

Manhaj Tarjih in Muhammadiyah Islamic Education Management

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ABSTRACT

This research aims to determine the implementation of manhaj tarjih in managing Muhammadiyah Islamic education. This research method uses library research, using various sources such as books, articles, and others related to the object of study. This research shows that Manhaj Tarjih is very important in the management practices of Islamic education. Muhammadiyah emphasizes Islamic values, principles of justice and equality, community participation, and educational innovation.

Keywords: Manhaj Tarjih, Muhammadiyah, Islamci Education Management

INTRODUCTION

Muhammadiyah is an Islamic movement based on Islam, based on the Al Quran and Sunnah, whose movement carries out the preaching of amar ma'ruf nahi munkar and tajdid. According to (Anwar, 2018), Muhammadiyah is involved in the study, interpretation and application of the teachings of the Islamic religion itself. This Persyarikatan aims to hold a special assembly tasked with carrying out these responsibilities, which is now called the Tarjih and Tajdid Council, which is found at every level of the organization from the central level to the branch level. This assembly is expected to be able to choose which of these opinions has the most substantial evidence (râjih) to be implemented by Muhammadiyah members.

This assembly was named the Tarjih Assembly.

The background factor for forming this assembly was the khilafiyah issues faced by Muhammadiyah members in their daily practices. If left unchecked, it is feared that this could cause disputes and even divisions among Muslims, including members of Muhammadiyah (Rosyadi, 2020). Within the Muhammadiyah environment, the meaning of tarjih has experienced a development in meaning. Initially in Muhammadiyah, tarjih was understood according to its original meaning in the science of jurisprudence, namely: "comparing in deliberation the opinions of ulama (both from within and from outside Muhammadiyah including the opinions of imams) and then taking whichever is considered to have the proper basis and stronger reason (Rosyadi, 2020).

Gradually, the meaning of tarjih above experienced a shift due to the development of tarjih activities within Muhammadiyah. Tarjih no longer means vigorously strengthening a proposition or choosing between existing opinions but is much broader so that it is identical or almost identical to ijihad. This is because in Muhammadiyah, through the Tarjih and Tajdid Councils, many ijihads are carried out on new problems that have not been responded to by the jurisprudence of the past, and the answers have not been found in the old (classical) fiqh books (Anwar, 2018).

Education is inseparable from efforts to internalize and socialize tarjih ideology, products and decisions to realize harmony between tarjih products and educational goals. It is just that, to what extent is the actualization of the transformation both in manhaj, products and tarjih decisions considering that the obstacles faced are the occurrence of taqdisur afkar and the rigidity of thinking among society, giving rise to exclusivism, sacredness and ideology by not using thinking tools? (Ichsan, 2019). On the other hand, society is also faced with mystical influences in Kuntowijoyo's perspective, trapped in metaphysics, reality, reasoning, and social and ethical mysticism (Kuntowijoyo, 2006). Apart from that, educational institutions have no less complicated problems, such as multicultural and multi-ideological student input, lack of teacher resources due to limited facilities and infrastructure and weak relationships between administrators and school leaders who are not yet intense. In fact, at the Muhammadiyah Congress in Malang in 2005, the AIK subject as the main characteristic of Muhammadiyah experienced a decline, so there was a need for revitalization.

This article aims to provide an overview of the Characteristics of Islamic Thought from the Perspective of Manhaj Tarjih Muhammadiyah and an understanding of modernization in Muhammadiyah related to renewal in line with social change and purification of the aqidah, considering that the existing manhaj is deemed inadequate to resolve existing problems. For Tarjih Muhammadiyah, law does not just answer problems. However, it also shows how the law can be applied according to existing conditions and even become a reformer in society. This fact then led the author to examine further the Characteristics of Islamic Thought from the Perspective of Manhaj Tarjih Muhammadiyah.

METHOD

This research is library research, carried out by writing, clarifying, reducing and

presenting data obtained and accessed through written sources. Library research limits its activities to library collection materials without needing field research (Zed, 2008). Library research is a data collection technique that involves reviewing books, literature, notes, and reports that have something to do with the problem solved (Nazir, 2003). Meanwhile, this study is related to manhaj tarjih in the management of Muhammadiyah Islamic education.

RESULT AND DISCUSSION

Manhaj Tarjih Muhammadiyah

"Manhaj" can be interpreted as a way or method of tarjih. The term tarjih is taken from the rules of fiqh. In the science of *ulus fiqh*, manhaj tarjih is comparing *syar'i* propositions, which generally appear to contradict each other. Tarjih is also interpreted as an evaluation of various existing fiqh opinions regarding an issue to determine which one is closer to the essence of the Al Quran and Sunnah and is more beneficial to accept (Anwar, 2020). Some define it as a *mujtahid* act, a superior proposition to be accepted and made into a more critical practice (Setiawan, 2019). Manhaj tarjih is better known as the process of expressing a new perspective or view, both individual and group, such as Salafi manhaj (Fariadi, 2019)

In the Muhammadiyah environment, the meaning of tarjih has experienced a development in meaning. Initially, in Muhammadiyah tarjih was understood according to its original meaning in the science of fiqh, namely: "comparing in a deliberation the opinions of the ulama (both from within and from outside Muhammadiyah including the opinions of the imams) to then take whichever is considered to have a basis and more substantial reason. Muhammadiyah's critical thinking about the purification of Islam is not only based on individual thoughts but also legal sources of ulama opinion, such as in terms of the spiritualization of syariah,

formalization of sharia, and views on the law.

According to Ar Razi, this explains two main things about tarjih;

1. That tarjih is the act of a mujtahid (shariah law expert) and not the nature of a proposition.
2. That the object of tarjih is arguments that appear to conflict with each other so that the stronger one can be taken.

In Manhaj Tarjih, various sources of perspectives or insights about Tarjih Muhammadiyah exist.

1. Insight into religious understanding

For Muhammadiyah, religion is the primary reference. This is because, in religion, normative values guide humans in carrying out activities in the world for the life of the afterlife. Syamsul Anwar mentions three essential elements in religion, namely 1) the experience of faith, 2) Sharia norms as a frame of reference and 3) charity as a manifestation of the afterlife. These three elements will become a person's experience of religion if they are carried out in pious actions following the guidance of Islam, Ihsan, and Sharia.

2. Insight of Tajdid

Tajdid, as a characteristic of Muhammadiyah Islamic thought, is remembered in the collective memory of members of the Indonesian Muslim community who label this movement as a modernist movement. About manhaj tarjih, tajdid describes the orientation of tarjih activities and the style of tarjih products (Nisa, 2022). Tajdid has two meanings:

- a. In the field of faith and worship, tajdid means purification by returning the faith and worship to their purification by the Sunnah of the Prophet.
- b. In worldly muamalat, tajdid means dynamizing people's lives with a creative and innovative spirit according to the demands of the times.

3. Tolerance Insight

Tolerance means that Tarjih's decision is not considered right, while others are not. Tarjih Muhammadiyah views the decisions it makes as the maximum achievement that can be achieved when making that decision. Therefore, Tarjih Muhammadiyah is open to new input with stronger arguments, and openness to discoveries is the following principle in the insight of Tarjih Muhammadiyah (Anwar, 2018).

4. Insight into Openness

Openness means that everything decided by the Tarjih can be criticized to make improvements, where if stronger arguments and arguments are found, the Tarjih Council will discuss them and correct the arguments and arguments that are deemed less intense. In the "Explanation of the Tadjih Matters", it was emphasized, "In fact, we asked all of you to discuss the principles of the truth of the essay of the Tardjih Council, where if there is an error or if your argument is correct, it is hoped that it will be accepted, then you can provide a more precise argument and Obviously, this will later be considered in the investigation process, and then the truth will be established and implemented. Because that was discovered, only our understanding and cohesion at that time (Anwar, 2018).

5. Insight is not affiliated with any particular sect

Understanding religion from a tarjih perspective is done directly from its main sources, the Al Quran and Sunnah through the ijthad process using existing ijthad methods. This means that Muhammadiyah is not affiliated with any particular sect. However, this does not mean denying the various opinions of existing Fukaha. Their opinions are critical and can be considered to determine the norms/teachings that align with the spirit in which we live.(Anwar, 2020).

Manhaj Tarjih in Muhammadiyah Islamic Education Management

The word management, commonly used today, comes from the verb to manage, which means to manage, organize, control, handle, administer, run, implement and lead. In subsequent developments, the word management was used in almost every organizational field, starting from organizations, government, private sector, non-governmental organizations, institutions, profit and non-profit institutions, and even religious institutions, such as mosques, churches, etc. This shows that the function and role of management in an organization is essential to achieve successful goals (Rusydi, 2015).

There are several variations in the definition of management from various figures and sources due to the diversity of viewpoints and scientific backgrounds in the fields of these figures. George R. Terry, in his book *Malayu Hasibuan* (Susiyani, 2017), gave the definition:

management is a distinctive process consisting of planning, organizing, actuating and controlling, performed to determine and accomplish stated objectives using human beings and other resources. (Management is a process of planning, organizing, mobilizing and monitoring to achieve predetermined goals using human power and other resources.

Meanwhile, according to experts, including Sulistyorini, Islamic education management is a process of structuring/managing Islamic educational institutions that involves Muslim human and non-human resources in moving them to achieve the goals of Islamic education effectively and efficiently (Sulistyorini, 2006). Meanwhile, Mujamil Qomar defines it as a process of managing Islamic educational institutions in an Islamic manner by dealing with learning resources and other related matters to achieve the goals of Islamic education effectively and efficiently (Qomar, 2008). Management must prioritize Islamic management because this differentiates

Islamic management from general management.

As stated by Ramayulis, Islamic education management is utilizing all the resources owned (Muslim community, educational institutions or others), both hardware and software. This utilization is carried out through collaboration with other people effectively, efficiently and productively to achieve happiness and prosperity in this world and the hereafter (Syaban, 2013). Based on the description above, it can be concluded that Islamic education management is the process of utilizing all resources through the help of other people and collaborating with them so that common goals can be achieved effectively, efficiently and productively. Meanwhile, Islamic education is a process of internalizing Islamic values to students as provisions for achieving happiness and prosperity in this world and the hereafter.

K.H. Ahmad Dahlan and the founding fathers of Muhammadiyah education have implemented Muhammadiyah Education and Teaching Muhammadiyah education as a professional pious charity. The development of Muhammadiyah education can implement this concept of professional righteous deeds (Rusydi, 2015). The establishment of Muhammadiyah education was based on the theological motivation that humans can achieve a perfect level of faith and devotion if they have a depth of knowledge. The Al Quran very broadly explains the difference between those who are knowledgeable and those who are stupid, those who get guidance and those who are lost. Humans will have high dignity if they have a depth of faith and breadth of knowledge (Q.S. Al-Mujadalah: 11). True devotion will only be achieved by those who have knowledge (Q.S. Fathir: 28; Q.S. Az-Zumar: 9).

This theological motivation drove K.H. Ahmad Dahlan to provide education in the corner of his house and extracurricular religious lessons at OSVIA and Kweekschool. K.H.'s actions Ahmad Dahlan organizes religious education as a form of

charity. In the Idea of Reform, Muhammadiyah explains that as a result of Dutch colonialism, Muslims - and the Indonesian people in general - experienced two very acute educational problems (Fanreza, 2012).

Departing from this reality, K.H. Ahmad Dahlan founded Muhammadiyah education, in which religious and general lessons were taught. The Muhammadiyah education model is a combination of the Dutch model school system and Islamic boarding schools. With this model, Muhammadiyah education is expected to be able to produce "ulama-intellektuals" or "intellectual-ulama"; a "whole" generation, not a generation that experiences "split-personality". Religion, in the view of K.H. Ahmad Dahlan, must be in line and support each other with science Muhammadiyah's businesses and activities can be grouped into four areas:

1. Religious Sector, including providing guidance in the fields of aqidah, worship, morals, and mu'amalah based on the Al Quran and Sunnah, establishing mosques and prayer rooms as places of worship.
2. The education sector includes education oriented towards a combination of the general education system and the Islamic boarding school system.
3. The social sector, which includes activities in the form of charity, hospitals, maternity homes, polyclinics, medical centres, pharmacies, orphanages.
4. In the field of political participation, where Muhammadiyah is not a party and affiliated with a political party, Muhammadiyah's political participation in the form of acting ma'ruf nahi munkar and providing ethical, moral and akhlakul karimah guidance on government and community policies.

Furthermore, Junaidi (2018) states that system of Islamic morality requires the development al-akhlaq to realize the values of faith, Islamic, and good deeds. Education is also oriented towards instilling values to

students. The education system Muhammadiyah built is more integrative-holistic by accommodating religious and general sciences in madrasas and public schools (Majlis Dikdasmen PP Muhammadiyah, 2017). In Muhammadiyah schools, religious subjects are known as Ismuba or AIK, an abbreviation of Islam, Muhammadiyah and Arabic. Meanwhile, AIK was identified with Al-Islam and Kemuhammadiyah. These subjects become a characteristic of Muhammadiyah education and become the most effective medium in instilling values, knowledge and ideology (Ichsan et al., 2022)

Education as a process cannot be separated from three mutually continuous things: first, as a core for developing an integralistic scientific epistemology and second, implementing and developing creative and effective learning innovations. Third, it is an effort to transform and internalize the values of Al-Islam and Muhammadiyah in the social sphere (Muhamamda Ali, 2010). These three things at least illustrate that the position of education within Muhammadiyah is a very strategic factor for Muhammadiyah's efforts to realize its goals. Muhammadiyah provides space for education to become a pioneer of scientific discourse in the fields of religion and general science in an integral manner. Apart from that, education also has a significant role in transforming values according to Muhammadiyah's understanding. This gives the Tarjih Council a strategic role in developing and internalizing the results of Muhammadiyah's religious decisions.

Educational institutions have a fundamental function to socialize manhaj, decisions and tarjih fatwas. This directly impacts the direction of policies, materials and insights that apply in schools, both from Muhammadiyah leaders, educational institutions, the educational environment and educators. Even though structural development is under the primary and secondary education council, in terms of developing religious material and ahar material, it must adapt to the decisions of

the tarjih council or by the provisions of the tarjih council (Salim, 2015).

Muhammadiyah, as an Islamic organization that has a significant role in education, applies manhaj tarjih in the management of its educational institutions. Manhaj tarjih is an assessment and selection method based on Islamic policies and values. The following are several aspects of implementing Muhammadiyah's manhaj tarjih in education management: Firstly, Muhammadiyah emphasizes Islamic values as the primary foundation in its education management. This is reflected in forming a curriculum that includes religious education, ethics and Islamic morality. Second, the principles of justice and equality are implemented in Muhammadiyah education management. Every student has the same right to receive quality education without discrimination. Third, Manhaj tarjih Muhammadiyah encourages active community participation in education management. The involvement of parents, community leaders and other related parties is essential to achieve holistic Islamic education. Fourth, Muhammadiyah always tries to keep up with current developments without sacrificing religious principles. The application of manhaj tarjih allows the adoption of educational innovations that align with the demands of the times but remain in line with Islamic teachings. Fifth, Manhaj tarjih Muhammadiyah prioritizes empowering human resources, including teachers and educational staff. Continuous training and development are implemented to ensure professionalism and optimal teaching quality (Ichsan et al., 2022).

Through the implementation of manhaj tarjih, Muhammadiyah seeks to create an educational environment that is academically superior and forms a solid Islamic character in each of its students. This holistic approach is the foundation for managing Muhammadiyah educational institutions effectively and by Islamic principles (Ichsan et al., 2022). In education management, Manhaj Tarjih Muhammadiyah emphasizes the importance

of a holistic approach, including spiritual, intellectual, and social aspects. Muhammadiyah emphasizes Islamic values in education, including noble morals, justice and tolerance. The principles of fair and participatory leadership are also applied to create an educational environment that is inclusive and oriented towards student empowerment. In addition, Muhammadiyah encourages the use of technology and innovation in the learning process to prepare a competent and competitive generation (Ichsan et al., 2022).

CONCLUSION

Muhammadiyah, in its religious understanding by the Tarjih Manhaj, is not oriented towards a particular school of thought, either in aqidah or fiqh. However, Muhammadiyah is not anti-school, for Muhammadiyah, schools are study material; if the arguments he uses are clear (based on the Al Quran and as-Sunnah al-Maqbulah), then Muhammadiyah takes these arguments as a guideline, not his school. All members of the Muhammadiyah organization must commit as a Muslim. Through Manhaj Tarjih, Muhammadiyah wants to provide the best educational services that are effective and efficient because Muhammadiyah is an organization that plays a vital role and significantly influences it.

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