



KH. DJAMALUDDIN AMIEN AND HIS EDUCATIONAL THOUGHTS ON THE ESTABLISHMENT OF THE ULAMA CADRE INSTITUTION AT MUHAMMADIYAH UNIVERSITY OF MAKASSAR

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ABSTRACT

KH. Djameluddin Amien is a prominent figure within Muhammadiyah who has expressed significant concern about the lack of educational institutions within the organization that are focused on scholarship, academic excellence, and the principles of *tarjih* (jurisprudence selection). His efforts have culminated in the establishment of five key institutions, encompassing laboratory schools (labschools), pesantren (Islamic boarding schools), *ma'bad* (Islamic higher education institutions), and *tarjih* education. This study aims to explore KH. Djameluddin Amien's intellectual contributions and the foundational principles behind the creation of these ulama (Islamic scholars) regeneration institutions at Unismuh Makassar. The research employs a descriptive qualitative method, integrating pedagogical, historical, sociological, philosophical, and anthropological perspectives. KH. Djameluddin Amien asserted that the development of education should prioritize three core aspects: faith and worship to Allah SWT, the responsibility of humans as caliphs to develop and prosper the earth. He argued that these elements are critical indicators of progress for both individuals and nations. The first aspect emphasizes the importance of faith and worship to Allah SWT. The second aspect highlights humanity's duty, as caliphs on earth, to develop the world. The third aspect focuses on the obligation of humans, as caliphs, to ensure the prosperity of the earth. KH. Djameluddin championed the ethos of "ulema and aristocracy," which was actualized through the establishment of various ulama regeneration institutions at Unismuh Makassar. These institutions include Labschool SMP Unismuh Makassar, Labschool SMA 1 Unismuh Makassar, Pesantren Darul Fallaah Bissoloro Unismuh Makassar, *Ma'bad* Albirr Unismuh Makassar, and Education for Ulama *Tarjih* Muhammadiyah (PUTM) Unismuh Makassar. Through these institutions, Muhammadiyah aspires to cultivate scholars proficient in *tarjih* and actively contribute to the advancement of Islamic education in Indonesia.

Keywords: Educational Thought, Ulama Cadre Institute, Unismuh Makassar



INTRODUCTION

KH. Djamiluddin Amien (1930-2014 CE), more commonly known as Kiai Djamil, stands as a figure worthy of emulation and admiration (Mujizatullah, 2018b). Endowed by Allah SWT with numerous talents, he possessed extraordinary strength, leaving a profound impact on humanity universally.

KH. Djamiluddin Amien was a scholar marked by charisma, high idealism, a strong sense of humanity, unwavering adherence to noble principles, boundless sincerity in his service, and a seamless blend of religious knowledge, practice, and spiritual elevation (Amrullah, n.d.). His scholarly traits reflected an exemplary character (Mujizatullah, 2018a).

KH. Djamiluddin Amien was a self-reliant scholar, earning his livelihood through his own endeavors (admin, 2021). In addition to his role as a religious scholar, he was also a successful businessman (Muzizatullah et al., 2018). He never sought any reward for his service, even declining salary increments during his tenure as Rector and Head of the Board of Trustees at Universitas Muhammadiyah Makassar. He refused offers of vehicles and other facilities, opting instead to use existing resources. Over more than sixty years of dedicated service to the community, religion, and nation, particularly to the Muhammadiyah organization, his identity epitomized the roles of educator, scholar, and politician (Nadlifah, 2016).

Initially known as a religious teacher at the State Religious Teachers' Education Institute (PGAN) in Bantaeng, KH. Djamiluddin Amien fulfilled his role as an educator in a formal setting. Additionally, he

contributed as an educator in non-formal educational institutions through religious activities in the community. His academic career peaked when he led Universitas Muhammadiyah Makassar (Unismuh) as its rector. His leadership at Unismuh sparked debates among the academic community due to his educational qualifications not meeting the requirements for a rector. However, his presence at Unismuh was seen as a communal responsibility to save the university from ongoing conflicts (Muhammadiyah, 2021).

All of KH. Djamiluddin Amien's contributions to the community were rooted in his capacity and capability as an intellectual and a scholar of religious sciences. As a driving force and enabler of the community, his influence extended beyond Muhammadiyah members to encompass the entire Muslim community in South Sulawesi. KH. Djamiluddin Amien made significant contributions to Muhammadiyah's leadership in South Sulawesi, particularly in the development of Muhammadiyah educational institutions from secondary schools to universities. He led Universitas Muhammadiyah Makassar (Unismuh) for three terms. His unwavering dedication to advancing education reflected his profound belief in the words of Allah SWT, especially as articulated in Surah Al-Mujadilah, verse 11:

..... يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ
دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

"Indeed, Allah will elevate those of you who believe and those who have been granted knowledge to higher ranks. And Allah is fully aware of all that you do."

His approach to mentorship is also grounded in a hadith of Prophet Muhammad (PBUH) that is concise yet profoundly meaningful:

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ حَدَّثَنَا شُعْبَةُ قَالَ أَخْبَرَنِي
عَلْقَمَةُ بْنُ مَرْثَدٍ سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ عَنْ أَبِي عَبْدِ
الرَّحْمَنِ السُّلَمِيِّ عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ
وَعَلَّمَهُ قَالَ وَأَقْرَأَ أَبُو عَبْدِ الرَّحْمَنِ فِي إِمْرَةِ عُثْمَانَ
حَتَّى كَانَ الْحَجَّاجُ قَالَ وَذَلِكَ الَّذِي أَقْعَدَنِي مَقْعَدِي
هَذَا

Narrated by Hajjaj ibn Minhāl, who said: "Shu'bah narrated to us, informing us of 'Alqamah ibn Martbad, who heard from Sa'ad ibn 'Ubaidah, from Abi Abdur-Rahman as-Sulami, from Uthman R.A, that the Prophet Muhammad SAW said, 'The best among you are those who learn the Qur'an and teach it to others.'" "Abi Abdur-Rahman recited the Qur'an during the time of Uthman until Hajjaj remarked, "And this is what has made me sit in this position." (al-Bukhari, n.d.).

KH. Djameluddin Amien asserts that one pivotal strategy for enhancing the lives of the community is through education imbued with the spirit of da'wah. In developing the institutions for nurturing future scholars under the auspices of Unismuh Makassar, he consistently references the holy scriptures of the Quran and Hadith (redaksi, 2019).

KH. Djameluddin Amien's capacity as an educator, scholar, and politician is comprehensively reflected in his leadership as the rector of Unismuh Makassar. Under his

stewardship, Unismuh Makassar strives to be a pioneer, executor, and perfecter of Muhammadiyah's educational mandate, focusing on the ethos of "scholarship and *tarjih*" (Islamic legal reasoning). This concept is realized through the establishment of institutions directly managed by Unismuh Makassar, including Labschool SMP Unismuh Makassar, Labschool SMA 1 Unismuh Makassar, Pesantren Darul Fallaah Bissoloro Unismuh Makassar, *Ma'had* Albirr Unismuh Makassar, and the Muhammadiyah *Tarjih* Scholars' Education (PUTM) Unismuh Makassar.

These five educational institutions are direct initiatives of KH. Djameluddin Amien and have experienced significant growth, providing substantial support to the programs of Unismuh Makassar. Therefore, an examination of KH. Djameluddin Amien's contributions to the advancement and development of scholar-nurturing institutions under Unismuh Makassar is highly compelling. Beyond empirical arguments, the researcher also identifies scientific arguments in proposing this topic. Traditionally, studies on the role of ulama in education have predominantly focused on their role in Islamic education, primarily revolving around pesantren and madrasahs. For instance, research by Ahmad, Muslimin, and Saragih et al. Studies on KH. Djameluddin Amien have mostly elaborated on biographical aspects, such as those by Mustari Bosra, Firdaus Muhammad, Mu'jizatullah, and Ashabul Kahfi (Mujizatullah, 2018a).

On other hand, Previous studies on KH. Djameluddin Amien and his educational thoughts predominantly revolve around the

broader themes of leadership in Islamic education and the development of ulama in Indonesia. Research by scholars such as Azra (2003) and Hefner (2007) has highlighted the critical role of visionary leaders in shaping the curriculum and ethos of Islamic educational institutions. Additionally, works by Steenbrink (1993) and Dhofier (1999) discuss the evolution of ulama training methods, emphasizing the shift from traditional pesantren systems to modern Islamic universities. These studies underline the historical and contemporary efforts in nurturing religious scholars, focusing on both classical and modern approaches. Furthermore, research on Muhammadiyah by Nakamura (2012) and Sholahuddin (2018) explores the organization's contributions to Indonesian education, particularly its establishment of various educational institutions that integrate modern and progressive education within an Islamic framework (Dhofier, 1995; Nakamura, 1986; Nakamura et al., 2001; Ni'mah, 2016; Steenbrink, 1986; Sumanti et al., 2024).

In contrast, the current study specifically focuses on KH. Djamiluddin Amien's educational thoughts and his unique contributions to the establishment of ulama cadre institutions at Muhammadiyah University of Makassar (Kompasiana.com, 2021). Unlike previous research that broadly covers leadership and ulama development, this article delves into Amien's distinct educational philosophy and its practical implementation. It offers a detailed examination of the specific institutions he established, providing insights into their objectives, curricula, and impact. This

targeted focus allows for a deeper understanding of Amien's vision and the operationalization of his ideas.

Moreover, the study uniquely emphasizes the integration of the *keulamaan* (scholarship) and *ketarjiban* (the study and selection of Islamic law) spirit in the educational process, a dual focus often overlooked by earlier research. This approach highlights Amien's holistic method of nurturing well-rounded religious scholars proficient in both scholarly pursuits and practical legal adjudication. Additionally, the current study assesses the contemporary relevance and impact of Amien's initiatives, examining how the institutions he founded continue to influence Islamic education in Indonesia today. This longitudinal perspective provides a comprehensive and relevant analysis that not only serves as a historical account but also offers insights into ongoing educational practices. Thus, this article distinguishes itself by providing a nuanced exploration of KH. Djamiluddin Amien's educational contributions, enhancing our understanding of Islamic education and leadership in Indonesia.

RESEARCH METHODS

This research is qualitative and descriptive, focusing on the process and meaning from the perspective of the subjects. The theoretical framework is employed as a guide to maintain the research focus in line with field facts, provide background context, and serve as a basis for discussing research findings (Creswell, 2012; Fiantika et al., 2022; Moleong, 2006).

The study is conducted based on the current conditions of the subject matter. According to Sanapiah Faisal Saleh in Bungin, this research adopts a qualitative approach rooted in and developed from the German social science tradition. The approaches used include pedagogical, historical, sociological, philosophical, and anthropological perspectives.

Primary data sources are directly obtained from informants closely related to the research issue, namely leaders, lecturers, educational staff, and students at the Ulama Cadre Development Institute of Unismuh Makassar. Additional information sources include leaders and administrators of Muhammadiyah South Sulawesi. Secondary data sources comprise books, laws, theses, dissertations, journals, magazines, newspapers, and other media.

Data were collected through observation, interviews, and documentation techniques. The purpose of observation is to understand, find solutions, and gather information related to the process of rice payment in wage transactions at rice mills in the area. Interviews were conducted with selectively chosen informants to validate the accuracy of the data. Various supporting data sources such as photos and videos were also collected (Ahimsa-Putra, 2012; Alfansyur & Mariyani, 2020; Fadli, 2021).

The data processing involves describing, illustrating, and mapping each issue related to the research questions in an organized, objective, and accurate manner. Data analysis is performed in three stages: data reduction, data presentation, and conclusion drawing

(Hadi & Haryono, 2005; Hajaroh, 2010; Heriyanto, 2018).

RESULTS AND DISCUSSION

The Foundational Concept for the Establishment of the Islamic Scholars Cadre Institute Fostered by Unismuh Makassar

The educational philosophy of KH. Djamaluddin Amien consistently references the Quran, specifically Surah Al-Isra (17:9):

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ
الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا
كَبِيرًا

“Indeed, this Qur’an guides to the path that is most upright and brings glad tidings to the believers who perform righteous deeds, assuring them of a great reward.” (Kemenag RI, 2019)

KH. Djamaluddin Amien underscores the importance of adhering to the Prophet Muhammad’s model in managing education. He considers Muhammad, peace be upon him, as an exemplary teacher and educator, as affirmed by Allah in Surah Al-Baqarah (2):151:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا
وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا
لَمْ تَكُونُوا تَعْلَمُونَ

“Just as We have perfected Our favor upon you, We have sent among you a Messenger from your midst who recites to you Our verses, purifies you, teaches you the Book and wisdom (Sunnah), and imparts to you knowledge that you did not possess.” (Kemenag RI, 2019)

KH. Djameluddin Amien asserts that the Prophet Muhammad (peace be upon him) taught and educated his followers in accordance with the guidance of the Quran. The aim was to enable humans to fulfill their primary duties as beings on this earth. *Firstly*, to believe in and worship Allah (glorified and exalted be He). According to KH. Djameluddin Amien, this is encapsulated in Surah al-Dhariyat (51): 56,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I did not create jinn and mankind except to worship Me.” (Kemenag RI, 2019)

Secondly, according to KH. Djameluddin Amien, humans, as vicegerents on Earth, have the duty to develop and sustain the world in accordance with the guidance of Allah (SWT), as stated in the Quran, Surah Al-Baqarah (2:30):

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

“Remember when your Lord said to the angels: ‘Indeed, I am going to place a vicegerent on the earth.’” (Kemenag RI, 2019)

Thirdly, humans have the responsibility to prosper the earth. KH. Djameluddin Amien emphasizes that this can be achieved by each individual working towards contributing to the collective prosperity. This principle aligns with the divine command in Surah Hud (11:61) of the Holy Quran.

.... هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا

“He has created you from the earth (soil) and appointed you as its steward.” (Kemenag RI, 2019)

KH. Djameluddin Amien asserts that these three aspects should be the focus of educational development. To him, these points serve as benchmarks for progress, both for individuals and for the nation.

KH. Djameluddin highlights that although the West excels in material prosperity, it lags in religious observance and legal adherence, adhering to the principles of secularism. Meanwhile, Muslims, in his view, fulfill religious duties, follow Islamic law, and steward the earth with a simple lifestyle, in accordance with the guidance in Surah al-Furqan (25): 67:

وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

“And those who, when they spend, do so neither extravagantly nor stingily, but rather maintain a balance between the two.” (Kemenag RI, 2019)

Establishment of the Clerical Cadre Institution Supervised by Unismuh Makassar: Clerical Cadre Institution as Lab. School Concept at Universitas Muhammadiyah Makassar (SMP and SMA Unismuh)

One of KH. Djameluddin Amien's primary visions in educational development was integrating theory and practice. The establishment of the Laboratory School (Lab. School) reflects his desire for the faculty and students of the education department at Universitas Muhammadiyah Makassar to serve as role models in creating exemplary schools, on par with prestigious public schools. Abd Rakhim Nanda conveyed that KH. Djameluddin Amien aspired for a

continuous lineage of Muhammadiyah cadres to thrive perpetually. Consequently, he proposed the cadre formation concept where KH. Djamiluddin Amien was not merely a mentor for the students but also intensely guided the teachers and the education system. His influence was so profound that teachers still remember him and even visit his grave as a significant mark of respect.

Abd Rakhim Nanda stated that KH. Djamiluddin Amien's goal was not solely to build exemplary schools but also to bridge Muhammadiyah with the community, addressing the varying public perceptions of Muhammadiyah. Irwan Akib noted that the idea to establish the Lab. School at Unismuh originated from KH. Djamiluddin Amien, who consistently aimed for Muhammadiyah educational institutions in South Sulawesi to become the top choice for the community, particularly Muhammadiyah members. This effort was undertaken to counter the stigma that Muhammadiyah schools were regarded as 'second-rate.'

In 2002, during a vacation in Makassar amidst his doctoral studies in Surabaya, KH. Djamiluddin Amien summoned Irwan Akib to discuss his vision of establishing a junior high school. Despite Irwan's ongoing doctoral studies, KH. Djamiluddin Amien encouraged him to draft a proposal for a school with exceptional qualities that could become the primary choice for the community. Irwan involved Panca Nurwahidin, who was pursuing a master's degree in Surabaya, to survey top private schools there and conceptualize the idea. During a subsequent vacation, Irwan presented the proposal to KH. Djamiluddin

Amien, who immediately instructed the preparation for new student admissions. Irwan utilized the vacation period to organize the admissions process, ensuring the commencement of the first academic year at SMP Unismuh in 2003.

Even after the school was operational, Irwan's duties were not complete. He reported back to KH. Djamiluddin Amien that he needed to return to Surabaya to finish his doctoral studies. After all preparations, he informed KH. Djamiluddin Amien that the teachers were trained according to the latest teaching models. When he mentioned the need for another Ustadz and a headmaster, KH. Djamiluddin Amien spontaneously appointed him, emphasizing that Irwan should lead the school since he had understood its foundation from the start. This continued until now. When Irwan was elected as rector, KH. Djamiluddin Amien explicitly stated that he should not abandon SMP even with the new position. To this day, Irwan continues to serve as the Headmaster of SMP Unismuh Makassar, fulfilling what seems to be a special mandate from KH. Djamiluddin Amien. SMP Unismuh may be the only school led by a professor.

Regarding the establishment of SMP Unismuh, a unique aspect occurred when KH. Djamiluddin Amien requested Irwan to offer the highest standard salary, equivalent to the best private schools in Makassar, despite the school's initial remuneration being Rp7,500/hour, similar to Athirah school standards. All school facilities were sourced from Unismuh Makassar as instructed by KH. Djamiluddin Amien, who directed using two rooms in FKIP for the school, furnishing

them with necessary equipment, including a sofa and wall clock from his home. For those requiring dormitory, FKIP Dean's rooms were used as hostels. The special training process was successfully implemented.

The establishment of SMA Unismuh followed a different narrative. At the time, the Chairman of the Basic and Secondary Education Council (Dikdasmen) of the Muhammadiyah Regional Leadership in South Sulawesi was Ambo Asse. He had previously conveyed the idea to KH. Djamiluddin Amien, expressing a desire to have a fostered school in the Muhammadiyah Regional Leadership and transforming the Muhammadiyah Da'wah Center into a center for developing excellent students, akin to LPMP. This concept involved highlighting top-ranking students from various Muhammadiyah schools in South Sulawesi to study there and return to their original schools for exams, aiming to improve learning quality and exam results, and honor the respective schools through competition participation. However, KH. Djamiluddin Amien did not respond favorably to that idea, suggesting instead reviving struggling schools. He agreed, provided the Muhammadiyah Branch Leadership handed them over to Unismuh. Thus began the formation of SMA Muhammadiyah 1 Unismuh Makassar, initially an inactive school that was revitalized three years after SMP Unismuh's establishment.

These two educational institutions, serving as Lab. Schools, facilitate Unismuh students majoring in education to undertake field practice. FKIP students will have no difficulty finding practicum locations, and

lecturers teaching Micro Teaching can directly take students to collaborating schools in their respective majors.

Clerical Cadre Institution with the Concept of Pesantren (Pesantren Darul Fallah)

KH. Djamiluddin Amien was an open-minded individual, embracing new ideas focused on campus development. During his tenure as Rector of Universitas Muhammadiyah Makassar, he conducted a comparative study tour to Australia with the Rector of Universitas 45, Andi Jaya Sose, representing Kopertis Region IX. Upon returning from Australia, KH. Djamiluddin Amien shared his experiences, observing that universities there did not solely rely on student tuition for income but also managed several business units. At one Australian university, he visited extensive agricultural and livestock farms that not only supported the campus's operational costs but also served as practical training grounds for students, particularly those majoring in Agriculture and Animal Husbandry.

Inspired by this experience, KH. Djamiluddin Amien advocated for students to engage in learning beyond the classroom. Irwan Akib elaborated that during his representation of Kopertis Region IX with Andi Jaya Sose, KH. Djamiluddin Amien studied university management in Australia. Upon returning, he often stated that agricultural students should learn in the field rather than learning theory in the classroom. Irwan perceived this as a form of laboratory, similar to the Green House previously established on campus, which was his idea.

Based on his Australian experience, KH. Djamiluddin Amien proposed purchasing land in Bissoloro and Bolangi, Gowa Regency. Unismuh acquired 75 hectares in Bissoloro and 13 hectares in Bolangi. His vision was to transform these locations into practical training sites or laboratories for Universitas Muhammadiyah Makassar students. Since 2006, Pesantren Darul Fallaah has been established in Bissoloro, and in Bolangi, there is the Unismuh Education and Training Center, aided by the Ministry of Public Works and Housing (PUPR). The Training Center was inaugurated in 2018.

Initially, the land acquisition in Bissoloro was not intended for a pesantren but as an educational tourism forest. The initial idea was for an educational tourism forest, which was proposed to Dikti and approved. The grand design was to create an educational tourism forest with educational-themed tourist attractions, aiming to serve as an agricultural research trial area involving agriculture faculty and students conducting field practice, with the potential for students to be housed there. Irwan hoped that while conducting practicals, students could manage the land to generate income covering tuition fees. Overall, this initiative was expected to provide revenue for Universitas Muhammadiyah Makassar.

In community service activities, KH. Djamiluddin Amien often reminded that Unismuh Makassar's academic community had the duty to mobilize Muhammadiyah Branches and Units. Andi Syukri Syamsuri conveyed that KH. Djamiluddin Amien believed universities should have a tangible impact on the community. For example,

when he acquired land in Bissoloro initially planned as an educational forest, he observed many school-age children not receiving education. Consequently, he initiated Pesantren Darul Fallaah, offering free education, including tuition and uniforms. However, the community initially did not respond well to the school's establishment, as they prioritized livelihoods over education. Thus, the school concept evolved to involve community members working on the land with a profit-sharing system.

Parents of students at the pesantren were given the authority to cultivate Unismuh's land, integrating the pesantren into the community where parents played an active role. Abd Rakhim Nanda explained that Darul Fallaah means "the house of farmers," reflecting the community's agrarian nature from Gowa to Bissoloro. The pesantren's development approach was agricultural, with KH. Djamil building a mosque named al-'Aqabah, symbolizing Muhammadiyah's religious mission. The entire academic community of Universitas Muhammadiyah Makassar supported Pesantren Darul Fallaah, with funding from faculty and staff contributions, covering tuition, uniforms, and other school needs. Although Unismuh's funds were sufficient, KH. Djamiluddin Amien opened opportunities for charitable contributions, fostering a sense of caring among the Unismuh community for the underprivileged.

This initiative significantly impacted Muhammadiyah's presence in Bissoloro, where Muhammadiyah was initially absent. After the pesantren's establishment, a Muhammadiyah unit emerged.

CONCLUSION

KH. Djameluddin Amien posits that these three aspects should be the focal points in the development of education. For him, these three points serve as benchmarks of progress, both for individuals and the nation. Firstly, having faith in and worshipping Allah SWT. Secondly, as stewards of the earth, humans have the duty to build and prosper it.

KH. Djameluddin emphasizes the spirit of “scholarship and *tarjih*,” which is actualized through the establishment of various ulama cadre institutions by Unismuh Makassar. These institutions include Labschool SMP Unismuh Makassar, Labschool SMA 1 Unismuh Makassar, Pesantren Darul Fallaah Bissoloro Unismuh Makassar, *Ma’bad* Albirr Unismuh Makassar, and the Pendidikan Ulama *Tarjih* Muhammadiyah (PUTM) Unismuh Makassar. Through these institutions, Muhammadiyah strives to produce scholars who possess the ability in *tarjih* (the study and selection of Islamic law) and actively contribute to the advancement of Islamic education in Indonesia.

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