), source criticism (verification), interpretation (analysis and synthesis), and historiography (narrative construction). In practice, these stages were conducted iteratively rather than through a strictly linear progression, allowing continuous data retrieval, critical evaluation, and narrative refinement as new empirical evidence emerged (Abdurrahman, 1999).

Heuristics (Source Identification and Collection)

The heuristic phase focused on retrieving primary and secondary historical materials spanning from the Dutch colonial era through the Old Order period. Archival data collection was conducted at institutional repositories, primarily the Muhammadiyah Banyumas Regional Secretariat (*Pimpinan Daerah Muhammadiyah Banyumas*) and the Muhammadiyah Central Leadership Archives (*Pimpinan Pusat Muhammadiyah*) in Yogyakarta, supplemented by university libraries. Collected materials included official administrative documents, organizational proceedings, contemporary periodicals, historical newspapers, and institutional records. Data gathering utilized bibliographic research, archival documentation, and targeted oral history interviews with key institutional figures. A systematic index card method was employed to categorize empirical data, organize citation body notes, and structure evidence for narrative reconstruction.

Source Criticism (Verification and Reliability Assessment)

To establish the empirical integrity of the collected historical sources, a rigorous two-fold critical examination was conducted:

1. External Criticism: Evaluated the physical authenticity and provenance of textual materials. This involved analyzing paper conditions, ink characteristics, orthography, linguistic styles, and physical artifacts to verify document origin.
2. Internal Criticism: Assessed the reliability, validity, and trustworthiness of the source contents. Content credibility was established through cross-source triangulation, comparing multiple independent accounts regarding the same historical events. Irrelevant or unverified data were systematically filtered out during data reduction.

Interpretation (Analytical Synthesis)

Verified historical facts were analyzed and synthesized using a contextual-conceptual framework structured around two primary historical trajectories: (1) the inception and development of Muhammadiyah education in Banyumas during the Dutch colonial period, and (2) its institutional adaptation and expansion during the Old Order era (1945–1965). The interpretive process linked micro-level institutional developments in Banyumas to macro-level socio-political shifts in Indonesian education.

Historiography (Narrative Reconstruction)

The final phase synthesized analyzed data into a coherent, chronological historical narrative. Key structural milestones, policy shifts, and transformative moments in Muhammadiyah Banyumas education were organized systematically to reconstruct the transition of these schools from colonial-era reformist initiatives to integrated components of the post-independence national education system.

RESULT AND DISCUSSION

Muhammadiyah Education in Banyumas during the Colonial Period

The history of Muhammadiyah education in Banyumas during the colonial period cannot be separated from the development of Muhammadiyah nationally in the early 20th century. The establishment of Muhammadiyah in 1912 was a response to the backward and dualistic nature of Muslim education during the Dutch colonial period (Nashir, 2010). On the one hand, there were colonial government schools that taught modern sciences but lacked religious education. On the other hand, there were traditional educational institutions such as Islamic boarding schools (*pesantren*) that emphasized religious instruction but had not yet adopted a modern educational system (Syuja', 2009). Based on these conditions, K.H. Ahmad Dahlan

developed an educational system that combined religious knowledge with general knowledge through a modern school system (Afandi & Mustajab, 2019)

The Muhammadiyah educational model then expanded to various regions on the island of Java, including Banyumas. The spread of Muhammadiyah to the Banyumas region was closely linked to K.H. Ahmad Dahlan's da'wah activities, which included several trips to various regions in Central Java, including Purwokerto (Agung, Wulandari, et al., 2025). Ahmad Dahlan's presence, introducing the idea of Islamic reform to the Banyumas community, marked the beginning of growing public sympathy for Muhammadiyah.

According to research by Kosasih & Suwarno (2014), K.H. Ahmad Dahlan visited Purwokerto around 1920 to preach Islamic reform. The visit received a positive response from several community leaders, leading to his second visit in 1921. This second visit was considered the right moment to establish the Purwokerto branch of Muhammadiyah. Witnessed by K.H. Ahmad Dahlan, the board was successfully formed and immediately ratified by him. Then, on October 9, 1921, under the agenda of HB. 438/7, the Purwokerto branch of Muhammadiyah officially proposed that Muhammadiyah Central establish a Muhammadiyah organization based in Purwokerto. One year later, with Decree No. Based on Decree No. 11/BM dated November 15, 1922, the President (now Chairman of the Central Executive Board) of Muhammadiyah, K. H. Ahmad Dahlan, inaugurated the Muhammadiyah organization in Purwokerto as a branch of the Muhammadiyah organization (Kosasih & Suwarno, 2010).

Since the establishment of the Muhammadiyah Purwokerto branch, the organization's focus has been directed not only at da'wah activities but also at educational development. Education is seen as a strategic means to improve the quality of the Muslim community while simultaneously forming a society with a balance of religious skills and general knowledge (Nakamura, 1983). Therefore, Muhammadiyah began developing a cadre development system by sending young people from Banyumas to study at Muhammadiyah educational institutions in Yogyakarta, such as the Muhammadiyah Islamic Weekschool. This policy aimed to prepare educators who could later develop Muhammadiyah schools in Banyumas (Fathony, 2023)

According to Sudarno (1994), the educational institutions managed by Muhammadiyah Banyumas from the colonial period to independence were divided into two types: religious education and general education. Religious education provided by Muhammadiyah in Banyumas includes: 1) Arabic schools, which are non-formal, taking place in mosques or prayer rooms; 2) Madrasah Diniyah, open to children aged 7-9 years old and in grade II of Elementary School (SR) or above; and 3) Majelis Ta'lim, which are non-formal study groups. General education provided by Muhammadiyah Banyumas includes: 1) Hollands Inlandse School (HIS) with the Qur'an, equivalent to today's elementary school, founded in 1926; 2) Meer Uitgebreid Lager Onderweys (MULO) Muhammadiyah Purwokerto, founded in 1934, equivalent to today's junior high school (Sudarno, 1994)

In the News of the Teaching of Moehammadiyah East Indies published in 1930, it was explained about the Muhammadiyah's charitable efforts (AUM) in the Banyumas Consul area. In Purwokerto, at that time Muhammadiyah had a HIS for five classes with a total of 38 male and 7 female students. The Purwokerto Muhammadiyah Branch also opened a Schakelschool. Furthermore, Muhammadiyah opened a HIS in Tambak which was under the Muhammadiyah Group (Branch) Sumpyuh. The Ajibarang Muhammadiyah Branch had a HIS with 2 classes, 16 male students and 7 female students. The Purbalingga Muhammadiyah Branch had 1 HIS in Purbalingga, 1 Volkschool in Bukateja, 1 Volkschool in Kalimanah, 1 Madrasah Diniyah in Bobotsari with a total of 20 male and 30 female students. The only registered Banjarnegara branch in Batur has one Madrasah Ibtidaiyah (Islamic Elementary School) with four classes, with 56 male and 50 female students. The Cilacap branch has one HIS (Islamic High School) and one Madrasah Ibtidaiyah (Islamic Elementary School).

The Banyumas branch has one HIS up to grade 3, with 21 male and 9 female students (*Berita Pengadjaran Moehammadiyah Hindia Timoer*, 1930).

During the Dutch colonial period, the development of Muhammadiyah education in Banyumas faced various challenges. The colonial government implemented an education system that favored government schools, forcing private schools, including Muhammadiyah, to develop with community support. Furthermore, limited teaching staff, educational facilities, and funding hampered school operations. Entering the Japanese occupation (1942–1945), nearly all educational institutions in Indonesia underwent changes due to the policies of the Japanese military government (Noer, 1980). Many schools experienced limited teaching staff, curriculum changes, and adjustments to the interests of the occupying government. Despite this, during the colonial period, Muhammadiyah was able to maintain the continuity of its education through the support of its members and the local Muslim community, who possessed a spirit of renewal (Mukti & Sandiah, 2020).

Muhammadiyah's success in education was supported by a modern organizational system. Since 1920, Muhammadiyah has established a School Section (Education Council) tasked with managing all schools in an organized manner. This system differs from traditional education systems that still rely on the figure of a kiai (Islamic leader). Through institutional management, Muhammadiyah has been able to maintain the continuity of education despite changes in leadership (Mukti & Sandiah, 2020).

In Banyumas, Muhammadiyah's educational development has strengthened with the emergence of local figures, one of whom is KH. Abu Dardiri. Although he did not yet serve as Muhammadiyah Consul during the early colonial period, his involvement in da'wah and organizational development has contributed to strengthening Muhammadiyah's charitable efforts. In 1940, KH. Abu Dardiri was entrusted with the role of Muhammadiyah Consul for the Banyumas region, overseeing the entire Banyumas Residency. His leadership laid the foundation for the subsequent development of Muhammadiyah education, particularly in the lead-up to Indonesian independence (Fathony, 2023).

Thus, Muhammadiyah education in Banyumas during the colonial period was part of the Islamic education modernization movement that flourished in Indonesia in the early 20th century. Its presence not only provided an educational alternative for the indigenous population but also served as a medium for disseminating ideas for Islamic renewal, fostering Muslim intellectuals, and establishing a modern educational organization (Sairin, 1995). Despite facing limitations imposed by colonial policies, Muhammadiyah was able to build an educational foundation that subsequently expanded rapidly after Indonesian independence.

Muhammadiyah Education in Banyumas during the Old Order Era

The end of the Japanese occupation and the proclamation of Indonesian independence on August 17, 1945, opened a new chapter in the development of national education, including education provided by Muhammadiyah. During the Old Order, the Indonesian government positioned education as a crucial instrument in building national identity and improving the quality of human resources. Amidst a political climate marked by physical revolution, cabinet changes, and the Guided Democracy era, Muhammadiyah maintained its commitment to providing education as part of the organization's charitable endeavors (Nashir, 2010).

In Banyumas, Muhammadiyah's educational development during the Old Order was a continuation of the foundations established during the colonial period. After the development of the Muhammadiyah Purwokerto Branch in the 1920s, the organization's focus was increasingly focused on developing formal educational institutions capable of meeting the needs of post-independence society. Education was seen as a means to produce a generation of Muslims with religious, intellectual, and nationalistic abilities aligned with the ideals of national development (Fathony, 2023).

During the Old Order, Muhammadiyah educational institutions in Banyumas could be divided into two categories: religious education and general education. Religious education is education that prioritizes spiritual or spiritual aspects (Khosin, 2023). Most of the subjects taught by these religious educational institutions are in the field of religious studies, with the goal of enabling students to understand, internalize, and practice Islamic teachings in their daily lives. Religious education provided by Muhammadiyah in Banyumas includes: Madrasah Ibtidaiyah (Islamic Elementary School) and Madrasah Tsanawiyah (Islamic Junior High School) (Kosasih & Suwarno, 2014)

Madrasah Ibtidaiyah (MI) is an educational institution equivalent to, or one level of, elementary school (SD). The duration of education is six years, and MI is under the coordination of the Ministry of Religious Affairs (now the Ministry of Religious Affairs). MI is essentially similar to Madrasah Diniyah. The difference is that Madrasah Diniyah only has five classes (grades I-V), while MI has six classes (grades I-VI). Lessons at Madrasah Diniyah take place only in the afternoon or evening, while at MI, lessons take place in the morning. Another distinction is that Madrasah Diniyah (Islamic Madrasah) exclusively teaches religious subjects, such as the Quran, reading the Hijaiyah alphabet, worship, morals, writing, Arabic, and practical practices. MI, on the other hand, also offers several general subjects, such as geography, arithmetic, Indonesian, and history. The ratio of religious studies to general studies at MI is approximately 70:30% (Kosasih & Suwarno, 2014)

According to the Central Java Muhammadiyah Management Data for the Banyumas Region, published in 1996, several Islamic junior high schools (MI) established by Muhammadiyah in the Banyumas region during the Old Order era include:

Tabel 1. MI Muhammadiyah in the Banyumas area during the Old Order era.

No.	Name Madrasah Ibtidaiyah	Location	Founding Date
1	MI Muhammadiyah Kedungwuluh Lor	Kedungwuluh Lor, Kecamatan Patikraja	12 Desember 1950
2	MI Muhammadiyah Tambakan	Tambakan, Ajibarang Kulon	1952
3	MI Muhammadiyah Ajibarang	Ajibarang	1 Juli 1952
4	MI Muhammadiyah Tinggarjaya	Tinggarjaya, Kecamatan Jatilawang	1 Agustus 1952
5	MI Muhammadiyah Patikraja	Patikraja	1 Agustus 1952
6	MI Muhammadiyah Singosari	Singosari, Kecamatan Karanglewas	17 Juli 1953
7	MI Muhammadiyah Sirau	Sirau, Kecamatan Kemranjen	1 Mei 1957
8	MI Muhammadiyah Karanglewas Kidul	Karanglewas Kidul	10 Agustus 1958
9	MI Muhammadiyah Kasegeran	Kasegeran, Kecamatan Cilongok	17 Januari 1959
10	MI Muhammadiyah Wangon	Wangon	1 Januari 1959
11	MI Muhammadiyah Curug/Losari	Curug/Losari, Kecamatan Rawalo	1 Januari 1959
12	MI Muhammadiyah Sidabowa	Sidabowa, Kecamatan Patikraja	1962

Source: Data on Muhammadiyah Schools in Central Java, Banyumas Region (1996).

Another Muhammadiyah educational institution in Banyumas with a religious orientation is the Madrasah Tsanawiyah (MTs), equivalent to a junior high school (SMP). The MTs program lasts three years. Like MI, MTs are under the coordination of the Ministry of Religious Affairs (Depag). The MTs curriculum essentially covers three areas: 1) Islamic religious studies, 2) Arabic, and 3) general knowledge, equivalent to a public junior high school (SMP Negeri) (Yunus, 1996). The MTs Muhammadiyah curriculum is not significantly different from the other MTs mentioned above, with the addition of a Muhammadiyah-specific course, namely Muhammadiyah-ness. According to the Central Java Muhammadiyah Education Data for the Banyumas Region published in 1995, the MTs Muhammadiyah founded during the Old Order era was MTs Muhammadiyah Kemranjen, specifically in Karangjati village on April 25, 1959 (Pimpinan Daerah Muhammadiyah Banyumas, 1996)

In addition to religious education, another type of education provided by Muhammadiyah in Banyumas during the Old Order was general education. This type of education prioritized equipping students with worldly knowledge and skills, both for employment in specific fields or for independent living, or for further education at the next level of education. A distinctive feature of Muhammadiyah's general education was the inclusion of Islamic and Muhammadiyah-related subjects. Several types of general education provided by Muhammadiyah in Banyumas during the Old Order included: Elementary School, Junior High School, Senior High School, Teacher Training College, and the Teacher Training and Education Institute (Kosasih & Suwarno, 2014)

The term Elementary School (SD) was introduced in 1964 to replace the term "People's School (SR), which had been used since the Dutch colonial era. SD is the lowest level of general education. The government assigned three main functions to SD: preparing elementary school graduates with basic knowledge and understanding of their rights and obligations as Pancasila citizens; preparing elementary school graduates to acquire specific skills or abilities that will equip them for life in society; and preparing elementary school graduates with a solid foundation of knowledge to continue their education to secondary school (Djumhur & Dasasuparta, 1976)

During the Old Order era (1945-1965), Muhammadiyah in the Banyumas region only managed to operate one elementary school, namely Muhammadiyah Purwokerto Elementary School, now located in Bancarkembar village/sub-district. Muhammadiyah Purwokerto Elementary School was first established on January 1, 1952 (Pimpinan Daerah Muhammadiyah Banyumas, 1995) At the time of its founding, Muhammadiyah Elementary School was located on Jl. Penisihan Purwokerto, along with Muhammadiyah Junior High School Purwokerto. After Muhammadiyah in the Banyumas region was able to build a Muhammadiyah Hall on Jl. Dr. Angka Purwokerto, Muhammadiyah Elementary School moved to this building (Kosasih & Suwarno, 2014)

The next level of general education established by Muhammadiyah in Banyumas is Junior High School (hereinafter abbreviated as SMP), which is a continuation of Elementary School. According to Law Number 12 of 1954 concerning the Declaration of the Enactment of Law Number 4 of 1950 of the Former Republic of Indonesia concerning the Basics of Education and Teaching in Schools Throughout Indonesia, SMP, as a general component of secondary education and teaching, is intended to continue and expand the education provided in lower schools, to develop life aspirations and guide students' abilities as members of society, to educate experts in various specialized fields according to their individual talents and the needs of society, and/or to prepare them for higher education and teaching (*Undang-Undang Nomor 12 Tahun 1954 Tentang Pernyataan Berlakunya Undang-Undang Nomor 4 Tahun 1950 Tentang Dasar-Dasar Pendidikan Dan Pengajaran Di Sekolah Untuk Seluruh Indonesia*, 1954)

During the Old Order era, Muhammadiyah in Banyumas provided secondary education in the form of junior high schools (SMP): Muhammadiyah Purwokerto Junior High School, founded in 1951, Muhammadiyah Ajibarang Junior High School, founded on January 1, 1951, and Muhammadiyah Sumpyuh Junior High School, founded on July 10, 1952 (Pimpinan Daerah Muhammadiyah Banyumas, 1996).

Senior High School (SMA) is the next level of education after junior high school. It is included in the secondary education and teaching levels along with junior high school. However, junior high school has now been included in the basic education level (along with elementary school) since the implementation of compulsory nine-year basic education. During the Old Order era, from 1945 to 1965, Muhammadiyah in Banyumas only managed to operate one high school, namely SMA Muhammadiyah Purwokerto. This high school was established on August 1, 1956. The school building is located on Jl. Dr. Angka Purwokerto. At that time, the building where SMA Muhammadiyah Purwokerto is located was known as Pondok Modern Muhammadiyah, built on land purchased as a result of the remaining funds from the 32nd Muhammadiyah Congress in Purwokerto in 1953 (Pimpinan Daerah Muhammadiyah Banyumas, 1995).

To meet the needs of teachers in Muhammadiyah educational institutions and to assist the government in meeting the need for teachers during the Old Order, especially at the Elementary School and Kindergarten levels, in 1957 Muhammadiyah Banyumas established the Muhammadiyah Purwokerto Teachers' School. This school has two departments, namely the Muhammadiyah Senior Teachers' School (SGA), for teaching in Elementary Schools and the Muhammadiyah Kindergarten Teachers' School (SGTK), for teaching in Kindergartens. The Principal of the Muhammadiyah Purwokerto Teachers' School at that time was Samekto. Most of the teachers were teachers at the Purwokerto State SGA. However, there were several seconded state teachers (dpk), including: Isti Faizah (started teaching in 1962) and Sutarto (started teaching in 1964). The Muhammadiyah Purwokerto Teachers' School was then developed into the Muhammadiyah Purwokerto Teacher Training School (SPG) since 1968. The school building is on Jl. Dr. Angka, north of the Purwokerto General Hospital (RSU). The Muhammadiyah Purwokerto SPG has graduated a significant number of students, spread across various regions, particularly the Banyumas regency/residency (Kosasih & Suwarno, 2014).

In addition to developing secondary schools, Muhammadiyah Banyumas also expanded its charitable endeavors in higher education. One important milestone was the establishment of the Muhammadiyah Purwokerto Teacher Training and Education Institute (IKIP) on 3 Dzulhijah 1384 H, corresponding to April 5, 1965. (IKIP Muhammadiyah Purwokerto, 1979). The establishment of IKIP Muhammadiyah Purwokerto was legalized through the Muhammadiyah Higher Education Establishment Charter No. 011/III. JTG. 65/79, signed by the Central Leadership (PP) of the Muhammadiyah Council for Education, Teaching, and Culture, H. S. Prodjokusumo and W.B. Tjipto, S.H., as chairman and secretary, respectively, on June 18, 1979 (Priyadi et al., 2000). At that time, the Muhammadiyah Teachers' Training Institute (IKIP Muhammadiyah Purwokerto) opened two faculties with two departments: the Faculty of Education (FIP), Department of Curriculum Didactics, and the Faculty of Social Sciences Teacher Training (FKIS), Department of General Economics (IKIP Muhammadiyah Purwokerto, 1990).

The establishment of IKIP Muhammadiyah Purwokerto was initiated by Banyumas Muhammadiyah figures such as K.H. Abu Dardiri and S. Notosuwiryo, who were members of a foundation called MIPTI (Council of Sciences and Higher Education). MIPTI provided the Balai Muhammadiyah building located on Jalan Dr. Purwokerto's history as a campus for the Muhammadiyah Teachers' Training College (IKIP Muhammadiyah Purwokerto) (*Riwayat Hidup Singkat HOS Notosuwiryo Berdasarkan Buku Catatan Yang Beliau Tulis Sendiri*, 1985; *Riwayat Hidup Singkat Nafsirin Hasan Supeno*, 1998).

According to research by (Priyadi & et al, 2000), the founding of IKIP Muhammadiyah Purwokerto was initiated by three figures: HOS Notosuwiryo, Suhaemi, and Muhammad Musa. HOS Notosuwiryo initiated the idea for IKIP Muhammadiyah Purwokerto, while Suhaemi and Mohammad Musa operationalized HOS Notosuwiryo's idea. They also initiated new student registration at the UII Purwokerto branch building.

Regarding the year of the founding of IKIP Muhammadiyah Purwokerto, there is another different opinion as stated by Sugito, that IKIP Muhammadiyah Purwokerto was founded in 1964. Some of the Priyadi & et al (2000), students who were in the first batch numbered around 28 people, including: Sugito, Abu Khair and Kusno. The reason used was because in September 1965 when the new student introduction period (a kind of 'mapram' or 'opspek') was held for the second batch of around 30 people, Sugito became one of the committee members. Furthermore, according to Sugito, in the 1965/1966 academic year there were no lectures at IKIP Muhammadiyah Purwokerto due to the chaotic socio-political conditions of the nation and state of the Republic of Indonesia following the G30S/PKI rebellion. Lectures were resumed in the 1966/1967 academic year, combining the first (1964) and second (1965) intakes (Kosasih & Suwarno, 2014).

In 1967, the General Economics Department of the Faculty of Health Sciences (FKIS) was closed due to unfavourable conditions, possibly due to a shortage of students. Students in the department were then transferred to the Faculty of Economics at Djendral Soedirman University (Unsoed) in Purwokerto and the Faculty of Economics at the Islamic University of Indonesia (UII) in Purwokerto (a branch of UII Yogyakarta) (IKIP Muhammadiyah Purwokerto, 1990).

In organizing and managing educational institutions during the Old Order era, as described above, Muhammadiyah Banyumas faced significant challenges. The unstable economic conditions resulting from the war of independence led to limited educational facilities, a shortage of teaching staff, and minimal school funding. Despite this, the community's enthusiasm for education continued to grow. Muhammadiyah leveraged the support of its members and the local community to maintain the continuity of existing schools and pioneer the establishment of new educational institutions. These efforts demonstrate that Muhammadiyah's educational delivery relies not only on government assistance but also on community participation as a manifestation of its socio-religious movement.

CONCLUSION

Muhammadiyah education in Banyumas during the colonial period was part of the Islamic education modernization movement that developed in Indonesia in the early 20th century. Its presence not only provided an educational alternative for the indigenous population but also served as a medium for disseminating ideas of Islamic renewal, developing Muslim intellectuals, and establishing a modern educational organization. Despite facing limitations imposed by colonial policies, Muhammadiyah was able to build an educational foundation that subsequently expanded rapidly after Indonesian independence.

Entering the independence era, particularly during the Old Order, Muhammadiyah's focus was increasingly focused on developing formal educational institutions capable of meeting the needs of post-independence society. Education was seen as a means to produce a generation of Muslims with religious, intellectual, and nationalistic abilities aligned with the ideals of national development. During this period, Muhammadiyah Banyumas faced significant challenges. Nevertheless, Muhammadiyah leveraged the support of its members and the local community to maintain the continuity of existing schools and pioneer the establishment of new educational institutions. These efforts demonstrate that Muhammadiyah's educational delivery relies not solely on government assistance but also on community participation as a manifestation of its socio-religious movement.

Overall, the development of Muhammadiyah education in Banyumas during the Old Order era demonstrated a significant process of consolidation. This period marked a transition from Muhammadiyah education, which had previously developed under colonial conditions, to educational institutions that became part of the Indonesian national education system. The establishment of Muhammadiyah educational institutions was concrete evidence that Muhammadiyah in Banyumas was able to meet the community's need for modern education based on Islamic values. The foundations established during the Old Order era later became the basis for Muhammadiyah's educational expansion in Banyumas during the subsequent New Order era.

ANKNOWLEDGMENTS

The researcher would like to thank all parties involved during the implementation of this research

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