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SELF-TRANSCENDENCE: THE IDEALITY DIMENSIONS OF AL-ISLAM AND KEMUHAMMADIYAHAN LEARNING IMPACT IN MUHAMMADIYAH SCHOOL

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ABSTRACTS

The terms Al-Islam and Kemuhammadiyah used by Muhammadiyah schools for Islamic religious education learning align with the educational objectives in the national education law. Developing students' potential to have religious and spiritual power is a concrete form of achievement to be realized through implementing education. The context of developing this spiritual power is equivalent to the self-transcendence hierarchy, which is the final level of Maslow's theory of needs. This research is a case study using qualitative-based research. The content analysis model analyzed student answers in descriptions with one question. The respondents used were 379 students at the Muhammadiyah junior high school level. The results showed that the 53 students' or 13,9 percent answers led to the desire to achieve the hierarchical dimension of self-transcendence or esoteric dimension reflected in the behavior changes. Based on the results of this study, it can be concluded that from the student's perspective, learning Al-Islam is to achieve the ideal dimension, namely self-transcendence.

A. INTRODUCTION

The successors of Maslow's theory, such as Gleitmen, Fridlund, and Reisberg, included one level in the motivational theory hierarchy after self-actualization as the highest level, namely self-transcendence (Wilianto, 2017). This concept focuses on the dimension of getting closer, setting aside one's own needs by prioritizing the needs of others. The value of sincerity becomes the domain of the spirit, coloring the manifestation of self-transcendence in everyday life. The ability to put aside one's ego is accompanied by the ability to care for others without thinking about the rewards that will be obtained (Wulandari & Nugrahani, 2021). Although it received strong criticism on the self-transcendent hierarchy (King-Hill, 2015) as a concept that crosses the boundaries of personal interests by repositioning them with the interests of others, it is a motivational hierarchy that must get strong support to make it happen.

The embodiment of this concept can be encouraged and contributed by a comprehensive educational process. Education is not only at the *transfer of knowledge* level but also on the value aspect, becoming the primary basis that must be instilled in students. Developing religious and spiritual potential as a conscious and planned effort is the content of the definition of education in the 2003 National Education System law. The orientation of development to the spiritual aspect of religion implies how urgent this potential is to be realized in the educational process. The religious and spiritual dimension is identical to the concept of sincerity, a characteristic inherent in the hierarchy of self-transcendence. (Sagala, 2018; Muljawan & Ibad, 2020).

The terms *Al-Islam* and *Kemuhammadiyah*, used as subject names in the curriculum structure of Muhammadiyah educational institutions, aim to synergize human relations with Allah, between human beings, and human relations with the environment. Examining the first objective of the *Al-Islam* subject, which is to *harmonize humans with their creators, it gives a signal that the development of students' potential as complete human beings both in social and religious contexts becomes a noble desire with the existence of Al-Islam* learning in Muhammadiyah schools. Additionally, the subject of *Al-Islam as an effort to increase the dimension of the vertical relationship between humans and Allah cannot be separated from the perspective that humans have freedom and awareness in the terminology of existentialism*, in which transcendence becomes the subject of orientation. (Muzairi, 2012; Pranowo, 2016).

The educational process does not only develop cognitive aspects. Life is all complex. Sometimes, it cannot be overcome and is beyond the reach of human cognitive abilities. The value of self-transcendence is an aspect that can be used as a problem-solving solution to face various life challenges. (Ploum, et.al, 2019). Self-transcendence describes psychological health as a spiritual dimension that can be projected with a comprehensive educational process. Self-transcendence encourages

the formation of a complete human being (Wong, 2016). In short, self-transcendence is an ideal desire for an educational and teaching process.

The contextualization of self-transcendence as the vital spirit of the Muhammadiyah educational institution is the construction of its founders' plenary thoughts, which can be connected to the two main areas of humans as God's creatures, namely esoteric and exoteric. The esoteric area is closely related to the terminology of faith, while the exoteric area is more concerned with scientific contexts. This fact aligns with the five pillars of *Al-Islam and Kemuhammadiyah learning* (Majlis et al., 2017), which can be grouped into these categories. *Al-Islam and Kemuhammadiyah*, as subjects in Muhammadiyah schools, have integrative-holistic characteristics (Huda, 2018). This dimension is inseparable from *Al-Islam and Kemuhammadiyah learning*, leading to learning characteristics that are scientific cum doctrine. Learning presents a doctrinal dimension and directs the students' critical and scientific thinking processes (Muslim et al., 20210).

Although the study of *Al-Islam and Kemuhammadiyah* have one unified term, it leads to two different sides. In more popular terminology, *Al-Islam learning* is known as Islamic religious education subjects with various learning materials such as faith, morality, and worship, which are more directed to doctrinal aspects. (Isnawati, Isnawati, 2016; Rochmat, 2015). The *Kemuhammadiyah* material is more focused on actualizing religious understanding from the perspective of Muhammadiyah in everyday life. As the goal of Muhammadiyah, the term *baldatun toyyibatun wa rabbun ghofur* contains actualizing values based on the totality of the implementation of religious teachings, which are understood and believed as truths having esoteric and exoteric dimensions. This study aims to analyze the learning objectives of *Al-Islam and Kemuhammadiyah* more deeply from the student's perspective. The formulation of the research problem refers to the background described, namely the benefits of learning *Al-Islam and Kemuhammadiyah*.

B. METHOD

The basis of a qualitative research approach is used to explore the data collected so that it can be analyzed more deeply. This case study research uses 3 Muhammadiyah schools at the junior high school level. The research instrument used a questionnaire consisting of one question using a description answer model. The questions in the questionnaire are about the benefits of learning *Al-Islam and Kemuhammadiyah*. The number of respondents who filled out the questionnaire was 379 students. Meanwhile, the *content analysis* method was used to analyze the data. The process of carrying out data analysis is as follows: The early stages of research determine the categorization of words that can be connected with the dimensions of self-transcendence obtained from the results of the description answers given by students. Based on this categorization, grouping or coding of data

is then processed according to the tendency of student answers. This process refers to the axial model and selective coding (Straus & Corbin, 2013).

C. RESULT AND DISCUSSION

As the subjects become an identity and value addition of educational institutions or Muhammadiyah schools, *Al-Islam* and *Kemuhammadiyah* learning have the main objective in the esoteric and exoteric realms. Based on the research result of the analysis of the student's answers in responding to the questionnaire questions, it can be concluded that there are two main categories in the religious dimension, namely the esoteric and exoteric areas. Formal words represent the exoteric area. At the same time, the esoteric area is represented by the answers that can be categorized as self-transcendence. The details of keywords related to these two categorizations can be presented as follows.

Table 1 The Categorization/Keywords of Student Answers

Esoteric	Exoteric
Changing behavior	Know
Being a pious child	Understand
Improving <i>aqidah</i> and <i>akhlaq</i>	Learn
Having good morals	Deep
Teaching kindness	Sharpen

Based on the content of student answers, which are categorized in the esoteric group, student answers' descriptions tend to focus on aspects of self-transcendence. Meanwhile, for the exoteric area, the students' answers described that the learning process of *Al-Islam* and *Kemuhammadiyah* is only in academic ability. The meaning of changing behavior, being a pious child, and having good morals is an ideal side describing the purpose of the learning process of *Al-Islam* and *Kemuhammadiyah*. The development of the esoteric dimension implies that students not only understand *Al-Islam* and *Kemuhammadiyah* learning as a *formal level of knowledge* but also have reached the side of self-transcendence.

Based on the student answer results, from 379 students who were given a questionnaire, 53 answers could be included in the esoteric category. Meanwhile, 326 answers can be included in the exoteric category for the rest. The mapping of the results of the questionnaire answers in these two categories aims to map and analyze more deeply the indicators of the formulation of the answer that can be related to students' awareness of the self-transcendence dimension. These results can be described in the diagram as follows.

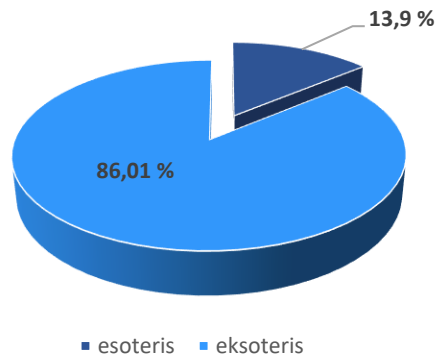


Figure 1. The Percentage of Student Answers

Based on Figure 1, 53 students (13.9 percent) gave answer descriptions containing elements of self-transcendence. As for the rest, 326 students (86.01 percent) focused more on aspects of academic or cognitive abilities. This indicates that the ideal dimension of *Al-Islam* and *Kemuhammadiyah* learning is not only focused on formal academic or cognitive abilities. It more deeply focuses on the development of transcendence that students can consciously achieve. Although the categorization of the sentences presented seems simple, the student's understanding to achieve the context requires high and strong self-awareness.

As a conscious and planned effort to develop various potentials of students in the form of spiritual and skill aspects, education cannot be separated from the principle of human existence, which is characterized by three aspects: spirituality, freedom, and responsibility (Brestovanský, M, 2020). Religion and spirituality are multidimensional, encompassing practices, rituals, and experiences (Yaden et al., 2021). In addition, as the initial essence of educational goals formulated in the constitution, the spiritual aspect becomes a potential symbol becoming the main direction of learning *Al-Islam* and *Kemuhammadiyah*, namely the aspects of spirituality that are developed through learning *Al-Islam*, and the side of self-transcendence which is represented in the noble desire of learning *Kemuhamamdiyahan*.

Concrete examples of self-transcendence can be found in the history of *Kemuhamamadiyah*'s learning material. It elaborates on the founder's message: "Live Muhammadiyah, does not look for life in Muhammadiyah." The main content of the message implies an extreme side of self-transcendence. As the basic human needs stated in Maslow's hierarchy (Muazaroh & Subaidi, 2019), physiological needs must be set aside first. Then, it is changed by being a party contributing to the Muhammadiyah organization.

Leaving aside the individualistic ego by positioning itself as having finished with its physiological needs reflects the continuous process of learning *Al-Islam* and *Kemuhammadiyah*. The doctrinal characteristics of *Al-Islam* learning can be

understood and practiced in the context of realizing the mission of the Muhammadiyah organization, which is the goal of Muhammadiyah learning. The best human dimensions are those beneficial to other humans, which become the embodiment of self-transcendence at the level of social reality.

Pious humans have complete faith, character, and behavior that tends to goodness. Those are the indicators of the research results that can be correlated with the manifestation of self-transcendence in students. Self-transcendence has been used both to a process of movement beyond one's immediate self-boundaries and to a quality that emerges as a result of this process (Konichezky et al., 2023), primarily related to the process of religious education.

The Signs of the realization of self-transcendence in the reality of modern society's life today can be referred to as the existence of philanthropic institutions (Latief, H, 2013). Although it is not exact, from the perspective of researchers, philanthropic institutions as collective transcendence is a continuation of the growth of self-transcendence resulting from a good and proper educational process (Llanos & Martínez, 2022). Self-transcendence is individual piety that continuously influences the construction of universal social piety based on realizing spiritual potential (Riadi, 2014; Suredah & Usri. 2020). This is the ideal reality to be realized by the existence of *Al-Islam* and *Kemuhammadiyah* learning in Muhammadiyah schools.

D. CONCLUSION

Based on the presentation and description of the research data above, conclusions can be drawn based on the formulation of the problem, namely, "What are the benefits of learning *Al-Islam* and *Kemuhammadiyah*?" There are 53 students with esoteric perspective answers. Meanwhile, there are five answer tendencies in sentences categorized on the esoteric dimension as transcendence characteristics: changing behavior, being a pious child, improving faith and morals, having good morals, and teaching kindness. Based on these results, it can be concluded that students have a self-transcendence perspective as an ideal dimension of the influence of learning *Al-Islam* and *Kemuhammadiyah*.

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