

Critical Education Analysis Based on Creative Minority: Case Study at The Sekolah Pemikiran Islam PK IMM FAI UMY

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ABSTRACT

This study examines the critical education based on creative minority implemented by the School of Islamic Thought (SILAM), an alternative education program run by the Muhammadiyah Student Association (Ikatan Mahasiswa Muhammadiyah) student organization, Faculty of Islamic Studies, Muhammadiyah University of Yogyakarta. It examines its history, processes, and dynamics during 2020–2022, its role in students' intellectual development, and supporting and inhibiting factors in its implementation. This study employed a qualitative research design and a case study approach. Interviews were conducted with the founder or initiator of SILAM, the Chairperson of the 2020, 2021, and 2023 Activities, and two participants in each implementation year (one male and one female). Indirect observation and documentation were also conducted for data collection. The results of this study indicate that SILAM aims to provide a forum for students to strengthen their knowledge of philosophy, sociology, and Islamic thought. They have a Standard Operating Procedure (SOP) to regulate the implementation of SILAM. The majority of SILAM alumni feel the school has positively influenced their cognitive and social development. Several inhibiting and supporting factors influence SILAM's effectiveness each year.

1. Introduction

Education is a crucial pillar in creating a dignified life. Ki Hadjar Dewantara stated that education is a means to foster a noble culture, or the pinnacle of culture¹. Law No. 20 of 2003 concerning the National Education System explains that national education functions to develop abilities and shape the character and civilization of a dignified nation in order to enlighten the nation's life. However, these ideals and functions of education still face several challenges. For example, the issue of liberalization and neo-liberalization in education has led

¹ Y Latif, *Pendidikan Yang Berkebudayaan: Histori, Konsepsi, Dan Aktualisasi Pendidikan Transformatif* (A. Tarigan (Ed.), 2020).

to inequality and limited access to education. The logic of education trapped in these problems benefits capitalists and harms the common people².

Furthermore, Indonesian education also faces challenges in curriculum management. Since Indonesia's independence, curriculum changes have occurred 11 times³. Curriculum changes are inevitable, but they must be accompanied by a proportional cycle and rhythm. This serves to avoid the tendency for curriculum changes to occur due to periodic political impacts⁴. Furthermore, Indonesian education also faces challenges in its decentralization policy. The decentralization policy, a product of reform and the best solution of its time, is now experiencing anomalies. Research by Maisyanah⁵ found that educational decentralization remains hampered by the inability of local governments to innovate and create within the educational landscape. Furthermore, a survey conducted by the Research on Improving Systems of Education (RISE) Programme found that policies implemented by local governments are ineffective in improving the quality of education in their respective regions⁶.

These conditions ultimately contribute to the uneven distribution of education in Indonesia⁷. We still find disparities and limited access to education for the poor. Consequently, education remains a luxury and exclusive commodity. In this context, critical education is needed to foster human awareness of reality. Famous figures such as Paulo Freire and Henry Giroux are educational thinkers who have emphasized the importance of critical education. Education capable of producing individuals with progressive awareness and thinking⁸. Based on these issues, this study explores critical education aimed at creating superior human resources with the skills to determine the direction of a civilization's progress. The leadership of the Muhammadiyah Student Association of the Faculty of Islamic Studies, Muhammadiyah University of Yogyakarta (hereinafter referred to as PK IMM FAI UMY) organizes critical education called the School of Islamic Thought (hereinafter referred to as SILAM).

SILAM is crucial for research because it is based on the creative minority, a term introduced by British historian Joseph Arnold Toynbee in 1934 in his magnum opus, *A Study of History*. In his work, Toynbee examined approximately 20 world civilizations, examining their emergence, success, and decline. Through his research, he stated that a successful civilization is determined by a strong culture that has undergone a process of challenge and response. This process of challenge and response is the work accomplished by the creative minority within that civilization. The creative minority brings creativity, ideas, and solutions that can inspire and dynamize the silent majority to move towards change. They are a creative minority group capable of critically examining life's challenges and responding effectively to them. They work with small numbers, devising solutions to problems, raising awareness and

² Dr. M. Tajudin Nur, M.Si, 'Liberalisasi Pendidikan: Sebuah Wacana Kontroversial', *Jurnal Visi Ilmu Pendidikan*, 1.1 (2012) <<https://doi.org/10.26418/jvip.v1i1.41>>.

³ Hengki Nurhuda, 'Masalah-Masalah Pendidikan Nasional; Faktor-Faktor Dan Solusi Yang Ditawarkan', *Dirasah: Jurnal Pemikiran Dan Pendidikan Dasar Islam*, 5.2 (2022) <<https://doi.org/10.51476/dirasah.v5i2.406>>.

⁴ Wijarwadi and Alam, 'Gonta-Ganti Kurikulum Di Indonesia: Apa Sebabnya?', *The Conversation*, 2025 <<https://theconversation.com/gonta-ganti-kurikulum-di-indonesia-apa-sebabnya-215821>>.

⁵ Maisyanah Maisyanah, 'Analisis Dampak Desentralisasi Pendidikan Dan Relevansi School Based Management', *QUALITY*, 6.2 (2018), 1 <<https://doi.org/10.21043/quality.v6i2.5773>>.

⁶ Anisah H. Zulfa, Daniel Suryadarma, and Luhur Bima, 'Riset Tunjukkan Indonesia Kekurangan Kebijakan Pendidikan Di Daerah Yang Efektif', *The Conversation*, 2019 <<https://theconversation.com/riset-tunjukkan-indonesia-kekurangan-kebijakan-pendidikan-di-daerah-yang-efektif-114937>>.

⁷ Chairunnisa, 'Problematika Pendidikan Di Indonesia', *Prosiding Seminar Nasional Fakultas Ilmu Sosial Universitas Negeri Medan*, 3 (2019).

⁸ Rizqyansyah Fitramadhana, 'Pemikiran Pedagogi Kritis Henry Giroux', *Jurnal Pemikiran Sosiologi*, 9.1 (2022), 84 <<https://doi.org/10.22146/jps.v9i1.72188>>.

influencing the majority, and creating a creative and innovative environment to achieve a strong culture and the continued glory of civilization.

Another interesting aspect of Toynbee's thinking is the inevitability of religion in supporting progress and civilization. Toynbee, in Suteki⁹, states: "Religion eventually becomes the basis for the development of a new civilization. Religion amounts to a cultural glue that holds the civilization together." There is thus a close relationship between religions and civilizations. According to Toynbee, religion is the foundation for the development of a civilization. Religion is the glue that binds cultures and unites civilizations. Therefore, civilization and religion are closely related to progress. In short, to achieve civilizational progress, the creative minority must build on a religious foundation, master science, be able to convey ideas and concepts to the wider community, and mobilize the silent majority, even if limited in size.

This research is expected to identify a new educational pedagogy, particularly within the context of enlightening Islamic education. This educational pedagogy is capable of resolving internal issues within the educational world and integrating education with social, economic, political, and cultural life in general. Furthermore, the concept of creative minority has not been widely implemented in the educational world. Based on previous research, only Satya Wacana Christian University (UNS) has made creative minority a part of its vision for producing competent graduates. The study, entitled "Creating Future Leaders through Creative Minority Vision on Higher Education (A Case Study on SWCU)," states that creative minority is integral to the vision and mission of Satya Wacana Christian University, which aims to produce graduates ready to compete in the era of Society 5.0 as agents of change or leaders with leadership, creativity, problem-solving, and critical thinking.

Furthermore, another study conducted by Listyanto Aji Nugroho in 2021 entitled, "Creative Minority in the Higher Education Curriculum According to the Reconstructionist Paradigm (Case Study of the History Education Study Program at Satya Wacana Christian University)" demonstrates that creative minorities are integrated into the study program's vision and mission, and then incorporated into the curriculum using the OBE approach. This approach is implemented in two ways: a planned manner, using CPL as a reference, and an unplanned manner, using a hidden curriculum. Furthermore, the implementation process in learning involves the instilling of fourcharacter traits: habituation, role modeling, internalization, and acculturation. Therefore, the research on Critical Education based on Creative Minority in the School of Islamic Thought is novel. No other Islamic educational institution has implemented this concept, although SILAM is an alternative school. It is hoped that the results of this study can serve as a benchmark for Islamic educational institutions developing the Creative Minority concept in the future, both at the elementary and secondary school levels, as well as at the university level.

⁹ Pierre Suteki, 'Creative Minority Pioner Revolusi Akhlak', *Jakartasatu.Com*, 2022
<<https://jakartasatu.com/2022/07/18/creative-minority-pioner-revolusi-akhlak/>>.

2. Research Method

This research uses a qualitative approach with a case study research design. Qualitative approaches, particularly case studies, allow for in-depth and detailed exploration of existing problems^{10,11}.

2.1. Participant

Participants in this study were divided into three groups. According to Heryana¹², in qualitative research, there are three types of informants: key informants, supporting informants, and additional informants. The key informant was the founder of the Islamic School of Thought. The additional informant was the Chief Executive of the Islamic School of Thought for three periods (2019, 2020, and 2021). Finally, additional informants were participants from each period of the Islamic School of Thought implementation from 2020 to 2021, with a total of six informants (three men and three women). Informants were selected using a purposive sampling technique, considering the desired criteria to determine the number of samples studied¹³.

2.2. Research Place

The research site was the School of Islamic Thought, organized by the Muhammadiyah Student Association (Ikatan Mahasiswa Muhammadiyah) Leadership Committee, Faculty of Islamic Studies, Muhammadiyah University of Yogyakarta. The Faculty of Islamic Studies, Muhammadiyah University of Yogyakarta, has three study programs: Islamic Religious Education, Islamic Broadcasting Communication, and Sharia Economics. Students in these three study programs are primarily participants at the School of Islamic Thought. The research was conducted from November 2023 to April 2024.

2.3. Data Collection

Data collection was conducted through interviews, observation, and documentation¹⁴. Interviews were semi-structured, allowing for the emergence of new questions with a focus on deepening the research¹⁵. Observations were conducted in a non-participatory manner, which did not require the researcher to directly participate in the research process¹⁶. Meanwhile, documentation was conducted by obtaining further information related to the research subject from available documents¹⁷. Data credibility was tested using data triangulation techniques to determine the validity of the results. This technique serves to determine the consistency and suitability of existing data with findings in the field¹⁸. Data

¹⁰ John W Creswell and Cheryl Poth, *Qualitative Inquiry & Research Design : Choosing Among Five Approaches, Qualitative Inquiry and Research Design*, 2nd ed (London: Sage Publications, Inc., 2018) <<https://revistapsicologia.org/public/formato/cuali2.pdf>>.

¹¹ Muannif Ridwan and others, 'Approaches in Legal Research (A Introduction about Study Analysis Western Law and Islamic Law)', in *Proceedings of the 6th Batusangkar International Conference (BIC)* (West Sumatra, Indonesia: EAI, 2022), pp. 126–35 <<https://doi.org/10.4108/eai.11-10-2021.2319623>>.

¹² Ade Heryana and U E Unggul, 'Informan Dan Pemilihan Informan Dalam Penelitian Kualitatif', *Universitas Esa Unggul*, 25 (2018).

¹³ Sugiyono, *Metode Penelitian: Kuantitatif, Kualitatif, Dan R&D*, Alfabeta (Bandung, 2016).

¹⁴ Dimas Assyakurrohim and others, 'Metode Studi Kasus Dalam Penelitian Kualitatif', *Jurnal Pendidikan Sains Dan Komputer*, 3.01 (2022), 1–9 <<https://doi.org/10.47709/jpsk.v3i01.1951>>.

¹⁵ Sugiyono.

¹⁶ Sugiyono.

¹⁷ Sugiyono.

¹⁸ Sugiyono.

analysis was carried out through data reduction, data presentation, and drawing conclusions.

3. Results and Discussion

3.1. Profile of the Sekolah Pemikiran Islam (SILAM)

Profile of the School of Islamic Thought (SILAM) The School of Islamic Thought, a non-formal educational institution, is under the leadership of the Muhammadiyah Student Association (Ikatan Mahasiswa Muhammadiyah) of the Faculty of Islamic Studies, Muhammadiyah University of Yogyakarta. It is located on Jl. Brawijaya, Geblangan, Tamantirto, Kasihan District, Bantul Regency, Yogyakarta Special Region, with the postal code 55183. The school is located on campus, marked by the organization's secretariat provided by the campus. This flagship program of the Research and Scientific Development Division of the PK IMM FAI UMY typically lasts 3-4 days, with overnight stays at the organization's facilities. SILAM, or the School of Islamic Thought, is held once per leadership period. Since 2019, SILAM has been held four times, producing four cohorts of graduates. In this study, only the 1st, 2nd, and 3rd cohorts were studied. Some alumni have pursued master's degrees, are employed, or are active in higher-level organizations, while others remain undergraduate students while continuing to contribute to the Muhammadiyah Student Association.

The School of Islamic Thought, or hereinafter abbreviated as SILAM, was established in June 2019. SILAM was originally called SELFI (School of Philosophy). SELFI itself was established in 2011 under the same auspices, the Research and Scientific Development Division of PK IMM FAI UMY. SELFI was inactive for one leadership period, 2013-2014. The change in the nomenclature of the School of Philosophy to the School of Islamic Thought in 2019 had at least four reasons as follows: 1) changing the paradigm of thinking from textualist to contextualist philosophy, 2) developing intellectual education methods in the Muhammadiyah Student Association cadre system from cultural to structural, 3) moderating the religious views of its cadres who were separated between scriptualists and progressives, and 4) preparing prospective Muslim intellectuals who were in accordance with the spirit of Islam – Muhammadiyah.

The School of Islamic Thought has the following vision: 1) actualization of IMM ideology in a creative minority, 2) actualization of the Grand Design of PK IMM FAI UMY, 3) formation of cadres and non-cadres who have established scientific capacity, 4) as a forum in the association in order to maintain intellectual traditions as well as intellectual cadre development within the association, 5) formation of critical reasoning that is able to read and interpret situations, 6) formation of a treasure trove of Islamic thought, 7) building a progressive Islamic thinking structure, 8) producing prophetic cadres in order to build intellectuality within the association, and 9) producing creative and adaptive cadres.

The goal of SILAM, which emphasizes the intellectual realm to form Islamic academics with noble morals. This organization, as a sub-organization at the faculty level, focuses its movement on the prophetic intellectual realm, inspired by Prophetic Social Science proposed by Kuntowijoyo. Prophetic Social Science aims to change social conditions based on prophetic values such as humanization, liberation, and transcendence¹⁹. PK IMM FAI UMY builds its movement paradigm through its vision and mission by discussing prophetic social movements, as explained in the Prophetic

¹⁹ Rahmat Hidayat, 'Pendidikan Islam Sebagai Ilmu', *Pendidikan Islam*, I.1 (2007).

Intellectual Movement Manifesto²⁰. One of the actions of prophetic social change is through the formation of a creative minority, a group that contributes ideas and concepts for change. The School of Islamic Thought, as an intellectual education based on a creative minority, aims to bring about social change.

3.2. Design and Building of Sekolah Pemikiran Islam (SILAM)

The Research and Scientific Development Division of the PK IMM FAI UMY has a SILAM Design as a guideline for the implementation of this school. This Design has several discussion chapters. First, it discusses the rationale, management, constitutional basis, objectives of SILAM, SOPs, and SILAM component requirements. Second, it discusses the pre-implementation of SILAM, including the terms and conditions for participants, classes, and implementation, as well as technical implementation. Third, it discusses the implementation of SILAM and Modules, including; the implementation of SILAM, andragogy-participatory learning methods and critical pedagogy, assignments, evaluations, and the learning module table in SILAM. Fourth, it discusses the provisions for post-implementation follow-up of SILAM. And fifth, it contains an appendix regarding the material syllabus and also the SILAM assessment sheet.

Based on the interview results, the SILAM Design and Development is defined as an SOP (standard operating procedure) for implementing SILAM. SOPs, or standard operating procedures, are written regulations designed to control organizational behavior and prevent miscommunication, conflict, and organizational work problems. SOP development must be based on an assessment of an organization's needs, which must be agreed upon and implemented collaboratively. The SILAM Design and Development, as an SOP, applies the andragogical-participatory learning method using a critical pedagogy paradigm.

Andragogy, according to Saiffuddin in Kurniati et al.²¹, is a science encompassing theories of adult learning and teaching, providing essential awareness in the adult learning process. It helps individuals discover themselves and take responsibility for their community life, with two main characteristics: self-directed learning, where adults are responsible for designing their own learning, and other-directed education, where they are guided by others to develop their capacities as educated adults. Principles of adult learning include voluntary participation, reciprocity in respect, a spirit of collaboration, reflection and action, critical reflection, and a climate of learning that supports self-reliance.

Meanwhile, critical pedagogy, according to Giroux in Wattimena²² is a moral and political practice that not only strengthens critical analysis and moral judgment, but also emphasizes the importance of reflection, insight, action, and social responsibility to create a democratic life. Wattimena explains that the traditional view of pedagogy as only a teaching method has been transformed by Giroux into a broader paradigm, with a critical, reflective, and solution-oriented approach to viewing life.²³

²⁰ M. A. H Sani, *Manifesto Gerakan Intelektual Profetik*, Yogyakarta : Yogyakarta : Litera, 2020 2020 Litera, 2011, 01.

²¹ Ike Kurniati and others, 'Pendekatan Andragogi Pada Proses Pembelajaran Di Institut', *Jurnal Ilmu Pendidikan (ILPEN)*, 1.1 (2022).

²² Reza Alexander Antonius Wattimena, 'Pedagogi Kritis: Pemikiran Henry Giroux Tentang Pendidikan Dan Relevansinya Untuk Indonesia', *Jurnal Filsafat*, 28.2 (2018), 180 <<https://doi.org/10.22146/jf.34714>>.

²³ Wattimena.

3.3. Implementation Process of Sekolah Pemikiran Islam

As previously stated, this case study focused on SILAM Batches 1, 2, and 3, the findings of which will be outlined as follows:

- 3.3.1** SILAM Batch I was conducted in February 2020 at Muhammadiyah Kasihan Junior High School, with 11 participants. The focus was on introducing philosophy and fostering interest in it. Topics covered included an introduction to philosophy, comparative epistemes, Islamic sociology, and the duties of the Muslim intellectual. SILAM I encountered challenges due to its overlap with the academic year.
- 3.3.2** SILAM Batch II was conducted in June 2021 at Muhammadiyah Ambar Ketawang Elementary School, with 7 participants. Participants were guided toward in-depth philosophical study and the development of progressive Islamic thought. SILAM II faced challenges related to unclear job assignments and a lack of leadership participation.
- 3.3.3** SILAM Batch III was conducted in July 2022 at the Tamantirto Utara PRM Building, with 6 participants. The theme was "Forming Responsive and Objective Islamic Thinkers to Address the Challenges of the Times." Participants received training and critical, reflective discussions. The evaluation highlighted the need for better role allocation, passive use of social media, suboptimal utilization of the SILAM textbook, and inaccuracy in concepts or syllabi.

SILAM has a Design and Development Standard Operating Procedure (SOP) that serves as a guideline for implementation. However, its implementation has been found to be suboptimal due to issues such as suboptimal role accountability, disproportionate role allocation, and poor time management. This indicates that the agreement and shared commitment in the SOP to increase productivity are not fully implemented. To address this, two steps are necessary: internal improvement through the implementation of penalties or warnings, and adjustment of the SOP to reflect influencing external factors²⁴.

Critical pedagogy remains a system implemented in every period of SILAM implementation in accordance with the Design and Development. However, there are specific details within each period, such as the orientation of Generation I to foster interest and hope in scientific knowledge, Generation II to strengthen intellectual abilities, and Generation III to develop Islamic thinkers responsive to the challenges of the times. In creative minority-based implementation, the primary focus is on enhancing knowledge and encouraging improvement, which is the essence of the creative minority concept itself. However, the understanding of SILAM's Executive Chairmen in each period tends to experience a narrowing of meaning, leading to the understanding of SILAM as simply a program to increase intellectual capacity without considering the aspects of the drivers of change that should result. In fact, the creative minority, in an organization, is a creative team that has intelligent ideas for implementing social change.

3.4. The Role of SILAM in Improving Student' Intellectual Capacity

Based on the interview results, 5 of the 6 informants stated that they had participated in SILAM as part of their education. One informant revealed that he did not feel he had received a significant education from SILAM, especially in the context of Islamic education. Furthermore, all informants stated that SILAM had increased their intellectual capacity, helped in forming reading and discussion habits, and developed rational and logical thinking skills. However, two of them emphasized that these impacts depended on

²⁴ Rifka R.N., *Step by Step Lancar Membuat SOP*, Nauli Media (Nauli Media, 2020).

the individual's commitment after participating in SILAM, so SILAM was only a trigger for increasing intellectual capacity. In addition, all six informants also stated that SILAM had impacted their learning process in lectures, helping them understand lecturers' teaching methods and course materials, and improving critical, systematic, and dialectical thinking skills during the lecture period.

Looking further, SILAM, which uses participatory andragogy and critical pedagogy, relies on brain function to facilitate students' creative thinking. According to Widiana and colleagues²⁵, brain-based learning, with its learning model and use of cognitive power, has a positive effect on students' learning outcomes and creative thinking abilities. SILAM's learning methods include two-way material delivery, focus group discussions, reading, and writing activities, all of which support literacy. The importance of these literacy activities is also recognized because they can contribute to the development of individual knowledge and insight and increase students' self-confidence to act as agents of change in society²⁶. The researchers then conducted observations regarding the roles and contributions of the informants in their daily lives, including organizational life, college, and career paths. The observations indicated that SILAM alumni have the ability to play an active role in developing PK IMM FAI UMY and the broader environment. This demonstrates that SILAM, which is based on the concept of creative minority, has successfully shaped the students involved to enhance their individual capacity and drive change in their environment. According to Damunik, factors such as leadership influenced by informal education, the organizational environment, and other external factors have an impact on student achievement²⁷.

Education is an effort to develop individual potential so that they have the awareness and ability to adapt to the times. This potential development can occur through various educational pathways, including formal, non-formal, and informal education. Formal education is a structured, tiered education system from elementary school to university. On the other hand, non-formal and informal education are educational institutions outside the formal system that can have a specific structure and hierarchy. Non-formal education serves as a complement to or substitute for formal education and can be provided through various institutions such as Al-Qur'an education centers, courses, or training²⁸. Based on this concept, the intellectual education received through the Creative Minority-based School of Islamic Thought at the PK IMM FAI UMY can be classified as non-formal education. According to Syaparuddin & Elihami, non-formal education has a significant impact on students' personality development²⁹. Thus, it is not surprising that the School of Islamic Thought has a significant influence on the students who attend it.

²⁵ I Wayan Widiana, Gede Wira Bayu, and I Nyoman Laba Jayanta, 'Pembelajaran Berbasis Otak (Brain Based Learning), Gaya Kognitif Kemampuan Berpikir Kreatif Dan Hasil Belajar Mahasiswa', *JPI (Jurnal Pendidikan Indonesia)*, 6.1 (2017) <<https://doi.org/10.23887/jpi-undiksha.v6i1.8562>>.

²⁶ Rezki Satris, 'Peningkatan Kapasitas Intelektual Himpunan Mahasiswa Islam Melalui Gerakan Literasi', *Seminar Hasil Pengabdian Masyarakat*, November, 2019.

²⁷ Rabukit Damanik, 'Faktor-Faktor Yang Mempengaruhi Motivasi Berprestasi Mahasiswa', *Jurnal Serunai Administrasi Pendidikan*, 9.1 (2020) <<https://doi.org/10.37755/jsap.v9i1.252>>.

²⁸ Anggun Sulistyowati and others, 'Analisis Wacana Gerakan Sosial Baru Mahasiswa : Studi Tentang Gerakan Pendidikan Nonformal Oleh Swayanaka Di Jember', *E-Sospol*, IV.Sosial Politik (2017).

²⁹ Syaparuddin Syaparuddin, 'Peranan Pendidikan Nonformal Dan Sarana Pendidikan Moral', *Jurnal Edukasi Nonformal*, 1.1 (2020).

3.5. Past Supporting and Inhibiting Factors in SILAM

Based on the results of interviews with the SILAM Executive Chairpersons in each period, several supporting and inhibiting factors were found for this School of Islamic Thought; 1) Supporting Factors; Active participation of the commissariat leadership structure. Involvement of instructors and prospective instructors as observers. Availability of facilities and infrastructure such as projectors, books, and whiteboards. The existence of the SILAM Design as a guide. Involvement of the committee in planning and implementation. Adequate funding. High enthusiasm of participants. And support from local Muhammadiyah leaders in providing room facilities, funding, and consumption. This support was very significant, especially in SILAM Batch I. However, in SILAM II only the Muhammadiyah Amal Usaha provided the venue, and in SILAM III, support from local Muhammadiyah leaders was limited to borrowing the room only. 2) Inhibiting Factors: An immature SILAM concept. Lack of seriousness in technical matters. External factors such as the COVID-19 pandemic, holidays, and scheduling conflicts with other activities. Lack of involvement and accountability from the committee. And ineffective time management.

4. Conclusion

The School of Islamic Thought (SILAM) is a program of the Research and Scientific Development Division of the Student Affairs and Administration (PK IMM) Faculty of Islamic Studies (FAI) of Universitas Muhammadiyah Yogyakarta (UMY) based on creative minorities. Originally known as the School of Philosophy (SELFIE), SILAM emerged as a form of change, emphasizing four reasons for the name change: changing the paradigm of thinking, renewing intellectual education methods, moderating religious views, and preparing future Muslim intellectuals. SILAM serves as a forum for the intellectual development of students, particularly its cadres, with the aim of contributing to or transforming themselves, their organization, and society, in accordance with the role of the Muhammadiyah Student Association as prophetic intellectuals.

The critical education process at SILAM adopts the SILAM Design and Development Plan as its implementation guide. Conducted over 3-4 days using a live-in system, this program promotes a critical pedagogical paradigm with participatory andragogical learning methods. However, the implementation of SOPs has not always been optimal, particularly in technical aspects. Furthermore, inconsistent turnover of participants to become chairpersons or department heads has significantly impacted SILAM's implementation and diminished the implementers' understanding of the SILAM concept based on creative minorities. Critical education at SILAM has a positive impact on enhancing students' intellectual capacity, but this depends on the participants' consistency and intellectual commitment after completing the program. Participants also experience positive impacts in their studies, including the ability to understand material and think critically, systematically, and logically. SILAM alumni also make significant contributions within organizations, lectures, and other public spaces.

Supporting factors for SILAM implementation include the involvement of the commissariat leadership structure, instructors, and prospective instructors, as well as the availability of facilities and infrastructure. Inhibiting factors include the immature SILAM concept, a lack of attention to technical aspects, external conditions, inactive committee involvement, and poor time management.

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