

Internationalization of Muhammadiyah: Challenges in Establishing the Muhammadiyah Australian College

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ABSTRACT

Muhammadiyah is a 'da'wah' as well as a science and education movement. As the Muhammadiyah missionary movement, it is obliged to ask people to do "an amar ma'ruf nahi Munkar" as a spirit of its ideology. As a science and education movement, Muhammadiyah has proven itself as an institution that has succeeded in building educational institutions from primary schools to tertiary institutions. The challenge of Muhammadiyah today is to improve the orientation of its vision towards the global movements. One strategy is the Muhammadiyah internationalization program. One manifestation of this program is the establishment of an Muhammadiyah Australian College (MAC). This research attempts to find out the administrative legal-formal challenges in establishing the MAC and to investigate the blueprint of the MAC curriculum and its strategy in integrating the Austrasia curriculum model with Islam and 'Kemuhammadiyah'. This study adopted a qualitative critical approach. Data collection methods that will be used are interviews, and document analysis. Participants in this study were the chairperson of Australia's Special Branch Management (PCIM) and head of the curriculum team of the Australian Muhammadiyah School. The stages of this research include collecting, coding data, transcribing, analyzing, interpreting the data and reporting the findings. The research found that the core values, vision and objectives of MAC were in line with Muhammadiyah values and visions. Islamic values and Kemuhammadiyah were taught in the curricular, co-curricular and extracurricular domains.

Keywords: *Muhammadiyah, Muhammadiyah School of Australia*

1. INTRODUCTION

Muhammadiyah which was founded by KH. Ahmad Dahlan on November 12, 1912 in Yogyakarta was often considered an organization with a moderate Islamic spirit [1]. When linking Muhammadiyah with Islamic moderatism, a study conducted by Burhani confirmed that Muhammadiyah had an advanced religious view with regard to issues of pluralism, liberalism and Islamism. Muhammadiyah is categorized as an Islamic organization with a moderate character in Indonesia [2].

In the context of Islamic moderation, Tanwir Muhammadiyah in Bandung which was held in 2012 decided on a concept called "Crystallization of the Ideology and Khittah of the Muhammadiyah". One aspect emphasized in this concept is that Muhammadiyah has a progressive Islamic ideology that views Islam as Din Al Hadarah. Ideologies with a spirit of progress have several characteristics, namely encouraging the spirit of *ijtihad*, developing a modernist-reformist character and putting forward an Islamic style that supports progress, peace and justice [3].

Apart from being an organization that carries out missionary activities, Muhammadiyah is also known as the science and education movement. Muhammadiyah's potential as a science movement must be developed and revitalized. It is time for Muhammadiyah to establish its

identity as a cross-national science movement. Therefore, Muhammadiyah must be active in shaping what is so called "epistemic community" that emerges in the country. This concept was later called the Muhammadiyah internationalization program [4].

Since Muhammadiyah was led by Prof. Dr. Din Syamsuddin who was elected in 2005, the term of internationalization of Muhammadiyah began. Muhammadiyah's internationalization discourse existed because although this organization was born in 1912, it did not develop much abroad. Younger organizations than the Muhammadiyah were more developed abroad such as the Jamaah Tabligh (1926), the Muslim Brotherhood (1928), Hisbut Tahrir (1953) and the Gulen Movement [4]. One of the efforts to internationalize Muhammadiyah is the establishment of schools abroad, one of which is the Muhammadiyah Australia College (MAC).

Studies related to the internationalization of Muhammadiyah have been done entitled "Peluang dan Tantangan Internasionalisasi Pemikiran Muhammadiyah". Abdullah attempted to compare the Gulen Movement with Muhammadiyah in internalizing the Islamic thought [4]. It was suggested that the Gulen movement managed to internationalize its education based on the Hizmet ethic or voluntary services focusing on the acquisition of the contemporary science and Islamic studies. It was also

implied that Muhammadiyah should learn from Gulen Movement in succeeding its internationalization program.

The second study suggests that given the idea of purification proposed by Muhammadiyah, it should be ready to disseminate this concept internationally [5]. While the two studies have touched upon the issue of internationalization, both studies were position papers which did not use empirical data from the field research. As far as the researcher knows, the empirical based research on the internationalization of Muhammadiyah has not been conducted. Different from these previous studies, the current study is based on the empirical research, hence fulfilling the gap of the previous studies.

1.1. Specific Research Objectives

1.1.1. Research Questions

Based on this background, the research wants to find answers to the following research questions:

1. What is the blueprint for the Australian Muhammadiyah School curriculum and how is the strategy in integrating Kemuhammadiyah and Islamic values in the Australian model curriculum?
2. What are the challenges in the establishment of Muhammadiyah School in Australia?

1.1.2. Urgency of research

First, the challenges faced in the establishment process the Muhammadiyah School in Australia will be able to provide lessons for Muhammadiyah in opening Muhammadiyah schools abroad. Second, the results of this study will be useful in providing an overview of the strategy of integrating the local, Australian curriculum, with the values of Islam and Kemuhammadiyah. Third, this study will be able to illustrate the dynamic in formulating the Muhammadiyah missionary concept in the context of the establishment of the Australian Muhammadiyah School.

2. REVIEW OF LITERATURE

2.1. Muhammadiyah as a religious social movement

Muhammadiyah is known as a social and religious movement. This organization was founded by KH. Ahmad Dahlan in 1912. When Muhammadiyah was founded, all Muslims experienced a period of colonialism by Western imperialism and colonialism. In the midst of the grip of Western power Muhammadiyah was born and it sparked tremendous optimism. The creed that is driving the spirit of Islam "berkemajuan" (progressive Islam) today is echoed. Although it has not been branded as a reformist or modern Islam, in crossing Indonesia's historical space, the identity of the Muhammadiyah movement is characterized by two important elements namely the "Da'wah" and "Tajdid" movements. "Da'wah" aspects are related to the legacy of the task of the Prophet Muhammad to spread the

values and teachings of Islam, inviting people to goodness (al-Khair) and carry out "amar ma'ruf and nahi mungkar". Tajdid is related to aspects of reform in the governance system or propaganda effort in a broad sense [6].

The term 'amar ma'ruf' can be likened to the spirit of 'fight for', which means to fight for [7]. In the context of Muhammadiyah 'amar ma'ruf' is demonstrated by the productivity of Muhammadiyah's charitable endeavors in the fields of education and health such as universities, schools and hospitals established by Muhammadiyah which are spread throughout the archipelago. Another aspect, "nahi munkar", is an attempt to position themselves in a protagonist manner towards various goodness and virtues and become an antagonistic force against various manifestations of disobedience such as corruption, human rights violations, and legal and economic injustice [7].

In entering its hundredth year, Muhammadiyah has three challenges, namely first, globalization, second, Western civilizations which continue to lead and third and third, the Muhammadiyah "tajdid" movement and "da'wah" movements which face the "da'wah" and "jihad" movements [8]. In the context of globalization, it is important to ask questions such as whether the main society or civilization referred to by the Qur'an and the Muhammadiyah ideals document are only local-Indonesian or also include global-universes (rahmatan lil al-'alamin). This question has actually a clear answer, namely the concept of the "ummah" is more global-universality because of the existence of a common ideal between local communities from Muslim society around the world. Meanwhile, in the current globalization landscape, Western societies continue to lead in the development of science and technology, while Muslim societies are still becoming consumers of globalization. From the internal dimensions of the Muslims themselves, Muhammadiyah preaching has its own challenges with extremism movements driven by movements outside Muhammadiyah. These challenges should encourage Muhammadiyah to revitalize its vision to become an anticipatory organization for major changes and become a motor for progressing on a global basis.

2.2. Muhammadiyah as an education movement

The posture of the Muhammadiyah cannot be released as an educational movement because various educational institutions from basic education to tertiary institutions are managed by Muhammadiyah. Muhammadiyah's educational vision is outlined in Attachment VI to the 46th Muhammadiyah Congress Decree regarding the revitalization of Muhammadiyah's education. The same vision was also published in the Tanfidz Decree of the First Century Muhammadiyah Conference which stated that the vision of Muhammadiyah's education was: "The formation of human learners who are pious, noble, progressive and superior in IPTEKS as the embodiment of the "da'wah" mission "amar ma'ruf nahi munkar" [9].

Six basic principles need to be used in realizing Muhammadiyah's educational vision [10]. First, Muhammadiyah education must refer to the values taught by the Qur'an and Sunnah. Secondly, the establishment and

implementation of Muhammadiyah's educational endeavors must be based on a spirit of sincerity to seek the pleasure of Allah. Muhammadiyah's education applies cooperative principles (musharakah) and remains critically constructive. This attitude was demonstrated by Muhammadiyah since the Dutch East Indies, Japan, Old Order, New Order government until the time after the new order. Fourth, Muhammadiyah applies the spirit of renewal (tajdid) and run an educational charity business in an innovative way. Fifth, Muhammadiyah education must have a partiality towards the *du'afa* and *mustad'afin* or marginalized people and carry out creative processes in accordance with the challenges of the times. Sixth, Muhammadiyah education must be based on the principle of balance (*tawassut*) or moderate, using common sense and purity of heart.

The characteristic of Muhammadiyah education is the subjects or courses of *al-Islam* and *Kemuhammadiyahan* that distinguishes it from other educational institutions [9]. Ali called this uniqueness as 'objective identity' accepted by the public outside Muhammadiyah. This objective identity is intended to achieve five purposes, namely: 1) drive innovative thinking (*tajdid*); 2) enhance anticipatory abilities; 3) develop attitudes that respect diversity (*pluralistic*); 4) develop an independent attitude and 5) develop a spirit of moderation [9]. If students from Muhammadiyah educational institutions have the ability of this objective identity, according to Ali, the educational process in this Islamic organization will have a difference with other educational institutions [9].

2.3. Muhammadiyah School

Since its inception, Muhammadiyah has firmly pledged itself as a socio-religious movement by focusing on social works such as education, health, and so on, because of the Islamic movement with a Cultural and Transformative face, Muhammadiyah has become an Islamic movement that is quickly accepted and then widespread in the life of Indonesian people who are longing for progress in reform. Muhammadiyah then became the ideology of the movement for societal change [11]. As an organization engaged in the socio-religious field, the Muhammadiyah organization continues to strive to improve the intelligence of the people through the education sector.

If we relate to the objectives of Muhammadiyah conveyed by the central leadership of Muhammadiyah in 1974, namely upholding and upholding Islam so that a true Islamic community can be realized, it is clear that from the very beginning, education has become a field that has a role which is very important in achieving the goals. The aims of the Muhammadiyah organization can be detailed as follows: 1) To restore the charity and struggle of the people to the sources of the Koran and Hadith, clean from heresy; 2) To interpret Islamic teachings in a modern way; 3) To renew the Islamic educational system so that it is in accordance with the will and progress of the times [11].

Concerned with educational institutions in Muhammadiyah, then this third point is the reference by

which this organization develops educational activities. With reference to the third point, the establishment of Islamic schools began to be pioneered by K.H. Ahmad Dahlan. The establishment of these schools was also not simultaneous, but started from one area to another. In the Article of Association of Muhammadiyah in 1914, it is explained that there are several formulas related to this Muhammadiyah organization, namely advancing and encouraging the teaching and learning of Islam in the Indies and the Netherlands, and exhilarating life (way of life) based on Islamic values [12].

The beginning of the establishment of this school was in 1913 in the Karangrajen area. In 1913-1918 Ahmad Dahlan founded 5 elementary schools. In 1919 he founded the Hoge School Muhammadiyah which was later renamed to Kweek School Muhammadiyah in 1921. In 1923 this school was split into two, for boys and girls. In 1930 the names were changed to Muallimin and Muallimat [12].

The growth of education that has existed since 1913 shows us all that the development of education in this organization has made tremendous progress because in just a few years. The schools that have been established have certainly had a good impact and influence on the development of Muslims at that time. Among the Muhammadiyah schools that are oldest and have great merit, are Kweek school Muhammadiyah, in Yogyakarta; Mu'allimin Muhammadiyah in Solo Yogyakarta; Mu'allimin Muhammadiyah in Yogyakarta; Zu'ama/Za'imat in Yogyakarta; Kulliyah Muballigin Muballigat, in Padang Panjang, Central Sumatra; Tabligh school in Yogyakarta and HIK Muhammadiyah in Yogyakarta [13]. The large number of public schools and madrasas that are established under the auspices of the Muhammadiyah organization have the same goal, namely the intelligence of the people for the happiness of the people in this world and in the hereafter.

In the history of the development of education in the Muhammadiyah organization, there have been many educational institutions, such as Kindergartens, Islamic Schools, Madrasahs, Islamic Boarding Schools, Academies, Polytechnics, Special Schools (SLB) and Higher Education Institutions [14]. These educational institutions are scattered throughout Indonesia and the number is not small. From the many types of education that exist in the Muhammadiyah organization, it can be seen that the development of education has made significant progress.

These Islamic schools are public schools in nature, but have Islamic characteristics consisting of elementary schools (SD), junior high schools (SMP), senior high schools (SMA), and vocational high schools (SMK). The basis of Muhammadiyah education is Islam which originates from the Qur'an and the Sunnah of the Prophet. In a book entitled Muhammadiyah: History, Thought, and Business Charity, it is explained that what distinguishes Muhammadiyah schools from non-Muhammadiyah schools is that Muhammadiyah schools carry out extensive

and in-depth Islamic religious education including monotheism, worship, morals, and supplementary knowledge in Islamic education and Kemuhammadiyah [13]. This difference is certainly a characteristic of Islamic schools under the Muhammadiyah organization.

2.4. Muhammadiyah Internationalization

According to Burhani, the internationalization of Muhammadiyah has several meanings. First, the internationalization of Muhammadiyah means the establishment of Muhammadiyah's Special Branch Managers abroad [14]. At present many PCIMs are established overseas such as in Australia, Britain, America, the Netherlands, Malaysia, Egypt, Japan and South Korea. Limitation from PCIM is a special branch of Muhammadiyah abroad often dominated by Indonesians who happen to live abroad such as workers, students, or foreign wives and husbands. The implication, PCIM activities often depend on their free time.

The second meaning of internationalization of Muhammadiyah is the participation of Muhammadiyah figures in various international organizations or activities in foreign countries. The third meaning of the internationalization of Muhammadiyah is to build collaboration between Muhammadiyah including Muhammadiyah campuses and universities abroad.

According to Burhani, the idea of the internationalization of Muhammadiyah was driven by the reasons of globalization [14]. Besides the positive aspects offered, globalization is transformed into a value-free market. Various understandings, thoughts and ideologies confined Muslims and unfortunately, Muslims were only limited to being consumers of these various ideas and thoughts. The internationalization of Muhammadiyah is an effort so that parts of the Muslim community can actively participate in spreading Islamic ideas and values throughout the world.

2.5. Australian Muhammadiyah School

The idea for the establishment of this school was initiated by the Executive Board of the Special Branch of Muhammadiyah Australia since 2012. The idea was then discussed intensively with the Muhammadiyah Central Leadership and finally PP Muhammadiyah made a commitment by buying 10 hectares of land in parts of Melbourne, Victoria, Australia. A number of steps such as licensing and designing a curriculum have been taken by a MAC team consisting of all members of Muhammadiyah special branch in Victoria, Australia. However, until now Muhammadiyah schools have not been officially opened. Licensing processes with the 'council' in the Victoria, Australia area are still ongoing. According to information that researchers obtained from the founding committee, the Australian Muhammadiyah School is planned to be opened as soon as the permission from the Australian government is obtained.

3. METHOD

This research uses a critical approach and case study as an investigative method [15]. From a prospective Australian Muhammadiyah School. Case studies are approaches used to explore systems that are bound to one or more cases in detail. Case studies involve in-depth data collection from various sources of information and context [16]. The term 'systemic engagement' refers to the limitations of time, place and cases [16]. The purpose of the case study is particularization so that the study of the complexity and specificity of a single case and understanding of 'how' and 'why' activities in certain situations may occur necessarily [17].

A number of strategies are used to collect data in case studies. To obtain in-depth details that explain participants' perceptions, this study used a qualitatively interview with the head of the Executive Board of the Muhammadiyah Special Branch (PCIM) Australia, the head of the curriculum team of the Muhammadiyah School of Australia. These only two participants were recruited the first participant was responsible for the legal process of the MAC establishment while the second participant was responsible for the planned curriculum. Hence, they were considered as capable of providing ample data for this research. Interviews in Indonesian are based on the researchers 'review of relevant literature, which aims to explore respondents' explanations about the challenges of administrative and formal legal challenges in establishing a Muhammadiyah School in Australia; investigate the blueprint of the Australian Muhammadiyah School and strategies in integrating the Austrasia model curriculum with Islam and Kemuhammadiyah. In conducting in-depth interviews, a semi-structured interview protocol was designed [17]. In addition, document analysis of the curriculum plan of the Muhammadiyah School of Australia will be used.

In the context of data analysis, data analysis refers to "specific ways to change data, rather than being an all-encompassing term" [18]. The data analysis process is defined as "making it all one" [19]. In the initial step of data collection, data management systems and organizations are needed to understand them [20]. A systematic and careful approach to documenting and reporting Data collected from research is a must for a researcher.

With regard to data analysis data collection and data analysis in qualitative research are simultaneous [20]. Data analysis was intended to provide meaningful data segments and in question exploration research, a researcher needs to reflect and document every insight that arises when data collection is done. Researchers in the early stages conduct inductive coding of various patterns and themes that emerge that are first identified, and then deductively the researchers create analytic tables and matrices to compare the answers of the study participants [16].

4. FINDINGS AND DISCUSSION

Blueprint of the Australian Muhammadiyah School of Australia curriculum and the strategy in integrating Kemuhammadiyah and Islamic values in the Australian model curriculum

4.1. Vision and core values

As a part in establishing the Muhammadiyah Australia College (MAC), vision plays a major role as it is the 'ration de tre' why the school is established. In its website, there was a statement about the core values that underpin the school actions and behavior consisting three components namely faith, integrity, creativity, entrepreneurship and communality. In terms of faith, the school attempts to "foster correct practice of Islam according to Quran and Sunnah". With regards to integrity, the school tries to "infuse respect and moral uprightness as the culture within college". With respect to creativity, the school encourages students to learn 'from real life problems and seek creative solutions. Pertaining to entrepreneurship, MAC intends to develop skills and confidence required in business competition. With reference to communality, MAC attempts to embrace the community and work with them to create a purposeful and meaningful learning culture.

The attempt to integrate the faith based on the Qur'an and Sunnah and other components such as creativity and entrepreneurship reflects the fundamental principle of Muhammadiyah education proposed by Ahmad Dahlan. The objectives of Muhammadiyah education was formulated in Javanese by Kiai Dahlan as follows, "Dadiyo kyai sing kemajuan, lan aja kesel-kesel anggonmu nyambut gawe kanggo Muhammadiyah" or translated in English, "Be progressive pious person, do not be tired of working for Muhammadiyah" [2]. Ahmad Dahlan's words can be interpreted that the purpose of Muhammadiyah education is to produce religious and progressive people. By religious, it means that the character should be guided by the teaching of Quran and Sunnah as expressed in the values of MAC. By being progressive, the learners should also acquire general knowledge which allows progress to occur in the Muslim society [2]. The words 'do not tired of working' represents 'amal' or the articulation of faith in the form of good deeds and productive works which should be done by every Muslim learner. In the MAC vision, this might be reflected in the value of creativity and entrepreneurship. Individuals equipped with this competence, according to Ali (2016) will be able to offer solution to the problems in society [2]. For Ahmad Dahlan, the religious truth, should be verified in the way it can provide solution to human problems [2].

The attempt to integrate the element of faith and the development of intelligence and other aspects of education including creativity and the spirit of entrepreneurship and community is also in conjunction with the objective of Muhammadiyah education especially in the elementary and secondary level. In the principles of elementary and secondary education of Muhammadiyah chapter 1, point 3, it is stated that elementary and secondary education aims to produce Muslims who are faithful, pious and who have

noble character, competencies, confidence and use their potential to develop knowledge and skills as well as implementing them to contribute to improved social life that pleases God [21].

4.2. Objectives

In addition to the core values, curriculum objectives are also developed by MAC as stated in its website, comprising: "1) providing a safe high quality, meaningful and relevant education four students in accordance with the Australian Curriculum contents and standards"; 2) "Providing education that emphasizes the importance of place that includes recognition of the Traditional Owners of the land"; 3) "providing education that promotes sustainable environmental practices and harmony with the natural environment through engagement with local flora and fauna"; 4) "providing quality, meaningful and relevant Islamic education for our students as part of the curriculum and extra-curricular activities"; 5) "creating a positive and safe learning culture and environment inside and outside of the College hours by engaging the whole school community"; 6) "Challenging students intellectually, spiritually, mentally and physically with extensive opportunities to help them achieve their full potential"; and 7) "Preparing students to become upright citizens who embody the true values of Islam and contribute to the wider community".

It is clear that the curriculum objectives of MAC was in line with basic tenet of the Muhammadiyah education in which the ultimate goal is to strengthen both cognitive and spiritual dimensions. The key words in the objectives of the curriculum such as 'intellectually', 'spiritually' 'mentally' and physically implies the efforts made by MAC to achieve both dimensions. This is in accordance with the teaching of Ahmad Dahlan stating that Muhammadiyah education should be aimed at producing 'ulama-intellectuals' as well as 'intellectuals-ulama', that is people who have high intellectuals and noble character based on the Islamic values [22]. This means that students in Muhammadiyah schools should learn both religious and general studies.

In the outset Ahmad Dahlan, the underlying idea of his educational concept is to develop education that is relevant with the human life [22]. This necessitates applying the learnt knowledge, hence leading to the idea of 'ilmu amaliah' and 'amal ilmiah'. This means that knowledge must be applicable for action and action must be based on knowledge. This principle seemed to have been resonated in the objectives of the MAC.

4.3. Teaching and Learning Process

As explained by Ed, a school teacher in a college in Victoria who was responsible as the curriculum head in MAC, the subjects taught in MAC would be similar to the ones recommended by Australian education system. The subjects mentioned by Ed which was confirmed in the MAC websites included English; STEM (Science, technology, Engineering, and Mathematics); Humanities (Civics and Citizenship, Economics and Business, Geography and History); the Arts, Health and Physical Education; Indonesian/Arabic, Quran/Islamic Studies.

When asked about the teachers who would teach the MAC, Ed said, "We will hire excellent teachers because learning was easier when students have excellent teachers". Ed believed that excellent teachers would be hired as he held that learning was easier when children had excellent teachers. He added that all subjects needed to be delivered by qualified teachers who are registered with Victorian Institute of Teaching (VIT) and they had to undergo a current National Police History Check. Ed detailed, "We will only hire teachers who have passion in teaching the subjects so they will bring enthusiasm into their lessons". Ed added that teachers regardless their religious background were welcome to teach the general subjects as long as they fulfilled the requirements.

However, for Islamic subjects only Muslim teachers would be hired. Importantly, according to Ed, teachers in MAC should be able to guide their students to engage with their environment. This is in agreement with the premise that Muhammadiyah teachers should enable their students to use class and its environment learning 'laboratory' so that students will be able to understand the reality in their environment and society [22].

Ed believed that when students were enthusiastic, they would participate fully in the learning process. He added that student-centered learning where students were given opportunity to ask questions and to think critically would be adopted in MAC. The teaching and learning process prescribed by Ed to be implemented in MAC corroborates the pedagogical approach proposed by Ahmad Dahlan in which the learning process should lead to the inculcation of independent thinking [23]. The absolute truth cannot be claimed by a single person. As a result, the reliability of opinion should be revisited by every Muslim. In the teaching and learning process, therefore, Ahmad Dahlan advocated the development of critical thinking skills [23].

The MAC values were in fact articulated in the interview with Ed. As Ed pointed out, "The Islamic faith as our core values will provide the holistic worldview taught to our students. Students are also taught to respect themselves and to respect the environment and the community where they live from the perspective of Islam". Ed stated that all people in the school respect the land and its primary purpose. Ed added, "We define our objectives and design our key concepts to suit this purpose and strive to maintain it".

According to Ed, Islamic values should be represented in the curriculum. He convinced that this vision would improve the Australians' understanding of the true Islam as what people knew about Islam that day was based on the distorted information in the media. As stated by Ed, Islam cultivated what was termed as generic values including honesty, responsibility, respect to others, preserve environment and to the extent students used the analytical thinking and problem-solving skills all of which should be cultivated in the school curriculum. He added, "Even our planned curriculum would develop students' entrepreneurship as it is taught by our prophet that there is barakah in trading".

Hence, as Ed pointed out, as the curriculum focuses on instilling Islamic values in students, the school was not interested in raising the cliché words such as 'Islam is not intolerant religion' or 'Islam does not teach extremism'. "So we want the values of Islam to shine from our students and that starts from our curriculum". Ed's statement seems to support Ahmad Dahlan's idea in which the aim of education should be directly implemented in human life because according to Dahlan, knowledge without application is meaningless [24]. Hence, as Dahlan pointed out, education should lead to real actions in the learners' daily life.

When asked what distinguished the MAC with other Islamic schools in Australia, Ed explained that it was hands-on school and he specifically coined this concept as the green school concept. As explained by Ed, through the green school concept, students not only learn from textbooks but they had to use as much as possible from the environment. Ed gave an example of how students would be given responsibility to take care of a piece of land and to raise animals. Teachers were encouraged to use all sources of teaching. When they are doing Math, for instance, they would measure the height of trees or the size of animals. In fact, as pointed out by Ed, students would use all resources in the environment. The green school concept explained by Ed implied that the students would not only be equipped with theoretical knowledge but also ability to act using their competencies obtained from the learnt knowledge. This is in line with Ahmad Dahlan's opinion that skills need to be acquired by students and agenda to enhance students' competencies should become a priority for Indonesian Muslims [25]. Nevertheless, dissimilar to secular education, Muslims are reminded by Ahmad Dahlan that instead of their worldly success due to their high education, they should keep embracing Islamic values in their life [23].

The strategies to inculcate Islamic values would be done in the three areas including curricular, co-curricular and extracurricular. In the curricular level, some Islamic subjects would be taught in the MAC including Tauhid and 'Akhlaq' or Islamic morality. As pointed out by Ed, these subjects are mandatory for Muslim students, but for non-Muslim students, they were allowed not to take them. The decision to include Islamic subjects, according to Ed, was because MAC was an Islamic school. Hence, the Islamic values need to be disseminated and internalized by Muslim students. However, Ed added that as Australian society was multicultural in nature, non-Muslim students could be accepted in the Islamic school and they can either study or not study Islamic subjects.

In the co-curricular and extracurricular domain, activities related to the Islamic teaching would also be done in the school. Ed stated:

"We will provide a variety of co-curricular and extracurricular domain, to enhance students physically, intellectually and spiritually. The school will start at 8.00

AM in which students will do Quranic studies and students will be taught how to read, memorize and understanding the Holy Quran. This will be extended and strengthened in the Islamic studies and Arabic classes. The school will finish at 4.00 PM and the students are allowed to develop characters through extracurricular activities such as Martial Art, Scouts and Entrepreneurship”

Ed believed that the inclusion of this program would attract the Muslim parents to send their children to this school and gave the MAC uniqueness.

With regards to the strategy in teaching the ‘Kemuhammadiyah’ in the MAC, Ed said that there would not be stand-alone subject called ‘Kemuhammadiyah’ in the would-be MAC. Instead, this subject will be a part of the Islamic subjects. This might be a new strategy in teaching ‘Kemuhammadiyah’ in a Muhammadiyah school since commonly, ‘Kemuhammadiyah’ is taught as a stand-alone subject in Muhammadiyah school in Indonesia. In fact, the teaching of ‘AIK’ or ‘Al Islam dan Kemuhammadiyah’ or Islamic and Muhammadiyah studies is mandatory based on the decree of Muhammadiyah Assembly for Elementary and Secondary Education no. 55/KEP/1.4/B/2007 which stated the standard of content and graduates. However, Ed was optimistic that the spirit of Muhammadiyah and the teaching of its founder could be embedded in the Islamic-based subjects in MAC.

4.4. Muhammadiyah Australia College and Internationalization of Muhammadiyah and the challenges ahead

In the interview with Ed, the establishment of MAC in Australia was not only a matter of ‘dakwah’ or spreading the words of God but also bettering the understanding of Australian people about Islam. This was, according to Ed, because currently few elements of Australian society still believed in the distorted information about Islam through media. As a result, they misunderstood Islam as the religion of violence. Therefore, Ed was of the opinion that the establishment of MAC would allow Australian people learn that the true Islam did not teach violence or terrorism. In addition to this, Ed also said that the establishment of MAC might provide Muhammadiyah to ‘go abroad’, hence becoming international. Ed was of the opinion that as the nature of Islamic ‘dakwah’ was international, Muhammadiyah as a ‘dakwah’ organization should naturally went international. One of the forms of ‘dakwah’, he added, was through education.

Ed’s opinion appears to provide a new spectrum of Muhammadiyah internationalization. Internationalization of Muhammadiyah consists of two meaning [14]. The first meaning is the establishment of Muhammadiyah Special Branch Managers abroad. The second meaning is concerned with participation of Muhammadiyah figures in various international organization in foreign countries. In fact, the establishment of MAC cannot be categorized in none of Burhani’s concept of internationalization. Hence, the concept of the internationalization of Muhammadiyah

can be broaden using this type of activity, namely the establishment of Muhammadiyah schools, college and even universities abroad.

In regard with the process of establishing MAC, according to Ed the process was not easy. MAC team attempted to complete the legal and administrative requirements. However, Ed said that the permission to open the school had been granted by the government. When asked the reason of the rejection, Ed and Jazz, the chairman of the Muhammadiyah Branch in Australia stated that few elements in Australia rejected the planning while the social acceptance was one of the requirements in establishing MAC. Ed implied that although it was not the mainstream perception, the elements of Islamophobia still existed in Australia. However, Jazz said that the MAC team would keep struggling in the legal level by proposing legal appeal to the court. He hoped that the proposal of establishing MAC would eventually be granted by the court and the government.

5. CONCLUSION AND RECOMMENDATION

One of the biggest Muhammadiyah’s challenges currently is to orient its vision toward internationalization program. This will allow Muhammadiyah’s problem to embark on the global movements. The establishment of MAC is an effort to achieve this vision. The formation of teams to establish MAC and been done and legal and other requirements had been attempted. Including in the team’s effort was to design the curriculum which accommodate the teaching of Islamic and Muhammadiyah values. Despite efforts to fulfil the legal requirements, some elements of Australian society rejected the MAC establishment plan. As a result, MAC team tried to bring the case to the court in order to obtain the permission of the MAC establishment.

In order to succeed the process in establishing MAC. It is recommended that the MAC team approach the elements of Australian society which rejected the school establishment and try to give understanding about the vision of the school to participate in improving the education in Australia. Dialogue and open communication need to be done in order to meet mutual understanding between the MAC team and community.

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