

**An Educational Problem-Solving Model of Muhammadiyah Charity  
Foundation (AUM) In Bangka Belitung**

**Fadillah Sabri**

Lecturer of Civil Engineering,

Universitas Muhammadiyah Bangka Belitung

Student of Islamic Management Doctoral Program,

Universitas Muhammadiyah Jakarta

Email: [sabrifadillah917@gmail.com](mailto:sabrifadillah917@gmail.com)

**ABSTRACT**

*This study aims to design a model for solving problems in the Muhammadiyah Charity Foundation (AUM) in the field of education in Bangka Belitung Islands Province in a comprehensive manner. The method used in this study is a qualitative approach. Collecting data in this research was done through focus group discussions (FGD) involving 21 Muhammadiyah school principals in Bangka Belitung, to obtain information on the problems of each AUM. Furthermore, the data were processed and analyzed through a system mindset. The results of the study found that the main problem faced by AUM in the field of education there is the problem of school management consisting of principal leadership management, finance, and human resources (HR). Considering that Muhammadiyah is a movement system called Manhaj Muhamamdiyah, solving problems at AUM Bangka Belitung must use a system-thinking approach. The systems thinking pattern is characterized by holistic, goal-oriented, and effective feedback. The solution to the AUM problem in Bangka Belitung is in the form of a systems thinking pattern in the form of a system model including several elements: controller, implementor, monitor, and evaluator, by involving all elements in the Muhammadiyah education system. Elements of regional leaders or regional leaders as controllers, elements of leadership assistants (elementary and secondary education councils) act as evaluators, elements of the community as*

*monitors, and more importantly school administrators (principals, teachers, and education staff) as implementers.*

**Keywords:** *System of Mindset, System Model, Movement System, Education of AUM*

## **INTRODUCTION**

Muhammadiyah, a social organization founded by Ahmad Dahlan in Yogyakarta is currently 110 years old since it was established on November 18, 1912. When calculated using the Hijriyah calendar, the current age of Muhamamdiyah is entering its 113-year-old journey starting from 8 Dzulhijah 1330 Hijriyah. The Statutes and Bylaws of Muhammadiyah (2010) emphasize that Muhammadiyah is characterized by an Islamic Movement, Dawah, and *Tajdid* 'reformism'. Nurcholis Madjid (1990:30) as quoted by Nashir (2016), said that if the perspective of the success of Muhamamdiyah Charity Foundation (AUM) is counted, it is recognized that Muhammadiyah is the largest modern Islamic organization not only in Indonesia but also in the Muslim world (The Largest Reformist Islamic Organization).

Although some are of the view that if measured by the number of memberships it has, Muhammadiyah is the second largest organization. This view objectively needs to be criticized because to measure the size of an organization not only from the point of view of the number of members but the role of a modern Islamic movement and charity work in the community sector must be the main parameter. If these parameters are used as a measure, it is only natural that Muhammadiyah is positioned as the largest Islamic organization in Indonesia and even the largest in Southeast Asia, as acknowledged by an anthropologist from the United States James L. Peacock (1986) in Nashir (2016). In fact, according to James L. Peacock's assessment, the 'Aisiyah movement, which is an autonomous Muhammadiyah organization, is the largest organization in the world.

The greatness of Muhammadiyah as an organization is inseparable from the existence of its charitable efforts, especially in the field of education, in addition to the health, social and economic fields. Total charity efforts

of the Muhammadiyah Association in the field of education throughout Indonesia based on the Report of the Muhammadiyah Central Leadership Council at the 48th National Conference in Solo, November 18-20<sup>th</sup>, 2022. Research and Development (Diktilitbang) Muhammadiyah Central Leadership recorded that as of June 2022, the number of Muhammadiyah-'Aisyiyah Colleges (PTMA) spread throughout Indonesia has reached 171. They are 78 are in the form of universities, 58 tertiary schools, 1 academy, 28 institutes, and 6 polytechnics. Primary and secondary education is fostered by the Muhammadiyah Central Leadership Council for Elementary and Secondary Education (*Dikdasmen*). Based on a similar quantitative report, there are a total of 6,574 schools, madrasas, and Islamic boarding schools spread throughout Indonesia. The details are 1,291 elementary schools, 1,377 Islamic elementary schools, 1,154 middle schools, 570 Islamic middle schools, 530 senior high school schools, 218 Islamic senior high schools, 609 vocational high schools, 36 extraordinary school schools, 250 Nonformal Islamic elementary schools, Qur'anic Children School 146, and Islamic boarding schools 393. This data does not include Madrasah Diniyah nonformal education, Qur'anic Children Schools, or Learning centers, and does not include early childhood education programs and kindergarten which are managed specifically by the Aisyiah Elementary Education Council spread throughout Indonesia (Muhammadiyah Central Leader 2022a). In the Bangka Belitung Islands Province, the number of AUM in the field of education under the auspices of the Elementary and Basic Education Council at both the regional and regional levels for each 6 Elementary/Islamic elementary schools, 7 Middle Schools, 8 Senior high schools. All AUMs are spread across 6 districts and 1 city in the province.

Such a large number of AUM require proper and professional management. If not, it will cause problems that will ultimately have a bad impact on AUM itself and the organization as the organizer. There have been many cases of closed Muhammadiyah schools due to mismanagement. The mismanagement referred to can be in the form of a lack of understanding of the principal as a leader/manager at the school, too much intervention by the organization's management (organizers)

which creates disharmony between the school and the organization's leadership, lack of understanding of Muhammadiyah ideology among teachers and education staff, and lastly the disobedience of the administrator towards the principles of Muhammadiyah education.

The phenomenon of the reduced number of students at the Muhammadiyah School in Bangka Belitung is a major problem for Muhammadiyah leaders and administrators both at the regional and regional levels. The most drastic reduction occurred at the junior and senior high school education levels. Of the 8 Muhammadiyah schools at the high school level, there is only one Muhammadiyah high school that still exists with the number of students still according to the target of acceptance, in fact, every year it receives 6 study groups (groups). The school is Muhammadiyah Toboali High School which is managed by the South Bangka Muhammadiyah Regional Leadership (PWM/PDM). As for the junior high school level, all Muhammadiyah schools are experiencing a decline and if it is not addressed immediately there is fear of closure. The reason often given by school administrators is the presence of new public schools in the same location and adjacent to Muhammadiyah schools so the quota for both old and new public schools needs to be filled first. Often new students who have registered and participated in the initial learning process at Muhammadiyah schools move to public schools because there is an additional quota or the quota for new schools has not been fulfilled.

Therefore, it is necessary to carry out research in a more comprehensive and in-depth manner on the causes of the problems that occur, so that solutions can be found for solving the problems faced. Is it true that the presence of public schools is the main cause of the reduction in students at Muhammadiyah schools, or are there other problems? And this paper aims to analyze the problems faced by AUM in the field of education in Bangka Belitung and design a comprehensive solution model for these problems at AUM.

## **THEORETICAL REVIEW**

### **1. Definition of Model, and Model System**

The word "model" is derived from the Latin word *mold* which means mold or pattern which means pattern. According to Mahmud Achmad (2008: 2) as quoted by Cayaray (2014) the notion of a model is a representation of an object, object, or ideas in a simplified form of natural conditions or phenomena. The model contains information about a phenomenon that is made to study the actual system phenomenon. The model can be an imitation of an actual object, system, or event which only contains information that is considered important to study. In another sense, a model is defined as a logical description of how the system works or its components react, by making a model of a system it is hoped that it will be easier to analyze the phenomena that occur (Arman Hakim Nasution, 2007, in Ekoanindiyo, 2011).

Furthermore, an understanding of the system is fundamental if you want to do simulation modeling or apply analytical methods because the approach used to solve problems is a system approach, which is a holistic approach to a problem. Doing modeling is a way to study the system and the model itself and also the differences in its behavior (Ekoanindiyo 2011). While the system is a group of elements that are interconnected and organized to achieve a goal (Nurmalina 2017).

The model of a system can be understood as an imitation form of a system that is depicted in the form of a flowchart so that the process form of all system components is described from the initial entry of input, process description to produce output or output. In the Islamic education system, formulating a model is influenced by several things, including the type, form, and systemic way of thinking. Furthermore, the definition of the system model according to (Fahhurazi and Imron Rosadi 2021) as quoted from several authors (Ackoff, 1994a; Banathy, 2013; and Salamun, 2017) system model is defined as a form of imitation of the real world which is summarized in a simple chart which is a concept operational process of a process that describes the flow from the beginning of the incoming input, processed until the output is released. And system models

in general are divided into two kinds, namely the physical form which consists of iconic and analog models, and the symbolic form which consists of verbal models and mathematical models.

## **2. System of Mindset**

The system of thinking pattern as stated by Gatot Hari Priowiryanto in the introduction to the system mindset book written by Agus Maryono (2019) is multifactor comprehensive thinking with clear goals and targets. The definition of the system itself, according to Agus Maryono, is integration (wholism) between elements (sub-systems) that interact, integrate, share, synergize, and collaborate for a specific purpose, with a process of input-process-output loop-feedback metabolic mechanisms, with product targets. and certain achievement times, with continuous planning, implementation, and evaluation control mechanisms, open with certain boundaries and located or related to certain environments (Maryono 2019).

A system of thinking is a complex way of thinking in seeing that everything has an orderly pattern and works as a system. When you see the heart in the human body, you will imagine a very complicated and complex circulatory system throughout the body. Likewise, for example, when we pay attention to the lungs of humans or animals, we can imagine the respiratory system in the human or animal body. Meanwhile, systemic thinking is realizing that everything always interacts with other matters around it, even though formally-procedurally it may not be directly related or spatially outside a certain environment (Gusnita, Ali, and Rosadi 2021). Systems thinking is necessary because there are many complex and varied real-world problems or problems that cannot be solved by natural science or specific method approaches alone. Problems that are usually solved using a systems approach are complex, dynamic, and stochastic problems (Nurmalina 2017).

The system of thinking requires several conditions to be met (Radyan, 2011; Nurmalina 2017). The first requirement is holistic in the sense that the word does not reduce the problem to smaller parts (segmentation) or does not only think partially. Systems thinking requires awareness to

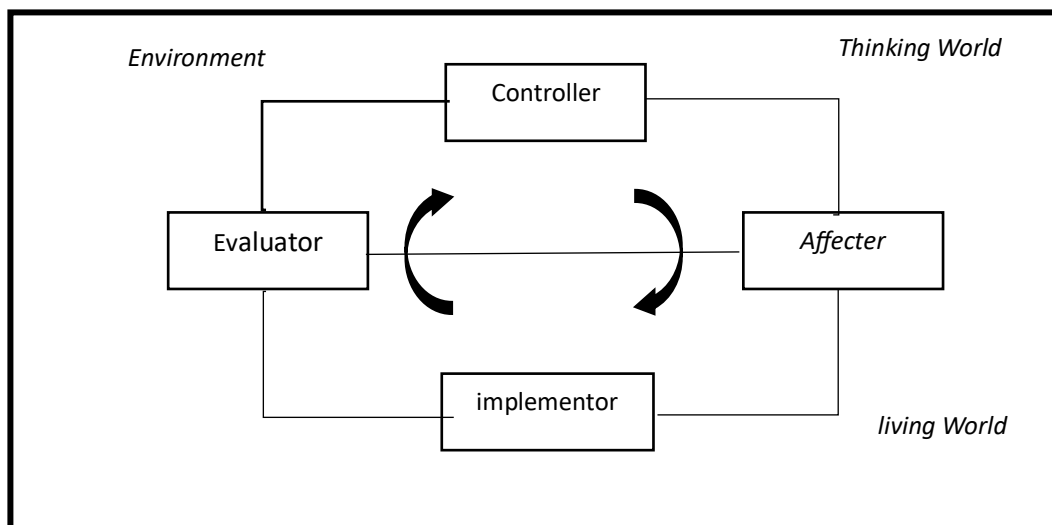
appreciate and think of an event as a system (systemic approach). Any event, whether physical or non-physical, is seen as a whole as an interaction between elements of the system. The second characteristic of systems thinking is Cybernetic and Goal Oriented, the meaning of this term is the concept of feedback. All goal-seeking behavior is controlled by corrective information feedback regarding the desired statement. In addition, system thinking must be goal-oriented, not just starting with problem orientation. So, start with what the goal is, then identify the problem, namely the gap between the goal (informative condition) and the actual situation, then problem-solving. And the third feature of systems thinking is effectiveness. In systems theory, effectiveness takes precedence over efficiency. So, the measure is cost-effective, not cost-efficient. It would be even better if the results are effective and efficient at the same time.

In a system, there will be an interactive process between elements in the form of system environment elements, system controllers, system implementers, system monitors, and system evaluators. Referring to what was found by Heideman (1995) as quoted by Maryono (2019), in the framework of the system interaction process, it is explained that a system lives in its environment wherever the system is located, it will have something that surrounds it. The environment is in the form of a real environment (living world) and a virtual environment (thinking world).

A system that is designed to carry out a certain process, the world of thought is the place where the planning process of the system occurs. The input results of the world of thought which become input to the controller section to be used as a basis for planning the process in the next loop are the results of an evaluation of the system that was running before. The results of the plan will be submitted to the implementer to be implemented in the real world. Changes resulting from the implementation will be recorded by the monitor (affecter) and submitted to the evaluator who will then be evaluated in depth, the results of the evaluator will be submitted to the controller. This process runs continuously so that it can produce changes under organizational goals, then carried out with continuous planning and implementation. This concept applies both to evolutionarily

natural systems and systems made by humans, it's just that human-made systems, for example, systems in an organization or company, must be designed in such a way as to produce optimal performance and work.

Each system has a core or core in the form of a collection of elements in the system that have a major influence on the system. In an organization,



the chairman and the main staff (secretary, deputy chairman, and treasurer) are the core of an organization, while other administrators are a sub-system of an organizational system (Maryono 2019). The framework of the interaction process in the system can be described in the following figure.

Figure 1. Diagram of Social Interaction Process

(Heidemen, 1995 in Maryono, 2019)

In the system, there will always be a lever element or leverage factor which functions as an acceleration factor. And the opposite of the lever factor is always found to be a decelerating factor, which is a factor or element in a system that causes the system to be weak and helpless to move forward. In carrying out the system mechanism it is necessary to find these two factors so that they can be anticipated so that the system can run optimally. Leveraging factors must be given more attention and energy so that they can act as accelerators while inhibiting factors must be eliminated as much as possible.



### **3. Muhammadiyah as a System**

Nashir (2016), in his work *Muhammadiyah Gerakan Pembaruan*, "Muhammadiyah Renewal Movement", explains that Muhammadiyah is a reform movement, the *Tajdid* of the Islamic movement. The character of Muhammadiyah renewal is much stronger than other characteristics. Theology, ideology, and the action model of the Muhammadiyah movement have the character of reform, leading to modernism or Islamic reformism. This renewal is manifested in breaking the frozen thinking of the people by building a progressive understanding of Islam. In addition, Muhammadiyah pioneered the birth of a modern Islamic education system, health, and social services, empowered the poor with the *Al-Ma'un* movement, pioneered the Islamic movement into the public sphere through 'Aisyiyah, and other reforming works that awakened the revival of the Islamic world and modernization of people's lives.

Muhammadiyah's renewal departs from the basic idea of coming back to Al-Quran and al-Sunnah, namely the movement to return to the Al-Quran and the Sunnah of the Prophet. The step is to purify Islam to find authentic teachings, as well as to give birth to a progressive Islam. Even though it is often called ad-hoc, Muhammadiyah reform has directly or indirectly become the state of mind of the majority of Muslims, including those who used to oppose it. Thus, it must be understood that Muhammadiyah's organization and charities are an integral part of the movement system. A movement system is an organizational unit that contains a series of efforts based on certain movement principles or ideals that are believed, understood, and implemented within Muhammadiyah (Nashir 2016) which is none other than the Muhammadiyah Movement.

### **4. Muhammadiyah Charity Foundation in Education**

In the Articles of Association of Muhammadiyah, especially in Article 7, it is written that to achieve its aims and objectives, Muhammadiyah carries out Da'wah Amar Ma'ruf Nahi Munkar and *tajdid* which is manifested in efforts in all fields. This effort is manifested in business charities, programs, and activities which are further regulated in the Muhammadiyah Bylaws of (Pimpinan Pusat Muhammadiyah 2019). Currently, Muhammadiyah has various good profit-oriented charities, for

example in the fields of education, health, finance (banking), economy, trade, agriculture, fisheries, and animal husbandry. And those that are socio-religious (non-profit) oriented such as orphanages, nursing homes, halfway houses, tahfidz houses, mosques, and prayer rooms, as well as other social businesses that are following the aims and objectives of Muhammadiyah (Abdul Mu'in, 2017). Muhammadiyah leaders are fully responsible for determining policies, programs, and activities at each AUM at their respective levels.

AUM in the education sector, especially at the elementary and secondary levels, which are thousands in number, is an inevitable advantage. This charity effort grows from the participation of the citizens and Muhammadiyah sympathizers from below, which illustrates the spirit of the Islamic movement as a religion for life. The existence of AUM is not just a series of physical institutions, but it reflects the basic spirit of the Islamic movement which is here to provide solutions for people's lives (Nashir 2016). The concept of charity in Islam according to Nasir (2016) has broad dimensions, both material and spiritual, worldly, and ukhrowi. Therefore, all steps taken by Muhammadiyah are always based on, motivated, framed, and message-oriented to Islamic teachings.

In the field of education, Muhammadiyah made an innovative breakthrough when it initiated a modern Islamic education system that combines religious and general knowledge in a school system imitating the Western education school model. Even though at the beginning of its establishment Kyai Dahlan was opposed by religious leaders of the time for adopting a Western educational model, in the end, Kyai Dahlan's *ijtihad* was accepted, and even now the modern Islamic education system pioneered by Muhammadiyah has become the choice of other Islamic institutions (Nashir 2016 ). Thus, Muhammadiyah with its charitable efforts in the field of education which continues to grow and develop cannot be separated from the applied educational concept, in the form of an open concept of education for all. This concept further emphasizes Muhammadiyah as an inclusive education movement by developing universal values of democracy, tolerance, justice, and humanity (Tanfidz Decree of Muhammadiyah's 48th National Conference, 2022).

To carry out, and manage AUM in the field of primary and secondary education the Muhammadiyah Central Executive (PPM) through the PPM Elementary and Secondary Education Council (Dikdasmen) issued several regulations/provisions. Some of the regulations/provisions referred to include: 1) Provision Number: 01/KTN/1.4/F/2013 Concerning Procedures for Appointment and Dismissal of Principals and Deputy Principals of Muhammadiyah Schools/Madrasahs; 2) Provision Number: 02/KTN/1.4/F/2013 Concerning Procedures for Appointing and Dismissal of Muhammadiyah School/Madrasah Supervisors; 3) Provision Number: 03/KTN/1.4/F/2013 Concerning Muhammadiyah School/Madrasah/Pesantren Committees; 4) Number: 04/KTN/1.4/F/2013 Concerning Guidelines for Muhammadiyah School Leadership Training; 5) Provision Number: 05/KTN/1.4/F/2013 Concerning Guidelines for Healthy Schools; 6) Provision Number: 06/KTN/I.4/F/2013 Concerning Guidelines for Guiding Muhammadiyah Schools Through the Cluster System; 7) Provision Number 07/KTN/I.4/F/2013 Concerning Mosque Management in Muhammadiyah Educational Institutions; and the 8th) Provision Number: 08/KTN/I.4/F/2013 Concerning Development of Autonomous Organizations in Muhammadiyah Educational Institutions. (Anonymous 2016). The eight provisions regarding the management of Muhammadiyah schools are expected to be able to make AUM in the field of education superior and progressive in realizing the vision and mission of Muhammadiyah education.

## **METHODS**

The method used in this research is descriptive qualitative by taking a literature study approach to confirm and support the issues discussed. Qualitative descriptive methods aim to describe and summarize various conditions, or phenomena of social reality that exist in a society which are the object of research to try to draw that reality to the surface as a characteristic, character, trait, model, or description of certain conditions, situations, or phenomena. (Bungin 2011).

To obtain information on problems in each school, the researchers conducted a focus group discussion (FGD) with 21 Muhammadiyah school heads starting from the elementary, middle, and senior levels in the Bangka Belitung Islands Province. Analysis of the problem-solving model uses a system mindset approach, by going through a system interaction process diagram between elements in the system (Heideman, 1995 in Maryono, 2019).

## **DISCUSSION**

The results of the Bangka Belitung PWM Elementary Education Council working meeting on December 27-29 2021, and the FGD which involved 21 AUM leaders throughout Bangka Belitung, identified several problems faced by almost all Muhammadiyah schools in Bangka Belitung as follows:

1. The teacher and student recruitment policies have not been implemented properly
2. The career paths of teachers and education staff are still low
3. Income comes from student admissions, so school development depends on the number of students
4. The school did not make an income and expenditure plan which was approved by the Basic Elementary Council according to the level.
5. The lack of school principals who understand the principles of Muhammadiyah education
6. Supervision of the use of the school budget is still minimal
7. The coaching role of the organization is still lacking, especially regarding Islamic and Muhammadiyah Teaching and Perspectives (AIK)
8. There is almost no cadre of prospective school leaders, so it is difficult to find cadres of school leaders.

If one pays attention to the eight problems above, it can be summarized that the main problem faced by AUM in Bangka Belitung is the problem of school management, both in the form of school principal

leadership management, financial management, especially human resource management, and weak supervision by administrators. Taking into account the problems faced by the majority of AUM in the field of education in Bangka Belitung, it is necessary to find a systemic solution for completion. The system approach is a way of solving problems that begin with the identification of some needs, to produce an operation of a system that is considered effective.

Muhammadiyah as a movement system is characterized as an Islamic movement, da'wah movement, reform movement, knowledge movement, and charity movement (Muhammadiyah Central Leadership 2022b). Muhammadiyah's goal is to realize a truly Islamic society. Therefore, in realizing this goal, Muhammadiyah is doing business, one of which is in the field of education. To carry out these efforts, Muhammadiyah formed an auxiliary leadership element consisting of Majlis and Institutions. The Majlis carries out some of the main tasks of the organization, and the institution carries out the duties of supporting the organization. All AUM in the field of education starting from SD/MI to senior high school/MA level are under the auspices and guidance of the Muhammadiyah Basic Education Council at each level.

The Muhammadiyah Movement Perspectives, called Manhaj Muhammadiyah are the basic principles contained in all official thoughts of Muhammadiyah and are binding on all members of the organization, especially leaders and administrators from all levels. Manhaj Muhammadiyah Movement consists of (Nashir, 2016):

1. Muqoddimah Statutes of Muhammadiyah and Aspirations of Muhammadiyah Life,
2. Outline of Muhammadiyah,
3. Guidelines for Islamic Life for Muhammadiyah Members,
4. And the organizational principles that apply in Muhammadiyah.

The existence of human resources (HR) in Muhammadiyah both as organizational leaders, and as leaders in AUM who act as AUM managers must have a maximum understanding of the Muhammadiyah Movement Manhaj. The progress of the organization and AUM is highly dependent

on quality human resources. AUM is a place to spread knowledge and da'wah. Of course, it is undeniable that the existence of HR is the driving force for realizing AUM's ideals, and Muhammadiyah's ideals, namely realizing a truly Islamic society (Mamulati, Triyuwono, and Mulawarman 2016). HR as an intellectual asset in AUM is interpreted as a disseminator of knowledge, an activator of da'wah, and a source of AUM's income, and HR can also be interpreted as a burden in the sense of the word to be financed.

The existence of Muhammadiyah education is inseparable from the characteristics or characteristics of Muhammadiyah education itself. This characteristic makes Muhammadiyah's education run and develop until now. As for the four characteristics of Muhammadiyah education according to Harianto (2018) from the results of his research, these four characteristics are first; the existence and obligation to implement Islamic and Muhammadiyah Teaching and Perspectives education at every level of Muhammadiyah school education. Second; the Collective-collegial leadership model in Muhammadiyah education management, third; the presence of Muhammadiyah cadres as human resources (HR) in running Muhammadiyah educational institutions, and fourth; the involvement of the community and parents of students in the implementation of Muhammadiyah education. Dalam konteks AUM di Bangka Belitung, pendekatan sistem dalam penyelesaian masalah, upaya membangkitkan, dan memajukan AUM bidang pendidikan dapat dijelaskan sebagai berikut.

1. There must be the same thinking in all elements of leadership, starting from regional leaders (PWM), regional leaders (PDM), branch leaders (PCM), leadership assistant elements (UPP) at regional/regional/branch levels, and school leaders, that the existence AUM is a manifestation of the existence of an organization with predetermined goals
2. All the problems that arise cannot be separated from the role of each element. Therefore, problem-solving must also be done together.

3. All elements must return to the Muhammadiyah Movement Manhaj in the sense of being able to understand and carry out all the rules that bind the organization and all its derivatives.

From the description above, a concept can be developed to solve problems in AUM in the field of education in Bangka Belitung like the diagram in Figure 2. This concept is a systemic thinking pattern by involving all organizational elements according to their functions and authorities following the concept of Muhammadiyah as a movement system.

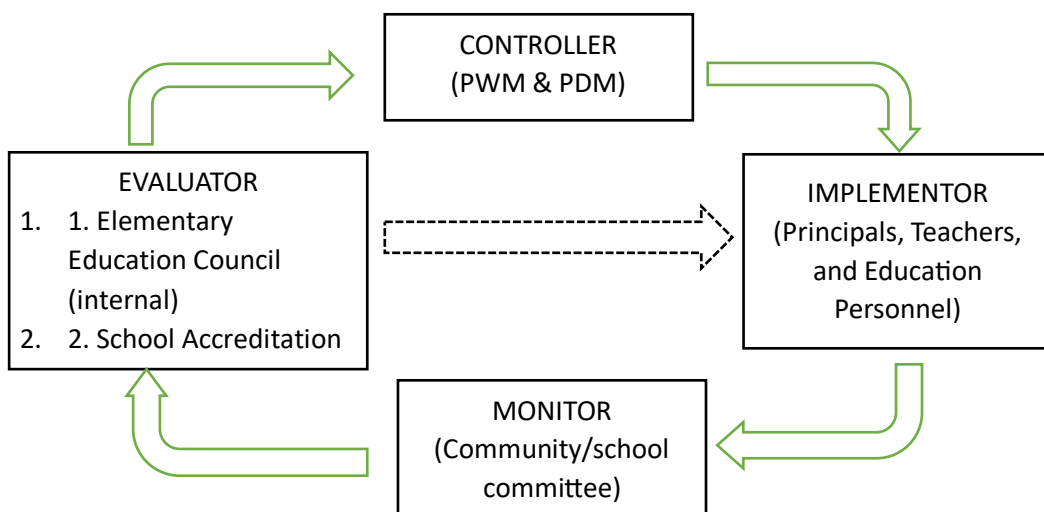


Figure 2. The Concept of Controller, Implementor, Monitor, and Evaluator in the AUM System Model in the Education Sector in Bangka Belitung

Based on the concept in Figure 2, the role of each element (sub-system) of a system can be analyzed. Regional Leaders and Regional Leaders as the founders and organizers of AUM are responsible for providing concepts and planning for the establishment of a school and its development. Furthermore, the concept and planning of a school are entrusted to the principal to implement the hopes and ideals of establishing a school which are the ideals of the organization. Following the provisions of the Elementary Education Council Number 01/KTN/1.4/F/2013

concerning Procedures for Appointing and Dismissing Heads and Deputy Heads of Muhammadiyah Schools/Madrasahs, it is explained that Muhammadiyah leaders according to their level are responsible for appointing and dismissing the heads of Muhammadiyah education units according to their levels, through proposals /recommendation of the local Elementary Education Council. What does it mean? This means that PWM Bangka Belitung and all PDM throughout Bangka Belitung as organizers of AUM are obliged to provide guidance and supervision of all AUM in the field of education in Bangka Belitung.

Furthermore, in carrying out the function of coaching and supervision, PWM/PDM forms an elementary school as an auxiliary element of the leadership who is given the responsibility for managing primary and secondary education. Thus, Muhammadiyah schools can compete and produce quality graduates, this is as mandated in the Basic Education Council Provisions Number: 04/KTN/1.4/F/2013 Concerning Guidelines for Muhammadiyah School Leadership Training. Regional and regional Muhammadiyah Primary Education Councils as internal evaluators are required to carry out in-depth evaluations of finance, governance, and human resource development. The evaluation aims to ensure that the school can run according to the rules of the organization and the government. In addition to internal evaluators (the Elementary School Council), Muhammadiyah schools are also evaluated by external evaluators, namely the local education office through the School Accreditation Board (BAS) regarding school quality standards that determine school accreditation ratings. System evaluation results are periodically submitted to the controller (PWM/PDM) to be used as material for designing and developing schools further. The internal controller also plays a role in fostering human resources, especially the values of Islamic and Muhammadiyah Teaching and Perspectives which are the main pillars of the Muhammadiyah Movement Manhaj, and at the same time in determining the sustainability of the principal's leadership in each school.

The role of school principals along with teachers and teaching staff is very dominant and strategic because they are implementers as well as



executors of an organization's vision and mission. As stated in the explanation about the characteristics of Muhammadiyah education, the school principal and all staff are human resources with the status of organizational cadres (Harianto 2018). The cadres in question are the core staff who move and advance AUM, so their existence is very decisive for the success of the school because human resources are an important pillar of the four pillars of Muhammadiyah education. Therefore, as Muhammadiyah cadres, all human resources in AUM in the field of education in Bangka Belitung must always be tested and educated in all of its human dimensions, so that they can carry out Muhammadiyah's mission now and in the future in various challenges of the times (M. Darson Hamid, M. Yusron Asrofie, et al., 2000 in Harianto, 2018). The existence of human resources in schools must be able to play a role as a disseminator of knowledge, an activator of da'wah, and at the same time a source of income for the organization (Mamulati et al. 2016). Thus, it can be emphasized that school principals, teachers, and educational staff at AUM in the education sector in Bangka Belitung can act as leverage elements or leverage factors in the AUM problem-solving system model in the education sector in Bangka Belitung.

The role of the community who are members of the school committee and the general public outside the school is part of the pillar whose role is to record all the changes that occur in the school. The role of monitors is very significant in the progress of schools because they are users of school "products". The school committee as stipulated in the provisions of the PPM Elementary Education Council Number: 03/KTN/1.4/F/2013 Concerning Muhammadiyah School/Madrasah/Pesantren Committees explains that the School Committee is an independent institution that accommodates the participation of the Muhammadiyah community in the framework of equity, quality improvement and management efficiency Muhammadiyah education (article 1), one of the objectives of which is to accommodate and channel the aspirations and initiatives of the Muhammadiyah community to make operational policies and educational programs in Muhammadiyah education units (article 4). And in article 5, the function of the school

committee is clarified as an advisory agency, a supporting agency, a controlling agency, and a mediator agency. Thus, the existence of the Muhammadiyah school committee plays a very important role in the problem-solving system model, and at the same time as a strategic partner in developing and advancing AUM in the field of education in Bangka Belitung.

With this system model, it is hoped that the problems that have bound AUM in the field of education in Bangka Belitung so far can be resolved, and in the end, it can make every Muhammadiyah School in the Bangka Belitung Islands Province develop and excel according to its founding ideals, and be able to realize the vision and mission of Muhammadiyah education.

## **RESULT**

1. The main problems that occur in AUM education in Bangka Belitung are school management problems, in the form of principal leadership management, financial management, human resource management, and weak supervision.
2. Muhammadiyah is a movement system, so solving problems in AUM must be done with a system thinking approach so that they can be solved holistically and effectively.
3. The model of the AUM problem-solving system in Bangka Belitung is in the form of a controller, implementor, monitor, and evaluator, by involving all elements in the Muhammadiyah education system, consisting of elements of regional or regional leadership as controllers, elements of assistant leadership (majlis of the elementary school) as evaluators, elements the community members who are members of the school committee as monitors, and more importantly school administrators (principals, teachers, and education staff) as implementers.
4. School administrators (implementors) can act as leverage elements or leverage factors in the AUM problem-solving system model in the field of education in Bangka Belitung.

## REFERENCES

- Abdul Mu'in, Juhri. 2017. "Metode Islam Berkemajuan Dalam Meningkatkan Produktivitas Amal Usaha Muhammadiyah." *Sinar Sang Surya* 11(1):49–60.
- Anonim. 2016. *Kumpulan Ketentuan Dan Peraturan Pengelolaan Sekolah Muhammadiyah*. Indonesia.
- Bungin, M. Burhan. 2011. *Penelitian Kualitatif*. 5th ed. Jakarta: Kencana, Prenada Media Group.
- Cayaray, Sarliaji. 2014. "Model Layanan Konseling Virtual." *Universitas Pendidikan Indonesia* 11.
- Ekoanindiyono, Firman A. 2011. "Pemodelan Sistem Antrian Dengan Menggunakan Simulasi." *Dinamika Teknik* V(1):72–85.
- Fahrurazi, Fahrurazi, and Kemas Imron Rosadi. 2021. "Faktor Yang Mempengaruhi Model Sistem Pendidikan Islam: Jenis Kesisteman, Konstruksi Kesisteman, Berpikir Kesisteman." *Jurnal Manajemen Pendidikan Dan Ilmu Sosial* 2(1):18–30.
- Gusnita, Erlina, Hapzi Ali, and Kemas Imron Rosadi. 2021. "Model Sistem Dalam Konteks Pengertian, Jenis, Konstruksi, Berpikir Kesisteman Dalam Pendidikan Islam." 2(2):948–56.
- Hariato, E. 2018. "Empat Pilar Pendidikan Muhammadiyah." *128 Prosiding Konferensi Nasional Ke- 7 Asosiasi Program Pascasarjana Perguruan Tinggi Muhammadiyah/Aisyiyah (APPPTMA)* (7):128–31.
- Mamulati, Irman, Iwan Triyuwono, and Aji Dedi Mulawarman. 2016. "Fenomenologi Sumber Daya Manusia Sebagai Aset Intelektual Dalam Amal Usaha Muhammadiyah." *El Muhasaba: Jurnal Akuntansi* 7(1):51. doi: 10.18860/em.v7i1.3880.
- Maryono, Agus. 2019. *Pola Pikir Sistem*. Ketiga. Yogyakarta: Gadjah Mada University Pres.
- Nashir, Haedar. 2016. *Muhammadiyah Gerakan Pembaruan*. Cet. Kedua. Yogyakarta: Suara Muhammadiyah.
- Nurmalina, Rita. 2017. "Berpikir Sistem (SYSTEM THINKING) Dalam Pendekatan Sistem (SYSTEM APPROACH)." *Agribusiness Series*,

**The Role of Prophetic Leadership and Strategic Management in the Transformation of Educational Institutions in the Islamic World**

Volume 2, September 2024, pp 1-20

ISSN: 3026-7331

*Fakultas Ekonomi & Manajemen IPB (Menuju Agribisnis Indonesia yang Berdaya Saing):15–23.*

Pimpinan Pusat Muhammadiyah. 2019. *Anggaran Dasar Dan Anggaran Rumah Tangga Muhammadiyah*. Yogyakarta.

Pimpinan Pusat Muhammadiyah. 2022a. *Laporan Majelis*.

Pimpinan Pusat Muhammadiyah. 2022b. *Tanfidz Keputusan Muktamar KE-48 Muhammadiyah*. Yogyakarta.

Radyan, Oscar. 2011. “Berpikir Sistem (System Thinking) Untuk Ilmu Sosial.” *Oscarradyan.Wordpress.Com*.