

THE ROLE OF UNIVERSITY OF MUHAMMADIYAH PROF. DR. HAMKA (UHAMKA) IN DEVELOPING HOLISTIC EDUCATIONⁱ

Arum Fatayan¹, Moh. Suryadi Syarif², Abd. Rahman A.Ghani³

University of Muhammadiyah Prof.Dr.Hamka(Uhamka),
Jakarta, INDONESIA.

¹arum_fatayan@yahoo.com, ²suryadi_syarif@yahoo.co.id,
³abdulrahman.ghani@yahoo.co.id

ABSTRACT

Holistic education seems important to be neglected. It can be seen as an alternative in education in the middle of the flow of change which herds human culture to be more pragmatic and individualistic, just like the recent condition. The phenomenon of "craziness" - being crazy about appearance, shopping, information, power, and wealth - and the phenomenon of "shallowness" of meaning add to the list of the effect of information flow and bring humans to keep "chasing" dream. UHAMKA has roles and responsibilities to develop holistic education. As a part of Muhammadiyah Higher Institution, UHAMKA adopts educational pattern which sees students with potential to be developed, so they can be people who realize their existence as individual, family member, society, citizen, and God's servant and representative in the world. This writing aims to describe the role of UHAMKA in connection with the implementation of holistic education. The approach in this writing is institutional approach. The analysis shows that, institutionally, the role of UHAMKA in developing holistic education cannot be separated from four principles of Muhammadiyah Higher Institutions, namely: Teaching, Research, Community Service, and Islam & philosophy of Muhammadiyah. The direction of the principles is reflected in the vision of UHAMKA: becoming an excellent university which is superior in intellectual, emotional, and spiritual intelligence. The vision becomes a driving force for da'wah (teaching) and renewal (tajdid) movement of Muhammadiyah in order to realize real Islamic society.

Keywords: Holistic Education, UHAMKA, Higher Institution

INTRODUCTION

A change is unavoidable; it follows the law of nature. In Islam, it is called *sunnatullah*, the law of God. Heraclitus, a Greek philosopher in the sixth century BC, states that the essence of everything is change; everything will keep running (*pantharei*)¹. Natural change is generally slow. For example, making a big hole only relying on raindrops for a day seems impossible. It needs months, even years. On the other hand, with human-created technology, a hole can be made within minutes. This can be inferred that a change can be faster if there is human intervention. This happens because human has brain which is capable of understanding and constructing descriptive and analytical ability to create effective and efficient ways in facing realities.

"Humans," according to al-Farabi (890-950 A.D.), "are a rational creature" (*al-hayawan al-nathiq*) who is the most superior of other creatures. Humans dominate other creatures because

ⁱ Note: Part of this writing has been published in the book titled "Holistic Education: Its Concept and Implementation in Education", published by UHAMKA Press in 2012.

they have intelligence (*nuthq*) and will (*iradah*), both of which are the function of ability². With mind, human can construct science about reality which becomes the foundation of creating a tool called technology.

In line with the various invention in science and technology, human life has developed and changed drastically. What was considered impossible in the past has become the reality nowadays. For example, Indonesians going to Mecca for Hajj could take months on foot, but nowadays it take only several hours by plane. The similar thing also happens to information technology. A farmer living in a remote area in Java, for example, can communicate with his son living in Los Angeles; people living in a village in Indonesia can know the traffic congestion in Jakarta or the campaign of the candidates for American president. Information technology has made the world seem to be folded. “Future shock has gone by,”³. Even constructing a building which can penetrate the sea (as planned in Dubai) is no longer surprising.

People has been entering the era called by experts as *hyper industry*, an era in which consumer goods are greatly produced⁴. The technology of microchip, like transistor and computer, has paved the way for service, education, health, and security industries. Products of such industries will be able to meet the consumers’ ever- increasing needs to make their lives easier.

Everywhere, people already have cellphone; internet has become their inseparable need, and they can enjoy many television programs. Wherever they go, people can have communication through iPad. Advancement in technology is not only for adults. Children can also use technology easily, and even some technology is designed for children such Play Stations or online games.

On the one hand, technology gives positive effects. People can easily access information, and thus can increase knowledge. Economically, technology can double production, market, and income. People can also have freedom to choose kinds of information. Besides, marketing can reach wider scope without being limited to regions. Advertising in television, internet, and other media can be accessed by everybody, while service providers can pay advertising service without carrying things or documents.

On the other hand, the effect of information technology is making the world keep running; however, it not only runs fast but also runs very fast without control. As a result, change is also very fast. People are trapped in the world which never stops running fast, never slow down, never decrease its innovation, never reduce consumption, never reduce the flow of information; never reduce the flow of product change, style, and life style; never have break, and never have time to do reflection or self-reflection. That’s all the condition of contemporary society; and history will never go back. Everything moves forward, with the pace possibly becoming faster in line with the fast development of technology.

In the middle of this changing world, people may fail to adapt. This is because people’s capacity and ability are limited to accept such a fast change. Consequently, technology, which was initially designed to help human work, has now become a monster that “preys on human lives.”

The inability to adapt to the change has put people under pressure, starting from mental, perceptual, social, moral, and spiritual pressures. Sociologically, such condition create what Durkheim theory refers to as *anomie*, the emptiness of values. Values which so far have become the basis for harmonization in society has been chaotic⁵. Values of shame and taboo gradually erode. In the past, for example, people kissing in public felt ashamed, while

nowadays kissing in public is not a problem at all. This is because people are always exposed to it through television and other media.

At the same time, the rhetoric of values developed lacks charisma and relevance. As a result, it faces resistance and even rejection, be it openly or closely. In society, there has been a term referring to the condition in which people ignore an advice: “going in one ear and out the other.” This is the example of advice lacking charisma. On the other side, there is a condition when people are facing hunger or they are suffering, and they need support in form of materials, they only get advice without getting the materials they need. Another example is that politicians and government officials are busy with legal procedure or regulations which do not touch the condition of society. This is an absurd condition, a useless condition. In the middle of absurdity, everything which can meet people’s needs will be taken as it is. Thus, phenomena such as paid demonstrators, money politic, or corruption emerge⁶.

The condition above creates panic. People are suspicious each other. Success is built through harming the other. “*Homo hominy lupus*” (human becomes a wolf for other humans) can be found easily in the middle of advanced society. People are conditioned into *survival of the fittest*, competing in the middle of the jungle.

Anomie also creates various pressures because of the degradation of values. Panic conditions emerge: informative panic, consumptive panic, sexual panic, etc. This is the root of the phenomenon of “craziness.” This is social *schizophrenia* phenomenon, the condition which breaks all kinds of control, code, convention, rule, and limitation but allows their flow to everywhere⁷.

Ambition, excitement, and pleasure keep running toward the goal of people’s desire without being able to be stopped by *superego*, namely the power of human soul/heart. As a result, lots of emerging action is controlled by instinct and libido, and thus there is no social control. Consumerism is the world created based on panic: panic buying, panic trend, panic life style, panic prestige, mega-reward, mega-promo, mega-sale, mega-launching, etc. “Hurry up! Hurry up! Hurry up! There is still garage sale. Don’t miss it! There are only two days left,” said marketers through TV advertising. People shop not due to the logic of need but because of shopping ability and the social prestige.

Consumption makes people like a spider’s web. They buy products and life style in such a fast way, following trend and updating things. For example, when Apple launched a new product, thousands of people jostled to be the first in line to get the product. The similar condition happened in Jakarta several years ago when a new version of Blackberry was released. Also, consumerism exists in the children world. Children enthusiastically follows such games as Crazy bird. This illustrates that life is like someone who is continuously chased without the end.

Due to the fast changing of life, human activities are often separated from starting and final point; the real objective of life is not clear. Entertainment keeps emerging very fast, making humans live in fantasy without spiritual values - this is panic showing. Sexuality (and its representation in media) is widely opened. Its power massively attracts human’s desire, so it separates human from noble and sublime desire - this is panic sex.

The totality of life seems to sink in ever-changing life, creating collective unawareness that life has changed and that life is trapped in the rhythm of speed. The development of fast change causes the disappearance of awareness as a direct perception of phenomena which informs humans about their existence. Meaning slowly erodes, and thus reality becomes shallow⁸.

WHEN CHILDREN ARE “SURROUNDED” BY MEDIA

The phenomena above positively and negatively influence children’s life. This is worsen by the decrease of students’ playing ground and the degradation of social control. As a result, children spend more time in front of television.

Yayasan Kesejahteraan Indonesia (Indonesian Welfare Foundation)⁹, for example, reports that the average time spent by elementary school students to watch television is between 30-35 hours in a week. They watch television between 4-5 hours from Monday to Saturday, while on Sunday they spend 7-8 hours in front of television. If the average of watching television is 4-5 hours a day, it means that in a year children spend between 1,400-1,800 hours until they finish high school. On the contrary, from kindergarten to high school, children only need to spend 13,000 hours to study. It can be inferred that children spend time to watch television more than they do for any activity, except for sleeping.

Daily Mail reveals a study on the negative effect of television for children to 6,000 people, including 3,000 senior citizen in the UK. The study reports that one out of six parents states that spending much time in front of television is the main contribution to communication problem. In the UK, this problem disturbs communication development to at least one million children¹⁰.

Almost all television programs do not make people think critically and rationally. The programs - as can be seen on television nowadays - mostly present instant results, encouraging people to be famous or rich without struggle. Television programs can make children addicted, spurring imagination but neglecting realistic thinking. As a result, children’s mental development and way of thinking are contaminated. Watching is lazy culture owing to its reliance on visual and auditory. For children, however, the culture of reading and critical thinking is important.

There is an interesting study to elementary school students conducted by Haier in the UK. The study attempts to find students’ perceptions of world famous figures such as Albert Einstein, Isaac Newton compared to contemporary figures found in the cyber media. It shows that one third of the students believe that Albert Einstein is the star of reality show. 29 percent of them think that he is a star like that in “the X Factor” or “Britain's Got Talent” show.

Furthermore, this study also shows that one third of the students aged 11-14 year old do not know that Isaac Newton is the inventor of gravity theory though this exists in the school curriculum. 6 percent of the students state that Tulisa Contostavlos, the X Factor jury, is the creator of penicillin. Millions of them think that the rapper Professor Green is a scientist. 35 percent of children think that the inventor of gravity is not Newton but the Major of London, Boris Johnson, and the British footballer Wayne Rooney is a scientist. 22 percent of students aged 8 years old perceive that Stephen Hawking is a hair stylist. On the other hand, 68 percent of the students can identify the Facebook creator, Mark Zuckerberg. However, the other 22 percent say that the inventor of light bulb as the creator of Facebook. The survey also shows that in average the children spend 17-34 hours in front of television.

Beforehand, a survey is also conducted to 2,000 school kids in the UK. The result shows that they do not know historical facts and science. Their brain is full of celebrities and trivial things. One out of five kids believes that cartoon figures in Toy Story - Buzz Lightyear not Neil Armstrong - is the first human who landed on the moon.

The abovementioned information shows that children are easily influenced by media. It has made them follow the style of celebrities without knowing the meaning and context of the style. Media has also made children imitate the dialect of movie actors, without

understanding the depth of the language. In short, children live under the shadow of television or other information media. In the context of Indonesian children, the similar condition can be found in the phenomena of Gangnam Style and Boys Band in which children languages reflect the copy of advertising languages.

HOLISTIC EDUCATION

Faced by the phenomena, the educational world faces more complexed problems and challenges. Education can no longer uses past paradigm in which balanced involvement between parents and society still prevails. Due to the parents' activities to earn money, some functions of education which should be the parents' responsibility are now handled by education institution. In the traditional society system, like most societies in Indonesia, generally society still plays an important role for children education. Parents still keep culture and teach the culture to children through giving examples and inheriting noble values. At the same time, society also still shows good social control. If found negative acts done by children, traditional society tries to remind and stop them so that juvenile delinquency or destructive acts can be avoided early. Children can also learn about values from the control done by society. This is a kind of child education which is done by direct interaction with society.

Society also inherits and teaches local wisdom such as honesty, language manner, attitude to environment, kinds of prohibition, etc. to children. For example, in a region in Indonesia, there is still prohibition to slaughter cows as practiced by society in Kudus and Ternate; this clearly reminds young generation about cultural values in the regions. The similar thing also happens to some areas in Yogyakarta; when going into the areas, people riding a motorcycle have to turn off the machine and get off from the motorcycle. There are still many examples of local wisdom in Indonesia which are noble values tightly held by society.

However, when society changes, the values slowly degrade. Children live in the world full of media, without the control of strong values. This happens inside and outside the house. Children freely access anything in the media. As a result, the phenomena of free sex, drugs, and violence among students increase every year.

Education faces increasingly complex tasks. Part of educational tasks which was the responsibility of society through good examples, social control, advices, etc. has now become the responsibility of school. Education is no longer about reading, writing, and thinking. Besides, teachers not only do teaching activities but also give good examples and transfer cultures and values. This eventually makes school curriculum overloaded.

All the problems above bring us to the attention of holistic education. Holistic education is an educational philosophy originating from the thought that basically individuals can find identity, meaning, and life goal through their relationship with society, environment, and spiritual values. Historically, holistic education is not something new. It has developed since the beginning of second millennium. Some pioneers in holistic education are Jean Rousseau, Ralph Waldo Emerson, Henry Thoreau, Bronson Alcott, Johann Pestalozzi, Friedrich Froebel, and Francisco Ferrer. The history also reports some figures supporting holistic education, among others, Rudolf Steiner, Maria Montessori, Francis Parker, John Dewey, John Caldwell Holt, George Dennison Kieran Egan, Howard Gardner, Jiddu Krishnamurti, Carl Jung, Abraham Maslow, Carl Rogers, Paul Goodman, Ivan Illich, and Paulo Freire¹¹.

The thoughts of these pioneers was unpopular until the emergence of cultural paradigm leap in the 1960s. Approaching to the 1970s, there was movement which dug the thoughts of holistic educators. The significant advancement happened during the first conference on

national holistic education in July 1979 at California University which presented The Mandala Society and The National Center for the Exploration of Human Potential. Six years later, holistic educators began to introduce the basic of holistic education named 3 R's: relationship, responsibility, and reverence. Different from general education, the basic education of 3 R's in Indonesia is interpreted as writing, reading, and arithmetic.

In fact, the objective of holistic education is to help develop children's potential in a fun, democratic, and humanized situation through experiencing interaction with their environment. Students are expected to be themselves in a sense that they can get psychological freedom, make good decision, learn something suitable for themselves, obtain social skills, and develop their character and emotion (Basil Bernstein).

Referring to the thought of Abraham Maslow, education must be able to help students reach their self-actualization, which is indicated by the presence of (1) awareness, (2) honesty, (3) freedom and independence, and (4) belief. Holistic education pays attention to students' needs and potential in intellectual, emotional, physical, artistic, creative, and spiritual aspects. Learning processes become individual and collective responsibility. Therefore, learning strategy stresses how to teach and how people learn. Some things need considering when developing holistic learning strategies are, among other, (1) the use of transformative learning approach; (2) flexible learning procedure; (3) problem solving through interdisciplinary study, (4) meaningful learning, and (5) learning through the involvement of community.

In holistic education, the roles of teachers are more as a friend, mentor, and facilitator than as a leader and controller in the classroom. Forbes (1996) illustrates teachers as an experienced and funny friend in a journey. School should be a place for students and teachers to reach mutual benefits. Open and honest communication is important; individual differences are appreciated, and cooperation - instead of competition - is practiced.

Historically, holistic education has been reflected in Muhammadiyah Education since its establishment. With strong religious foundation, the founders of Muhammadiyah not only talk about science but also integrate it with religious principles, as implemented in whole Muhammadiyah education, including Muhammadiyah higher institutions like UHAMKA.

THE ROLE OF UHAMKA IN DEVELOPING HOLISTIC EDUCATION

1. UHAMKA as a Muhammadiyah Higher Institution(MHI)

Before talking further about the role which should be done by UHAMKA, it is important to understand: does UHAMKA have required resources to take a role in developing holistic education? This question is important to consider because everyone can have a role if having the required resources. With the resources, the discussion about the role is more utopian.

As mentioned above, holistic education can be an alternative for the educational world in the middle of changes which make people more pragmatic and individualistic. The phenomenon of "craziness" - being crazy about appearance, shopping, information, power, and wealth - and the phenomenon of "shallowness" of meaning add to the list of the effect of information flow and bring humans keep "chasing" dream.

The starting point of holistic education is child-centered. It aims to develop children's potential using relevant and democratic approaching models and strategies. So, freedom aspects, along with the elements related to children's potential (social, intellectual, emotional, and spiritual), become an important thing.

Holistic education humanizes humans with potential which should be developed, so that they can be aware of their existence as individual, member of family, society, and citizen. Besides, holistic education can also make them aware of their position as a servant and representative of Allah (God the Almighty) in the world.

As a part of MHI and national education, UHAMKA has a responsibility and role to develop holistic education. For UHAMKA, it is not simply an act of following the trend, but its responsibility and role has academic, social, and religious principles.

In terms of academic institution, UHAMKA has vision “becoming an excellent university which is superior in intellectual, emotional, and spiritual intelligence.” Vision is ambition, a wish which should be realized. It is not a dream even though it can come from a dream. Inspiration can generate aspiration, and this will bring to motivation, support, and will.

The vision of UHAMKA stresses that as an educational institution UHAMKA has focused its future to be an excellent university. This is the point which should be realized, and the position which should be obtained. Excellent university is the ethical goal of UHAMKA characterized by the superiority in intellectual, emotional, and spiritual intelligence.

Referring to the abovementioned information, UHAMKA’s vision has shown commitment to holistic education. What it wants to realize has covered all aspects: intellectual, emotional, and spiritual. The aspects can be institution and graduates. Therefore, talking about holistic in the context of UHAMKA has been an inseparable part. Holistic can be considered as the interpretation of vision.

Supporting its vision, UHAMKA has missions: (a) Conducting education and teaching with the principles of life-long learning, research, service, and development of human values., (b) Developing the freedom of scientific thinking based on the spirit of *tauhid* (oneness of God), (c) Preparing intelligent and competitive humans., (d) Developing entrepreneurial spirit in various fields of study, technology, and art., and (e) Materializing all UHAMKA’s activities as a *da’wah* (preaching) movement. There are ethical foundations underlined from the mission, among others: life-long learning, human values, freedom, *tauhid*, and *da’wah*. These ethical foundations certainly have close relation with the vision of excellent university above.

Based on the missions, UHAMKA has the objectives: (1) Preparing intellectuals having faith to Allah, noble character, self-confidence, and doing good deeds to realize superior society under the guidance of Allah., (2) Developing and disseminating knowledge and its uses to develop Islam and increase people’ life standard., (3) Preparing intelligent and competitive human resources having entrepreneurial spirit., (4) Preparing cadres for organization, *ummah* (people), and citizen to realize the goal of Muhammadiyah as the actor of *amar ma’ruf nahi munkar* (commanding the good and forbidding the evil) based on Al-Quran and *Sunnah* (the way of the Prophet Muhammad), and (5) UHAMKA as the center of excellence of *da’wah* movement. The vision and missions are derived from four principles which become the basis of MHI: (a) Education, (b) Research, (c) Community Service, and (c) Islam and *Kemuhammadiyah* (the philosophy of Muhammadiyah).

2. Defining the Role in Developing Holistic Education

Based on the above information, the question arising is “what role should be done by UHAMKA as MHI?”

Role is a dynamic aspect of position. Role means that right and obligation are done in connection with position or status, and it is not simply done but carried out dynamically.

Thereby the role of UHAMKA in developing holistic education is fulfilling its right and obligation as MHI to develop holistic education.

The Guideline Number 02/PED/I.0/B/2012 regarding MHI article 1 states that MHI functions as center of excellence within region in the field of education, research, and community service as a driving force of Muhammadiyah's da'wah and renewal movement to realize real Islamic society¹².

Article 3 states that the objective of MHI is conducting four principles in the fields of education, research, community service, and Islam & philosophy of Muhammadiyah to reach the objectives of MHI. The objectives include: (a) the development of human potential to believe in Allah, have noble character, be intelligent, be knowledgeable, be skillful, be creative, and be independent to realize the real Islamic society.,(b) the realization of the ability to create, develop, and disseminate science, technology, and art which can give benefits for society, country, and ummah., (c)the development of the principles of Islam and Muhammadiyah in enlightening all academicians¹³.

Based on the guideline above, the role of UHAMKA in conducting four principles of MHI is as follows:

Education

One of the responsibilities of higher institution like UHAMKA is conducting educational functions to people, especially to students through learning processes inside and outside classroom. Basically, higher education is a social institution which is an integral part of society. One function of education is to preserve and develop value system in society. The learning process done is in the framework of cultural and value transfer.

Through systematic selection and educational process, higher education inherits the ethical objectives of society to every generation. As a part of Muhammadiyah, the ethical objectives refer to Islamic ethic. Thus, this has been Muhammadiyah's responsibility to mobilize and organize new talents and intelligences continually to realize real Islamic society.

The role of UHAMKA is a cultural role to preserve, develop, and inherit the objective of its supported society (Muhammadiyah). *Amar ma'ruf nahi munkaris* also implemented in education as a controlling and guiding function. So, in its educational processes, UHAMKA should contribute to the direction of society development. Higher education always critically evaluates social, economic, politic, and cultural changes which are oftentimes controlled by economic and business powers. The personality of higher institution like UHAMKA can be seen from the above functions. They become the center of various organized intelligences to sustain civilized society.

Carrying out the ideal functions as mentioned above is not easy because the roles do not exist in an empty space. The implementation of roles exists in a space where there is educational system on one side, and on the other side there is a social change in society having potential to create paradoxes in society.

Paying attention to the recent national education, economic aspect is more dominant than the others. School is considered the only formal institution which functions to equip graduates to fill job vacancies. Clear example is the passing criteria for school graduates which still use the indicators used in economics like GPA. Then it can be understood that learning system developed focuses more on score, and students just learn to chase high GPA because economically it is more convincing.

In fact, to solve the problem and increase students' knowledge, the government has attempted to increase the quality of teachers through teacher certification program. However, the program is interpreted differently. Teacher activities to get certification such as participating in seminar, doing classroom action research, writing scientific paper, etc. are just motivated to get certificate. The program has not become the media for skill development. Thus economical reason becomes the main reason for students. The similar thing also happens to teachers who develop their professionalism through teacher certification.

In Indonesia, the development of school is dominated economically. The school which can produce graduates with good score is considered as a qualified school, so it has high economic bargaining power. Then such school is sought by parents. As a result the school sets the "price" and has the right to choose any student. This condition naturally groups schools into high, middle, and low level. Since there is economic profit, schools in Indonesia have unconsciously developed into an institution with high bargaining power¹⁴. At this point, the role of UHAMKA can bring back educational function. The function of *amar ma'ruf nahi munkar* of UHAMKA is needed in this educational system.

This role of education needs to develop children's potential optimally. It is important in the middle of media propaganda and advertising lure which have their own pressure to children. The development of child intelligence organized by higher institution will be the main pillar for the creation of desired society. Television – as has been available now - has more negative effect, and so do other media. Thereby selection and systematization in the educational processes are important.

Research

The second responsibility of higher education is doing research. While the first role is value and culture transformation, the second role is related to the development of science and technology. The science and technology developed must be relevant to and supportive of the desire of Islam and society. If there is no institution which develops science and technology, Muslim society will always be under colonial rule like nowadays. Therefore, as a MHI, the role of research is very important. In fact, compared to the responsibility of teaching, the responsibility of research runs only minimally. The economic motivation as mentioned above is the challenge which needs solution. With regard to the development of holistic education and science & technology, it is necessary to build a research-based MHI. In the future, all academicians in MHI are researchers in their respective field.

Community Service

This role is related to the service given to society. As part of society, UHAMKA should develop the pattern and model of community service, and it is wrong if academicians stay away from society and just stay in the ivory tower. Simply staying in the ivory tower is intellectual snobbishness, and it cannot be accepted in Islam.

Muhammadiyah thinks that being involved in society is the realization of *amar makruf nahi munkar*. This role is implemented in strategic steps in connection with personality, faith, and objective of struggle as the implementation of commitment and responsibility.

Islam and Philosophy of Muhammadiyah

As mentioned above that this role has placed UHAMKA as a driving force for da'wah and renewal movement of Muhammadiyah which has run through some eras to realize real Islamic society. As the biggest religious organization in Indonesia, Muhammadiyah

plays an important role in Indonesian history. All of this cannot be separated from the aim and objective of Muhammadiyah, namely, establishing Islam to reach the supremacy of Islam and Muslims.

In connection with holistic education, this is an integral part of the objective of Muhammadiyah. Since the establishment, educational problems are the main focus in the middle of society which - according to K.H. Ahmad Dahlan - is far from Islamic values. Education is the key to open the gate of knowledge and to run the socio-cultural discussion which keeps developing. Muhammadiyah aspires to be the movement in and the benefit of mental and spiritual life of Indonesians.

In the Introduction of Muhammadiyah Satute, there is a fundamental principle which explicitly and implicitly puts the role of Islamic education in life through obeying Islamic teachings and believing that Islam is the only religion for the happiness in the world and hereafter.

Furthermore, in the 'Islamic Guidelines of Muhammadiyah Member', there are some principles on how Muhammadiyah members interact with worldly problems¹⁵: (1) Muhammadiyah members should be aware that they are the servants and representatives of God in this world. They should positively and actively see life and respond to it. They also should base their life with faith and noble character. (2) Muhammadiyah members should think based on text, experience, and logic (*bayani, irfani, burhani*). This is Islamic thinking which can produce thoughts reflecting the relationship between human & God and human & other humans., (3) Muhammadiyah members should have Islamic work ethos such as working, being disciplined, wasting no time, and doing optimally to reach the objective.

As a result, the whole process done should always be related to *tauhid* (oneness of God). Life is the balance between the world and hereafter, connected by tauhid. Tauhid enables human to work, produce things, and think in this world without being disconnected with God. Islamic education, therefore, should be able to be an alternative to Western secular and hedonistic culture. Islamic education becomes the expectation for human generation because the social change to reach the desired society can be done through education.

The role of renewal (*tajdid*) makes UHAMKA keep developing *amar ma'ruf nahi munkar*. Tauhid is the foundation and filter to criticize, evaluate, and plan the future to reach the desired society, e.i. *baldatun thoyyibatun wa rabbun ghafur* (fertile, prosperous, just, and safe country).

In line with the above concept is da'wah (preaching) movement of Muhammadiyah, be it in general or cultural meaning. General da'wah concept states "an attempt to ask person or a group of people to embrace and practice Islamic teachings or materialize Islamic teachings in daily life." In this context, da'wah includes developing the quality of human resources, alleviating poverty, and fighting stupidity, backwardness, & freedom. Cultural da'wah means "an attempt to plant Islamic values in all aspects of life by considering human's potential and tendency as a cultural creature to reach real Islamic society." The whole objective of Muhammadiyah's da'wah concept is to make Islam become *rahmatan lil 'alamin* (a mercy to all creation).

CONCLUSION

Based on the abovementioned information, it can be concluded that:

(1) Changes have created alternatives, i.e. in economic, psychology which need attention. The phenomenon of panic, “craziness”, and even anomie are the effects which eventually require us to think alternative education.,

(2) Holistic education is basically child-centered, namely, cultivating child potential for intellectual, emotional, and spiritual intelligences.,

(3) The role of UHAMKA with regard to holistic education cannot be separated from four principles of MHI, namely: Teaching, Research, Community Service, Islam and philosophy of Muhammadiyah.

The third roles emphasize the following points: (a) education functions to transfer value, culture and knowledge for future generation and society in line with Islamic ethics, (b) research functions to develop science and technology suitable to desired values and culture. Research is also an intellectual and methodological foundation for the implementation of *amar ma'ruf nahi munkar*., (c) community service is the realization of *amar ma'ruf nahi munkar* in the middle of society, and so it can promote the real Islamic society., (d) Islam and philosophy of Muhammadiyah is the tauhid foundation and social basis in conducting the da'wah of *amar ma'ruf nahi munkar*. The whole da'wah movement is to materialize tauhid-based balance so as to promote real Islamic society, *baladatul thoyyibatun wa rabbun ghafuur*.

Finally, as a part of MHI, UHAMKA can be “an excellent university which is superior in intellectual, emotional, and spiritual intelligence” which becomes a driving force for da'wah and renewal movement going over the ages to create real Islamic society.

REFERENCES

- [1] Attali, J. (1997). *Milenium ketiga*. Yogyakarta: Pustaka Pelajar.
- [2] Bakar, O. (1997). *Hierarki Ilmu: Membangun rangka-pikir islamisasi ilmu menurut al-farabi, al-ghazali, quthb al-din al-syirazi*. Bandung: Mizan.
- [3] Baudrillard, J. (2000). *Berahi*. Yogyakarta: Bentang.
- [4] Buchori, M. (1995). *Transformasi pendidikan*. Jakarta: IKIP Muhammadiyah Press dan Sinar Harapan Press.
- [5] Hardiman, F. B. (2005). *Memahami negativitas: Diskursus tentang massa, teror, dan trauma*. Jakarta: Penerbit Kompas.
- [6] Kuntowijoyo. (1994). *Paradigma Islam: Interpretasi untuk aksi*. Bandung: Mizan.
- [7] Piliang, Y. A. (1999). *Hiper-realitas kebudayaan*. Yogyakarta: LkiS.
- [8] Piliang, Y. A. (2004). *Dunia yang berlari*. Jakarta: Grasindo.
- [9] Pimpinan, P. M. (2008). *Pedoman hidup Islami warga Muhammadiyah*. Yogyakarta: Suara Muhammadiyah.
- [10] Russell, B. (1947). *History of western philosophy*. London: George Allen and Unwin Ltd.
- [11] Surakhmad, W. (2009). *Pendidikan nasional: Strategi dan tragedi*. Jakarta: Penerbit Kompas.