

DR. H. HAEDAR NASHIR, M.SI.

MUHAMMADIYAH A REFORM MOVEMENT



DR. H. HAIDAR NASHIR, M. Si

***MUHAMMADIYAH
A REFORM MOVEMENT***



Muhammadiyah University Press

2015

Nashir, Haedar

Muhammadiyah a Reform Movement/Author Haedar Nashir.--
Surakarta: Muhammadiyah University Press, 2015

vii, 299 hal.; 25 cm

ISBN: 978-602-361-013-6

1. Reform – Muhammadiyah

I. Title

MUHAMMADIYAH A REFORM MOVEMENT

Author : DR. H. Haedar Nashir, M. Si
Layouter : Tim MUP
Desain Cover : Tim MUP
Edisi : Terjemahan

© 2015 Muhammadiyah University Press
Universitas Muhammadiyah Surakarta

Jl. A Yani Pabelan Tromol Pos 1 Kartasura Surakarta 57102
Jawa Tengah – Indonesia
Telp : (0271) 717417
Email : muppress@ums.ac.id

- AUTHOR'S PREFACE -

In accordance with the title “Muhammadiyah: a Reform Movement”, it is intended to present an overview and analysis of Muhammadiyah as a reform movement. The focus of this study was emphasized in the context of the establishment, basic ideas, spirit, orientation, charity, implications, and a variety of aspects related to the presence or essence of Muhammadiyah as an Islamic reform movement.

It's been long time since the author considered to write about Muhammadiyah comprehensively with a focus on reform. The consideration was simple. On the one hand, it seems there is inadequate literature focused primarily on the reform of Muhammadiyah. At the same time, since the beginning, the character or nature of Muhammadiyah is a reform movement, so it will be definitely an important discourse and reference for both internal and external Muhammadiyah.

In finalizing this book, the author deliberately wrote the article through *MajalahSuaraMuhammadiyah* on the *Frame* rubric. The first consideration was the discipline to maintain the writing's spirit, and the second it remained framed in the initial intention to write Muhammadiyah as a reform movement in more comprehensive writing. Therefore, the material in this book was developed from the articles of *MajalahSuaraMuhammadiyah* and several new subchapters. A number of references were derived from books and documents of Muhammadiyah both the old and new literatures, which were intended to provide a more complete reference dealing with Muhammadiyah as a reform movement.

The authors attempted to complete and as accurate as possible in writing this book, but it seems still far from perfect. After the publication, in the future, it will be comprehended, corrected, and improved after the availability of newer data and reference. Therefore, the authors look forward to feedback and criticism from the readers. However, through this book, at least the author tried to figure out and uncover the real Muhammadiyah as a reform movement. For the author, there always be a faith or understanding that examined from any angles, Muhammadiyah is a reform movement. The comprehensive exposure of Muhammadiyah will provide an obvious

description of this organization established by Kyai Haji Ahmad Dahlan in 1912. However, whether this picture is an intact or merely a fraction, may be followed by the space for dialogue and discussion likewise other studies.

In writing this book, the author definitely cannot be detached from the subjectivity as a Muhammadiyah's activist, which is realized by the author. Nevertheless, the author gives his best effort to provide data, fact, and analysis based on argumentation, in which it is not intended as an apology. Experience as a Muhammadiyah's activist and scientific spirit became the background of the author to write this book, which represented the inter-subjective experience of the author. In the social science, as the approach introduced by Peter L. Berger and Thomas Luckmann, social reality is depicted to be less objective, but somehow becomes the meeting point between subjectivity and objectivity within the inter-subjectivity construction. It is expected that this book will present a new color of Muhammadiyah as a reform movement from an internal figure and at the same time who attempt to make a distance.

Eventually, by the publication of the book, the author would like to express the gratitude for everyone, particularly to *Majalah Suara Muhammadiyah*. The author also expressed his gratitude to Mas Nurhadi, the library staff of Muhammadiyah Central Executive in Yogyakarta, who assisted the collection of data and shabby old books, as well as to the authors whose books became the references. This book is finally completed as the encouragement of the author's closest and beloved companion: Noor, the author's wife, and Hilma and Nuha, the author's children. The author hoped that this book would give benefits, although, it might be merely a spark of thought. *Nashrun min Allah wa Fathun Qarib*.

Peleman-Yogyakarta, 28 January 2010

Author,

Haedar Nashir

- CONTENTS -

PREFACE	iii
CONTENTS	v
CHAPTER I INTRODUCTION	1
A. Reform Movement	2
B. The Largest Organization	5
C. Dimension of Reform	8
CHAPTER II THE ESTABLISHMENT	11
A. The Meaning of Muhammadiyah	12
B. The Factor of Ahmad Dahlan	17
C. The Sociological Factor	23
D. The Beginning	26
CHAPTER III ISLAM IN INDONESIA	33
A. Islam Nusantara	34
B. The Colonial Era	39
C. The Revival of Islam	41
CHAPTER IV REFORM IN THE ISLAMIC WORLD	47
A. The Revival Era	48
B. The Golden Age	51
C. Ibn Taymiyya The Great Mujadid	54
D. Abdul Wahhab The Purification Icon	57
E. Jamaluddin The Pan-Islamism Figure	61
F. Muhammad Abduh The Modernism Reformer	64
G. Dynamics of Islamic Reform Movement	67
CHAPTER V AHMAD DAHLAN MUJADID OF ISLAM	71
A. Life and Personality	72
B. Reform Endeavour and Action	76
C. Reform Thought	81
D. Cultural Approach	86

CHAPTER VI THE CHARACTERISTICS OF MUHAMMADIYAH	91
A. Multi-face Organization	92
B. Moderate Islam	96
C. Characteristic of Muhammadiyah	102
CHAPTER VII ISLAMIC VIEW	107
A. Return to the Source of Teachings	118
B. Islamic View	110
C. Islam as the World View	118
CHAPTER VIII THE IDEOLOGY	123
A. The Concept of Ideology	124
B. The Ideology of Muhammadiyah	126
C. The Revitalization of Ideology	135
CHAPTER IX KHITTAH MUHAMMADIYAH	147
A. The Meaning and Scope of Khittah	148
B. Khittah1956-2002	151
C. The Function of Khittah	158
D. The Political Role	161
CHAPTER X DA'WAH THE ISLAMIC MISSION	167
A. The Perspective of Da'wah	168
B. Multi-aspects Da'wah	173
C. Islamic Da'wah	178
CHAPTER XI TAJDID THOUGHTS	183
A. Tajdid thoughts	184
B. Purification and Dynamicization	186
C. The Orientation of Tajdid	188
D. The Agenda of Enrichment	192
CHAPTER XII ISLAMIC SOCIETY	197
A. The History and Context	197
B. The Objectives	205

C.	The Characteristics of Islamic Society	208
D.	The Membership of Muhammadiyah	217
E.	The Realization of Islamic Society	218
CHAPTER XIII 'AISYIYAH		223
A.	The Birth of 'Aisyiyah	224
B.	The Role of NyiWalidahDahlan	227
C.	The Gait of 'Aisyiyah	230
D.	The First Women's Congress	233
E.	The Perspective of 'Aisyiyah	236
CHAPTER XIV ORGANIZATION AND CHARITY AND SERVICES		243
A.	The Organization	244
B.	Charity and Services	238
C.	The System of Movement	253
CHAPTER XV THE FUTURE OF MUHAMMADIYAH		257
A.	The Challenge	258
B.	Reform of Thought	261
C.	Reform of Charity and Services	264
D.	The National Role	266
E.	The Humanitarian Role	274
CHAPTER XVI CONCLUSION		279
REFERENCES		288
GLOSARY		296



INTRODUCTION



Outstanding for its *tajdid* or reform, Muhammadiyah is associated to several terms similar to the reform movement (*tajdidfi'l-Islam*) such as the revival of Islam (*al-shahwa al-Islamy*, *al-ba'ath al-Islamy*). Deliar Noer, James L. Peacock, William Shepard and some scholars categorize Muhammadiyah as the Islamic modernism. Alfie and Wertheim classify it into the Islamic reformism. Abubakar Atjeh calls it a movement back to the Salaf (*Muhyi Atsari al-Salaf*). Clifford Geertz, George Kahin, Robert van Neil, and others, incorporate Muhammadiyah into the socio-cultural movement. The substance or content of these predicates although expressed in a variety of terms could be defined as the reform movement or *tajdid*. Basically, the nature of Muhammadiyah is *tajdid* or the reform movement.

Despite some statements dealing with the reform of Muhammadiyah which was frequently claimed to be particularly distinguished in charity and ad-hoc such as the finding of precise direction of Qibla, the establishment of social institutions of education, social and health services, and others but the spirit and the basic idea owned by Kyai Dahlan rooted in *tajdid* or reform. No matter how it tends to be focussed on charity and particularly ad-hoc, eventually it deep-rooted in the basic ideas of reform derived from Kyai Dahlan as its founder. In addition, the reform of *amaliah* (actions/good deeds) also appears to have broader implications or effect on the reform, even it supposed to be a breakthrough at the time. Nurcholish Madjid (1990: 407)

asserted that despite the nuance of *amaliah* in the reform of Muhammadiyah, it ultimately points the real manifestations of Islam which is charity.

In addition, even since the reform is not systematized in an complex and comprehensive framework which will be a redundant demand or assessment to be addressed to Kyai Dahlan the value of an idea although it seems simple and is not formed in an intact writing might be as precious as others, in addition to its high valued mosaic at that time. Especially after witnessing the impacts of the reform, which were actualized in a wide-range of success stories of Muhammadiyah movement, and still in on going process followed the decades of the establishment. Given the fact that reform is not merely seen from the nursery of the sparkling ideas, but also on the impact of the effect as well as the snowball effect of the reform initiated in the whole trip of Muhammadiyah movement in the amid of the era dynamics. It has been proven that decades after the seeds of reform, numbers of Islamic groups have followed Muhammadiyah's footsteps, including its counterpart traditional groups. In a sense, Islam requires *tajdid* or the reform in the midst of this new era, indeed.

A. Reform Movement

Muhammadiyah as a reform movement inherent in the recognition of the public objective and substantially (in terms of the content) at the same time, can be proven from the basic idea of Kyai Haji Ahmad Dahlan as the founder. Moreover, it can be referred to the solemn thought that is set forth or institutionalized in the organization movement as well as in the form of the good deeds integrated into the society life. These three aspects of reform are intertwined into the emergence of Muhammadiyah movement system as a reform movement in Indonesia in particular and in the Islamic world in a wider scale. Muhammadiyah reform has linked itself to the chain of Islamic reform movements in Indonesia as well as in the Islamic world, which marked the revival of Islam in the beginning of the 20th century.

Kyai Dahlan, who studied traditional Islamic had settled and performed hajj in Mecca twice at the peak of Wahabi and certainly never experienced modern Western teaching, became a *mujadid* (reformer) precisely with the excellent idea beyond his boundaries of education and life experience. His

reform concept and strides are represented by several breakthroughs such as the alignment of Qibla direction, Feast prayers on the open field, the understanding of *tajdid*, as well as his original initiative on the understanding and implementation of *surah Al-Ma'un*. Ahmad Dahlan also pioneered the importance of publication by establishing *Suara Muhammadiyah* magazine in 1915; modern Islamic education that combines Islamic studies and general knowledge through classical methods of Western; and founded *Muhammadiyah* scouting *Pandu Hizbul Wathan* in 1918. In addition, a quite monumental but less popular was his achievement in establishing the Islamic women's movement, *Aisyiyah*, in 1917 among the public who assumed it as a taboo. It was supposed to be a leap at the time.

The thought of *Kyai Dahlan* might seem simple from the current point of view, but rich in substance and such a tremendous breakthrough at the time. Therefore, *Nurcholish Madjid*, who well-known as a main figure of Islamic neo-modernism and outstanding Islamic thinkers of Indonesian, fully respects *Kyai Dahlan*. *Nurcholis Madjid* (1983: 310) considered that the reform initiated by *Ahmad Dahlan* was a breakthrough or leap which was not preceded by any pre-conditions. It happened because *Dahlan* is the figure of a true seeker who was able to capture the soul of *Al-Manar* and to actualize it within the era. Despite some people view *Ahmad Dahlan* as a prominent man of action and his splash of thinking is solely narrow as mentioned by *Kyai Hadjid* in *Seven Philosophy Teachings of Kyai Ahmad Dahlan and Seventeen Group Qur'anic verse*, what *Nurcholish Madjid* has been stated is an objective statement upon the ideas and work of the founder of *Muhammadiyah*.

Muhammadiyah and *Kyai Dahlan* as the founder are frequently associated to the link of Islamic reform movement in the Islamic world, as pioneered by *Ibn Taymiyyah*, *Muhammad ibn Abd al-Wahhab*, *Jamaluddin al-Afghani*, *Muhammad Abduh*, and *Rashid Ridha* in the hopper of Islamic modernism or reformism of the 20th century. Despite a number of reform points as pioneered by *Kyai Dahlan*, it has its own characteristics which differs it from other reform movement and character in the Islamic world, in addition, the association of *Muhammadiyah* with other Islamic world reform movements has strengthened the identity and public recognition of the nature, position, and role of *Muhammadiyah* as an Islamic reform movement. However, the

reform movement of Kyai Dahlan and Muhammadiyah had contributed to the revival of Islam which was shuffled from underdevelopment and colonization.

Spirit and original idea of Muhammadiyah can be traced back from the objective formulation enclosed in the first Statuten which was formulated and proposed to the Government of the Dutch East Indies in 1912. According to KyaiSudja' (2009: 75), the Statuten was proposed after the Islamic organization was declared in Loodge Gebauw Malioboro, Yogyakarta on Saturday night of the last week of December 1912 a hundred year ago. In Statuten Muhammadiyah (Article 2) it is stated that the objectives of Muhammadiyah were: a. To spread the teachings of the Religion of His Majesty Prophet Muhammad (May the Lord bless him and give him peace) among the indigenous inhabitants in the Residency of Yogyakarta, and b. To promote the religious life to the members (Muhammadiyah Statuten, 1912). The term of to promote is a powerful sign of Islam spirit of reform which is supported and packaged with disseminating attempt of expansive da'wah. Since then, the term of Islamic modernism continues to stand as a reform message of Muhammadiyah, which was often put forward by Kyai Mas Mansur at his leadership era (1938-1942) and later was incorporated in the decree of the 37th Muhammadiyah Congress of 1968 in Yogyakarta as one of the characteristics of Islamic society that is "dynamic".

In da'wah, Muhammadiyah cannot be separated from the spirit of reform. The breakthrough of the initial generation was the quite prominent da'wah in actions or deeds (da'wah bi lisan al-hal or da'wahbil-hal) instead of merely using verbal da'wah or tabligh (da'wah bi lisan al-maqal or da'wah bi-lisan) which were comprehended in Al-Ma'un movement on charity and services for the poor, and in the spheres of education, health, social services and community empowerment. Verbal da'wah, nevertheless, was updated into a non-conventional method, among others is the emergence of Suara Muhammadiyah magazine (1915) and numerous publications which was a new phenomenon propaganda since most of da'wah was done in one way communication. The establishment of PKO (Penolong Kesengsaraan Oemoem, or literally, Assistance for the Relief of Public Suffering) which later became PKU (PembinaKesejahteraanUmat) or Weisshouse as the orphanage and service for the poor, were the evidence of the reform in

da'wah by Muhammadiyah. Muhammadiyahda'wah reached a new realm by founding the women's movement of 'Aisyiyah in 1917, which put Muslim women as perpetrator in social religious movement. Yet the religious figure and the society were gender bias and put women in a domestic area like the common character of patriarchal culture dominance. In other words, Muhammadiyahda'wah is not merely a call or preaching, but in a broader sense, it patterns a social civic and position Islam as a religion of liberation, empowerment, and enlightenment within the society. Islam is presented in amaliah institutionalized in the society rather than simply verbal and literature, so it can be considered as a new form of Islamic social order.

In the beginning of the establishment, Muhammadiyah as a reform movement had to face the opposition from the traditionalist which presume it for bringing up a new ideology but later it attracted the public attention within ten years after its establishment in 1912 and grew rapidly afterward. In 1922, ten years after its establishment and a year before Kyai Dahlan passed away, Muhammadiyah as an organization of Islamic reform had been widespread to various areas outside Yogyakarta indicated by the emerge of the early generations in Pekalongan, Garut, Padang Panjang, Makasar, in some areas in East Java, and so on. Furthermore, in 1927 it even grew over Indonesia or the Dutch East Indies at the time, such as in Alabio (South Kalimantan), a number of regions in Celebes, and Sumatra, including Aceh. In the early 1930s, Muhammadiyah went through the eastern part of Indonesia among them were the area in Nusa Tenggara Timur as in Ende and Flores. Da'wah and charitable activities of Muhammadiyah continued to grow bigger and larger. After Indonesia's independence in 1945, Muhammadiyah even grew and infiltrated the entire sphere of the nation, in which Muhammadiyah became a large, even the largest, modern Islamic organization in Indonesia.

B. The Largest Organization

A century after the establishment, Muhammadiyah has grown and developed into the largest Islamic organization in Indonesia as well as in the Islamic world. In various forums, The Chairman of Muhammadiyah, Din M. Syamsuddin, conveyed his testimony during his visit to the United States that the media called Muhammadiyah as The Largest Islamic Reformist Organization.

Nurcholish Madjid (1990: 331), from the standpoint of succeeded charitable efforts of Muhammadiyah, stated that the Islamic movement established by Kyai Dahlan as the largest modern Muslim organizations in Indonesia, as well as in the Islamic world. James L. Peacock, an anthropologist of the United States, pointed that Muhammadiyah is the strongest Islamic organization in Southeast Asia. In addition, 'Aisyiyah is the largest women's organization in the world. James L. Peacock (1986: 26) described the organization, as follows:

“In the half century since the reform development in the Southeast Asia, the movement grew in various ways in the diverse regions. Only in Indonesia Muslim reform movement becomes a major and regular force. In the early 20th century, there were a several minor movements, Indonesian reform joined into few regionalist movements and a strong national movement, Muhammadiyah. With hundreds of branch throughout the islands and millions of members across the country, Muhammadiyah is the strongest Islamic movement in the Southeast Asia. As a movement that promotes in purifying true Islam, Muhammadiyah has also given a great contribution in the field of social and education, health care, orphanage, in addition to thousands of schools which assign Muhammadiyah as a private non-christian institution of social, religious, and education in Indonesia. The women's organization, Aisyiyah, is perhaps the largest Islamic women's movement in the world. Shortly, Muhammadiyah is a major and the most powerful organization in the fifth largest country of the world “.

The statement regarding to the strength of Muhammadiyah is scientific objectively significant to provide another perspective, since Muhammadiyah is frequently assumed as the second largest Islamic organization in Indonesia assessed from the quantity of the members. Given the evidence that Muhammadiyah might be the second largest organization in membership, it is appropriate to place Muhammadiyah in the first rank when modernism and charity efforts within the society become the parameters. It is important to be a concern due to categorization without any objective criteria and merely rely on public opinion is difficult to be called a scientific assessment, as well as it has implications in upgrading the one and degrading another. The claim of greatness is actually insignificant, particularly for Islamic movements with ongoing strategic agenda for the people and nation. However, in the context of a comparison between organizations, obvious parameters are required instead

of simply relying on the estimation or common sense of membership, which implies the parameter of quantity instead of quality.

Muhammadiyah definitely can be noticed as the largest Islamic organization in Indonesia certainly, if despite the number of members (quantity), the parameter is altered into the quality aspect of charitable efforts, human resources, and the influence of the reform movement. Categorizing an organization as the largest derived from the ascertain number of members is obviously a form of reduction in assessing the existence of a movement, objectively. It will be more objective when an organization is recognized from its comprehensive aspects more or less depends on the basis of assessment to avoid an absolute justification. Muhammadiyah might be the most powerful in certain aspects, while other Islamic movements might also be the largest in their specific aspects, therefore it can be concluded that assessment is factual and relative, that is based on reality and relative existence. James L. Peacock, Nurcholish Madjid, and other experts certainly indicate particular objectivity in measuring the quality of Muhammadiyah, and it is possible that they also apply other analysis in assessing the quality of other organizations outside Muhammadiyah.

Criticism dealing with the parameter in measuring the power of a movement or organization is essentially required to be re-evaluated in a discourse, not for the aim of snobbery or questioning something that leads to fanaticism, but for the sake of analysis objectivity beyond the public opinion which has been already constructed in the status-quo as evolved over the years. The U.S. media ratings as quoted by Din Syamsuddin and the statements of Nurcholish Madjid and James L. Peacock could be viewed as a new discourse which is more objective in assessing the existence of a socio-religious movement in the interest of scholarly objectivity. As for the interest on *ukhuwah* (the bond or relation between people), cooperation, and synergy among the Islamic organizations as well as religious and social organizations in Indonesia and the world in general, it becomes another consideration of sociological interests in building collective life order instead of scholarly study interest.

Similarly, current development of Islamic organizations endures a kind of quality convergence in which the trend of thought and action surely is another area of the present study. Nowadays as Muslim organizations,

both advanced and recent, enclose more proliferating ideas and works than Muhammadiyah, it has incapability to consign Muhammadiyah in the second class organization. Given the fact, at the same time, the Islamic movement which was born in Kauman Yogyakarta Kauman in the past century also had experienced the dynamics of thought and progress. While some cursory analyses are often based on salient and controversial thing: one thing is often unrecalled that movement and civilization never take place suddenly, they require long-term intense dynamic process and struggle. Muhammadiyah with its advantages and disadvantages had a well-built footprint due to its growth and enhancement leading to an organized and systemized movement, hence, it has positive and constructive capital to build forthcoming civilization. A movement relying on a system is typically stronger than those which worship figure and community, although each Islamic movement in Indonesia has its own characteristic. An Islamic movement may have its specific superiority according to its speciality and orientation in advancing the life quality of the people, the nation, and mankind civilization

C. Dimension of Reform

Muhammadiyah as a modern reformist Islamic organization is apparently positioned in a distinguished position and historical role in Indonesia, as well as in the world. This review, however, should not be eliminated with the advent of neo-modernism of Islam in 1980 which was assumed to be more affluent in ideas, as the pioneered trail of modernism or reformism in the early 20th century by Kyai Haji Ahmad Dahlan which was marked by the establishment of Muhammadiyah and other modern Islam movements were not less controversial. Milestones will always be crucial and valuable even when they are compared to the newer ones since they are the foundation and forerunner. It will be unwise if Islamic modernism or reformism in the early 20th century is compared to neo-modernism in the late 20th and the early 21st century. Nonetheless, it is required for the analysis on correlation and shifting of the chain of Islamic movement dynamics, with is aimed to figure out progressive works of reform.

The criteria of modern and reformist Muhammadiyah, frequently adhoc, are considered to be more limited than the comprehensive thought of

the present. It is essential to note that the ad-hoc reform at that time surely cannot be compared to the ample thoughts or reform of decades later as the times have been much different. Assessment should be put in proportion that in very limited circumstances and in backwardness era of Islamic world, Muhammadiyah was able to make a breakthrough of *tajdid* or reform, which turned out to be surprising and gained opposed reaction from the Traditionalist at the time. Phenomenon indicated that reform movement with its ad-hoc characteristic, also had a powerful spirit and ideas of breakthrough, thus it had to receive a tenacious opposition.

The nuance of Islamic modernism or reformism is the most significant benchmark in assessing the influence and strength of Muhammadiyah, precisely after the dynamics of journey attached upon the identity and exclusivity of the Islamic movement established by Kyai Haji Ahmad Dahlan. Muhammadiyah movement in 1912 had generated several outcomes which forged *tajdid* or Islamic reform movement in Indonesia in particular and the Islamic world in general. Its ability to survive for a century and its influential range in social sphere as modern reformist Islamic movement with its tidal dynamics in their path has incised something precious for the revival of Islam in Indonesia. In the context of the Muhammadiyah society, it has shifted the traditional into a modern society.

This book attempts to reveal Muhammadiyah as an Islamic reform movement in various aspects. The author wants to divulge the other side of Muhammadiyah which has been less utterly discussed and often biased since its reform movement shows a number of dimensions. Muhammadiyah movement will be analyzed from multi-aspects by presenting review regarding with the spirit of establishment, the figure of the founder Kyai Haji Ahmad Dahlan, the history with the world Islamic reform movements, and particular character or identity of Muhammadiyah. In addition, the religion, ideology, *Khittah*, thoughts and actions of *da'wah*, *tajdid*, Islamic society, Muhammadiyah women's movement, organizational development and charitable efforts, as well as the future of Muhammadiyah. In some cases, the principles of Muhammadiyah are analyzed in the context of its establishment epoch, to give a tone of its movement dynamics in the midst of the age. With the exposure of these aspects, it is expected that Muhammadiyah will be portrayed in a complete and thorough reform movement, even if it is not entirely intact.

THE ESTABLISHMENT

Muhammadiyah (previously Moehammadijah) is an Islamic movement established in Kauman Yogyakarta on November 18, 1912. It was proposed to be granted by The Dutch East Indies in AD, or Dzulhijjah 8, 1330 in Islamic calendar. Founder of Muhammadiyah is devout intellect reformist teacher, Kyai Haji Ahmad Dahlan, born Muhammad Darwisy. Muhammadiyah was established in the form of legalized organization or association, called Persyarikatan under the name of “Persjarikatan Moehammadijah”.

The term of Persyarikatan, on Berita Tahoenan in 1927 was explained as: “Sjarikat means a group of people to carry out the aim collectively, along with the non-members as well as the donors, who respect Muhammadiyah and work cooperatively; as if they own Muhammadiyah by taking similar responsibility. It is the magnitude of Muhammadiyah which obtain so much attention, like a light in the dark which brings and implements the true Islamic religion.” ((Muhammadiyah Central Executive, 1929: 30). It was affirmed that “Establishing an association for good deeds is allowed in Islam, such as in: trade, agriculture, animal husbandry, and so on; the yield as well as the loss is endured by each member of the association. Collective people in an association to perform religious duties which must be endured collectively (fardhukifayah) is not only allowed; it is even commanded by Allah Ta’ala in The Qu’ran Surah Ali-Imran verse 104. “(ibid: 28).

Steadily, Muhammadiyah is widely known by the public as well as researchers and writers as the Islamic reform movement or *tajdid*. Its nature of *tajdid* also known as the reform and Islamic modernism movement, scopes in realizing the real Islam is inherent with the spirit of progress and modernity. In addition to *tajdid* or *da'wah*, this organization has engaged in disseminating and embodying Islam in various aspects of society, except in the political realm. *Da'wah*, for instance, is conducted prevalently through *da'wahbil-hal* such as education, health care, social services, economic and other charitable efforts that are directly beneficial for society instead of merely sermons or *bi-lisan* preaching.

A. The Meaning of Muhammadiyah

Muhammadiyah, literally means “follower of Muhammad”, was previously named in Indonesian old spelling “Moehammadijah”. In the 19th Congress of 1330 in Minangkabau referred to the 14th Congress the spelling of the organization was confirmed, which was “MOEHAMMADIJAH”. After The Indonesian Independence, the perfected spelling is used which changed the name into “Muhammadiyah”, as it is applied as default afterward. From the beginning, the suffix syllable of the name is only a letter of “j” or “y”, which is “Moehammadijah” or “Muhammadiyah”, instead of “Moehammadijjah” or “Muhammadiyyah”. This one letter of “ja” or “ya” is reasonable due to its convert into Bahasa as well as its accurate oral pronunciation, it was deliberately preferred by Kyai Dahlan and his companions since Kyai Dahlan was highly proficient in Arabic. Thus, the name of “Moehammadijah” or “Muhammadiyah” becomes a terms in Bahasa with the nuance of Indonesian-ness since the beginning of its establishment.

As it is now undisputed and has been pronounced as “Muhammadiyah”, it is because its originality which has been legalized on the Articles of Statuten and Bylaw since its establishment. A change was made solely from the old spelling of “Moehammadijah” to the new spelling of “Muhammadiyah”. The selection of the name and the writing has been fused with the Indonesian sense that has become the standard name of MOEHAMADIJAH or MUHAMMADIYAH. It is better to shift the discourse into the issue of the spirit and ideas, the more fundamental ones.

The name of “Muhammadiyah” is intended to ascribe or connect the organization with the religion and the struggle path of Muhammad the Prophet. According to Kyai Syuja (20019: 77), it had been considered and decided by Kyai Dahlan himself after Istikharah prayers at the time his adherents and companions encouraged him to establish an organization which would realize his reform ideas. Kyai Syuja, as Kyai Dahlan’s close companions, stated that Kyai Dahlan considered the name as: “It is taken from the name of Muhammad, the Last Prophet and Apostle, as our role model. The expectation is hopefully, Muhammadiyah becomes the everlasting pilgrim, like Muhammad as the Last Prophet and Apostle. “Ya” in the name shall mean any person who became a member of Muhammadiyah can adjust her/himself to the personality of Prophet Muhammad”.

Despite the word of Muhammadiyah (Muhammadiyah), with “ta marbutah”, indicates “mu’anats” (signified for women), Kyai Dahlan replied this question from Kyai Syuja that: “Muhammadiyah is not a woman’s name, it means the ummah of Prophet Muhammad, the followers of Muhammad as the Messenger of Allah” (Salam, 1968: 11). The ascription of Muhammadiyah to Prophet Muhammad according to H. Djarnawi Hadikusuma (ny: 7) implies that: “With the name, he intends to explain that the organization is supported by the ummah of Muhammad, and the principle is Islam, the religion which was brought by the Messenger. Whereas the goal is to understand and to implement Islam as taught and exemplified by the Prophet in order to live the world throughout the willingness of Islam. Thus the sacred and true Islamic can accelerate the advancement of the Muslims and the Indonesian in general “.

In the tafsir(Quranic exegesis) of Ibn Kathir, the term of al-’ummat al-Muhammadiyah is mentioned as the classic wayfarer describes the Qu’ran Surah Ali Imran verse 110: “You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.” (Surah Ali Imran [3: 110]). In explaining this verse, Ibn Kathir stated that: yahbaru ta’âla ‘an hazdihi al-Ummâh al-Muhammadiyah bi annahum khairâ al-ummâm, the revelation of God that the people of Prophet Muhammad is the best nation/ummah (Kathir, Section I: 391). Basically,

Muhammadiyah can be considered to be objectively referred if it is associated to the message of classical Islam of tafsir. Whether Kyai Dahlan was inspired from Tafsir Ibn Kathir, scientifically, the name of the Muhammadiyah has reference to Islamic repertory

Sociologically, Kyai Dahlan named and chose the term of Muhammadiyah without any intention on enlarging ashabiyah a group fanaticism leads to Islamic exclusiveness. The truth is there is no fanaticism in which any people who follows the footsteps of Prophet Muhammad, in general, can be assumed as the follower of the Prophet. Nevertheless, the selection of the name to legalize the Islamic movement cannot be considered either to exaggerate ashabiyah or disintegrate the Muslims, since Muhammadiyah is positioned and functioned as a means or a tool to achieve the aim of Islam, to embody a true Islamic society.

It supposes to be irrelevant if there is an opinion that a specific name for an Islamic organization is not required, except the name of Islam. Muhammadiyah is, substantively and connotatively, Islam and born to be an Islamic movements and interests. Hence, whether an organization or movement uses Muhammadiyah or another name on its presence, as far as it is intentionally established, projected, framed and aimed for the sake of Islam and Muslims, then it is licit and by no means to enclosure or divide Islam. If an organization is named Islam, for instance harakah Islamiyah or other Islamic organization labelled names, thus the organization both from the management and the movement surely has limited itself. Principally, it is not the name or the title which makes an organization essential, it is the nature and orientation of the movements that matters.

It is attached to the meaning and characteristics of Muhammadiyah as an organization or movement is the symbol of Muhammadiyah. In the Muhammadiyah Statutes of Article 5 of Chapter II of 2005, it is stated that “The symbol of Muhammadiyah is a sun having twelve primary lights with the word Muhammadiyah in the middle that is circled by the two Arabic sentences expressing the Muslim creed (Asyhadu an lā ilāha illa Allāh wa asyhadu anna Muhammadan Rasul Allāh)”. The Article 2 of Bylaws explains the meaning of the symbol and flag of Muhammadiyah as follows:

Symbol of Muhammadiyah as mentioned in Statutes article 5 is as follows:

Flag of Muhammadiyah is rectangular measuring two to three with the picture of Muhammadiyah symbol in the middle. There is the word MUHAMMADIYAH below the symbol with green colour for the background and white colour for the text and picture, as follows:



Other provisions concerning the symbol and flag are stipulated by Central Executive.

Symbol and flag depicted and described above apparently show characteristics that distinguish Muhammadiyah from other Islamic movements. Symbol is a sign and signifier with its symbolic meaning for members of Muhammadiyah which makes it a part of the identification of the movement. In Indonesia, both in urban and rural areas, the symbol of Muhammadiyah along with its autonomous organizations and institutions is clearly displayed which shows the presence or absence of Muhammadiyah in the local area. Symbol is also a part of the Muhammadiyah spirit for the members.

In addition to the symbol, Muhammadiyah has a set of instrument as a bound of the movements, such as the song. Despite the song was created later after the establishment, it is certainly a powerful adhesive of Muhammadiyah member collective psychology. Songs of the Sun, for instance, becomes very popular and embedded in the minds, thoughts, and feelings of the members, as well as the spirit. The content of the song is passionate, representing the dynamic Islamic movement, a part of the reform spirit of Muhammadiyah which tirelessly lights up the life like the sun shines up the earth and the universe.

At the establishment on November 18, 1912, the purposes of Muhammadiyah are formulated as follows: a. To spread the teachings of the Religion of His Majesty Prophet Muhammad (May the Lord bless him and give him peace) among the indigenous inhabitants in the Residency

of Yogyakarta, and b. To promote the religious life to the members (Muhammadiyah Statuten, 1912). Despite Muhammadiyah was founded on the date and declared in the public meeting on December 20, 1912 in Gedoeng Loodge Gebauw Malioboro, it was not automatically obtained a legal recognition from the government of the Dutch East Indies which was extremely cautious and suspicious in giving permission. It was the assistance of Boedi Oetomo and through a long process that Muhammadiyah was finally approved which was recorded on Besluit Number 81 on August 22, 1914 as a legal entity capable to perform its endeavour among Muslims in the residency of Yogyakarta (Library and Documentation PP Muhammadiyah, 1995: 22). The formulation of purposes is called “Means of Association (MaksudPersyarikatan)” attestation results of the Dutch Indies were listed as follows: “a. to promote and encourage the teaching and learning of Islam in the Netherlands East Indies, and b. to promote and encourage (way of life) along a willingness of Islam to its members” (Muhammadiyah Statuten, 1914).

The content or substance of the purposes had not changed until Kyai Dahlan passed away in 1923 and afterwards in 1943 during the Japanese occupation and in the early independence days in 1946. At the time of Japanese period, the purposes of Muhammadiyah were as follows: “In accordance with the trust to establish prosperity in the entire of Asia Raya, under the leadership of Dai Nippon, and indeed commanded by the God, the organization’s purposes as follows: a. To spread Islam as well as to teach live in harmony with guidance, b. To conduct good deeds for the public virtues, c. To promote knowledge and understanding as well as good deeds to its members; all of which are intended to educate the public”. At the time of independence in 1946, the objectives were as follows: The objective and endeavour of the organization is to uphold and revere Islam so as to realize a real Islamic society (Badawi, 1998).

The adjustment of the content and editorial in the Japanese period was almost similar to later endurance in 1985 when it had to adjust the five principle of Pancasila due to the policy regime. In 1946, which was then confirmed at the congress in 1952, Muhammadiyah for the first time includes the purpose of the establishment of “the real Islamic society”. The concept was continued to the present, except in the Congress of 1985 in

which the concept was replaced although it had similar essence by “a just and prosperous virtuous society blessed by the Almighty God”. These varied and dynamic objective formulations as the response toward the regime power and sociological conditions at the time, show both the flexibility and intelligence of Muhammadiyah in dealing with upright circumstances.

If the objective is elaborated in detail, the word “promote” in addition to the word “spread”, since 1914 has been added with the word “encourage” in the article of objective and endeavour of Muhammadiyah. These keywords are always included in the “Muhammadiyah Statuten”, in the period of Kyai Dahlan to 1946 i.e. 1912, 1914, 1921, 1931, and 1941. From the point of view of Djarnawi Hadikusuma, these simple words actually imply very deep and ample sense, that in the era of Muslims backwardness and deterioration to true teachings of Islam, the Muhammadiyah successfully uncover and explores the pure Islamic teachings and advise the Muslims in general to learn, and to the ulema to teach, in a desirable and encouraging atmosphere. The word “promote” recalls to the meaning of “tajdid” or “reform”, and the spirit of progress. As for the word “spread” obviously implies the spirit of expansion or dissemination, or has similar substances and connotations with da’wah.

B. The Factor of Ahmad Dahlan

The establishment of Muhammadiyah cannot be separated with its founder, Kyai Haji Ahmad Dahlan, as it is the manifestation of the idea and charity efforts of him. After performing Hajj in Mecca in 1889 and settled for the second time, Kyai Dahlan began to grow the seeds of reform up in the country. This reform idea was gained from his period of study in Mecca, in which the teacher were originality from Indonesia, i.e. Sheikh Ahmad Khatib from Minangkabau, Kyai Nawawi from Banten, Kyai Mas Abdullah from Surabaya, and Kyai Fakhri from Maskumambang; as well as he had been much affected by the writings of Islamic reformers i.e. Ibn Taymiyyah, Muhammad ibn Abd al-Wahhab, Jamaluddin al-Afghani, Muhammad Abduh, and Rashid Ridha. Along with intelligence and fine interaction during his staying in Saudi Arabia and the inspired writings of the Islamic reformers, Kyai Dahlan went back to Indonesia with the germ of reform thought.

From Saudi Arabia, Kyai Dahlan carried out the spirit, ideas, reform movement, instead of conservative scheme. It is interesting, Ahmad Dahlan, who was born in the tradition of the 'traditional' and Javanese Palace culture filled with "grip" of the traditional conservative, went on the pilgrimage and settled in solid Wahhabism influenced country, and still he returned to the homeland as a reformer figure. It might seem it was impossible, except, he had the "energy" of critical intellectuals and the thirst for reform since the beginning. Apparently, Ahmad Dahlan was not keen on dogmatic science, despite learning in the historical center of Islamic power which was then condensed with rigid and stiff Islamic practice. Ahmad Dahlan is the figure of "the essential truth seekers, who captures what is implied in the interpretation of Al Manar", as well as an unique reform as "his effort is not preceded by an introduction or particular pre-conditions" (Majdid, 1983: 310).

The embryo of Muhammadiyah as an organization to realize his ideas in a social discourse was the result of the discussion between Kyai Dahlan and his colleagues from Boedi Oetomo especially who interested in the issue of religion brought up by Kyai Dahlan R. Budiharjo and R. Sosrosugondo. The idea was also a suggestion of one of his students in Kweek school Jetis where Kyai taught religion as the extracurricular of the school. The students often came to Kyai's house and suggested that educational activities initiated by Kyai Dahlan would be better if was institutionalized instead of managing by Kyai himself, since there would be a continuity as Kyai passed away one day. Adaby Darban, an historian of UGM, found out that the name of "Muhammadiyah" was originally proposed by a relative and companion of Kyai Dahlan, Muhammad Sangidu the Sermon Giver in Sultan's Mosque (Ketib Anom) and a reformist who later became the chief of the religious bureaucracy (Penghulu) inKraton. Meanwhile, the name was decided Kyai Dahlan once after his Istikharah prayer (Darban, 2000: 34). Given the fact the option to establish Muhammadiyah involved a high dimensional spiritualism as the nature of mind and the religious practices of the scholars or ulema prevailingly grew at the time.

According to Adaby Darban (2000: 13), the concept of Muhammadiyah organization in addition to actualize the reform thought of Kyai Dahlan, is as practical-organizational to accommodate and overarch Islamic Elementary School Diniyah Islamiyah (Madrasah Ibtidaiyah Diniyah Islamiyah), which

was founded on December 1, 1911. This school was an advanced pilot from “school” (Kyai Dahlan’s activities in teaching explaining Islam), in which he taught his students informally with various subject from Islam to general knowledge, on the veranda of his house. According to Djarnawi Hadikusuma, the school built in Kauman Yogyakarta was a “Muhammadiyah School”, a religious learning process which instead of conducted in the mosque as the general activities of Muslims at the time, was held at a building belonged to the father of Kyai Dahlan. Facilitated by tables and blackboards, Kyai Dahlan taught the religion in a new way, along with other general sciences.

As an idealistic, according to Djarnawi (wy: 68) the idea of establishing Muhammadiyah came from Kyai Dahlan himself encouraged by a verse in the Qur’an, which is Surah Al-Imran verse 104: “Wal takum minkum ummatuy yad’uuna ilal khairi wa ya’muruuna bil ma’ruufi wa yanHauna ‘anil munkari wa ulaa-ika Humul muffihuun (And let there be (arising) from you a nation inviting to (all that is) good, enjoining what is right and forbidding what is wrong, and those will be the successful) (QS Ali-Imran [3:104]”. Therefore on November 18, 1912, or 8 Dzulhijah 1330 in Islamic calendar in Yogyakarta, he finally established an organization named “Moehammadiyah”

From the above explanation, it can be retrieved that the establishment of Muhammadiyah is attached to the attitudes, thoughts, and actions of Kyai Dahlan as the founder. Dahlan is able to integrate an understanding of Islam to return to the Qur’an and the Sunnah with *tajdid* as the orientation that leads *ijtihad* for a progress, so as to give a distinctive character of the establishment and development of Muhammadiyah in the future. Kyai Dahlan, as well as other Islamic reformers, with their exceptional typical, had ideals in liberating Muslims from underdevelopment and build a progressive life. The idea is realized through *tajdid* (reform) which covers numerous aspects of *tawhid*, *ibadah*, *mu’amalah*, and understanding of Islamic teachings and Muslims life, emphasizing the authority of Qur’an and Sunnah, toward individual interpretation of Qur’an and sunnah (*ijtihad*).

Adaby Darban (2000: 31) concluded his research findings as follows: “In the field of monotheism, K.H.A. Dahlan wants to purify: the Islamic faith from the effects of *shirk*; the worship (*ibadah*) from *bid’ah*; in commercial and civil acts or dealings under Islamic law (*muamalah*) from *khurafat*; as well as in understanding the Islamic teachings in which he remodelled *taqlid* the

acceptance of the traditional interpretations propounded by the ulema and advocated *ijtihad* individual interpretation of Qur'an and *sunnah*. Although in this case there were some reviewers of Muhammadiyah i.e. Abdul Munir Mul Khan who had recorded that the purification by the eradication of superstition, *bid'ah*, and *khurafat* was not performed totally by Kyai Dahlan; even though basically in the terms of the creed and worship Kyai Dahlan indeed emphasized the authority of the Qur'an and *Sunnah* as the sole legitimate basis for the interpretation of religious belief and practice. According to Deliar Noer, Kyai Dahlan and Muhammadiyah are also more moderate and tend to be hearty compared to other Islamic movements such as *Persatuan Islam*.

Kyai Dahlan's reform idea has an aspect of purification in refine the creed from *shirk*, *bid'ah*, *khufarat*, and superstition, also in the religious practice. The most popular example is the finding of the exact direction of *Qibla*. In 1898, Kyai Dahlan tried to convince 17 ulema in Yogyakarta regarding to the exact *qibla* direction, by making 5-cm white line in the great mosque of Kauman Yogyakarta, but he failed and only made a fuss. He, then, renovated his family's mosque and had it as a prayer space using the exact *Qibla* direction, although it was forcedly damaged by the indigenous people of Kauman after the prohibition from *Penghulu* with the reason it had different *Qibla* direction with the great mosque of *Kraton Yogyakarta*. A similar idea can be demonstrated in the aspect of worship, namely the implementation of the festive prayer *Idul Fitri* and *Idul Adha* in the open field, which initially faced lots of resistance, but finally was followed by the people. The phenomenon of these two prayers in the open field becomes the characteristics of Muhammadiyah, but eventually become a common practice of Muslims in Indonesia. It is interesting, that the alignment direction of *Qibla* in addition contains the aspect of purification, also the aspect of reformation due to its application of the science of astronomy in understanding and practicing the teachings of Islam.

The pioneer of modern education, that combines religious studies and general sciences, is among them which are considered as "reform". According to Kuntowijoyo, education initiated by Kyai Dahlan, is a kind of reform which is capable to integrate aspects of "faith" and "modern" in order to produce educated generation of Muslims who are able to live

in the modern era without tearing their personality up (Kuntowijoyo, 1985: 36). Modern Islamic educational institutions even become the main feature of the establishment and development of Muhammadiyah, which distinguishes it from the other Islamic boarding schools (Pesantren) at the time. Later, modern Islamic education is implemented and adopted to be general Islamic educational institution. It was a successful reform movement producing educated generation of Muslims, although, if it was compared to the achievement of the present generation of Muslims it would be different due to its disparate context.

The original Islam reform movement of Kyai Dahlan can be referred to the understanding and practice of Surat Al-Ma'un. The message on Surat Al-Ma'un, is another example of the most monumental social-welfare charity-oriented reform, which produces the institution of Penolong Kesengsaraan Oemoem (PKO). It is called "transformative theology" in contemporary Islamic discourse, the view of Islam based on monotheism and human liberating and empowering practices. In this perspective of transformative, Islamic teaching despite solely deals with a set of worship rituals and God-human-interaction (*hablu min Allah*), it involves directly in overcoming concrete problems of society. This is the typical theology of Kyai Dahlan and Muhammadiyah, as a manifestation of reform idea and movement in Indonesia. The practice of Al-Ma'un, even though seems very simple, representing the institutionalized Islamic teaching in a social movement with its character of empowering and liberating. The movement of Al-Ma'un turns out to be an innovation without any preceding Islam reform movement. This is, undeniable, a inimitable reform movement by Kyai Dahlan and Muhammadiyah.

By establishing Muhammadiyah, Kyai Dahlan had fortified the Muslims for not being the victim of Zending Christian, by smart and elegant way instead of straight confrontation. Kyai, in several occasions, enquired some priests in Yogyakarta for having directly and plainly discussion and debate. By an indulgent on the similarity of Al-Qur'an with previous Holy Books, Kyai Dahlan suggested and encouraged "Ummah of Islam to examine the entire religion, rationally, to figure out the inherent truth of each religious teaching". Kyai Dahlan, for instance, assumed that dialogue regarding to Christian was permitted to be held in the mosque (Jainuri, 2002: 78). It could

be considered as both intellect and courageous, since it was an objective competition in religious movement. Kyai Dahlan himself had avoided confrontation but tended to competition in doing good deeds (*fastabiqul-khairat*) with a strong belief that if Islam is believed, understood, practiced properly Islam will be able to overreach others.

Reform spirit of Kyai Dahlan by establishing Muhammadiyah was accompanied by the foundation of women's movement of 'Aisyiyah in 1917. The basic idea of this movement is that instead of just staying in domestic area, women should be given opportunity to contribute in the society, particularly to develop Islamic teaching as well as to improve their quality of life. It diverged the reform movement by Kyai Dahlan to other reformers i.e. Afghani, Abduh, Ahmad Khan, and other reformers (Ali, 2000: 349-353). This breakthrough represented wide-ranged mind-set and vision of Islam of Kyai Dahlan, associated with the role and function of woman as the yield of his intellectual spirit of *tajdid* even since he had never been acquainted with feminism in nowadays. It is an evidence the progressive thought of Kyai Dahlan who founded Muhammadiyah as a movement in refining and modernizing Islam.

Muhammadiyah has presented a spacious dimension of Islam. According to Djarnawi, Kyai Dahlan through Muhammadiyah has revealed the Face of Islam as "a system of mankind life with its entire angles". Kyai Dahlan in teaching Islam was truly profound, generous, critic, and intellect. Kyai Dahlan suggested the Muslims to pursue the essential truth, whether bad or good deeds, to eliminate blindly, consider and rationalize the essential of life, think either theoretically and practically (Hadjid, 2005). Kyai Dahlan persuaded the Muslim not to be *taqlid* the teaching of Islam as they had received, moreover, they had to comprehend Islam to the root by optimally exploit their common sense and *ijtihad*.

In appreciating Al-Qur'an, as illustrated by Kyai Dahlan in divulging Al-Ma'un, the founder of Muhammadiyah suggested his pupils to learn the verses of Al-Qur'an one by one, two to three verses, to read and to examine with *tartil* and *tadabbur*: "What is the meaning? What is the interpretation? What is the message? Is it a prohibition and have you obey this prohibition? Is it an obligation and have we performed this obligation?". This model of learning process was followed by KH. Mas Mansyur a devout intellect

Muhammadiyah figure and a scholar of Al-Azhar Cairo who is well-known for his high perspective in various matters of life.

C. The Sociological Factors

The establishment of Muhammadiyah, aside from its attachment to the spirit, idea, and actions of Kyai Dahlan as the founder, was also background derived from the social reality of the society, particularly the Muslims at the moment. The social reality was sociology factor behind the establishment of Muhammadiyah. In the context of social movement, the birth of a movement as well as an organization including with religious background, is always present in the adjacent context of sociology, never be in the void space or in vacuum state.

The establishment of Muhammadiyah, accompanied by intellectual and reform ideas of the founder, is initially stimulated by contentious reality of the Muslims as well as upon challenge which had to be faced and solved, wisely. These are among the factors of the establishment: (a) the Muslims have derailed from the Qur'an and Sunnah leading to the plentiful practices of shirk, bid'ah, and khurafat, which impact to the disgrace of Muslim community and the impurities of Islamic teaching among the society; (b) the absence of unity among the Muslims and the lack of brotherhood of Muslims (*ukhuwah Islamiyah*) since there is no Islamic organized institution; (c) the malfunction of Islamic education institution in building cadre due to the movement backwardness; (d) the short-minded fanaticism, *taqlid* onto conservative, formal, and traditional dogmas; (e) the awareness on potential threats to Islam and its future, as the result of penetration of Zending (Christian missionary) among the society (Salam, 1968: 33).

Principally, Muhammadiyah was born in the social situation which triggered and stimulated this Islamic movement. The belief and practices of the religion shaded by the syncretism, the combining of the contradictory Islamic teaching and traditional ritual for instance, the practices of polytheistic (belief in or doctrine of more than one god or many gods, *musyrik*), superstition (belief in myths), deviations (worship without proper basis of Qur'an nor Sunnah, *bid'ah*), and *khurafat* (a kind of metaphysic or astrologer). The practices of Islamic teaching, moreover, has coalesced both

with Animism, Dynamism, and Hindu values persisting among the indigenous inhabitants; which embrace by the Muslims uncritically even preserved as the name of respect and Islam acculturation toward traditional values.

The underdevelopment endured by the Muslim society spans from economy (persistent poverty, *dhu'afa*), occupied politically or marginal, to traditional culture. In the time of the Dutch occupation (as advanced by the Portuguese), the penetration of Zending Christian missionary into the indigenous population was either directly and indirectly supported and protected by the colonial rule. This sociological reality is undeniable as religious propagation is a part of history of nations of all the time. Uptight and diffident situations became an inspiration for Kyai Dahlan to find a way outwhile offering a new one for the Muslimsin particularand the Indonesian in general. The stride, then, became an idea for establishing Islamic movement with its reformist or modernist complexion as an alternative movement.

The backwardness and traditional sociology background encouraged Muhammadiyah to spread and promote Islamic teaching to the members in Yogyakarta residency, and nationwide later, which well-known as *tajdid*. The theme of the movement is a return to the pristine teaching of the Qur'an and Sunnah (*al-ruju' ila al-Qur'an wa as-Sunnah*), similar theme to previous Islamic reformist movement pioneered by Ibn Taymiyyah, Muhammad ibn Abd al-Wahhab, Muhammad Abduh, Rashid Rida and so on. This was the touch of the chain of Islamic movement, while in several cases Muhammadiyah has different characteristic with the other Islamic movements.

According to Mukti Ali, the background of Muhammadiyah can be extracted into four points: (1) the contamination or the mingled of Islamic religious belief and practises in Indonesia; (2) the inefficiency of religious education institutional system; (3) the mushroomed activity of Catholic and Protestant missionaries; (4) apathetic, even humiliating perspective from the intellectuals towards Islam. With these circumstances, thus the mission and orientation of Muhammadiyah are: (1) to purify Islam in Indonesia from the influence and practises of syncretism; (2) to reformulate Islamic doctrine into a modern perspective; (3) to reformulate Islamic teaching and education; (4) to defend and protect Islam from outside attack and influence (Ali, 1958: 20).

Despite of several parties stated that Kyai Dahlan had never advocated reform ideas in a comprehensive writing and Muhammadiyah

tajdidis characterized with ad-hoc, yet this academic assessment should not neglect Kyai Dahlan's intellectuality and breakthrough represented by the establishment of Muhammadiyah such a monumental movement at the time. The framework of neo-modernism Islam bloomed in the early of 1980 could not be used as a parameter either to evaluate or to judge modernism and reformism of Islam revived in the early of 1900, since each Islamic movement and other social movements has its particular context and era.

Muhammadiyah was ascertained in a given era which made it possible for the movements to respond the problems of society through reform movements with rich context and influence, as stated by an American anthropolog, James L. Peacock in 1970. According to Peacock (1986: 26), Muhammadiyah has grown up into a nationwide Islamic reform movement, even a large one in the Southeast Asia, not to mention 'Aisyiyah as the largest women's movement in the world. In social context, Muhammadiyah becomes a major and primary organization.

The establishment of Muhammadiyah, theologically, might be inspired by Islamic tajdid. Yet in sociological context, it was compelled by the backwardness of the Muslims and the Indonesian. Kyai Dahlan through Muhammadiyah had initiated an authentic Islam with a trajectory into the practices of true Islam, a blessing for the universe. The authentic Islam was not merely a discourse, it was practiced by a return to the legitimate basis of the Qur'an and Sunnah and its power to shift the old-fashioned life into a modern one.

The phenomenon of Muhammadiyah is also depicted from the system of its organization, instead of the figure. The emerge of Islamic movement in the course of an organization was a breakthrough, at the time when the Muslim community was outlined by traditional culture represented by local institution such as Pesantren with the major dominance of Kyai as informal leader. Organization was noticeably a modern phenomenon of the twentieth century, which was genuinely adapted by Kyai Dahlan as a tool or instrument (*washilah*) to achieve the true Islam. Managing an Islamic movement through organization in the context of Muhammadiyah commencement was not solely technically matter since it had to be religiously referenced as the expectation of the ulema on rule of "when a compulsory cannot be done without a thing, it is then becomes a compulsory (*ma la yatimm al-wajib illa bihi fa humu*

wajib). In principal, the establishment of Muhammadiyah as an organized Islamic movement was theologically allusion portrayed by the interpretation of Surah Ali Imran verse 104 which later is renowned as the “verse” of Muhammadiyah.

The inspiration of Surah Ali Imran verse 104 brings Muhammadiyah to advocate Islam beyond “transcendence” which merely insists the belief awareness on monotheism, the relation between God-humankind. Furthermore, Islam is magnified as a dynamic strength toward social transformation in the reality of life, what has been described by Kuntowijoyo as “humanization” (urge people for virtue) and “emancipation” or “liberalization” (restrain people from evil deeds). In this case, Islam is actualized by down-to-earth Revealed religion, marked by the new dawn of Islamic Reformism or Modernism in Indonesia. Profound, intellect, modern basic ideas of the founder have made Muhammadiyah a powerful enormity movement which displays Islam as a reform religion. Its reform on purification (of Islam) has become a public mindset among the Muslims for the authentication of religious practices, which is a return to the pristine Qur’an and Sunnah. Ijtihad, education and social services system, moreover, have been adopted as state of mind among the majority Muslim, including of those who oppose the organization. Meanwhile, the activity and charity and services (*amalusaha*) scattered through the entire of the country have been gained by the Muslim as well as the society. Muhammadiyah becomes precious organization of the Muslim, nation, and world society as the realization of *risala* for people in the world.

D. The Beginning

The early generation of Muhammadiyah (1912-1923), in the period of Kyai Dahlan’s leadership the establishment to the time he passed away in 1923, seemed simply plain yet it radiated extraordinary reform movement. At the time, the establishment of Muhammadiyah school in 1911, Sopo Tresno in 1914 which later became ‘Aisyiyah women’s movement in 1917, Pandu Hizbul Wathan scouting in 1918, Weissshouse or orphanage and Penolong Kesengsaraan Oemoem (PKO) in 1922 a month before Kyai Dahlan passed away, and the launch of publication SoearaMuhammadiyah magazine in

1915. In addition, the ideas of organized zakat (religious taxes, charity) and hajj, festive prayers in the open field, brochure publications and library activities, management of mubaligh and mubalighat to perform tabligh among the societies for Islamic da'wah, availability of mosque/mushala in the public areas and office building, and so on. According to H. Sudja', the idea of Muhammadiyah University came firstly from M. Hisjam as H.B. Muhammadiyah School Council, in the "extraordinary meeting" on June 18, 1920 with Kyai Haji Ahmad Dahlan as the chairman. In addition to the finding of exact direction of Qibla which was controversial before the birth of Muhammadiyah (Sudja', 1989: 31).

In Muhammadiyah General Assembly in 1920, four chairmans of Hoofdbestuur Muhammadiyah were inaugurated, namely, (1) H.M. Hisyam, Head of H.B. Muhammadiyah School Department; (2) H.M. Fachruddin, Head of H.B. Muhammadiyah Tabligh Department; (3) H.M. Soedja', Head of H.B. Muhammadiyah Penolong Kesengsaraan Oemoem ; and (4) H.M. Mochtar, Head of Library Department. At the time M. Hisjam was elected and questioned dealing with the sketch of his chairmanship, his answer was as follows:

"Somehow I will bring our companions in school department to give our best effort in enhancing education and process of learning which able to enforce the magnificent Muhammadiyah University to create Islamic scholars and lecturers for the benefit of the Muslims in general and Muhammadiyah in particular." (Sudja', 1989:31).

Kyai Sudja' explained in his book about the enthusiasm of the councils of School, Tabligh, Taman Poestaka at the time. However, as he was officiated as the Head of Penolong Kesengsaraan Oemoem (PKO), his ideas on building hospital, poorhouse (arreinhaus), and orphanage (weeshuis), the councils sneered at him instead of acknowledging. He even asked Kyai Dahlan as the Chairman to describe his odd idea to be explicable for the councils. Eventually, Kyai Sudja' described by himself as follows:

“...In the Qur’an, Surah Al-Ma’un is remaining tangible and intact, the character, the sentence, the meaning, the interpretation are entirely the same since it was revealed by God, nothing is less. Although the holy book Qur’an has existed for centuries and Surah Al-Ma’un is read daily in prayers of Muslims in Indonesia generally and in Yogyakarta particularly, still there is no Muslim who pay fully attention to the heart of the Surah which is fundamental in the society life. Numbers of people non-Muslim community have built orphanages to cordially take care and nurture the poor and derelict orphans, with humanity as their solely spirit, instead of their responsibility toward society and religion. The spirit of humanity, yet, makes the people conduct these good deeds it will be astonishing if the Muslims ignore it, whereas Islam is the true religion for the whole humankind. Are we human? If they capable in doing (good) deeds, is there any reason we cannot do the same? Hum ridjal wa nahnu ridjal...” (Sudja’, 1989: 33).

The dynamics of meeting and congress of Muhammadiyah represented aptly democratic process, although, new idea could not be accepted by the Muslims, frequently. However, the meeting had decided planning as scheduled by the chairman of the departments, which later became milestone of social movement. Feeling disappointed as his idea was underestimated, Kyai Sudja’ still admitted that the meeting was extraordinary. Each councils of Muhammadiyah is more organized in pursuing the objectives. Kyai Dahlan and eight members of H.B. Muhammadiyah effortlessly accomplished organization activities, especially in collaborating with the government, other organizations, as well as other associated regions. H.B. Muhammadiyah, at the moment, consisted of nine people including Kyai Dahlan as the Executive Director, Abdullah Sirad as the Secretary, Ahmad, Abdul Rahman, Sarkawi, Muhammad, Jaelani, Akis, and Mohammad Fakhri as the members.

In its early advancement, Muhammadiyah had expanded the organization target and range outside the residency of Yogyakarta but was impeded by the first Statuten legalized by the Dutch East Indies on June 15, 1914. The demanded request came from the donators and the readers of Swara Muhammadiyah outside Yogyakarta i.e. from Central Java, East Java, and Bali who supported and enquired Muhammadiyah to hold pengajian in

order to be the members. In addition, some of the members moved out from Yogyakarta and in the same time had eagerness to still be the members. The zest of the society toward Muhammadiyah widened more and more as they heard the speech of Kyai Ahmad Dahlan in the meeting of Boedi Oetomo in Kauman Yogyakarta in 1917, as well as his role as Commissaries and Religious Supervisor of Sarekat Islam (Majlis of Library and Documentation PP Muhammadiyah, 1995: 33).

The barrier on range became the reason H.B. Muhammadiyah proposed the Statuten amendment of Article 2 with newer ones, as follows: (a) to promote and to encourage the teaching and learning of Islam in the Netherlands East Indies; (b) to promote and to encourage life (way of life) along a willingness of Islam to its members. This proposal was accepted by the Dutch East Indies in Besluit No. 40 of August 16, 1920. The amendment of Article 4 and 5 “in the Residency of Yogyakarta” into “in the Dutch East Indies”, was also accepted in Besluit No. 36 of September 2, 1921. It was an open gate for the entire society in the Dutch East Indies to be the sympathiser and member of Muhammadiyah. Given the evidence *Suara Muhammadiyah* had an enormous impact as the expansion catalyst was published in Javanese, it was altered into Melayu language to accelerate the spread of information about Islam as well as Muhammadiyah. In 1921, Muhammadiyah had swollen its range of both member and organization in several areas of the Dutch East Indies.

Perkumpulan were the main concern before the amendment of Statuten of 1914, as they performed the activities of Muhammadiyah in Yogyakarta. They were Sidiq Amanah Tabligh Fatanah in Surakarta, Al-Hidayah in Garut West Java, Nurul Islam in Pekalongan, and Al-Munir in Makassar South Sulawesi. The amendment brought a new opportunity to enlarge the range of Muhammadiyah since 1921. At the same year, the Branch of Srandakan and Imogiri (Yogyakarta); Blora (Central Java) and Surabaya and Kepanjen (East Java) were established. In 1922, there were six additional Branches in Surakarta, Purwokerto, Pekalongan, and Pekajangan (Central Java), Garut (West Java), and Batavia (Jakarta). In 1923, three Branches were founded in Purbalingga, Klaten, and Balapulang in Central Java (Table 1).

Table I

Muhammadiyah Branches in 1921-1923		
Year	Branch	Date of Establishment
1921	01. Srandakan, Yogyakarta	June 26, 1921
	02. Imogiri, Yogyakarta	September 25, 1921
	03. Blora, Central Java	November 27, 1921
	04. Surabaya, East Java	November 27, 1921
	05. Kepanjen, East Java	December 21, 1921
	06. Surakarta, Central Java	January 25, 1922
1922	07. Garut, West Java	March 30, 1922
	08. Jakarta	March 9, 1922
	09. Purwokerto, Central Java	November 15, 1922
	10. Pekalongan, Central Java	November 26, 1922
	11. Pekajangan, Central Java	November 26, 1922
1923	12. Purbalingga, Central Java	November 25, 1923
	13. Klaten, Central Java	November 25, 1923
	14. Balapulang, Central Java	November 25, 1923

Source: History of Muhammadiyah, Majelis of Library and Documentation PP Muhammadiyah, 19995, of Verslag Muhammadiyah in 1921, 1922, and 1923

Overallly, it is interesting that in three years after the Statuten amendment which officially permitted Muhammadiyah to enhance its movement outside the residency of Yogyakarta, there were 14 Branches (District) were formed. Ranting (Sub-district) of Muhammadiyah as the part of Branch had not been formed, it was developed in 1923 after Kyai Dahlan passed away, as well as the growing number of Muhammadiyah members.

Significant number of members was gained in 1916-1922, whereas in 1916 there was only 149 members, it multiplied into 3346 active members in 1922. Based on occupation, generally the members of Muhammadiyah were trader (38.6%) and government official/teacher (24.6%), religious court official (6%), labour (19.4%), journalist (11%), and private (0.6%). In 1920-1923, Muhammadiyah School was also initiated by the formation of Sekolah Angka 2 in Kauman / Suranatan, Karangakjen, Pasargede / Kotagede,

and Lempuyangan; Sekolah Guru Qismul Arqa Kauman, Religious School in Suranatan, and Sekolah Angka 1 HIS Met de Qur'an. There was a total of 1,084 students in 1923. The zest and number of female students became a concern of Siswa Praja which later coordinated and divided the activities of the student into male and female by conducting leadership training in various activities once in a week. In 1921, Muhammadiyah Dormitories (Pondok Muhammadiyah) were founded as the boarding house facilitation for the students male students in Jayang prakosan who were mentored by Kyai Dahlan and female students in Kyai Dahlan's house who was supervised by Nyai Dahlan. In advancement, there were additional dormitories for female students (in Kauman) and for male students (in Ngabean) in order to maintain the academic achievement of the students. They also sheltered the students of MULO and AMS, as well as the students of Taman Siswa with lower fee (ibid: 38).

In the beginning of Muhammadiyah, it also had immense concern in writings and publications in the time when direct and personnel communication used to be a common (Sairin, 1995: 53). In addition to the publication of brochure and book, Taman Pustaka Muhammadiyah also published Soeara Muhammadiyah magazine in Javanese and Melayu Language. The Executive Editorial, Fakhruddin, is a smart passionate and critical writer who dared to oppose the Dutch East Indies. Accompanied by Soerjopranoto, he even mobilized the workers of Madukismo Sugar Factory to fight against the colonial rule. The content of Suara Muhammadiyah (SM) was the teaching of Islam, the news of Muhammadiyah, problem answers and questions, organization stuff, and so on. This magazine became an effective bridge or media distributed not only in Yogyakarta but also in Central Java, East Java, and Bali. In 1923, after the language was changed into Melayu, the idea of Muhammadiyah was widely propagated. SM was quite an attractive media, in 1922, there was a question on "Is Islam is suitable with the human's common sense?" in the topic of "Religion-Reasoning". In the rubric of Answers and Questions, (Soeara Muhammadiyah, No. 3/1922: 15).

The early generation of Muhammadiyah had developed around the nation after Kyai Dahlan passed away in February 23, 1923. It grew progressively that in 1927, there were officially 47 Branches, 10 Pra-branches, and 98 Sub-branches in the Dutch East Indies. The areas consisted of

Lumajang, Ponorogo, Ngawi, Madiun, Pasuruan, Sumenep, Sampang Bangil, Situbondo, Batur, Jember, Bondowoso, Malang, Blitar, and Bangkalan, all of them in East Java. While in Central Java, it consisted of Cilacap, Bumiayu, Kudus, Banjarnegara, Kutoarjo, Temanggung, Tegal, Semarang, Boyolali, Banyumas, Majenang, Slawi, Ajibarang, and Sragen. In addition, there were new Branches of Kalianget, Bobotsari, Simabur, and Kraksaan. Across the Java, there were Branch of Gantoeng in Belitung, Makassar in South Sulawesi, Padang Panjang and Maninjau in West Sumatra. In-processed Branches in 1927 included Sigli, Kutaraja, Lhok Seumawe, Fort de Kock, Sekayu, Tebing Tinggi, Medan, Kuala Kapuas, Peta, and Bengkulen (BeritaTahoenan, 1927: 32-33).

Massive dispersion of Muhammadiyah was mainly conveyed by its members from West Sumatra who had high social mobility around Indonesia. According to the Historian, Taufik Abdullah, Muhammadiyah was truly born in Yogyakarta, yet it developed in West Sumatra. However, the central figure of initial movement is Kyai Haji Ahmad Dahlan who successfully and genuinely conducted da'wah with his naturally calm and deep speech, as well as interaction with others. Personality and thought of Kyai Dahlan is a distinguished lure, at the time, it could melt down two pertinacious Mansur Mas Mansur of Surabaya and Sutan Mansur of Minangkabau who became the Chairmans of PB/PP Muhammadiyah afterward.

Under the leadership of Kyai Dahlan in the beginning of the movement, almost the whole ideas of reform was initiated and set off, as the base for the subsequent generations. A number of breakthroughs might seem simple, yet it significantly affected and made up the future of Muhammadiyah. Expansive, flexible, and fresh ideas of Muhammadiyah were another magnet which attracted the public to at least have motivation to curios about Muhammadiyah. It is then essential to figure out the early generation ideas in the context of the emergence of the reform as well as its long-termed implications for the development of the movement and the society in the future.

ISLAM IN INDONESIA

Demographically, Islam is the greatest strength in Indonesia. Despite Indonesia is a secular state, yet the number of Muslims in the country is beyond than any other country in the world (even of Islamic countries). In 2000, the Muslims in Indonesia reached 88.22% or approximately 177,528,777 of the total 201,241,999 population (Suryadinata, 2003: 104). Compared to the population of Saudi Arabia of 20.8 million (96.6% Muslim), Uni Emirat Arab of 2.1 million (96% Muslim), Egypt of 63.3 million (90% Muslim), Irak of 21.7 million (97% Muslim), Iran of 61.5 million (99% Muslim), Malaysia of 22.1 million (52.9% Muslim), and Brunei of 0.3 million (67.2% Muslim) in the same year (Brown, 2003: 23). Indonesia, frequently, is assumed as the greatest Muslim country of the world, even though, it is not officially an Islamic country. alteration

Islam in Indonesia is formed through a history of elongated struggle, which cannot be eluded and is the link age of the development of Islam in the world. In the course of introduction of Islam to Indonesia, there were connections as well as alteration from extensive chain of Islamic history. On one hand, there is the phenomenon of universal Islam as an idea and development of Islam since the religion grows and blooms from the Arabian Peninsula, on the other hand there are symptoms of local Islamic with its particular nuances and inherent to the process of society cultural struggles. Islamic history itself, both in the global and in Indonesia, shows tidal dynamics and non-linear struggle, a portrait of one Islam with colourful tones.

A. Indonesian Islam

Historically, Islam entered Indonesia peacefully and constructively, which was the awakening of indigenous inhabitants toward a three dimensional relation among God, society, and the universe. This relationship is determined by Islam the teaching on worldly perspective of comprehensive, universal, and in the sphere of reachable human rationalization (Maarif, 1996: 175). Given the fact Islam mostly approached from the coastal area, it crossed the threshold by facing Indigenous cultures relied upon the farmer society stratum of Animism (Dobbin, 2008: 185). Hindu was another constrain, as it had rooted severely among local communities. According to Harry J. Benda, particularly in Java, “Hinduisation” or “Indianization” exactly, had deeply penetrated along with its enduring reminisces (Benda, 1974: 36). The contradiction between Islam and Indigenous culture of animistic and Hindu carried on the diverse dynamic and nuance of Islam in Indonesia.

Several historians stated that Islam was brought by Arab Muslim traders entering Indonesia in the 7th century, while others suggested the spread of Islam the 13th century by Indian, Persian, Chinese Muslim traders initiated from the coastal areas and crucial ports in Indonesian archipelago (Abdullah, 1991: 34). The first Islamic kingdom in Indonesia is Samudra Pasai, which was established in the 13th century. By the 15th and 16th century, several Islamic kingdoms developed significantly, such as Malaka, Jambi, Demak, Cirebon, Banten, Ternate and Tidore, Banjarmasin, Mataram, and Islamic kingdoms in South Sulawesi i.e. Gowa, Bone, and so on. The glory of these kingdoms of Aceh, Banten, Mataram, Gowa-Tallo, and Ternate was attained by the 17th century, which was then followed by the deterioration era of majority Javanese kingdoms in the 18th century (Abdullah, 1991: 42). Since then, Islam has been developing in Indonesian archipelago until the evidence of the largest Muslims community in Indonesia.

The achievement of Islam to be a majority strength which forms influential Muslim culture is inseparable from Islamisation or Islam dissemination through the culture in addition to the Islamic kingdoms. Islamisation in Indonesia was originally carried out through the process of socio-cultural and socio-economy by the missionaries and Muslim traders (Kartodirdjo, 1993: 7). It reveals a layered process of propagation leading to certain consequences and raising new realities of the struggle of both Islam and society as reflected in the history of Indonesia (Abdullah, 1974: 34).

Taufik Abdullah (1974, 1-8) noted that Islam in Indonesia had endured dynamics of the conflict between dogma and history religious doctrine and flexible reality of times hence Islamisation undergone connexion and changes as well as the answer to the era. Instead of merely an acceptance of the doctrine, Islamisation is a sacrifice to accommodate the changes and demands of the times by means of natural acculturation process without losing the essence and the principles of the teachings. In addition to the internalization of dogma (like the orthodox doctrine), it had to face the history and culture in a given time when Islam entered, grew, and developed. This complicated process brought the purification movement of Islam, which was relied on Islamic orthodox, functioned dynamically with reform as the answer of time challenges, manifesting Islam into a colourful religion in Indonesia.

What so ever process and model of Islamization, it is undeniable that Islam strongly affected the indigenous culture, which in advance was influenced by animism, dynamism, and Hindu. However, the process of Islamization is never complete, it is on-going process diverging Islam in Indonesia alongside its particular socio-history as the background. What has mentioned as 'The Religion of Java (Agama Jawa) or well-known as "kejawen" by Clifford Geertz, in fact, illustrates the struggle of Islam in the midst of previous deep rooted religions and its lingering cultural circumstances. Although Islamic orthodox came into Arabian Peninsula after the establishment of Saudi Arabia (which synergized with Wahabbi movement), kejawen is an exceptional matter in the advanced Islamisation process leading to dichotomy or polarization between Islam santri versus Islam abangan as mentioned by Geertz previously.

The emerge of Islam in Indonesia is a remarkable phenomenon since the religion was assumed as foreign, yet Islam could be embraced by most of society peacefully, in addition to the dynamic of development history. The Wali are revered saints of Islam in Indonesia, they were outstanding for their tranquil Muslim missionaries and cultural tinge in their religious teaching. Historians and Sociologists came into the conclusion that the face of Islam in Indonesia is cultural itself. The characteristic of rigid Islam is either a flash or a fragment in Islamic history in Indonesia, in which its occurrence is frequently backed by socio-political factor and hardly ever pure from religious factor. In Paderi War and DI/TII, for instance, violence became an ambiguity dealing with the cross cutting of interest between religious sentiment and

socio-political factors, therefore they were not mainstreams in the history of Islam development in Indonesia.

The struggle of Islam with previous religion (especially Hindu) might not completely succeed in the perspective of Islamic orthodox movement which emerged in the second period of the late 19th century. It could be associated to the dynamic of Islam in several regions with Hindu influences. Koentjaraningrat described the phenomenon, as follows:

“In the regions where Hindu is non-dominant, Islam has a significant effect to the local community life of the adjacent areas, for instance, in Aceh, Banten, North Java Coast, and South Sulawesi. It is similar to the regions of Sumatra, such as, East Sumatra, West Sumatra, and Kalimantan Coast. On the contrary, Hindu dominant areas of Central Java and East Java, Islam has altered into a religion which is well-known as the Religion of Java (Agama Jawa). The religion of devout Muslims who belief and practice the teaching of true Islam is called Islam Santri. Moreover, Islam Santri is not merely found in the coastal area of Central Java and East Java, but throughout Java even though the followers are frequently dominant in particular area such as in the north coast of East Java. On the contrary, there are areas with minority followers, such as in Yogyakarta, Surakarta, Madiun and etc.” (Koentjaraningrat, 1976: 25-26).

In several periods of history, especially after the 13th century, Islam had integrated with a number of kingdoms in the archipelago with the spirit of peacefully Islam and succeeded in doing so. In the colonial era, for instance in Maluku, the power of Islam was able to make up a peace pact with Christian community at the time, which further became the integration adhesive among heterogeneous Maluku society. It was similar to other areas in the Archipelago. Based on his book, Koentjaraningrat insisted that Islam had transformed into national integration entity in the history of Indonesian society. The birth of The Religion of Java, as mentioned by Clifford Geertz, displayed the other side of tranquil cultural integration by the emerge of Islam, although in a certain limitation it left a theological tension of Islam puritan and Islam Jawa (kejawen) in the process of da'wah. In overall, Islam

became a vital and strategic factor in constructing national integration and devout piously culture in harmony.

The path of Islamic history in Indonesia cannot omit the role of sufism missionaries, beside the Muslim traders who generally carried out sharia-oriented Islam. Particularly in South Sulawesi at the time the Sufism early generation pioneered by Sermon Giver Khatib Bungsu and sharia-oriented pioneered by Sermon Giver Khatib Tunggal (both of them came from Minangkabau), divided their duties in promoting Islam. However, sharia-oriented Islamic tended to be stronger and institutionalized in the form of Islamic kingdoms. However, Sufism spread thorough numbers of area and fused with local custom and culture (Nashir, 2007).

Similarly to other areas in the archipelago, the struggle of Islam in Sumatra also cued a dynamic one. It included Padri movement in Minangkabau involving a tense among Islam puritan, Sufism, and indigenous group, which raised up an Islamic accommodation pattern of between sharia and local custom. Padri movement (1821-1838) and “white community (kaumputih)” (Mazhab Hambali or Wahhabi movement) in Minangkabau developed previously (1803-1807) adhered to the complicatet religious movement dynamics. Movement led by Tuantu Nan Rentjeh, Haji Miskin, Haji Piobang, Haji Sumanik, Tuanku Imam Bonjol (Petro Syarif), Tuanku Rao, and others in the context of both of religious movement and people movement with its puritan characteristic. Sjafnir Aboe Naim affirmed the Puritanism of Padri, as follows: “Their mission is to purify various influences of indigenous customs opposed to the teaching of Islam. The idea arouse during their acquaintance to the Wahhabi communal in Mecca as they went on pilgrimage. Their aim is total Islam Puritanism, which is an absolute devout onto the religion, five-times prayer, no-smoking, no-gambling, as well as no-cockfighting.” (Naim, 20008: 48).

The spread of Islam in Sunda West Java also demonstrated its own vibrant, hence, it was included as a relatively potent Muslim base, similar to Aceh, South Sulawesi, South Kalimantan, West Nusa Tenggara, Southern Central Java, Yogyakarta Special Regions, and East Java. Islam entered Parahiyangan Sunda in the form of acculturation, although Sundanese society was relatively open minded in welcoming Islam. The social system of the society, which is horizontal, meaning that it is moderately democratic allegedly

to its originality of cultivator (peladang) and the absence of any kingdom influential culture aside from Pakuan, Pajajaran, and Banten kingdom had ever occupied this region). The culture of cultivator (peladang) tends to be more flexible compared to the culture of rice field (persawahan). In addition, the society without any presence of dominant culture of Hindu kingdoms yielded to supple egalitarian nature, rather than the society within the kingdom authority which tended to be tightly monolithic filled with cosmologic mystic standpoints. Thus, in general Sundanese without any significant obstacles received Islam and was popular as pious Muslim society (Jackson, 1990; Dijk: 1993; Dengel: 1995).

Islam development in each part of the archipelago might never be the same. Dealing with this statement, Benda suggested as follows:

“...Even as, statistically, 90% of Indonesian is Muslim, the teachings of Islam are highly differentiated. It can be assumed that the foreign nature of Islam orthodox remains in a few of areas. The process of culture change will never be accomplished since it requires certain associated points. Let's assume Islam came straightforwardly from Middle East (as stated by previous historians) by rooting monotheism and clean up the entire preceded belief and practice, it might be impossible to determine a place to penetrate the teaching, especially in Java. Principally, Islam had been existed in several parts of Indonesia centuries before the massive movement of Islamisation. Muslim foreigners had lived in the ports and Islamic kingdoms in North Sumatra since the 13th century, and might be earlier. However, it was in the 15th and 16th century that Islam represented primary religion and culture in the archipelago. It was a possibility that this quite suddenly change was caused by the spread of Sufism as the motivator of progressing Islam in Asia, even China. Additionally, Islam mystique in Indonesia was brought by Indian Muslims rather than Arabian Muslims. Subsequently, this double reflection of Islam meets the point in Indonesia, especially in Java which was strongly affected by Indian.” (Benda, 1874: 41).

Consequently, the spread and development of Islam in Indonesia has endured gradual dynamic and process of struggle among various teachings

and cultures, instead of static and linear. In the context of change, the history shows the continuity of improvement in the Islamization process as well as in Muslim circumstances. Each stage may be hinted by diverse situations including the fluctuation of religious, socio-economic, politic, and cultural factors. Islam in the manifestation of Muslim's life might not be ideal and singular, hence, Islam is always present in various realities along with their rise and fall.

B. The Colonial Era

Indonesian including the Muslims as the majority citizens had ever suffered from the colonial of Portuguese, Dutch, and Japan. By the entrance of Portuguese in 1551, which was followed by the Dutch preceded by the Dutch East Indies Company (VOC) and by the Japan occupation a few years just before the Independence, the indigenous people of Indonesia severely suffered from lengthy terrible pain under the colonial rule. Even though if the conquest of Aceh in 1914 is referred to be the end of the colonial era, yet the reality of being occupied had been endured for 350-years, such a very long dreadful experience. Among the three colonial rules, the Dutch was the longest one.

Some observers might think there is a bright side from the Dutch colonial rule in Indonesia as they carried on irrigation, transportation, and education, particularly after the policy of elite politic in 1887. However, there are more downsides, by the numbers of wars and the divide at impera politic brought by the Dutch, conveying Indonesian into unbearable loss and damage. Indonesia became a poor uneducated nation and a lower-class society even in its own country. Abundant natural wealthy of Indonesia was highly consumed by the colonial, on the contrary, Indonesian were merely heavers as mentioned by Soekarno.

The intrusions of the Dutch through Vereenigne Oost Indische Compagnie (VOC) in 1602 to its declined power in 1798 and afterward the sovereignty of colonialism had extremely afflicted Indonesian people. The system of Cultuur Stelsel (enforcement planting, tanam paksa) until 1877 and the colonialism policies put the wave of oppression, poverty, and starvation to the indigenous inhabitants. Enforcement planting (tanam paksa) resulted

on vast starvation in several areas (Kahin, 1995: 15). The colonial economic and politic strength were more suffocated. However, in 1889, the Dutch colonial rule started to apply Elite politic. It was merely a partial favour, though, since meticulously the society order had been destructed by enduring occupation, definitely.

In the 19th century, the countries in the world had modernized their life aspects, yet Indonesia was still trapped in traditionalism sphere. Unpleasant situations yielded from colonialism i.e. poverty, poorly educated, oppression, underdevelopment, blended with traditional state of mind resulted on static (jumud, status quo), apathetic, fatalism, and mythological perspective. Superstition, khufarat, and supernatural dimmed the light side of society, brought the tendency of anti-progress. It was similar to the Muslim circumstances, the majority community at the time.

The Dutch colonial rule pertained to the politic of Dutch East Indies Islam which seemed to appreciate worship and social activities, yet it surreptitiously turned down the potential of Muslim in enhancing its strength to fight against colonialism. The Dutch was threatened by the Islam spirit of jihad fi-sabilillah. It became a reason the colonial rule inhibited Islam to be a dynamic religion. Traditional belief and practice of the Muslim apparently were allowed continuously. In addition, Islam politic as advised by Snouck Hurgronje was preserved deliberately on order to lock the Muslims in ignorance and backwardness. The politic of *devide at impera* in devastating rebellions and Islamic kingdoms, moreover, caused similar effects to the Muslim. Islam, undeniable, was a religion of non-dynamic and non progressive.

Indonesian Muslim might formally be the follower of Islam but honestly they were far away from the pristine basis of Islam, the Qur'an and Sunnah. Shirk, superstition, khurafat, and bid'ah developed in the Muslim society. Rationality was tabooed and modernization was assumed to be Western. The standpoint of modern or rationalization is called as Western and by being "Western" means kafir. It leads to the ignorance and underdevelopment of the Muslim comoaring to other developed nations.

In the midst of backwardness both in understanding and practice as well as other aspects of life of Islam, Muhammadiyah was established along with modern Islam movement in the early of 20th century. In the same time with the Revival of Islam throughout the world in battling over the colonialism

and backwardness, similar Islamic movement occurred in Indonesia to fight against colonialism as well as to conduct reform in the Muslim life. The Revival of Islam is popular as Islamic modernism and reformism, reform movements in every feature of life toward the progress and glory of Muslims in Indonesia.

C. The Revival of Islam

The Revival of Islam was grounded from both the struggle against the Dutch and internal dynamic within the Muslim society since the early 19th century. Even though the Dutch colonial rule had succeeded in having a power over most part of the archipelago, nevertheless, there were several continuous resistances from Islamic kingdoms and Muslim society. In Minangkabau, the first period of the Revival movement took place in Kota Tua Agam in 1784-1803, which was led by Tuanku Nan Tua. He performed religious movement as well as trading to adjust the Islamic law in the villages and to organize the Muslim traders. The outstanding subsequent period was Padri movement in 1803-1819 led by Haji Miskin, Tuanku Nan Rentjeh, and the most prominent Tuanku Imam Bonjol with his strictly Wahhabi purification movement, beside his substantial resistance toward the Dutch (Dobbin, 2008: 198). The most sophisticated of the revival and reformist movement in Minangkabau was pioneered by Ahmad Khatib, Hadji Rasul, and Ahmad Taher who were well-known for their embryo of modernism aimed to return Islam to the Qur'an and Sunnah not only in West Sumatra but also throughout Indonesia and Southeast Asia (Federspiel, 2004: 43).

By the 19th century, a group of Muslim had related to Middle East and had higher opportunity to perform hajj after the Suez Canal was opened in 1869, which stimulated Muslims to revive and became new ammunition to fight against colonialism. In the moment, there was a new wave of Islam orthodox with its purpose to purify Islam. Islam orthodoxy had an influence in replacing over mystic and syncretism previously possessed Indonesia and was a new resistance against the colonial rule (Suminto, 1986: 3). One of the most significant points in the Revival of Islam movement since the 19th century was the role of young ulema in taking a part of Islam history. For the youth, the reform of Islam or Islam orthodoxy was a process which should not be suspended (Abdullah, 1991: 221).

The new wave of Muslims who went to perform hajj and to stay in Mecca at the time was noticed and enquired by the Dutch colonial rule. Following the advice from Snouck Hurgronje, the policy of the Dutch East Indies Politic on Islam was ratified, which stated the neutrality and encouragement of the colonial rule upon the worshipping and social matters, as well as supervision on political expression (Suminto, 1986: 13).

Since the early of the 20th century, along with the dawn of national revival for independence, a number of Islamic organizations emerged with a variety of communal and orientation, namely: Jamiat Khair in 1905; Sarekat Islam (born Sarekat Dagang Islam) in 1911; Muhammadiyah in 1912; Al-Irsyad in 1913; Persatuan Islam in 1923; Nahdatul Ulam in 1926, and other organization polarized into two mainstreams of Modernist and Traditionalist. Muhammadiyah and Persatuan Islam are included in modernist or reformist Islam movement, Muhammadiyah tends to be tolerant while Persatuan Islam tends to be more conservative, yet all of them aim to make a move (Deliar Noer, 2004: 320). In this phase, there was a fresh enthusiasm of the Revival of Islam set off by the figures of Islam who had connection with the Middle East reformers such as the thought of Pan-Islamism Al-Afghani, reformism Muhammad Abduh, and so on. The purification of Islam by returning to the Qur'an and Sunnah echoed louder and louder, thus, it was followed by new thought of fiqh, particularly on ijihad as Muslims movement (Federspiel, 2004: 41).

The revival of Islam transformed into modernism and reformism in Indonesia in the early of 20th century, and succeeded in a sort way. First, it advocated Islam among the new modern civilization of the 20th century and yet it was stay on the track of Islam principles with the Qur'an and Sunnah as the basis. Second, it elevated the pride of the Muslim from backwardness through the reform of perspective, education, social welfare, and grass-root empowerment. Third, it modernized Islam movement to have a role in national struggle from the revival to post-independence era. Fourth, it challenged the power of non-Islam as an alternative for the society.

Islam modernism movement kept developing until the first dawn of the 21st century. Critic came out for the improvement of movement which was the demand for Neo-modernism, which mentioned to be richer in thoughts. Apparently, the dialectic between modernism Islam and neo-modernism

Islam occurred, even followed by the emergence of neo-traditionalism Islam as the critic for traditionalist Islam. However, these phenomena accelerated Islam movements with their subsequently conflict and consensus. In addition, post-reformation era in 1998, there was an emergence of Islamic group which represented severely rigid ideology and orientation on new era Islamic political struggle.

In the reformation era in 1998, after the phases of dynamically the Old Order and New Order, Islam reached a respective progress and in the same time had to face serious challenges and problems. Now that the Muslims in a new circumstance. In one hand, they experience the atmosphere of democracy which is vulnerable for every articulation of interests in the sphere of education, socio-culture, science, economy, and ideology as well as politic. On the other hand, this democracy brings complex situation involving the internal body of the Muslims since there are more traffic of interest as well as overlapped movement, and they are reciprocally fragmented indeed.

The development of Islam took place until the late of 20th century and the early of 21st century by the emergence of neo-modernism, Islam liberal, Islam trans-national, fundamentalist, extremist, and Islam neo-revivalism, and so on. Another captivating phenomenon was the development of two radical Islam movements, namely, neo-modernism Islam (liberal) and neo-revivalism Islam. Neo-revivalism Islam as the metamorphosis of revivalism tends to be more radical, fundamental, militant represented by Salafi, Hizbut Tahrir, Majlis Mujahidin, Tarbiyah, Jama'ah Tabligh whose ideology similar Wahabiyah (Saudi Arabia), Ikhwanul Muslimin (Egypt), Jama'at Islamy (Pakistan), and Taliban (Afghanistan). These contemporary movements are frequently assumed as trans-national movement adhere to radical characteristic of neo-revivalism, opposite to moderate modernism Islam.

Neo-revivalism came out along with the movement of reformism Islam, despite its tendency to be more fundamental. The movement presumed that the Muslims were in their critical status. Similar to the modernist, neo-revivalist divulged the weaknesses of internal Muslim and the external peril of Western (imperialism), in addition to the importance of science and technology. However, it was different to modern reformist and secular reformist, neo-revivalism was harder to the Western and insisted absolute self-reliance of Islam (Esposito, 2004: 184). The belief and practice

of neo-revivalism signified conservative orientation. According to Esposito: “Neo-revivalists are liable to conservative traditionalism in the matter they used to compare their historical interpretation inherited by the ancestor to revelation. Their romantic and static thought toward faith development and religious practices. This state could be understood, due to their perception and experience toward modernity as Western political threat and dominance as well as cultural assimilation (Ibid., 192).

These various Islamic movements could not be separated from the character of Islam as multi-aspects religion or teaching, and manifested into diverse expression in its actualization. That the phenomenon of these Islam revival movements in the midst of various nuances and characteristic, have been analyzed both of its specific features adhere to the state of Islam as a religion as well as the dynamic of social, economy, and politic which became a contextual sociology space in the Muslim life (Hunter, 2001: xxii). Islamic movements were born in the middle of conflict of theology and historical-sociology, not entirely qothiy or identical to Islam. Idealistic Islam is based upon the teaching, yet the real Islam is actualized in the life diversity of the follower.

In Indonesia, the reformism and modernism movement of Islam is a reform phenomenon of the early of 20th century, while one of the most outstanding is Muhammadiyah. According to Wertheim, Muhammadiyah movement represents liberality, in addition to its interpretation of the Qur’an in facing the change of the era (Wertheim,; 63). Islam liberal, in this sense, according to Kurzman, is Islam which “represents previous Islam for the sake of modernity”, dissimilar to “revivalist” which merely a return to previous Islam (Kurzman, 2003: xvii). In this perspective of Islam, in the colonized Muslim areas, Muhammadiyah in Indonesia is alike to Islamic organization of Ittifaq al-Muslimin (Rusia) and Alighra (India) is included into liberal reform movement, with its significant role (Ibid, xxv). Generally, Muhammadiyah is mostly categorized into reformism movement or modernism, yet apparently to be more moderate.

Islam modernism movement of Muhammadiyah can be recognized in the context of the Muslim life in Indonesia at the time, both in the thoughtful and practical religiosity, and reality of traditional, backwardness and other obnoxious circumstances. These feeble Muslim life strongly encouraged

the establishment of Muhammadiyah as a reform movement to “spread” and “promote” the teaching of Islam and “live the world throughout the willingness of Islam” thus it can actualize “the true Muslims”. Muhammadiyah occurs to give freedom to the Muslim and Indonesian from backwardness and leads them to advancement in every aspect of life, definitely.

REFORM IN THE ISLAMIC WORLD

Muhammadiyah and Kyai Haji Ahmad Dahlan as the founder are frequently associated to prior Islamic reform movements in the world. Islamic reform movement (tajdidial-Islam) is also called as the Revival of Islam (al-Shahwa al-Islamy), the Revival of Salafism (Muhyi atsari al-Salaf), and in contemporary term is identified as Islamic Reformism or Islamic Modernism. The pioneers of reform movement in the Muslim world are Ibn Taimiyyah, Muhammad bin Abdil Wahhab, Jamaluddin Al-Afghani, Muhammad Abduh, Rasyid Ridha, Syeikh Waliyullah, Ahmad Khan, and other reformers. In Indonesia, beside Kyai Haji Ahmad Dahlan as the founder of Muhammadiyah, there are several reformers such as Haji Rasul and other figures of West Sumatra, Haji Oemar Said Tjokroaminoto the founder of Sarekat Dagang Islam which later becomes Sarekat Islam, Syekh Ahmad Syurkati the founder of Al-Irsyad, and so on. These Islamic reform movement are an extensive chain of the revival of Islam growing and enlarging since the 19th century in the Muslim world as the manifestation of new consciousness to awake from backwardness and suppression of colonialism toward a new era of Muslim which is equal to other nations, particularly the Westerns.

Muhammadiyah and Kyai Dahlan as the founder may have their own typically characteristics of reform movement that are cultural approach and

modern institutionalization e.g. the establishment of 'Aisyiyah as the first women's movement and yet directly and indirectly both Muhammadiyah and Kyai Dahlan are often thoroughly interrelated with the Islamic reform movement of the world. In principal, they have been chained into the reform movement as well as the figures of the Muslim world, although in their movement, they actualize and convert it into predominantly ones.

A. The Revival Era

Muhammadiyah is recalled as a reform movement of Islam. How is the relationship of Islam with reform movements in the Muslim world? This is essential to be analyzed to figure out the linkage of the history of Islamic reform, and the presence of Muhammadiyah as *tajdid* Islamic movement in Indonesia. Since its establishment in Kauman Yogyakarta in 1912, the powerful characteristic of *tajdid* has been adhered to Muhammadiyah. Kyai Haji Ahmad Dahlan as the founder of Muhammadiyah is prominent as *mujadid* or reformer for his brand new ideas and movements. The establishment of Muhammadiyah along with the inspirational figure of Kyai Dahlan definitely brought a new dimension at the time the Muslim was in the stagnancy in the perspective of religiosity and in the secular aspects.

Terminology, there is a variety of term for reform movement in Islam. Each term has its respective point of view and concept, although in the context of Muhammadiyah movement, the various points of view lead to the principle and concept of reform, which is movement to renew the Islamic view to respond contemporary problems of life.

Kyai Haji Ahmad Dahlan as the founder of Muhammadiyah is often associated to the Islamic world reformers, at least Kyai Dahlan was inspired by the reformers and their reform thoughts. It was mentioned that Kyai Dahlan met Rasyid Ridha himself in Mecca. Moreover, he was highly instigated by the writings i.e. *Risalatal-Tauhid* by Muhammad Abduh, *Al-Manar* by Muhammad Abduh and Rasyid Ridha, and so on. Muhammadiyah is a chain of Islamic reform movement with the spirit and alliance of Islam revival movement pioneered by Ibn Taymiyyah, Muhammad bin Abdil Wahhab, Jamaluddin Al-Afghani, Muhammad Abduh, and Muhammad Rasyid Ridha. These reformers are the locomotive of the Revival of Islam. Kyai Haji Ahmad

Dahlan possesses the courage and thought similar to these reformers, even though in a sort he has lots of likeness to Muhammad Abduh rather than to others.

The emergence of reform movement and the Revival of Islam cannot be separated to the backwardness and circumstances of the Muslim at the time since the decline of the Glory of Islam in the 7th century to the 13th century. History recorded the 13th century as the reverse of Muslim civilization after Islam in Spain (Cordova) was conquered by the Christian over the defeat of Muslim soldiers in Las Navas de Tolosa in 1213 and reached its peak in 1258 when Baghdad was overwhelmed by Mongolian. The sustained collapse of Islam politic authority and military power was accompanied by the degradation of aqidah and religiosity of the Muslims leading to the practice of deviation and ignorance.

Lothrop Stoddard (1966: 29) illustrated exactly the collapse of Islam into the deepest bottom of the ravine in the 13th century. There was no sign of flowing force, except the stagnancy and numbness. The rupture of ethics and morality was in the worst status. The reminisce of Arabian civilization faded away by abundant luxury of both a small and large group of degraded people. Education and process of learning was dismissed. Universities were left deactivated. Muslims lived in poverty and derelict. Islamic rule was despotic, anarchy, and even bloody. Corruptions reigned, both of farmers and urban people gave up making life efforts, agricultural and trading sectors tumbled down. Religion was hopeless, the monotheism and the teaching of Prophet Muhammad was shadowed by khurafat and Sufism. Mosques were left by the majority of people. People made up by utilizing amulet, and beads while learning from darwises and pilgrimage to sacred tombs. They ignored morality taught by the Qur'an, boozing and even did evil deeds. Morality and pride declined. There was no dignity remained in Mecca and Medina. Shortly, Islamic way of life vanished, rites and soulless deterioration were preserved.

The conquest of Cordova and Baghdad conveyed the darkness into the Islamic world. The eclipse of Islam civilization and culture came out. Islam mislaid its purity, Muslims had no longer practiced the authentic and true Islam as demonstrated by Prophet Muhammad and generation of Salafal-Shalih (Prophet Muhammad's closest companions, Tabi'un, and Tabi' Al-Tabi'in). Islam was practiced far from the primary source of the Qur'an and

Sunnah (maqbulah). Moreover, the door of *ijtihad* was tightly closed and *taqlid* was flourished, Muslims were in static state and losing their vitality and progress. The impact was the decline of every aspect of life, both in religiosity and secularity. Muslims was in the gripping of Mongol and Western colonial. This was the era of The Dark of Islam.

The presence of Mongolian in the heart of Islamic civilization, Baghdad, yielded two propensities. First, the penetration of practices and mystical religiosity contaminated the ummah faith and morality at the time, as well as, strayed from the true Islam. Second, the collapse of Islam political power weakened the Muslims. The consequences of these were the degraded the creed, the declined of morality politically useless, static way of thinking and life. These circumstances pushed the movement to purify Islam and to promote reform as had been pioneered by Syaikh al-Islam Ibn Taymiyyah (1263-1328) which mainly persuaded into the renewal of the Muslims perspective and life-style.

The essential concept of Ibn Taymiyyah is a return to legitimate basis of Islam teaching, the Qur'an and Sunnah (*al-ruju' ila al-Qur'an wa al-Sunnah*). By persisting the purification of *aqidah* (*tandhif al-the creed al-Islamiyyah*), his movements are frequently known as *muhyi atsar al-salaf*, that is to revive the teachings of authentic Salaf the practices of Islam religion in the era of Prophet Muhammad and three generations afterward (Prophet Muhammad's closest companions, *Tabi'un*, and *Tabi' Al-Tabi'in*). The context of the purification of Ibn Taymiyyah at the time was definitely the tainted religion practices of *shirk*, superstition, deviations, and *khurafat* as the impact of paganism brought by the Mongolian and Persian. Movement and concept of this medieval scholar engaged the spirit and the notion of Imam Ibn Hanbal, who established *salafism* (*salafiyah*) and the opportunity of *ijtihad*. Radical in the creed (*aqidah*), yet open-minded in *ijtihad*. However, Ibn Taymiyyah has his own concept, his concept of Islam purification fused with the spirit of *ijtihad* and orientation of the revival of Islam and Muslims from backwardness and stagnancy.

Ibn Taymiyyah along with his movement was sturdily supported and went after by his pupil, Ibn Qayyim al-Djauziah (1292-1350), mainly in the enforcement of the purification. This movement was even echoed three centuries after its first acquaintance, by Muhammad bin Abdil Wahhab (1703-

1787) in the Arabian Peninsula with his radical characteristic movements, which is famous as Wahhabi. In some sort ways, Islam reform movement and the revival of Islam had expanded and widened the political power led by reformer Jamaluddin Al-Afghani (1838-1797). Meanwhile, in the sphere of knowledge and education, the improvement was initiated by the Egypt reformer, Muhammad Abduh (1849-1905) and pursued by his pupil, Syekh Muhammad Rasyid Ridha (1856-1935). The reform movement in Indian subcontinent was pioneered by Sayyid Ahmad Khan (1817-1897). In the web of Islam reform movement in Islamic world after the ruin of Islam civilization, Muhammadiyah was established as one pioneer of Islamic reform movement in Indonesia.

B. The Golden Age

Before the collapse of Islam, the Golden Age of Islam took place for five centuries in 661 until 1258. Europe was still in their darkness and lullaby, Islam civilization flared up even inflated to the East and West parts of the world. This was The Golden Age of Islam, which took place approximately five to six centuries, inspiring advancement not merely in the Islamic world but also in dark civilization of Western. In other word, Islam and Muslims had ever been the central of the world civilization which dominated and overlooked other fall behind nations.

History records Prophet Muhammad along with the Muslims had succeeded laid the groundwork of Islam, vigorously, for 23-years. Furthermore, it was accompanied by the foundation of Islam civilization in Medina Al-Munawwarah with religious centrum in Mecca Al-Muakarramah whereas Ka'ba standstills as the Qibla direction. After Prophet Muhammad passed away in 632 (12 Rabiul Awwal 11 AH in Islamic calendar), Islam came to the new phase of The Rashidun Caliphate (Khulafaar-Rasyidin) under the authority of the first four caliphs (khalifah, the "Rightly Guided") of Abu Bakr As-Shiddiq, Umar bin Khattab, Utsman bin Affan, and Ali bin Abi Thalib. The era of this prominent caliphate was quite short—30-years (11-41 H/632-661 M), yet it was successful in managing admirable order of Muslim life, both in religiosity and political rule. This generation, in the order of Islamic rule, stimulated the growing conflict of Islam authority for the next periods, even though the germs had emerged in the era of Ustman and Ali.

The expansion of Islam began after the Battle of Yarmuk in 634/13 in Islamic Calendar in the bank of Jordanian River when the Islamic armies under Abu Bakr which then followed by Umar bin Khattab successfully conquered Syria, Palestine, and Egypt. In the caliphate of Umar, the conquest even continued to Iraq, Libya, and the eastern Persia. In the post Rashidun Caliph, Islam even experienced tremendous expansion in the era of the Umayyad Caliphate, the Abbasids, the Mamluks, and the Ottomans. At that time, Islamic expansion was outstanding, although it was in the form of dynastic rule rather than the democratic system in the era of Rashidun Caliph.

At the time of the Islamic caliphate, especially in the era of the Umayyads, Islam grew to West and North Africa (Maghribi), to the eastern hemisphere as Persia, India, China, to Southeast Asia. Moreover, Islam also extended to Central Asia to the area of in the present is Russia and its adjacent areas, even to southern Spain to France by crossing the Baranes mountains, though it was restrained in Toulon. From these spectacular expansions, Islam becomes a religion for millions of mankind around the world to the modern era which now amounts to 1.4 billion people around the world.

The Golden Age of Islam for centuries was marked by marvellous advancement of sciences, while the Western was still in the darkness age. Thoughts and works of fiqh, philosophy, health, algebra, literature, history, politic (siasah), architecture, and so on were spectacularly learned at the moment. In this golden age, there were four respected Muslim scholars, namely Imam Malik, Imam Abu Hanifah, Imam Syafii, and Imam Ibn Hanbal. In addition, there were numerous great thinkers, i.e., Al-Kindi, Al-Farabi, Ibn Sina, Ibn Rusyd, Al-Khawarizmi, Ibn Maskaweih, Ibn Batuta, Ibn Khaldun, Al-Mawardi, Ibn Hayyan, Ar-Razi, Al-Ghazali, Al-Asy'ari, Al-Maturidi, Al-Hallaj, and other great thinkers. Later, their thoughts are assessed and become the inspiration for Western thinkers in the Renaissance era. Islamic world at that time was brilliantly advanced, especially in science, in which it reached the peak of Islamic civilization.

There are always be ups and downs in every history, similar to the history of Islam. The Golden Age of Islam dimmed out and came to an end, particularly after the collapse of Islam over Spain in 1213 and Baghdad in 1258. Although it had appeared three Islamic rules of Ottoman Caliphate in

Turkey, Safavid Persia, and Mughal India, yet the Muslims in general already endured a setback. The underdeveloped of Islam came to pass every sphere of life including religiosity, politic and rule, science, economic and socio-culture.

In religious realm, the backwardness of Islam was marked by the phenomenon of shirk, superstition, bid'ah and khurafat derived by the Mongolian and Persian. Additionally, the practices of tasawuf flourished that deteriorated the Muslims life ethos. Ijtihad was sealed, it only remained taqlid and stagnancy. In the same time, the conflict of theology appeared and crawled into political conflict or vice versa, followed by the emergence of radical and rebellious group such as Khawarij and Shia (Syi'ah); which divided the unity power of ummah. The conflict among Islamic views is common to some extent, but since it was merged with the rule regime and politic interest, it became a potential weapon to disintegrate the Muslims, in some cases, it was marred by violence and bloodshed. Islam eventually lost the soul and spirit as the religion of liberation and progression.

In politic, the decline took place as the foreign military power of Mongol and Western broke in the Muslim countries. The Islamic rule had scattered into pieces accompanied by internal breakdown, by the time, Byzantium Empire with its spirit of the Crusade had evoked taking benefit from the backwardness of Islam by giving a backlash. The Crusaders (489-692 Islamic calendar/1095-1292 AD) took Palestine back as they claimed it to be the birth place of the prophet and religion of Christian. In 1095, they successfully took over Palestine and Egypt, which was accompanied by the establishment of small states in Mediterranean under the protection of France and England as the initial move to take over the entire Middle East Peninsula. Furthermore, their successis marked by the creation of the puppet state in the reign of Saljuq, whichat that timewas divided into small kingdoms. Despite in the Battle of Hithth in in 1187 AD/583 Islamic calendar, they were back-off by the forces of Saladin Al-Ayyubi who managed to restore Baitu Maqdis and parts of Sham to the bosom of Islam.

In the mean time, the power of Islam in North Africa (Maghribi) endured the regime of Muwahhidun which ignored the Muslim circumstances in other continents. Islam army in Spain was in their worst situation in fighting against Christians, thus it was decentralized in the area. Mamluk Dynasty

had tirelessly defended Syria, Palestine, Egypt, and adjacent regions from the onslaught. While in the same time, Fathimiyah of Egypt joined the forces of Christian of Europe (Qomaruddin Khan, 1983: 36). It just a matter of time, the power and glory of Islam was waiting for the worst defeat.

The Second Crusade (646 in Islamic calendar/ 1251 AD) was provoked by King of France Louis IX and the invasion of Napoleon troops in Egypt post-France Revolution in 1789 in the area of Egypt and Africa. This invasion was followed by the colonial of England and Dutch in Muslim regions in West Asia, South Asia, and Southeast Asia which deeply sank Islam and Muslim civilization. The Muslim around the world, including within the area of Middle East Peninsula, endured backwardness and moreover, were being colonized for the worst. Disintegration among Muslims was another problem. In these extreme nuisance circumstances, both external and internal, Islam civilization was in its critical state.

Conversely, the history is non-linear. In the midst of the darkness of Islam, there was a new brand hope: the reformers and their movements for the revival of Islam. One of them was Ibn Taymiyyah. Furthermore, in the modern era of the 19th century, there are mujadid Jamaluddin Al-Afghani and other companions who were inspirational and later, motivated Kyai Haji Ahmad Dahlan to establish Muhammadiyah.

C. Ibn Taymiyyah the Great Mujadid

The collapse of Islamic caliphate in Baghdad in 1258 led to long-drawn Muslim backwardness in the many sectors of life and was followed by the Western colonialism in the Muslim countries in 1800. However, the revival era was recorded within the period, namely the glory of three great dynasties of Ottoman in Turkey, Safavid in Persia, and Mughal in India. The immense conquest of Islamic power, colonialism, and stagnancy in religiosity, integrally made up the long period of darkness after the four centuries of Golden Age. The crusade just made the Muslims politic circumstance getting worse, as well as, the religiosity degradation.

In this critical period, however, several reformers (mujadid) were born, one of the earliest and reputable was Ibn Taymiyyah. Ibn Taymiyyah's full name is Taqī ad-Dīn Ahmad ibn Taymiyyah, was born in Harran (a town

in Syria) on 10 Rabiul Awwal (several stated 12 Rabiul Awwal) 661 Islamic calendar or 1263. His father, Syihabuddin, was a Hadith expert and Sermon giver in the Great Mosque of Damascus. His uncle, Fakhruddin, was also a reputable ulema and writer. From his father and uncle, Ibn Taymiyyah received his early education before moving out from Harran. In this superb school tradition town, he spent his six-years of childhood and moved in Damascus since Harran was completely destroyed by Mongol invasion. In Damascus, Ibn Taymiyyah enhanced his knowledge and intensively acquainted to the teaching of Imam Ibn Hanbal or Madhab Hanbali. Damascus was highly regarded for its outstanding Hanbali School with Abu Faraj Abdul Wahid Al-Faqih as the founder, a pupil of Abu Ya'la who a madhab Hanbali scholar in the 5th century Islamic calendar.

Ibn Taymiyyah was often associated with the figure and scholar of Madhab Hanbali. He attempted to revive the teaching of the first three generations of Islam (Salaf al-Shalih) who advocated the creed purification and often claimed (firqahnajiyah) as Prophet Muhammad had told about a diverse communal in Islam. The movement to revive true Salafiyah brought an acquaintance between Ibn Taymiyyah with Madhab Hanbali. In a respective point, Salafiyah movement was innovated by Syeikh al-Islam Ibn Taymiyyah, which represented his excellent idea and teaching. His comprehensive understanding and ideas ranged of tauhid, tafsir, hadith, and fiqh, in addition to politic which embodied in his work *As-Siyasah As-Syar'iyah* (Treatise on the Government of the Religious Law). He was also well-known for his rigidness in disputing tasawuf, particularly against wihdat al-wujud or pantheism. Moreover, he advocated ijtiḥad as individual interpretation of Qur'an and sunnah. Principally, Ibn Taymiyyah was a figure and scholar who encouraged "A return to the Qur'an and Sunnah" (al-ruju' ila al-Qur'an wa al-Sunnah), or the movement of Islam purification movement.

The movement initiated by Ibn Taymiyyah was ensued by further reform movement adherent to Salafi al-Shalih, the sayings and practices of Prophet Muhammad and the practices of his companions, Tabi'un, and Tabi' Al-Tabi'in until the 3rd century Islamic calendar, or well-known as true Islam movement (Harun Naution, 2001: 19). True Islam is Islam which has not been contaminated by the practices of shirk, deviations (bid'ah), superstition, and khurafat: in Muhammadiyah circumstances is popular as SBC (superstition,

bid'ah, churafat). Ibn Taymiyyah, likewise Imam Ibn Hanbal and Madhab Hanbali, is an reputed radical figure in campaigning the purification of Islam, induced by the critical situation of the Muslims at the time. He was in the middle of the era whereas true Islam beliefs and practices were digressed, the discourse of “return to the Qur'an and Sunnah” was contextual in that era.

In the 7th and 8th century, Ibn Taymiyyah appeared as a leading figure in the history of Islam, as the Muslims in the East (Baghdad) were under the authority of Mongol. A number of Mongolian armies converted to Islam and mingled within the Muslim community, yet most of them were merely formality followers for the sake of political interest. Moreover, this brought a mixture between Islam teaching and SBC, which disgraced and strayed Islam from the true teaching of Prophet Muhammad and Salaf generations. The Muslims had to face Mongol, in addition to Christian expansion and European colonialism, and the internal disintegration just makes it worse (Khan: 1971: 34). The Mamluks Dynasty yang tengah memegang tampuk kekhalifahan Islam was in its critical state due to the invasion of the Mongols and the resurgence of Byzantium powers with their aim to take revenge through the Crusade to repossess Palestine and the adjacent areas—as they used to be were theirs before the conquest of Caliph Umar bin Khattab. For several times, Ibn Taymiyyah also personally joined the eventual battle to defend Islam and the Muslims, which made him both mujtahid and mujahid of Islam.

In addition to reiterating the Islamic Salaf generation, Ibn Taimyyah called for the opened door of ijtihad. Instead of solely convinced to the purification of Islam, he persuaded toward tajdid or reform within Islam. Ibn Taymiyyah was an eminent jurist (fuqaha) and the greatest theologian in the medieval, and was referred as “Sheikh al-Islam”. As a prominent mujadid in Islamic worlds, his hundreds of writings, both in the manuscripts, books (risala), and verses, had inspired many of his adherents and titled him as an Islamic scholar of the Classical thought. According to Adz-Dzhaby as quoted by Ali Sami An-Nasyar (1995: vi-vii), Ibn Yaymiyyahwas illustrated as a victorious reader, expert in hadith and fiqh in his relatively young age, master in tafsir, ushul al-Fiqh (principles of jurisprudence), and Islamic knowledge in global, except for qiraat. The knowledge he gained from philosophy made him refute the prevalent philosopical discourses of his time, he even flawlessly mastered lughah, nahwu, and sharaf. In a sort, he is a great muthlaq mujtahid.

The degradation of Islam and the Muslims was the background Ibn Taymiyyah felt such an obligation to conduct reform movement. Yet his reform movement and radicalism positioned him into a kind of dispute with his fellow scholars as well as with the rules of the Muslim countries, especially of Syria and the adjacent countries (Egypt, Lebanon, and Palestine). During his lifetime, Ibn Taymiyyah had struggled most of the time. Opposition toward Madhab Hanbali from his colleague Muslim scholars and the Sultanate carried him into *mihnah* (judgment because of differing views conducted by the dominance/rule) which victimized and imprisoned him for several times. Whilst in prison in Damascus, Ibn Taymiyyah died in 20 Dzul'qadah 728 Islamic calendar or 1328. He might endure his tragic fate as the victim of ulema regime and the rule at the time, yet he is one of the most influential scholar and reformer of the revival of Islam, until nowadays.

D. Abdul Wahhab The Purification Icon

The collapse of Islamic power in every aspect of life, including religiosity, politic, and civilization after the fall-downs of Baghdad and Andalusia, widened and took place for centuries. The Muslims were in their spoiled as the result of the Western expansion, and there was the second part of reform movement.

Among the second reform movement of the 18th century, there was Muhammad Ibn Abd Wahhab, who founded an Islamic movement, nowadays often known as Wahhabism, in Nejd, Saudi Arabia. While Nejd was in rural region, it was the source of food supply for Mecca, Medina, and Tha'if. Wahhab was very much influenced by this rural rhythm of life. At the time, Nejd was under the authority of Umayyah and then Abbasiyah, after previously within the period of Prophet Muhammad and Khulafaar-Rasyidin. The Muslims were shadowed by the disintegration of denomination and political power, meanwhile, they strayed from the belief and practice of the true Islam. In Nejd, Muhammad bin Abdul Wahhab was born and destined to be a reformer.

Reform movement of Muhammad bin Abdul Wahhab can be associated to the prior reformer such as Ibn Taymiyyah and subsequent reformers such as Jamaluddin Al-Afghani, Muhammad Abduh, and so on, from around

the world. In the span range of time of the conquest of Baghdad in 1258 to 1800, Islamic world was in the midst of somberness. The first reform movement initiated by Ibn Taymiyyah faded away, not until the birth of the second reform movement in the 18th century did the Muslims circumstances gradually improve.

The lengthy solemnity of Islam and the Muslims, particularly after the conquest of Dynasty Ustmani in Turkey, Safawi in Persia, and Mughal in India, gave evidences the severe collapse of the Muslims both in the West and the East in 1500-1800. In Spain, the Andalusia defeat made the Muslims were fiercely converted into Christian. In the Arabian Peninsula, Turkey, Persia, and India, the creed of the Muslims was in its edge by the enlarged and resurged practices of shirk, bid'ah, and superstition due to the fainted spirit of Islam from its proper basis. Tasawuf practices were cultivated and at the same time waken the true Islam teaching, the Muslim had lost their dynamic spirit of religiosity. Conflict of Sunni and Shia just made the Muslims political power and rule getting worse. Taqlid bloomed, Ijtihad turned sour, and it merely left stagnancy and backwardness.

These unpleasant circumstances moved Muhammad Ibn Abdul Wahhab who considered his movement to be an effort to purify Islam by returning Muslims to the original principles of the religion the Qur'an and Sunnah in the Arabian Peninsula. This movement could be traced back from Salaf al-Shalih advocated by Ibn Taymiyyah and the adherents of Madhab Ibn Hanbal. Hence, Muhammad bin Abdul Wahhab could be assumed as the adherent of Ibn Taymiyyah reform movement, with practical but more strictly concept. Instead of merely purifying Islam and returning Muslim to legitimate basis of the Qur'an and Sunnah, in the same time, the movement eradicated the rising practices of shirk and bid'ah such as the destruction of sacred tombs.

Muhammad Ibn Abdil Wahhab was born in 'Uyayna, a village in Nejd in 1115 Islamic calendar or 1707 and died in 1206 Islamic calendar or 1792 in the same city. He was a son of a judge and renowned scholar, and was thought to commit the entire Qur'an to memory and have started studying Islam at an early age, primarily with his father. After a comprehensive process of learning, he became an adherent of Ibn Taymiyyah as his central figure particularly in tawhid, in addition to the fiqh of Imam Ibn Hanbal. He had

been in great effort to return the teaching of Salafal-Shalih, mainly to purify the creed of Islam (tandhif al-aqidah al-Islamiyyah). Some of his prominent works including: Kitab at-Tawhid (The Book of the Unity of God), Kashf ush-Shubuhaat (Clarification of the Doubts), Kitaabu l-Kabaair (The Book of Great Sins), Kitabu l-Imaan (The Book of Trust), Mukhtasar al-Insaf wa'l-Sharh al-Kabir (Abridgement of the Equity and the Great Explanation), and Mukhtasar Seerat Ibn Hisyam (Al-Usairy, 2007: 383).

Muhammad Ibn Abdil Wahhab had once ventured and studied in Medina, Mecca, Basra, and Persia, to return to his homeland along with his rage toward the innovation and deviation of practices of Islam. He traveled outside Najd to return home with his fully spirit of ideas to purify Islam and the Muslim to the true teaching of Islam (Stoddard, *ibid.*: 31), Islam which was practiced in the period of Prophet Muhammad and his companions and Tabi'un in the 3rd century Islamic calendar (Nasution, 2001: 17). This relative young man of Najd was in deep anxiety toward the practice of the religion, primarily in the creed, after he traveled around regions which filled up by polytheism, worshipping of wali and pilgrimage to sacred tombs.

Muhammad Ibn Abdil Wahhab were saddened by the perform of taqlid and had an eagerness to promote ijtihaad, although his movement in this matter was unpopular unlike Ibn Taymiyyah and further scholars, since the accentuation of Wahhab was in the purification of Islam toward the Qur'an and Sunnah. In addition to shirk, bid'ah, superstition, and khurafat; tasawuf was a main concern as it worsen tawhid and weaken the vitality of the Muslims. In this deep anxiety, Muhammad Ibn Abdil Wahhab, made his moves with his focus on reform or revive.

His perspective toward tawhid and further aspects relied on "A return to the Qur'an and Sunnah (ruju ila al-Quran wa al-Sunnah)" were extracted into some points as follows: (1) The oneness of worship to Allah and Allah alone, people worship others than Allah are polytheist/mushrikeen and might be brought to death; (2) Most of the Muslims are not the follower of true tawhid, as they call upon/supplication to or seek help from anyone or anything other than Allah, but from Syeikh or wali and mystic, as they can be considered as mushrikeen; (3) Calling upon the name of prophet, syeikh, and saint as a medium in supplication (doa) can be considered as shirk; (4) Seeking for syafaat from anyone or anything other than Allah can be considered as

shirk; (5) Nadzar except from Allah can be considered as shirk; (6) Seeking for knowledge except from the Qur'an, Hadith, and Analogy (Qiyash) is khufur; (7) Disbelieving qada and qadar is khufur; (8) Interpretation of the Qur'an by free interpretation (taqwil) is khufur (Nasution, 2001: 16-17).

His movement of an effort to purify Islam and his radical principles emphasized him to respond rigidly toward evil deeds, moreover, he joined and collaborated with Muhammad bin Saud in 1157 Islamic calendar or 1744 and in advancement, they established the dynasty of Saudi Arabia in 1139 Islamic calendar/1737 to 1179 Islamic calendar/1765 until the present. This cooperation with the dynasty of Saudi had brought a strong grip for Muhammad bin Abdul Wahhab to confront his opponents dealing with his radical movement. It included his agenda in putting to the ground the entire the sacred tombs worshipped by the Muslims in Medina, Najd, and the adjacent and outside the regions such as in Ali's tomb in Najef and Husein's tomb in Karbala which were worshiped by Shia's followers. Unexceptionally, the damage of kubah of Prophet Muhammad's tomb in Medina (Stoddard, *ibid*: 34).

The alliance of the purification movement of Muhammad bin Abdul Wahhab and the expansion agenda under the authority of Prince Sa'ud resulted a Wahhabi movement including a strict and harsh eradication of shirk, bid'ah, superstition, and khurafat. Expansion by the dynasty of Saudi was legitimated as it was considered to repress expansion of the dynasty of Ustmani Turkey which threatened Arabian society and carried on tainted practices of Islam. In this period of time, Mecca and Medina as well as Saudi Arabia become the central of power and dispersion of Wahhabi around the world with its accent of true Islam.

Mukti Ali (1990: 333-334) emphasized the movement of Muhammad bin Abdul Wahhab as "an attempt to purify Islam in a strict yet simple way. The mission was straightforwardly to (the return of) Classical Islam. He rejected the damage and ignorance in Islam circumstances at the time. He refused the warm and devoutness in tasawuf. He discarded intellectualism among the philosophy and theology. He merely relied upon the law. The classical law adhered by Wahhabi is firmly and conservative madhab Hanbali which has been cleansed up from bid'ah derived from its path of history. Following the law totally, rigidly, and intact by establishing a society with the applied law, this what he called as Islam, while the other is erroneous".

With his characteristic and orientation of purification, strengthened by the dynasty of Saud, Wahhabi spread around the Islamic world and began to introduce the procession of pilgrimage (Hajj) whereas the Muslims of the world came to Mecca and Medina (the birthplace of Wahhabi). In Indonesia, Wahhabi is renowned for its radicalism, such as Padri movement in West Sumatra. In the past, Muhammadiyah was identified as Wahhabi, except that the idea and movement of Kyai Haji Ahmad Dahlan was rather associated to the Egypt reformer Muhammad Abduh than to Muhammad bin Abdil Wahhab.

E. Jamaluddin the Pan-Islamism Figure

Jamaluddin Al-Afghani is a reformer with the most energetic moves. Like a rajawali, he had voyaged from a state to others, and used to create a political tense in his visit. There is no comparison for his eminent prevailing figure and dynamic movement. Born in Afghanistan in 1839 (the origin after his name, Afghani), Jamaluddin Al-Afghani began his career in his young age of 22-years-old as the assistant of the Prince Dost Muhammad Khan and later as the counselor to Sher Ali Khan in 1864. As Mohammad Azam was appointed as the prime minister, and in the same time the British arrived to Afghanistan, Jamaluddin Al-Afghani decided to move to India in 1869 as he opposed the colonialism.

Subsequently, India was finally conquered by the British and Al-Afghani no longer stayed there as he made an escape to Egypt by sailing through Suez. In Egypt, he initiated to quit from politic for the first time and focused on science during his stay. For a while, he was a guru and advisor for numbers of circles including of students and academic scholars of Al-Azhar University. The eminent reformer Muhammad Abduh and the Egypt figure Sa'ad Zaglug Pasha were some of his brilliant students.

Al-Afghani continued his venture to Istanbul Turkey in 1870 where he was welcomed by the Turkey Prime Minister, Ali Pasya, and was appointed as the Member of Education Council. However, he stayed temporarily in Istanbul, for being fitnah by his rivalry scholars and continued his visit to perform Hajj in Mecca. While in Mecca, he was inspired for the unity of the Muslims around the world, bearing the idea of Jami'ah Islamiyyah, which was widely known and attributed by the Western as Pan-Islamism hereby.

The concept of Jami'ahIslamiyyah is unlike the perspective on Pan-Islamism, in general. Pan-Islamism is assumed as a concept of the unity of the Muslim of the world in a form of Islamic caliphate (Stoddard, *ibid*: 26-47). The spirit of Jami'ahIslamiyyah by Jamaluddin Al-Afghany might be similar to Pan-Islamism, however, he rejected the idea of a one and only caliphate or rule for the world since it would imitated the Christian Pan-Rome. A caliphate or a rule in the Muslim world is impracticable. Jami'ahIslamiyyah tends to fond on a greater unity among the Muslim as a collective power against colonialism and to strengthen Islam jointly (Ali, 1990: 192).

The disintegration of the Muslim world as well as the backwardness had put Al-Afghany in a distress. In addition to his idea on Jami'ahIslamiyyah, he also urged the reform movement by promoting *ijtihad* and a return to the original principles and ideals of the Qur'an and Sunnah. According to him, the decline of Islam was caused by the Muslims who had left the true teaching of Islam and adherer to other teachings. Islam became merely an attribute and a formal writing rather than a real practice, in addition to its internal disintegration. With the widened invasion of colonialism, Jamaluddin Al-Afghani emphasized his movement onto political struggle instead of religious reform improvement. Al-Afghani's power of reform relied upon Jami'ahIslamiyyah which exceeded states, madhab, and denominations. He was a true reformer in evoking the soul of Islam movement.

After performing Hajj in 1871, Al-Afghany was intrigued to revisit Egypt, especially to have reunion with his devout disciple, Muhammad Abduh. They discussed and actualized their idea in analyzing the stagnancy and in regaining the strength of Islam and the Muslims against imperialism. He woke up the soul of Islam and stirred it up. Islam is about actions instead of rhetoric. In 1876, He once again entered the politic realm of Egypt. He was acquainted to the Throne Prince Taufik, and established the National Party (Al-HizbAl-Wathani) in 1879 with its campaign "Egypt for the Egyptians" as a fierce resistance toward the Britis imperialism.

His coalition with Prince Taufik, however, had succeeded in dethroning the rule (Khedewi) Ismail Pasha and Prince Taufik became a king. The tragic of political irony repeated itself, King Taufik under the suppression of the British forced Al-Afghany to leave Egypt due to his potential on rebellion against the new rule and the British imperialism, indeed. In other word, his ally became an enemy, eventually.

In 1879, Afghany was forced to leave Egypt and he revisited India. He stayed in Hyderabad for three years and finished his book titled *Al-Radd 'ala al-Dahriyyi* (Refutation of the Materialists). He had correspondence with Abduh who were exiled to Beirut (Lebanon) at the moment and went back to Egypt. Once again, he assembled the university students and Muslims community to synchronize their perspective on reform and Muslim union. The British rule was bothered with Afghany's activities in India and thought he would mobilized the people such in Egypt, thus, he was forced to leave India, by then. In 1883, Afghany moved to London England and stayed there shortly as he was in the midst of his true enemies, and decided to venture to Paris France.

In Paris, Afghany succeeded to organize Muslim immigrants from Egypt, India, Syria, North Africa, and so on, to gather into a unity of brotherhood, a unity of the Muslims of the world. In this one of the most vital city in Europe, Afghany published a popular magazine, *The Firmest Bond* (*Al-UrwatAl-Wutsqa*), which was dispersed over the Muslim world e.g. Egypt, Iran, Turkey, India, and Indonesia. On its progress, the magazine was banned by the France government which cooperated with the British rule, since it was claimed to spread the viral of Islam rejection toward Western imperialism. The magazine, however, had launched 18 editions during 1883 to 1884.

The ban of *Al-UrwatAl-Wutsqa* and Muhammad Abduh's decision to quit from politic and to concentrate on education sphere after his banishment in Beirut, Afghany had to fight by himself. In 1885, he was invited by the King of Iran, Muhammad Shah to come to Iran. His strength of mind to eradicate colonialism was flared as Iran was under Sultan Nasiruddin Shah whom he accused for cooperating with the British rule. He eventually successfully dethroned Nasiruddin Shah and settled in Iran for three-years before had to move away as one of his adherent had caused the death of Shah. He left Iran and visited Istanbul Turkey in 1892.

Afghany's arrival in Istanbul was actually a request from Sultan Abdul Hamid who called for support from Muslim states as the result of European imperialism which threatened the existence of Ottoman Caliphate in Turkey. Sultan Abdul Hamid aimed to uphold his position as well as Ottoman Caliphate especially from the Western imperialism by using Afghani since he

was a charismatic figure who was capable in gather the Muslims' strength. Unfortunately, Afghani and Sultan had a tough arguments associated with democracy versus theocracy ideology which led Afghani was put aside from politics. Afghani lived as if he had been a state prisoner; he was de-activated from political activities, he could not leave Istanbul, he was detached from the world outside.

In 1897 within his isolation, the reformer and the greatest enemy of the British Jamaluddin Al-Afghani, died in Turkey. His death and tomb remained a mystery, although some sources mentioned he was buried in Iran. Despite of the controversy of his life he even never got married his footsteps of reform stayed imprinted in the Muslim world. His determined movement in awakening consciousness to fight against the British made him popular as "the greatest enemy of the British". The reform idea and movement of Sayyid Jamaliddin Al-Afghani which arouse the politic alertness and the unity among the Muslims inspires the Islamic world all the time.

F. Muhammad Abdul the Modernism Reformer

One of reformer regarded as one of the key founding figures of Islamic modernism is Muhammad Abduh. His characteristic and movement were relatively similar to Kyai Haji Ahmad Dahlan, the founder of Muhammadiyah. Muhammad Abduh was born in a village called Mahallah Nasr, Lower Egypt, in 1849 under the authority of Muhammad Ali (1805-1849). His birth year was unclear some sources stated he was born in 1848 since his parents paid less attention on his exact birth place and date due to the unstable circumstance of Egypt at the time (Nasution, 2001: 49). His father, Abdul Hasan Khairullah, was a Turkish settled in Egypt for permanent while her mother was an Arabian whose line of descendants up to Umar bin Khattab. In his early age, Abduh learnt to read and write from his parents, as provision to study the Qur'an and other sciences in the future. After studying the Qur'an for two-years from a guru, he committed the entire Qur'an to memory and in 1862 was sent to advance his religious education to Tanta (a region near Ismailiyah) with Syeikh Ahmad as his teacher.

Disappointed with the method of the study in Tanta since it mostly was relied on memorizing and lacking of reasoning sharpening Abduh was

out from the school. He ran home and got married in the age of 16 years-old, although a while after his marriage, he was forced to continue his study in Tanta by his parents. In this time of reluctance, he was acquaintance to his father's uncle, Syeikh Darwisy, and became his disciple. He regained his passion for learning, books, and science. In 1866, Abduh enrolled at Al-Azhar Cairo and met Jamaluddin Al-Afghani for the first time. When Jamaluddin Al-Afghani visited Egypt for the second time and settled in Cairo in 1871, Abduh was one of his the most and the closest devout disciple. From Afghani, Abduh learnt the reform ideas and became active in politic of Islam. In 1877, Abdul graduated from Al-Azhar and started to teach in his almamater as well as in Dar al-Ulum.

Abduh's political activities along with Afghani under the command of Urabi Pasya aimed to resist the Turley rule and the British colonialism in Egypt in 1882, and resulted in his exile to Beirut. From Beirut, Abduh visited Paris France in 1884 and jointly with Afghani published the magazine *The Firmest Bond (Al-Urwat Al-Wutsqa)* for several editions. In 1885, he went back to Beirut and made up his mind to concentrate on being a teacher and quit from politics in 1888. Afghani, certainly, was in wrath over Abduh's decision. Abduh, however, gripped his choice and made his popular statement, "I seek refuge in Allah from politics", which depicted his extremely anti-political remark.

Had the politics out from his life, in 1888, Abduh returned to Egypt. Nevertheless, he was disallowed to teach in Al-Azhar due to the concern that he would influence the students, yet he was appointed to be the member of *Majlis A'la Al-Azhar* and remarkably made reform and renewal in the internal of this oldest university in the world. In 1899, he was appointed Mufti, the highest Islamic title in Egypt and he held this position until he died. He never finished his prominent *Tafsiral-Manar*, which was continued by his pupil, Muhammad Rasyid Ridha. This work of Abduh and Ridha was believed to shift Islamic world perspective which spread the spirit of reform to its readers, including Kyai Haji Ahmad Dahlan, a young scholar at the time.

Principally, the reform ideas of Muhammad Abduh can be described as follows. First, Reform on religious perspective. According to Abduh, the Muslim endured underdevelopment since they lingered in ignorance and tradition, their live became static as there was neither reform nor improvement.

The escape laid on the reform movement which was a return to the original principle of Islam long before the disputes, as well as an enhancement on logic and knowledge as a key for advancement. Logic should be freed from taqlid. Islam teaching of ibadah cannot be changed as it is lucid, however, muamalat should be adjusted to keep up with changing times. Ijtihad was essential and it is a compulsory to promote the spirit into the Islamic world. Traditional scholars were required to understand Islam in a new point of view and to conduct ijihad, as well as to escalate the ummah strength of minds (Nasution, *ibid*: 55-56).

Second, in education sphere. Abduh was keen on the reform on education as it was the foundation for the Muslim's advancement. He fiercely criticized the Muslims who sank deeply in unintellectual tradition bringing them into backwardness and blindly obedience to the authority. In addition, he disparaged taqlid custom among the ulema and redundant worship on wali and syekh in the Muslim community. Education should be improved and modern schools should be established. In Al-Azhar, he improved the curriculum such as the encouragement to reform Arab literature and language study, method of learning process, and new subjects of modern sciences in order to heighten the ulema's knowledge on modern civilization, to accelerate advancement and reform within the ummah. It is possible to integrate religion and general sciences, so there will be no dualism in Islamic education system.

Third, in political sphere. Abdul was appointed as a member of Majlis A'la Al-Azhar and successfully linked the gap between the institution and the government for the sake of the society. Abdul also perceived that democracy was not defied by Islam. He emphasized the importance of politic education for the society through school, newspaper, and public information as they knew their rights. In addition he highlighted that the government should pay attention to the citizens' aspirations. Whenever the rule took a wrong way the citizens were required to put it straight, on the contrary, as the rule governed wisely, the citizen should obey them. Eventually, Abduh totally relinquished politic realm and stayed far away from it.

Fourth, in resistance against the Western. In his opinion, it was permissible to seized the Western or modernism ideas as long as they were not defied by Islam principles. Nevertheless, Islam is a religion adjusted to modernism. Abdul rejected and defended the Western scholars's perspective

toward Islam. On one hand, he persuaded the Muslims into forward-thinking and that Islam is capable in facing and suiting modernism, and on the other hand, he was critical on the Western perspective (Ali, 1990: 347-348).

Muhammad Abduh is obviously a true reformer and modernist. Abduh is exceptional, unlike Ibn Taymiyyah, Muhammad bin Abdil Wahhab, and Jamaluddin Al-Afghani who absorb and critically adapted the modern standpoints. Abdul can be considered as a key linkage figure between classical and contemporary thought in transition period of the 19th and 20th century, which made his reform movement was viscous with reformism and modernism in Islam.

G. Dynamics of Islamic Reform Movement

Numbers of reformers in the Islamic world grew steadily after Muhammad Abduh. They are associated in the idea that Islam is religion which able to answer the challenge of the era and the Muslims live in advancement. In Egypt, Muhammad Rasyid Ridha, an adherent and companion of Muhammad Abdul, had continued Abduh's ideas after his death. Ridha was born in 1865 in Lebanon and spent most of his life in Egypt where he passed away in 1935. His acquaintance with Al-Afghani and Abduh led him to adapt their reform ideas. Initially, he interested in politics and after being advised by Abduh, he quit and focused more in the realm of advancement of religion, education, and social like Abduh. Nevertheless, unlike Abduh, he maintained his belief the concept of Islamic caliphate as the most appropriate power in unite the Muslim, although he fiercely criticized the practices of absolutism in the caliphate. He disappointed and failed in convincing the Ustmani caliphate of Turkey and Saudi Arabia to refuse the incorporate proposal of the British and France to colonize the Islamic world at the time.

Rasyid Ridha was similar to Abduh in which he condemned the ignorance of the Muslims and promoted the return to the true Islam, to refuse the practices of shirk, bid'ah, and khurafat. He also criticized tasawuf which trap the Muslims in fatalism. Together with Abduh, he emphasized the reform through ijihad and strength of mind. Nevertheless, he was dissimilar to Abduh in the space of mind, that he was strictly bounded to the thoughts of Ibn Hanbali, Ibn Taymiyyah, and Muhammad Abdil Wahhab. He put a

boundary line in accepting the Western, although he was fully aware of the significance of knowledge and technology. His rigid attitude toward the Western was represented in his idea. His reform idea and movement was lacked of Muhammad Abduh's courageous and progressive ideas.

The Egypt reform period of Abduh and Ridha was followed by Farid Wajdi, Tantawi Jauhari, Qasim Amin, Sa'ad Zaglul, Ahmad Luthfi al-Sayyid, Ali Abdul Raziq, and Thaha Husain (Nasution, *ibid*: 69). Raziq and Thana, moreover, were assumed more liberal than Abduh. Some scholars such as Munawwir Sadjali even categorized Raziq and Thaha as "secular" for their strong pro-modern Western and adherent on "separation" between religion and state. This similar standpoint was also increased in Turkey which became the embryo of Young Turkey movement, particularly in the era of Mustafa Kamal At-Taturk who is renowned as the figure of Islamic "secularization" in Turkey. Mustafa Kamal actually had no intention to put aside religion in politics state sphere, but to eliminate or drop the religion power over it. Islam as a religion is dissimilar and quite different principle to a state.

In other part of the world, in India, reform movement was initiated by Syah Waliyullah al-Dehlawi (1703-1781) and Sir Sayyid Ahmad Khan (1817-1898). Both of them shared the same view which was to return to the true Islam, to purify the Muslim from ignorance and internal matters, and to fight against colonialism. Waliyullah perceived that internal conflict of the Muslim was important than others; he combined the purification idea with tasawuf, which made his movement was more flexible and different to Abdul Wahhab. He was consistent in the goal of powerful ummah and the revival of Islam like the era of Dynasty Monggul in India.

Ahmad Khan, however, was more progressive. Similar to Abduh, he emphasized the strength of mind as a tool to interpret Islam along with the changing times. He and Abduh were presumed to be the adherent of the Mu'tazilah. Ahmad Khan viewed the significance of social reform among the Muslims, abandoning the slavery, and allowing women to go outside their home to public places and taking off their face veil which frequently found out in Arabian. In his opinion, Islamisation might not always in overall, meaning that it should be emphasized on the aspects of non-Islam into Islam, thus the approaches would be more adaptive, accommodative, and non-frontal unlike Wahhabi. He suggested the Muslims to free their mind from taqlid and

adopt the Western modernism, and utilized accommodative approach toward the British rather than frontal confrontation. Khan permitted the Muslims to gather with other religion community, including the Christians. He promoted inter-religion community tolerance and depicted the Bible is similar to the Qur'an in teaching human morality and presumed that religion is a private matter which is undisturbedless. In his opinion, Islam is a religion which is suitable for the need and requirement of modern era. There are numbers of remarkable reformers around the world including Muhammad Iqbal from Pakistan, an Islamic scholar and poet who offered Islam reconstruction idea and movement in the Muslim world.

The flare of Islamic reform is like a flowing water flooding through and around the world, including to Indonesia, indeed. At the time, Indonesia was an archipelago under the Dutch colonialism. The pilgrimage to Mecca, the acquaintances, and the writings of Arabian reformers encouraged the emergence of reformers as well as the movement in various orientations and characters. There was continuity between Islam reform movement in Indonesia and those in the world previously, hence, there was discontinuity with its particular accent. Abubakar Atjeh (1970: 5) called it as was purification (Salafi) movement in addition to "Reform in Islam (tajdidial-Islam)", "Reformism", or "Revival in Islam", "Youth movement", and so on. Other experts such as Deliar Noer and foreign scholars mentioned it as "Modernism Islam". The principle is parallel, namely to purify Islam to its original source (The Qur'an and Sunnah), and to promote *ijtihad* in diverse aspects and orientations of Islamic mujahid or reformers.

Islamic reformers in Indonesia encompassed from Haji Rasul, Abdul Karim Amrullah, Djamil Djambek, and previous Padri movement figures of Minangkabau including Palimo Kayo, the founder of Sumatra Thawalib. In Java in the late of 20th century, Cokroaminoto established Syarikat Islam, followed by Ahmad Dahlan who founded Muhammadiyah, A. Hassan with Persatuan Islam, Achmad Surkati with Al-Irsyad, and so on. Kyai Haji Ahmad Dahlan and Muhammadiyah had a specific role within the chain of reform movement in the Islamic world. Given the fact, Kyai from Kauman Yogyakarta adhered and had particular interaction with eminent reformers i.e. Ibn Taymiyyah, Muhammad bin Abdil Wahhab, Jamaluddin Al-Afghani, Muhammad Abduh, and Muhammad Rasyid Ridha. Meanwhile, Kyai Dahlan

innovated and represented the Islamic reform in respective typical of cultural and modern; thus Muhammadiyah which was established in 1912 is able to survive and enlarge as an institutionalized Islamic reform movement, rooting deeply in the ground of the Indonesian archipelago.



AHMAD DAHLAN MUJADID OF ISLAM



Kyai Haji Ahmad Dahlan is the founder of Muhammadiyah and the first executive chairman or, at the time, was called as President of Muhammadiyah. In the age of 44 years-old, he established Muhammadiyah, although his reform ideas was spread up when he was still in a relatively young age (21 years-old) after previously performing Hajj and temporary settled in Mecca for the first time in 1889. Ahmad Dahlan was born as Muhammad Darwisy. He named after Kyai Haji Ahmad Dahlan since the tradition among the Muslims in Indonesia in adopting a new name after performing the pilgrimage. Given the evidence that the nuance of tradition was partly maintained, it required both of continuity and discontinuity for him to act upon the process of being a reformer and in advocating his reform visions. In a particular case, Kyai Dahlan practiced or conducted religious activities which in the perspective of in this present Muhammadiyah were dissimilar, such as, he was noticed to practice salat tarawih 23 rakaat, similar to the traditionalist at the time, which indeed it did not represent the overall reform movement as it would be an inevitability. Generally, in the principles of movement, Kyai Dahlan has represented and accomplished reform and became a remarkable mujadid or reformer in Indonesia.

When was Kyai Dahlan born? Junus Salam in the Biography of K.H.A. Dahlan: Charity and Struggle (Riwayat Hidup K.H.A. Dahlan: Amal

dan Perjuangannya) (1968: 6) merely mentioned the year of 1868 or 1285 Islamic calendar. While Haji Soedja' in the Biography of K.H.A. Dahlan The Founder of Muhammadiyah (Riwayat Hidup K.H.A. Dahlan Pembina Muhammadiyah) (1989: 1) wrote the year of 1869. And M. Yusron Asrofie in Kyai Haji Ahmad Dahlan: His Thought and Leadership (Kyai Haji Ahmad Dahlan: Pemikiran dan Kepemimpinannya (2005: 32) referred both of the years of 1968 and 1969. Nevertheless, it is common to refer different year of birth due to the imprecise record, in addition to the diverse applied method of year calculation. Dealing with the birth date and day, Junus Salam wrote, "Unfortunately, the exact day of the birth can be determined precisely". Yet, there is new information about it. In a book titled Pembangoen Indonesia compiled by Sinar Kaoem Moehammadijah (First edition, Djogjakarta, SKM Publication, 1937: 23), Ahmad Dahlan was presumed to be born on Saturday 24 Sya'ban 1287 Islamic calendar. However, it did not mention the date and year of Miladiyah, and it was two-years different to the year previously stated by Junus Salam of 1287 Islamic calendar. According to Drs. Oman Fathurrahman, an astronomer of Majlis Tarjih and Tajdid of Muhammadiyah central Executive, Saturday 24 Sya'ban 1287 Islamic calendar was November 19, 1870.

The diverse opinions on the birth date and year of Kyai Dahlan involved further investigation by historians and astronomers to determine the accuracy. However, it is recorded that the precise birth day, date, and year of several leading figures of the world are remained unclear, for instance, Muhammad Abduh of Egypt. It might be assumed insignificant as the most essential is the existence of birth, live and death as a virtual effort in accordance with the will of God. During his live, Kyai from Kauman had initiated and engraved success story of reform movement which brought advancement for the ummah and until nowadays, his achievement still can be considered as favorable for the society and Indonesian as well as humanity realm. Kyai Dahlan passed away in February 23, 1923 in the age of 54 (or 55) years-old.

A. Life and Personality

Ahmad Dahlan, well-known as Kyai Haji Ahmad Dahlan, is a notable figure in the history of the revival of Islam in Indonesia in the 20th century. He

is frequently equated to Haji Oemar Said Tjokroaminoto (Cokroaminoto), a primary figure of the revival of Islam in the politic sphere. Cokroaminoto established Sarekat Islam in 1911 which later became Partai Sarekat Islam Indonesia (PSSI), while, Ahmad Dahlan did the same in 1912 by founding a modern Islam organization named after Muhammadiyah. Both Sarekat Islam and Muhammadiyah turned out to be two major pillars of Islamic Modernism: one was in the politic sphere while another is in social and charitable propaganda. These two key organizations commenced the revival of Islamic modernism in Indonesia.

Ahmad Dahlan's name is more popular than his birth name, Moehammad Darwisj (Muhammad Darwisy). During his childhood and before performing Hajj, Ahmad Dahlan was called Muhammad Darwisy. As the tradition or custom of the Muslims in Indonesia who performed the pilgrimage to Mecca, they altered or inserted Islamic (Arabian) name after returning back home, including Muhammad Darwisy who changed his name to Ahmad Dahlan. He was born in Kauman, Yogyakarta, a sub-village or region located in the west of The *north town square* (Alun-alun Utara) and Yogyakarta Sultanate Palace (Kraton Kesultanan Yogyakarta). Likewise the other Kauman regions in Indonesia, it was known as kampung santri or the place where Kaum settled, as the symbol of the Muslim concentration and movement center with their devout religiosity in the dynamic of Islamic history in the Archipelago.

Ahmad Dahlan or Muhammad Darwisy is the fourth children of K.H. Abu Bakar, and have six siblings. His mother, Siti Aminah, is the daughter of Haji Ibrahim. Both from his father and his mother ancestor's, Ahmad Dahlan is the descendant of Maulana Malik Ibrahim, one of Wali or Sunan the prominent penyebar Islam in the Archipelago, thus made his father and mother are in the same lineage. Kyai Dahlan's wife, Nyi Walidah, also has similar lineage, as she is the daughter of Kyai Muhammad Fadhil bin Haji Ibrahim, a niece of Ahmad Dahlan's mother, hence Ahmad Dahlan and Walidah Dahlan are cousins. Ahmad Dahlan and his wife came from a well-known family as they are inherited the "royal blood" of eminent Kyai and one of Wali, Maulana Malik Ibrahim. This spirit for Islamic movement flowed into the body and soul of Ahmad Dahlan. In his very early age, Ahmad Dahlan was an intellect, pious, and deity for his peers. Since he is a son of a

main sermon giver (Khatib Imam) in Kauman, he was surrounded by positive atmosphere in the social relation society.

From his marriage with Nyi Walidah in 1889, Kyai Haji Ahmad Dahlan was blessed with six children namely Djohanah, Siradj, Siti Busyro, Siti Aisyah, Irfan, and Siti Zuharah. Siradj Dahlan had been a Director of Madrasah Mu'alimmin Muhammadiyah Yogyakarta, while Irfan Dahlan settled in Bangkok Thailand. Nyi Walidah Dahlan became the main figure of Aisiyah movement, which was founded in 1917 in Yogyakarta, and assisted Kyai Dahlan until his death in 1923. While Nyai Walidah Dahlan passed away in 1946, 23 years after the death of Kyai Dahlan.

Djarnawi Hadikusuma in his book, *The Suns of Muhammadiyah (Matahari-Matahari Muhammadiyah)* (wy: 5) depicted the figure of Ahmad Dahlan as a thin and moderate tall man. He has oval face, brown skin, and pointed nose with well-shaped lips, neatly mustache and beard. He always wore his white glasses, his eyes are soft and quiet but sharp right into the heart of the others. The light of his eyes radiate compassion and incomparable genuine, his tranquility indicates the depth of his knowledge, especially in the fields of Sufism. His motion is slow but definite and directed as if the motion has been thought out carefully. The bubbles under his eyes can be marked from his lack of sleep at night, for his keen on reading or thinking and dhikr to God. He wears very simple but clean: sarong palikat highly wrapped from above the ankles, white coat outer, good-looking turban on his head. His whole appearance illustrated a personality of piety to God, completely thorough and careful in every word and stride.

K.R.H. Hadjid, a pupil and companion of Kyai Dahlan, in his witnesses in *Teaching Philosophy of K.H. Ahmad Dahlan (Falsafah Ajaran K.H. Ahmad Dahlan)* (wy: 6) depicted the figure of the founder of Muhammadiyah as a highly intelligent minds since he was capable in understanding the kitab, he also has privileges (maziyah) in fear (khauf) to the great news (naba al-adheem) mentioned in the Qur'an Surah An-Naba', and it was obvious in his words, lessons, advices, and suggestions. At the end of his life, when he was sick, he showed the nature of raja', hoping the grace of God. Supposing that the scholars described as armies and holy books stored in libraries, the holy book stores described as weapons that are stored in the warehouse; then Kyai Haji Ahmad Dahlan as one of the army would be a master in using a variety

of weapons for their intended utilization. His knowledge was a blessing from Allah, for the Muslims in Indonesia and Association of Muhammadiyah, which he founded with the aim to adhere to and follow in the footsteps of the Prophet Muhammad, to receive the gift and to live in flourish.

Figure of Kyai Dahlan are acknowledged by his fellow from other organizations. Alimin, a communist figure who frequently had dialogue with Kyai Dahlan, giving testimony that “Kyai Dahlan is honest and virtuous man. He lives simply and humbly, never scorns the others. I knew him since his youth”. While Prof. Dr. R. NG. Purbotjaroko assesses Kyai Ahmad Dahlan as “A Great Ulema with the absence of even the slightest sense of arrogant in him. Therefore, Muhammadiyah can be as great as today” (Ministry of Information, 1963, 216). Kyai Dahlan’s personality does have its own charm. In his modesty, Kyai Dahlan had a broad association in his humble attitude, that he got a lot of respect and trust. Ahmad Dahlan is a real mujahid and mujadid with his flexible propaganda and melted with all the groups and people from various circumstances. Despite he often argued the Christian, but still he maintained his good relationship, as with Father van Lith of Muntilan.

Ahmad Dahlan was actually a relatively young figure, apart from his picture which is widely known nowadays. He started his initial reform movement in his youth approximately 20 or 21 years-old after performing Hajj. Ahmad Dahlan, for the first time, went to Mecca in 1889, several years after his marriage to Nyi Walidah. His departure to Mecca was passing through the sea and it took about two months. He arrived to Mecca in Rajab thus there were three months before Dzulhijah, he used it to learn and get acquainted with the scholars who came from Indonesia and dwelt in Mecca. According to Haji Soedja’, these scholars included of K.H. Makhfudz from Termas, K.H. Nahrawi (Mukhtaram) from Banyumas, K.H. Muhammad Nawawi from Banten, and so on. Ahmad Dahlan went back to Mecca in Safar with new inspirations and new religious understanding which adequately encouraged him to make a move. His knowledge and insight on Islam enhanced, he genuinely transferred it to his father’s students in the afternoon after salat zuhur and in the evening after salat maghrib and isya’. In 1903, Ahmad Dahlan performed the pilgrimage for the second time and brought his six years-old son, Siradj Dahlan, and they stayed in Mecca for 18 months. It was a momentum experience for his life, his musings and his

interconnections with the reform ideas blossoming in the Middle East at the time had resulted in his *tajdid* ideas to be implemented in his country.

After performing Hajj for the first time in 1889, Ahmad Dahlan earned from trading with the help of his father's capital, in addition to his activity as religious teacher. In 1890 his mother died, which was followed by his father's death in 1896. As his father, K.H. Abu Bakar was a Sermon Giver (Khatib Kraton) and Penghulu of the Great Mosque in Yogyakarta, the local community of of Yogyakarta, especially his family, were in a deep loss. Dahlan's responsibility increased as the positions as Khatib Amin was handed to Ahmad Dahlan as the successor of his father by the Sultan of Yogyakarta. In 1896, Ahmad Dahlan officially became Khatib Amin and his full name became Khatib Haji Ahmad Dahlan. The duties of Khatib Amin as quoted by H. Syuja' are as follows: (1) performing as Friday sermon preacher interchangeably with 8 sermon givers; (2) performing picket in the mosque porch jointly with 6 companions once a week; (3) a member of the Advisory Board (Raad) of Kraton Islamic Law; (4) Other duties including accidental duties.

Becoming Khatib Amin reinforced Ahmad Dahlan's figure as scholars or clerics who gained Kraton's legitimacy as the symbol of authority in Yogyakarta. A young scholar who ever settled and performed the pilgrimage in Mecca Al-Mukarramah as a tutor and religious treatises carrier educated the young generation and the ummah society, and was acknowledged by the power system and local traditional communities, so as to obtain the position and the role of socio-religious in sociological legitimacy prevailing in the culture and life of the Indonesian people.

B. Reform Endeavour and Action

Kyai Haji Ahmad Dahlan is renowned as a reformer of actions. In addition, Kyai of Kauman is a tough locomotive of Islamic struggle whose vision is progressive and modern. Junus Alam (1968: 22) depicted Ahmad Dahlan as, "Ahmad Dahlan is a man of actions, he spent much of his lifetime to act rather than to theorize. Ahmad Dahlan is an idealist and steadfast and tenacious fighter, never gave up and despaired in pursuing his ideals. He is smugless and very friendly. His face reflected the purity of soul, sincerity of

his heart in charity and sacrifice. Kyai Dahlan has a mature soul, as he lived his life in tranquility. His eyes showed his envisioned the far future. Kyai Dahlan was a pioneer. Ahmad Dahlan is a person who acts more instead of talking more”.

His actions manifested in Muhammadiyah were monumental. His works were initiated and pioneered from the spirit of Islam flaring up in his soul, also a response to the demands of the times, as well as bringing tremendous impact of changes to the advancement of the people and the nation. A number of his works of reform in pioneering and laying the foundation of reform movement, which are institutionalized in Muhammadiyah organization, are listed as follows:

First, finding the exact direction of Qibla, conducting Salat Idul Fitri and Idul Adha in the open field, and opposing religious practices of shirk, superstition, bid'ah, and khurafat. In 1889, Ahmad Dahlan performed the pilgrimage for the first time and in 1897, he widespread his religious teaching and knowledge to the Muslim in Yogyakarta, Java and in general in Indonesia to straighten the exact direction of the Qibla which was incorrect at the time. In 1898, the idea was discussed along with the scholars and khatib penghulu of Kraton Yogyakarta. Despite he failed to obtain an agreement of the Qibla direction due to the rejection from numbers of traditionalist scholars, Kyai Dahlan had introduced a new discourse. Since that time, the direction of Qibla became religious issues and became a scandal as three students of Kyai Dahlan and the youth made white chalk lines in the rows of the Great Mosque Kauman Yogyakarta. Having not received approval but rejection, Kyai Dahlan built a mosque with the correct Qibla direction which was destroyed by local community. Kyai Dahlan planned to move away from Yogyakarta, but was prevented by his adherents, he returned to Kauman and re-established the mosque. Later, the Great Mosque Kauman and mosques in Indonesia use Qibla direction determined by science instead of directed to the West.

Kyai Dahlan also advocated the performances of Salat Idul Fitri and Idul Adha in the open field, as exemplified by the Prophet and Sunnah mu'tabar, Prophet Muhammad merely once prayed in the mosque because of the rain. Despite the implementation of the Eid prayers was first realized in 1926 on the North Square of Kraton Yogyakarta, the idea echoed and this symbol of

Islam radiated to the whole country through Salat Idul Fitri and Idul Adha in the open field. Additionally, Kyai Dahlan stepped forward by promoting the pure tawhid and eluding shirk, heresy, superstition and khurafat, which then mushroomed among Muslims as if they were Islamic teaching. In advance of Kyai Dahlan concern were the practice of communal feast/celebration (Selamatan) for a prospective mother who is entering her seventh month-pregnancy period for her first prospective baby, selamatan of birth, selamatan held in seven to 1000 days after the death, pilgrimage to the tombs asking and calling for anything, reciting tahlil commemorating the death sent to the dead (tahlilan), selawatan or berjanzi a ritual for the circumcision, superstition of lailatul Qadr while surrounding the Kraton fortress, and the belief in amulets (Yusron Asrofie, 2003: 62). All of these were attempt to encourage Muslims to return to the beliefs, understanding, and practices of the pure Islamic teachings as the teachings of the Qur'an and the authentic Sunnah.

Second, the Muslims religious guidance through institutionalized religious lectures (pengajian). Before establishing Muhammadiyah, Kyai Dahlan frequently held pengajian activities for several circles including the teenagers and youth, women, and the Muslim community in Kauman and other regions. Pengajian in every Monday evening, Thursday evening (1917), pengajian for women Wal-Ashri every Monday afternoon, pengajian Fathul Asrar Miftah al-Sa'adah, and other activities. In addition, Ahmad Dahlan frequently travelled out the town to conduct propagation (dakwah), for instance, to Garut, Cianjur, Pekalongan, Malang, and Banyuwangi. In these Majlis of pengajian, Kyai Dahlan advocated the return to the Qur'an and Sunnah (al-ruju' ila al-Qur'an wa al-Sunnah), promoted the ummah to advance their way of life in every sphere of life. In a religious propagation (tabligh) in Pekalongan, in which he joined H.O.S. Tjokroaminoto, Kyai Dahlan explained Islam plainly with his calm attitude while Tjokroaminoto as the central figure of Sarekat Islam awakened people's awareness to rise up in the political and economic independence with fiery passion. Kyai Dahlan also became a member of Boedi Oetomo, he even the hostess of the congress in 1917, as an event for conducting religious propagation among the elite of national movement and Javanese aristocracy.

Third, preceding the establishment of modern Islamic schools. In 1911, Kyai Dahlan started a school named after Madrasah Ibtidaiyah Diniyah

Islamiyah (Adaby Darban, 2000: 13). This madrasah (educational institution) was continuation of the pioneering schools developed informally by Kyai Dahlan in giving lesson with the subjects of Islamic and general knowledge to students of the Kweek School and School of Civil Service (Sekolah Pamong Praja/OSVIA) at his house. This is the first Muhammadiyah school, a religious school, which was instead of held in the mosque as general activities of the Muslims at the time, was held in a 2.5 m x 6 m room within the house of Kyai Dahlan. This school was equipped with tables and blackboard, with the subjects of religious and general sciences which were taught in Western method. In 1922, the Kweek School was established and later developed into Madrasah Mu'allimin Muhammadiyah Yogyakarta, as a Muhammadiyah cadre school. In the same year, there were eight to nine new schools, 73 teachers and 1,019 students. The schools consisted of: Opleiding School in Magelang, Kweek School in Magelang, Kweek School in Purworejo, Normal School in Blitar, NBS in Bandung, Algemeene Middelbare School in Surabaya, TS in Yogyakarta, Guru School in Kotagede, Hoogers Kweek School in Purworejo (Munir Mulkhan, 2007: 14).

Fourth, establishing PKU, orpahanges, and social welfare and charitable activities. Kyai Dahlan along with Muhammadiyah initiated healthy service, social and welfare institution which were new and brilliant at the time. A month before his death, on January 13, 1923, Kyai Dahlan and his companion, H.M. Syuja' formed PKO or PKU (Penolong Kesengsaraan Umum Oemoem, or literally, Assistance for the Relief of Public Suffering) which also known as Rumah Sakit Muhammadiyah in Yogyakarta. Orphanage and poorhouse were also built in 1920 (Munir Mulkhan, 2007, 8-13). According to Munir Muklhan, Dr. Soetomo from Surabaya was one of the aspirators in the establishment of PKO/PKU as a stimulation in the actualization of Muhammadiyah movement in the field of social and health services.

Muhammadiyah's social and charitable activities was initially the idea of Kyai Dahlan who repeatedly reviewed and taught the Qur'an Surah Al-Ma'un and eventually, bored the pupil. Kyai Dahlan precisely stated that in understanding Al-Ma'un, people were required to practice it in the form of empowering the poor and orphans in order not to fall into the category of people who reject the religion. However, the institutionalization and development of the charity was done in the meeting on June 18, 1920 which

resulted on the formation of four department of Hoofd Bestuur (Central Executive) Muhammadiyah, namely, (1) Hoofd Bestuur School Council led by H.M. Hisyam; (2) Hoofd Bestuur Tabligh Council led by H.M. Fachruddin; (3) Hoofd Bestuur Penolong Kesengsaraan Oemoem (PKO) led by H.M. Soedja'; (4) Hoofd Bestuur Library Council led by H.M. Mochtar (H.M. Syuja', 2009: 103). The application of Al-Ma'un in the institutionalization of social services was a prior at the same time the reform original idea of Kyai Dahlan that set him apart from the Middle East reformers. Islam is manifested in institutionalized good works for the empowerment of the poor, the weak, and musyadh'afin.

Fifth, providing Taman Poestaka, Suara Muhammadiyah magazine, and Hajj Assistance Service. Kyai Dahlan established Taman Poestaka in 1921, which became a significance institution in spreading information and consciousness in the importance of reading-writing tradition. In 1915, Suara Muhammadiyah magazine was firstly published, and in the advancement, the language was converted from Javanese into Melayu. It was considered as a prior magazine and showed the alertness on the publication effect. Taman Poestaka and Suara Muhammadiyah were instruments of idea and reform movement of Kyai Dahlan. In 1921, Hajj assistance service (Lembaga Penolong Haji) was established and led by Kyai Dahlan himself as the suggestion from H.M. Fakhruddin after he returned from Mecca. This agency assisted the process of the pilgrimage encompassing from the departure, during the Hajj, to the arrival to Indonesia.

Sixth, establishing Aisyiyah. It was such a luminous idea to establish the first Islamic organization in the public, Aisyiyah, in 1917. Aisyiyah initially was a women religious activity called Pengajian Sapatresna mentored by Nyai Walidah Dahlan. This is the first Islamic women organization which was assumed as taboo due to in the time women's position both in religion and culture was limited in the domestic area. Kyai Dahlan accompanied by Nyai Dahlan were against the mainstream by managing Aisyiyah. Two leading figures of Aisyiyah, Hayinah and Munjiyah, became the leader of First Indonesian Women Congress in 1928. This organization is the expression of the reform and charitable activities (amal mu'amallah) initiated and institutionalized by Kyai Dahlan within Muhammadiyah, far beyond the era. The founder of Muhammadiyah also formed a Scout organization, Hizbul Wathan, in 1918 as a patriotic and keenness toward the nation.

A number of works carried out by Kyai Dahlan and the early generation of Muhammadiyah was retained, ranging from disaster management as a division of PKO, zakat system on gathering and distribution, to establishment of Muhammadiyah University. These pioneer works of Kyai Dahlan were evidenced to be advantageous for the Muslim community as well as for the Indonesian people. By the endeavors of Kyai Dahlan and Muhammadiyah, Islam has transformed into a real charity and become rahmatan lil-alamin.

C. Reform thoughts

Kyai Dahlan is a man of action (*manusia amal*) due to his prominent and steadiness in conducting reform in the field of charity. Junus Salam and Mohammad Djazman Al-Kindi were among those people who had the same thought with him. However, the *tajdid amaliah* was not without any fundamental thought. Even though, the founder of Muhammadiyah did not left any written paper, except of what Kyai Hadjid, his closest friend and student, had filed but his red line of thoughts could be traced and found. According to Munir (2007: 8), the only Kyai Dahlan's speech that was recorded and published by HB Majelis Taman Pustaka (1923) was the last speech on a month before he had passed away that was delivered in the Annual Meeting entitled *Binding Life Rope (Tali Pengikat Hidup)* or, in other title, *Human Life Unity (Kesatuan Hidup Manusia)*. In that speech, Ahmad Dahlan stated that Al-Quran and Sunnah was the life guidelines for the Muslim while *bid'ah* and *khufarat* was misguided.

Kyai Dahlan thought rested on *tajdid* or reform, because of that, he (the leader of Kauman Yogyakarta) was included into the ranks of reformers or *mujadid*. In the assessment of Nurcholish Madjid as a scholar (1983: 310), he stated that Kyai Dahlan was the true seeker of the truth, who was able to capture the implicit meaning of interpretation of Al-Manar; and his *tajdid* steps were considered as breakthrough, without any previous preconditions. In another article (Sujarwanto & Haedar Nasir, editor, 1990), the founder of Islam neo-modernism and Paramadina figures even considered that the renewal of Kyai Dahlan patterned and ad-hoc charity was important because Islam had no other manifestations except in charity. Therefore, Kyai Dahlan reform charity had made Muhammadiyah, which he founded, became the

largest modern Muslim organizations not only in the Islamic world but also in the world.

The pioneering and scientific work that was made by Kyai Dahlan had changed the times and the circumstances of Muslims and people of Indonesia. Many of his amaliah stubs were monumental. It looked simple when it was viewed from the present thought but it was a point of change and a reform when it was associated with a context on that period. The pioneering of reform had to be viewed in the context of its birth and its impact on the future of the vast realm of life. Although some scholars currently assessed the reform pioneered by Kyai Dahlan was considered ad-hoc, but the intelligence and courage to choose ad-hoc was not an easy option.

In education, Kyai Dahlan with the establishment of Muhammadiyah had risen to a breakthrough in the form of modern Islamic education system that was holistic or integrative. According to Kuntowijoyo, the education initiated by Kyai Dahlan managed to combine faith and progress, which then produced a generation of educated Muslim with solid faith and personality, but it was still able to face the challenges of the times. Muhammadiyah education institution that combined religious education and general science and built a strong and advanced personality or character through the school system was a form of integrated Islamic education (integrative) instead of a holistic (whole), which later on became a common feature of Islamic modern educational institutions through either schools or Boarding school in various models.

Therefore, if Muhammadiyah established the school with integrated system, it was actually a continuation of the education system from the beginning that was initiated by Kyai Dahlan and Muhammadiyah was actually the early generation, although perhaps some people in Muhammadiyah might experience the despair of the basic idea of the founder. According to Munir Mulkahn (ibid; 139), the basic idea of Kyai Ahmad Dahlan education lied in the concept of perfection that was born of gratitude since they understood the good-bad, right-wrong, happiness-suffering, and acted on that understanding. The conditions stated that if the human mind was perfect, critical reason and creative-liberation were obtained from the study. The essence of this knowledge was the core teachings of Islam with the principle of truth that view all human beings is equal.

In the social field, Kyai Dahlan did a tremendous breakthrough through the teachings of Al-Ma'un, namely the birth of the idea behind the similar or identical to the concept of theology of liberation in the perspective of Islam as described by Asghar Ali Engineer and the Muslim transformative scholars. Through Al-Ma'un, Kyai Dahlan did not only Muslims unload awareness about the importance of consistent understanding of Islam (ad-din) with practice (sympathize the poor, orphans), and conduct the institutionalization of Islam in public life without being trapped in the formalism. Islamic teachings presented not in dogmatic or static but it presented in the midst of the reality of society to solve and answered the actual problems, more specifically in making public the emancipation or liberation of dhu'afa (weak, debilitated) and mustadh'afin (suppressed, repressed).

In the practice of Al-Ma'un, it was later born institutional woes Penolong Kesengsaraan Oemoem (PKO) in 1922, which later turned into Pembina Kesejahteraan Umat (PKU), which is engaged in health and social services, including orphanage institutions. Lately, even the application of Al-Ma'un was being expanded into community empowerment movement as becoming program Community Empowerment Council among farmers, workers, fishermen, and so on. In the present context, the thinking and practice of Al-Ma'un pioneered by Kyai Dahlan was very relevant and met with the ideas of community empowerment and development that were emancipatory or exemption when issues of poverty and the like were not only socio-cultural but were born as a product of inequality and structural injustice.

Kyai Dahlan thought that the understanding of religion was a fundamental idea and became a hallmark of its renewal. He seemed simple when peeling a matter of religion, especially in the Al-Quran. But in its simplicity it is stored sharpness in understanding the Quran plus orientation on the appreciation and practice, not just theoretical. He always dissected Al-Quran with the way of asking: What does it mean? How do we make interpretation or statement? What does he mean? Is this prohibited? Have we left the prohibition? Is this the command obliged? Have we done it? If we cannot do it, no need to read the other passages (Yusron Ashofi, 2005: 50). From the analytical commentary, it appears once critical power of Kyai Dahlan in understanding Islam, especially the Qur'an.

Kyai Dahlan analyzed verses of the Qur'an Surah Az-Zumar (17-18) about ulul albab characteristics, which was those who wanted to listen to

speech (al-qaul) then take the good (right) of the speech, which the point was at which the search for truth was persistent and bold. Kyai Hadjid (tt: 13) quoted the Kyai Dahlan statement associated with the search for truth as follows:

“People who were looking for the right goods could be associated; like a rendezvous between a Muslim and a Christian. The Muslim carried the holy book of the Qur’an and the Christian carried the Bible (Old and New Testament). Then those holy books were laid on the table. Then the two men were emptying their soul as the origin of a man who did not believe in anything. Subsequently, together they seek the truth, searched for evidence of truth. Moreover, they had decent discussion, there were no win or lose. And so on. Afterward, it all required the right stuff. But most of the human were only assuming, it was decided by themselves. Where his opinion considered to be the correct one and rejected other against his opinion. Al nasu a ‘da-u ma jahilu, man hated the unknown”.

Of course, it is not intended to equalize all the truths of scripture with the Qur’an, precisely because he was so convinced of the truth of the Qur’an that he was neither afraid nor threatened by any groups that brought the truths of scripture and other beliefs. Therefore, Kyai Dahlan was fond of dialogue with anyone and any thought to figure out the essential truth. In this context, Nurcholis called Kyai Dahlan as the true seeker of the truth. The founder of Muhammadiyah extremely dispute taqlid. Therefore, in addition to invite the Muslims back to the original sources of Islamic teachings, he also encouraged them to think critically and furthermore, *ijtihad*. He always encouraged his students to think ahead, especially if they aspired to be Kyai. There were always new ideas in his mind which he manifested in progressive thoughts and reform movements. Spirit of progress was then poured into the original objective of Muhammadiyah (Statuten 1912), in which to spread and promote Islam to the entire Muslim.

Kyai Dahlan’s progress thought beyond his era seems to be the result of his intelligent demeanor. According to Kyai Hadjid, Kyai Dahlan has the nature of *dzakak*, namely intelligence to understand complicated book. In

addition, he read classic books such as Indonesian and Mecca scholars in general, with his deep contemplation. According to Kyai Hadjid, classical books read by Kyai Dahlan among others in 'Aqid the book of Ahlus Sunnah wal Jama'ah, Fiqh by madhab Syafi'iyah, Sufism by Imam Al-Ghazali. Kyai Dahlan is most prominent in Tafsir Al-Manar, Al-Manar Magazine, and Tafsir Juz 'Amma by Muhammad Abduh, an Al-Urwatul Wustqa by Jamaluddin Al-Afghani. Other books inspiring Kyai Dahlan are Tawhid by Muhammad Abduh, Kanzul 'Ulum, Dairatul Ma'arif by Farid Wajdi, Fil-Bid'ah and At-Tawassul by Ibn Taimiyyah, Al-Islam wa al-Nashraniyyah by Muhammad Abduh, Idharulhaqq by Rahmatullah Al-Hindi, and Hadiths by Ulema of Madhab Hambali (Hadjid, ny: 6).

Kyai Dahlan is a critical type of thinker. He quoted the Qur'an Surah Az-Zumar verse 18, "Who listen to speech and follow the best of it. Those are the ones Allah has guided, and those are people of understanding (QS Az-Zumar [39:18]). This verse is associated with the opinion of Kyai Dahlan who advocates the pursuit of truth and avoids ignorance as the previous quote. Regarding to Surah Az-Zumar verse 18 is, Kyai Hadjid explained that, "People need some time to listen to any fatwa. Of anyone who should be heard. Do not get refused, unwilling to listen to opinions of others. Furthermore, the opinions expressed should be thought deeply, considered, filtered, and asserted" (Hadjid, ny: 14). Hence, Kyai Dahlan disputed with taqlid.

Kyai Dahlan's progressive thought is also evidenced by the women's movement, which he founded in 1917, in the time women were seen as the second-class, both from the perspective of religion and culture. Without any background of Western-style emancipation, Kyai Dahlan pioneered the revival of Muslim women accompanied by his wife, by establishing 'Aisiyyah as the Muhammadiyah's women movement whose tasks are specifically to perform da'wah in public. Represented by two leading figures, Hayinah and Munjiah, 'Aisiyyah participated and was a committee of the First Women Congress in Indonesia which was monumental in 1928. In the advance, 'Aisiyyah was behind da'wah and women empowerment, including the establishment of TK Bustanul Athfal as the pioneer kindergarten in Indonesia. According to Mukti Ali, the initiative of Kyai Dahlan in 'Aisiyyah and social service agencies made Kyai Dahlan become a unique Muslim reformer and differentiated him

from other reformers like Jamaluddin al-Afghani, Muhammad Abduh, and others.

The interesting thing is that in spite of Kyai Dahlan's advocate on progressive thinking, he is not allergic to Sufism and studied the book of Sufism. According to Kyai Hadjid, although Kyai Dahlan is very intelligent, he had a fear of "naba al-adhim" or "the great news" mentioned in the Qur'an Surah An-Naba which was reflected in his single word and advice. At the end of its life, he revealed the nature of raja', the hope for the mercy of God. Therefore, he posted warnings about the death in his private room, he wrote himself in Arabic, which means: "O Dahlan, try to imagine yourself as if your body just dealing with God alone, and in front of you there is a danger of death, justice, reckoning, surge and hell. (Count the end that is what will determine your fate). And think, ponder anything approaching you rather than what is in front of you (danger of death), and leave it in others "(Hadjid, ny: 9). The nature of raja' did not make Kyai Dahlan escape from the world, but rather he was mujahadah or devout in life and the struggle to relentlessly uphold Islam in the earth.

D. Cultural Approach

Many are less highlighted the flame of reform by Kyai Dahlan which were realized through the cultural approach or by understanding the culture and the human's common sense. How did he explain Surah Al-Ma'un and contextualize it with the needs of the poor, orphans and marginalized society, demonstrated the cultural orientation approach in da'wah. Islam and da'wah are transformative since they are presented to address issues in the concrete society. With the Al-Ma'un movement, Kyai Dahlan has presented the theology of liberation, as the religion of liberation, empowerment and enlightenment within the society. Therefore, Islam is presented in the form of new social institutions attached to the pulse of public life.

With this intention, Kyai Dahlan did not direct the movement Muhammadiyah into the realm of politics, as Sarekat Islam though this discourse ever put forward by Agus Salim in 1918. Kyai Dahlan remains determined to make Muhammadiyah as the land of empowerment, development, and reform in public life. This character of Islamic movement

which engages in civic da'wah instead of political power struggle is what Geertz, Kahin, Neil, and other experts called as cultural movement.

In implementing da'wah, Kyai Dahlan paid highly attention on the target or society in accordance to the level of their state of mind and circumstances, instead of being arrogant. Professor Sugoro Purbakawatja which is renowned as a priyayi and abangan, gave his testimony on Kyai Haji Ahmad Dahlan, as follows:

Kyai Dahlan is a real teacher with his entire soul. When I studied in Kweekschool Djetis in 1914-1918, he became my teacher. It was an historical moment. Once there was a question is it inappropriate to pray in Javanese language, and he said that it was allowed. After we found out the explanation, we were not objected for not using Javanese anymore. His wisdom is astonishing as it is much different to the conservative Pesantren. We fully respect and honor him like we do to our parents. All questions from the youth can be accommodated and answered by him, satisfactory. He is a great man who able to cross the boundaries between the Muslim and non-Muslim. He has a close relationship with Pastoor van Lith from Muntilan, one of leading figure in religion. And it was surprising that he wore his hajj-coat entering the church without any hesitation.

It was interesting, thus, he accepted a lot of attention and people started to curious on his teachings. By his attitude, Islam is brought into a new era as well as much expectation, particularly in eliminating fanaticism and to foster Islam deeper within the society. However, Islam has promoted many democratic dimensions suitable to the spirit of Indonesia as a nation.

The character of Kyai Dahlan encourages religious life in Central Java, particularly in Yogyakarta, having high tolerance and by this, it abolishes the potential of disunity among family and society. Unfortunately, the follow-up of his role model is inadequately. But, I have a high expectation toward "The Young Generation" (Department of Information, 1963, 213-214).

The testimony of Purbakawatja is an undeniable fact related to Kyai Dahlan's cultural approach in spreading Islam. Islam is represented to be considerate on society's circumstances and state of mind, as well as to be tolerate and flexible on progress. Hence, the initial generation of Muhammadiyah was productive in new ideas as well as able to provide Islam as a flexible and friendly religion. It is unintended to subordinate Islam to

the local wisdom, but how to perform da'wah by the principle of wisdom, pedagogic, and reasonable argumentation as revealed by God in the Qur'an Surah An-Nahl verse 125. Kyai Dahlan and his generation had initiated cultural da'wah within the context of Indonesian society.

Numbers of Kyai Dahlan's thoughts and reforms are essential to be analyzed and explained in detail, but in general, these can be highlighted in the field of religion understanding, education, health care, social services, community empowerment, public tabligh, hajj and charity assistance, Zending missionary resistance, and particularly, women movement's establishment. He was relatively young (20 years-old), when he performed hajj for the first time in 1989 and was inspired by the reform atmosphere in the Middle East. He returned along with his appreciation and creativity of reform and initiated to spread over and realize his thoughts of reform. Hence, during his productive-ages, he forced his mind and endeavor so much and consequently his physic was older than it was supposed to be.

Ahmad Dahlan is also renowned for his persistency which made him frequently ignore his physical health. In the age of 50 years-old, he was in ailment but refused to take a rest from his activities. He was brought to Tosari Mount Bromo Pasuruan to recover, but instead of taking a rest, he continued his da'wah which worsened his health. In front of his beloved wife and adherents, he said: "I have to work hard, to put the first stone of this great charity. If I slowed it down or stopped it entirely, with my illness as the reason, then there would be no one who ever replace my duty. I have felt that I will be no longer living this world. Thus, I shall make it faster and there will be easier to perfect it later" (Salam, 1962, 14). Kyai Dahlan passed away in February 23, 1923. According to Solichin Salim (1962: 14), the people in Yogyakarta were in deep mourn over his death. He was buried in Karangajen, approximately 2.5 Km from the southeast of Yogyakarta. The high commitment of Muhammadiyah members on visiting the tomb to avoid shirk consequences on just a few people knowing the exact last resting place of Kyai Dahlan. He initiated his reform movement in a relatively young age 20-21 years-old, and he passed away in a relatively productive age of 55 years-old. This is the path of the journey of Ahmad Dahlan or Muhammad Darwis, the reformer who lived in fairly short life and yet he inherited monumental reform mosaic for the development of the nation and Islamic world.

His thoughts and reform movements become the consideration in which the Government of the Republic of Indonesia designated him as a National Hero by the Presidential Decree No. 657 on December 27, 1961, for his monumental achievements as follows: (1) K.H. Ahmad Dahlan has pioneered the rise of the Islamic people in Indonesia to realize their destiny as a colonized people who still have to learn and strive; (2) The establishment of Muhammadiyah organization has provided the real Islamic teachings to the people; the teachings which demand progress, intelligence, and charity for the society and ummah, based on the faith and Islam; (3) As an organization, Muhammadiyah has pioneered social and education charity and services, which are significantly required for the development and advancement of the nation, with the spirit of Islamic teachings; (4) Muhammadiyah's women or 'Aisyiyah has pioneered the rise of Indonesian women to experience an education and to endure an equal social function with the men.



THE CHARACTERISTICS OF MUHAMMADIYAH



Despite sharing the same modernism ideology, Muhammadiyah differs to Sarekat Islam and Persatuan Islam that Muhammadiyah possesses its unique and specific characteristic as an Islamic movement. It is dissimilar to its traditionalist counterpart, Nadhatul Ulama, which has developed its organization concept nowadays and is more likely to Muhammadiyah. Unlike the Islamic movements emerged right after the reformation with their ideological and political backgrounds, Muhammadiyah has its particular ideology, as modernist Islamic movement. The similarities as well as dissimilarities between Muhammadiyah and others Islamic movement becomes a concern to appreciate this organization founded by Kyai Haji Ahmad Dahlan.

Discussion on the characters of Muhammadiyah movement which differ it from other Islamic movement is not intended to show off this organization and to underestimate others. In addition, the characteristic exposure is not meant to broaden the gap, moreover, to promote community fanaticism (*ta'ashub*) which will in such a way stimulate the Muslims disintegration. Demonstration of the characters is aimed to figure out the particular identity of an organization, as each Islamic movement has its own particularity, indeed. This exposure, however, is significantly required for the

sake of the members of Muhammadiyah and researchers for an ample and deeper understanding of Muhammadiyah.

Given the fact that Islam interest and Muslims unity should be consigned beyond others by Islamic movements in Indonesia and in the world, there is an expectation that these movements narrow their divergence and unify their likeness as much as possible for the benefit of the glory of Muslims. It might be undeniable that the realistic historical and sociological fact shows that the Muslims, both in Indonesia and in the world, are diverged into numbers of community and movements. However, it never be a boundaries for the Muslims to promote *ukhuwah* for strengthening the *ummah*, on condition that these Islamic movements manage and heighten the vital and strategic collective consciousness. Principally, the similarities and dissimilarities should enrich the Islamic movement, and the most important thing is the increased endeavours in bringing the similarities and narrowing the dissimilarities, as well as in fostering tolerance as a mercy for Muslims. It might be impossible to put the Muslims into a box, in a particular color: history and sociology becomes a fact that there is one Islam, yet it is party-colored.

A. Multi-face Organization

As stated previously that the establishment of Muhammadiyah in Indonesia in the early of the 20th century was linked to the chain of reform movements in the Islamic world, then there is a question on the similarities and dissimilarities between Muhammadiyah and those movements. Muhammadiyah is often displayed within its complexions and facets. On a side, its “purification” concept is frequently demonstrated, therefore, it is associated to Ibn Taymiyyah and Muhammad bin Abdil Wahhab, even aligned to strictly Wahhabi in eradicating so-called “TBC” (*tahayul* /superstition, *bid’ah*, *khurafat*, and *shirk*). On the other side, it shows off the reform spirit which is almost similar to the thought of Muhammad Abduh renowned as “a reformer” among the Indonesian society. The similarities and dissimilarities of Muhammadiyah and other reform movement render particular characters of Muhammadiyah as a reform movement.

According to Nakamura (1983: 226), Muhammadiyah is a multi-faced movement. It looks doctrinaire at a distance. Yet at a closer examination, we

realize that there is a little theological systematization. What is there is rather an array of moral admonitions taken direct from the Qur'an and Hadith. It looks exclusivistic when we viewd from outside, but in fact it is extremely open when you are within. It looks organizationally imposing, but actually, it is an aggregate of individuals who value personal devotion most. It looks an organization of high discipline, but in fact there is no effective disciplinary device other than individual's conscience. It looks aggressive and fanatic, but in fact its way of propagation are gradualist and tolerant. And finally but perhaps most importantly, it looks anti-Javanese, but actually it embodies Javanese virtues in many ways. Perhaps we can say here we have a case of a universal religion like Islam having become a living religious tradition in the Javanese environment.

Kyai Dahlan as the founder of Muhammadiyah is frequently associated to the Islamic reformers of the world, since more or less, they had inspired him. According to Djarnawi Hadikusuma (wy: 69), "Observing the actions and deeds of K.H.A. Dahlan and Muhammadiyah, it can be assumed that as the founder of Muhammadiyah, he had taken the similar path of Muhammad Abduh". Mukti Ali (1990: 330) examined the similarities between Kyai Dahlan and Abduh, also Ahmad Khan, namely in the formation of society order by conducting Islamism into the non-Islam aspects, emphasizing the civil society rather than politic, applying the Western education and social system, the distinction was on the involvement of women movement in Muhammadiyah.

The remarkable feature of the three figures (Dahlan, Abduh, Khan) lays on Islamic reformism or modernism, which is by promoting the Islamic values to be embodied in the modern life. Additionally, Dahlan and Abduh have different theology perspective, in which Dahlan is jabariyah, while, Abduh is qodariyah; Dahlan and Muhammadiyah promotes liberalism "moderate" while Abduh on his "metamorphism" (Lubis, 1993: 183), an on-going debatable finding or analysis. Djazman Al-Kindi (1990: 323) improve another thesis, Dahlan is unlike the other reformers in the Muslim world that, "His special characteristic is his wisdom of his outlook onto the detailed practical aspect of religion, instead of the theoretic interpretations since they are immature to be a principles for conducting charity".

Muhammadiyah is often linked to the Salaf movement (Abubakar Aje: loc.cit), as it highlights the purification of beliefs and practices as

demonstrated by Prophet Muhammad and generation of Salaf al-Shalih (Prophet Muhammad's closest companions, Tabi'un, and Tabi' Al-Tabi'in). From aqidah standpoints, Muhammadiyah may adhere Salafi, as stated by Tarjih in Himpunan Putusan Tarjih (wy: 11), that Muhammadiyah promotes the belief principles referring to the Salaf (al-firqat al-najat min al-Salaf). However, compared to other salafi movements, Muhammadiyah tends to be "moderate" and is labelled as "Salafiyah Wasathiyah", which is moderate "Modernist Salafi", instead of radical salafi, and differs to the Salafi movement of Muhammad bin Abdil Wahhab and Rasyid Rida which was rigid and conservative (Azra, 2005: 12).

Muhammadiyah is popular as Islamic modernist organization. The predicate of modern, modernist, modernism are adhered to Muhammadiyah, immensely opposes to its traditionalist counterpart, Nahdatul Ulama (Deliar Noer, 1969; Alfian: 1989). However, unlike another Islamic modernist movement, Persatuan Islam (Persis), Delian Noer (op.cit.: 320) suggested that Muhammadiyah insists toleration, while Persatuan Islam tends to be radical and anti-nationalism. Moreover, Robert W. Hefner (2001: 189) categorized the movement of Persatuan Islam was similar to Ikhwanul Muslimin in Egypt and Jama'at-ii-Islami in Pakistan. According to Alfian (1989: 5), Muhammadiyah is a religious reformist, agent of social change, and at the same time, plays its national political role as a political force. Based on his thesis, Geertz noted Muhammadiyah's great concern in religiosity and smaller portion in politics, yet it supported collaboration with the government (Geertz, 1983: 1988).

These several references on the early movement of Muhammadiyah illustrated its characters of reformist, modernist, and moderate. Apart from its beliefs and practices—which strongly gripped the purification principles (tandhif al-aqidat al-Islamiyyah) with its main theme of "return to the Qur'an and Sunnah (al-ruju ila al-Qur'an wa al-Sunnah)" Muhammadiyah's movement format and actualization was typically tough and yet moderate, pure and progressive at the same time, and it was an institutionalization of social and charitable activities. These distinctions have been nurtured as a movement of tajdid fil Islam, an Islamic reform.

Dealing with its particularity of tajdid, Majelis of Tarjih and Islamic Thought Development (Majelis Tarjih and Pengembangan Pemikiran Islam) of Muhammadiyah has emphasized the two-sided of tajdid, namely

purification and dynamicization, thus the authenticity of Islam should be addressed to human advancement, particularly the Muslims in the modern era. Muhammadiyah was and is open and appreciative any kind of reform icon, both in the dimension of *tajdid* and purification. In 2005, the 45th Muhammadiyah Congress was held in Malang and constituted three interrelated aspects of “*tarjih, tajdid, and Islamic thought*”. In the first Statuten of 1912, Muhammadiyah had not used the term *tajdid* yet except “to promote” which was upheld by the concept and breakthrough of Kyai Haji Ahmad Dahlan representing the *tajdid* orientation of this Islamic movement. Principally, *tajdid* is characterized by purification and enhancement with reform as the primary goal.

Kyai Dahlan’s initial *tajdid* as the concept of Muhammadiyah is the yield of his capability in combining “purification” (*tandhif*) and “reform” (*islah, tajdid*), into reformist-modernist moderate. According to Djazman Al-Kindi, “an example is the identification of Muhammadiyah as a *tajdid* movement which in Bahasa it often termed as *pembaharuan* (reform). *Tajdid* may have technical meaning, except purification within the context of muhammadiyah which meant to a return to the Qur’an and Sunnah. This purification movement opened the gate of reform, welcomed changes from the outside assertively, and adapted transformation among the society. The finding of the exact direction of the Qibla by Kyai Dahlan was the actualization of this purification and at the same time a reform, similar to the other concept and practices which were not claimed as *tajdid* at the moment. Those are signified the modernism and reformism of the early Muhammadiyah movement.

The character of reformist-modernist Islam, according to A. Jainuri (2004, 101) were marked by several general features, as follows. First, in the perspective of reformist-modernist, Islam is a religion that covers all aspects of life, both ritual and social, allegedly to the worldly life and the hereafter, which aimed to form the goodness among the individual and public life. Second, religious beliefs and practices should be implemented in daily life, based on the principles of Islam, the Qur’an and Sunnah, and the demands of the changing times. Third, in the modernists’ standpoint, sharia should be applied in all aspects of life flexibly. Fourth, the reformist-modernist tends to interpret particular Islamic teachings by effectively utilizing a variety of approaches, including the Westerns. Fifth, recognizing the Golden Age of

Islam in the past, but neither for the romance nor its absolute works, but in flaring up the spirit of the era to face the world developments in the present. Sixth, accepting change as a necessity since the practice of contemporary life is deemed for not reflecting the true spirit of Islamic teachings.

B. Moderate Islam

The religious views of Reformist-Modernist differ from Islamic Integralist as well as Secularist views. From the mindset on the relation of Islam with politics, for instance, Munawir Sadzjali explained that Integralist absolutely clutches Islam and the state or politics as reflected in the Islamic formalism group. Moreover, Secularists adopt the separation of Islam from politics or the state just like the West does. Whereas Modernists emphasis more on the transformation of the Islamic values in the politics or the state rather than unify them, or otherwise, entirely separate them like the other two concepts. Among those three orientations of Islam thoughts, Islam reformist-modernist is in the middle, by establishing a balance between purification and reform, so often referred to moderate Muslims and Islamic orientation, or in the term in the Qur'an called the moderate community (*ummatan wasatha*). Such a position in which apparently “non-integralist” or “non-secularist”, but “modernists” or “reformists” which position Islam as a doctrine and a set of concepts whose actualization in life is flexible, dynamic, plural, non-radical. It means that the concept of radical has comparison meaning: “not as radical as the integralist view” as well as “not as radical as the secularist outlook”, especially in understanding and actualizing the concept of Islamic teachings in the reality.

Moderate Islam actually has a reference to the nature of *ummah* as expressed in the Qur'an as *muqtasgid* (moderate), which implies in the middle, a guide, *istiqamah*, equitable, and flexible (the Qur'an Surah Lukman: 19,32; Al-Maidah: 66; An-Nahl: 9; At-Tawbah: 42; Al-Furqan: 67; Al-Qasas: 77; Al-Baqarah: 201-202; and other verses and Hadiths of the Prophet). Moderate in religion, according to Mohammed Al-Zuhaili, could be referred to “calm, balanced, consistent, and on the middle path in facing religion matters neither exaggerate/augment nor reduce/neglect. Moderate Islam elements are, as follows: (1) moderation in faith; (2) flexible and legal obligations; (3)

elimination of the narrowness and objection of the obligations and law; (4) opened-gate of ruqyah; (5) continuity in worship albeit slightly; (6) moderation in the behavior and interactions; (7) moderation in implementing regulations (Az-Zuhaili, 2005: 193). From the description, the moderate concept in Islam is vulnerable and obvious rather than merely apathetic and different to other ideologies. Even as moderate ideology has certain shortcomings, it might be similar to other views or any belief in Islam do, as there is no absolute truth and manifestations as far as it deals to the construction of understanding and practice. Practices of Islam in the era of Prophet Muhammad and the Rashidun caliph (the first four caliphs, Khulafaur al-Rasyidin) in some instances involve a number of interpretations and non-absolute, which provide space to the interpretation and relativization. The only absolute and totally objective in Islam is the verses of the Holy Qur'an.

Moderate Islam is the reflection of "Ummat Wasatha", the characteristic of quality and nature of "Khaira Ummah" as implied in the Qur'an Surah Ali Imran 110 (Ibn Katsir, Juz I, wy: 391). Moderate, actually, does not mean to stand unclear or unprincipled in religiosity but instead of being radical, fundamentalist, nor extremist in the modern discourse whether conservative or secular ideology, it reclaims the actualization process of values in a broader sense and flexible based on the propagation principle of with wisdom (*bil-hikmah*), and good instruction (*wa al-mauidhat al-hasanah*), and argue with them in a way that is best (*wa jadil-hum bi-lati hiya ahsan*) (QS Surah An-Nahl: 125). Islam should be brought into the reality together with changing times and society (*'ala uqulihim*) and yet upheld its values in the same time. Islam is on-going process instead of merely once, it endures profound values internalization and technically ingrained in the Muslims life both as individual, family, and society.

Modernist Muhammadiyah is strappingly accentuated in the amaliah movement as the social ideology of the organization. Kyai Dahlan and the early generation of Muhammadiyah were not involved in the discourse of theological debate on the reform movement. Kyai Dahlan might be not as rich as Ibn Taymiyyah and Muhammad Abduh in the range of thought. However, in the amaliah reform, Kyai Dahlan was the most excellent than the other two reformers, as stated by Mukti Ali and Nurcholis Madjid. Mukti Ali emphasized that in the realm of amaliah reform, Kyai Ahmad Dahlan was more eminent,

evidenced by his idea in establishing the women movement Aisyiyah (Ali, 1990: 352). According to Nurcholis, amaliah reform has brought this Islamic organization success story into the world which is essential as Islam obtains its existence model from amal (good deeds). Even though, this eminence in amal could be a disadvantage if it is lacked of insights (Madjid, 1990: 407). In the midst of the Muslims ignorance and Indonesian backwardness, amaliah reform movement obviously became such a new path, Islam as a solution of life, not merely a dogma. It is a character of Muhammadiyah reform ideology, which is empowering and liberating. This moderate, yet modernist Muhammadiyah was exclusively presented in the form of new social order as Islamic social ideology of transformative: Islam which carries on reforms toward progress.

Muhammadiyah as a power of moderate Islam is a true evidence, as it is the nature and the basic of the organization. Unlike its patron Sarekat Islam, Muhammadiyah did not enter and was not involved in politics. Unlike Persatuan Islam, Muhammadiyah was far from being neither radical nor completely puritan. Moreover, Muhammadiyah is dissimilar to Ikhwanul Muslimin which is a reference of contemporary radical Islamic movement in Indonesia, because in addition to not engage in political turmoil as Ikhwanul Muslimin, Muhammadiyah also maintains the purity of Islamic teachings of the socio-community movement. For the record, with a sense of reverence, Ikhwanul Muslimin movement actually failed and transforms as an underground movement in a number of countries despite its enormous young activists members due to its militancy. Muhammadiyah may promotes tajdid, ijihad, and doctrine, but it differs from secularism as behind its dynamicization, it insists the mindset of purification although this purification is debatable in Islamic discourse. Among the dynamic of extremist Islamic movement, moderate ideology of Muhammadiyah states its position as reformist or modernist. In a nutshell, moderate is allegedly connected to progressive which jointly make up moderate-progressive or progressive-moderate movement.

In the process of its endeavour, Muhammadiyah accentuates its Islamic orientations engaged in amaliah propaganda within the community, rather than oriented to political power as Islamic movement ideology, which are rampant nowadays. Orientation on da'wah is in line with the primary purpose

of the early generation of Muhammadiyah, which is “to promote life (way of life) along a willingness of Islam”, which later is formulated into “to realize a real Islamic society”. This orientation of Muhammadiyah which devout totally in social and charity within the community instead of in political realm had been argued over by Agus Salim and Kyai Dahlan in 1918, which resulted in Kyai Dahlan consistency in managing Muhammadiyah as its previous orientation (Hadjid, 2005: 125; Syaifullah, 1997: 95).

In the Muhammadiyah annual meeting (*algemeene vergadering*), Haji Agus Salim summoned his concern on the significance of politics for the organization which apparently was mesmerized the audience of the meeting including K.R.H. Hadjid as a disciple and companion of Kyai Dahlan. However, Kyai Ahmad Dahlan gave a feedback by questioning the forum, “Do you realize the meaning of Islam and the true meaning of it? Are you pleased and brave enough to perform Islam genuinely and sincerely?”. Hadjid witnessed the response of the forum as all of them were speechless, it was astonishing how both Kyai Dahlan and Haji Agus Salim could bring two opposed opinions where they are both soulful and sincere believer (Hadjid, 2005: 125-126).

Kyai Dahlan’s consistency in the nature of Muhammadiyah as Islam organization which functions to spread Islam, unlike Sarekat Islam which engaged in politics, was implied in his response to Agus Salim’s proposal. Muhammadiyah was not engaged in practical politics and state power, which was formalized in the 37th Muhammadiyah Congress in 1968 and in Khittah in 1969. From the observation of William Shepard, Islamic mindset in building Islamic society instead of constructing Islamic state is a particular characteristic of Islamic modernism, which distinguished it from Islamic secularism or Islamism which seemed to be radical (Shepard, 2004: 74).

Muhammadiyah’s preference to be modernist, reformist, and moderate in building Islamic society rather than Islamic state, was initiated from the early of its establishment and legalized afterward. It was neither an escape from inability nor political exclusion, as Muhammadiyah had stated its position within the state, whether in the era of colonialism and post-independence. In the early of its establishment, Muhammadiyah and Kyai Dahlan teamed up with Sarekat Islam. After the Independence of Indonesia, Muhammadiyah became privileged member of Majelis Syuro Muslimin Party until the party

was banned in 1962. Nevertheless, Muhammadiyah was consistent for not joining politics and perpetually refused becoming a political party. In the early of New Order transitional era, Muhammadiyah even rejected the offering from the Second President of Indonesia, Soeharto, to form a new party rather than revive Masyumi.

Does the choice for building Islamic society instead of Islamic state make Muhammadiyah less or not Islamic?. Objective analysis as the modernist did before then there is no explicit command in Islam to form “Islamic state” which became a discourse and prevailing Islamic movement in a number of countries in the Post-War II. However, the state in the era of Prophet Muhammad has been arguing over since there are many arguments whether it is a sophisticated Islamic state or an Islamic civil society. In other words, an absolute Islamic state is an option of the Muslims in actualizing Islamic aspiration rather than an exact command of Islam. Hence, Muhammadiyah has its right to concentrate its movement toward the accomplishment Islamic society without involving in political sphere.

The decision on the endeavour of Muhammadiyah was confirmed in Muhammadiyah Congress (Muktamar) in 1968 and was materialized in Khittah Ponorogo in 1969. Political stance as a realm of *ijtihad* also became a main concern in Khittah Denpasar in 2002 (Khittah on Nation and State) that politics is an aspect of the implementation of *al-umur al-dunyawiyat*, one of world management and public supervision (*mu’amalat-dunyawiah*), therefore it can be assumed that Muhammadiyah is still within the corridor of Islam. It, somehow, reflects the standpoint of Muhammadiyah as moderate organization.

Aspiration of Muhammadiyah in building Islamic society instead of Islamic state is implied in the fifth point of Faith Pledge and Aspirations of Muhammadiyah Life as an ideology concept formulated in 1968-1969. The point is “Muhammadiyah invites all Indonesian people who have got God’s blessing in the form of country rich with wealth resources, independence of the Republic of Indonesia based on The Five Principles of Pancasila and 1945 Constitution, to try together to be a just and prosperous country blessed by the Almighty God (Allah SWT): “A PROSPEROUS COUNTRY BLESSED BY GOD (BALDATUN THAYYIBATUB WA ROBBUN GHOFUR)” (Central Executive of Muhammadiyah, 2009: 52). Dealing with

its characteristics, the ninth characteristic of Muhammadiyah is described as: Assisting the government and working with other organizations in protecting and developing the country to be a just and prosperous country blessed by the Almighty God (Allah SWT), (10) Be just and wisely corrective inward and outward (Muhammadiyah Central Executive, 2009: 45).

The Characteristics of Muhammadiyah as allegedly enclosed in the characteristics and Faith Pledge and Aspirations of Muhammadiyah Life represents the perception of the organization to stand with Republic of Indonesia and the Five Principles of Pancasila. Especially by recalling the Founder of Indonesia i.e. Ki Bagus Hadikusumo as one of Muhammadiyah's key figure who involved in the Gentlemen Agreement in upholding the Republic of Indonesia in 1945. Muhammadiyah had never fond into nor struggled for Islamic state within the Republic of Indonesia. Muhammadiyah attempts "to uphold and revere Islam so as to realize a real Islamic society" within the Republic of Indonesia with the aim it will be prosperous country blessed by the Almighty God Allah SWT (*baldatun thayyibatun wa rabbun ghafur*). This orientation of Muhammadiyah is putting the society beyond the state, and at the same time, it is a proactive movement to build a country of Republic of Indonesia with Pancasila ideology to be a developing, just, prosperous, dignity, sovereign, a primary state as the ideal aspiration of "*baldatun thayyibatun wa rabbun ghafur*".

Being moderate does not mean to be indecisive and pragmatic as it is correlated to the strong principle of faith (*aqidah*) and worship or fundamental matters. In the era of colonialism, the teacher and wild school ordinance (*Wilde Scholen Ordonatie*), Muhammadiyah struggled against the Dutch colonial rule. In 1930, Muhammadiyah straightforwardly discarded the notion of prophecy after Prophet Muhammad, and issued a fatwa condemning unbeliever to anybody who believed in this misguided prophecy. In the era of the Japan occupation, Muhammadiyah rejected "sikerei", a Japanese rite which seemed to salute and worship the god of the Sun. In the era of the First President Soekarno, Muhammadiyah had a numbers of collisions with the government. Likewise, in the era of the Second President Soeharto, both in the issues of faith and single principle of Pancasila, Muhammadiyah resisted politically based on its attitude and ideology. In a number of matters, particularly dealing with Islamic principle, Muhammadiyah enforces its strictly stance instead of

being a simply “grey” as frequently presumed by several circles dealing with the moderate concept of Muhammadiyah. This strictly attitude, however, is conducted diplomatically instead of neither confrontation nor violation.

Moderate character of Muhammadiyah is not either intended on political sphere, to be different to others, or to be secure from the risk of thought and actions. It is derived from the theology doctrine of *khairu ummah* or *ummatan wasatha* which can be traced back from the history of the early generation of Muhammadiyah. Islamic modernism, for Muhammadiyah, is also not being in the midst of the Western interests, particularly united State political agenda whose propensity is to encourage the flourish of moderate Islamic organizations in the Islamic world in order to pull the extremists back. Nevertheless, moderate Islamic organizations, including Muhammadiyah, recognize the double-standard employed by the United States in maintaining its hegemonic political interests whereas any moderate, liberal, or radical Islamic groups will be supported as far as they are aligned with its political interests. In facing this superpower’s arrogance, Muhammadiyah has issued several statements on global policies which in fact are disadvantageous for the Muslims. The General Chairman of Central Executive, Prof. Dr. A. Syafii Maarif, lodged and had a dialogue with the U.S. President, George W. Bush, to convey a firm and plain criticism toward his policy. With its moderate strength, Muhammadiyah is well alert on the position and role and all at once never mortgage the faith, Islamic values, and movement idealism.

C. The Characteristics of Muhammadiyah

The Characteristics of moderate (*ummatan wasatha*) can be drawn from the identities of Muhammadiyah. In “The Ten Characteristics of Muhammadiyah” represents the consistence of Muhammadiyah in holding the principles and simultaneously, it is tolerant, reasonable, rule-heeder, and modest. These ten characteristics of Muhammadiyah are, as follows: (1) Charity and struggle for peace and prosperity; (2) Expanding relationships and promoting Islamic brotherhood (*Ukhuwah Islamiyah*); (3) Willingly, open-minded, and determined onto the teachings of Islam; (4) Devout and social; (5) Dutiful to the law, constitution, regulation, legitimate basic principle and ideology of the State; (6) Doing good deeds and abandoning

bad ones (*Amar Ma'ruf Nahi Munkar*) and be a role model; (7) Active in society advancement toward reform and development based on the teachings of Islam; (8) Advocating cooperation with other Islamic organizations in spreading and promoting Islam and in defending Islamic interests; (9) Assisting the government and collaborating with other organizations in protecting and building the country to be a just and prosperous country blessed by the Almighty God (Allah SWT); (10) Be just and wisely corrective inward and outward (Central Executive of Muhammadiyah, 2009: 45).

The Characteristics of Muhammadiyah were formulated in the Muhammadiyah 35th Congress in 1962 held in Jakarta. The initial concept was yielded from the speech of KH. Faqih Usman in the period of Central Executive 1959-1962 and the General Chairman was H.M. Yunus Anis. The speech was titled: "What is Muhammadiyah?", which was then followed by the drafting team and discussed in *Tanwir* (conference in Muhammadiyah prior to Congress) and enacted in the Muhammadiyah 35th Congress. Substantially, the Characteristics of Muhammadiyah have been attached in this Islamic movement since the establishment. Kyai Haji Faqih Usman solely brought up the issue to be noticeable in verbal formulation as presented in the Ten Characteristics of Muhammadiyah.

The background of the characteristic formulation was the political intrusion in managing Muhammadiyah after the ban on Masyumi (Majelis Syuro Muslimin Indonesia) and the return of politic figures of Masyumi into Muhammadiyah. This political intrusion was assumed to be inconvenient for Muhammadiyah as it devoted its movement into social and charity instead of in practical politics. Political circumstances affecting Muhammadiyah was quoted in the article, as follows: "Since the banning of Masyumi by President Soekarno, Muhammadiyah members who actively involved in the media of practical politics automatically return to the organization. As they used to be politically dynamic, the way they struggle and charity in Muhammadiyah brings that atmosphere of political party. The Late K.H. Faqih Usman and Central executive of Muhammadiyah considered it could damage and spoil the rhyme of the organization".

The consideration encouraged the requirement of a frame to guide the Muhammadiyah community in organization, not in a party or in politics. It should be relied on the Characteristics of Muhammadiyah as an Islamic

movement to build an Islamic society without political involvement or constitutional. By prevailing the Ten Characteristics of Muhammadiyah, it insists the true identity of Muhammadiyah which acts upon doing good deeds and abandoning bad ones (*Da'wah Amar Ma'ruf Nahi Munkar*) excluding the political ways. Political ways are presumed to involve seizure, contravention, defamation, dirt and money politics. Even though Muhammadiyah was political-alert, political approach is inappropriate and considered to disharmony the organization.

Appreciation on the Characteristics of Muhammadiyah which eliminate political approach became a focus of attention to its members, especially to the boards. It is compulsory as politics, both the approach and interest, tend to be smooth and systematic, even hypocrite, it may seem unnoticeable and yet it is driven by political interests. Particularly for those who have been in political realm for long time and have been experts in the area. Apart from the political tantalize, the ease in gathering the mass is fascinating. It is not wondering the politics figure often have a special place within the society, except for and from them who have critical standpoint over politics. However, generally politics is such a lullaby, even deceitful. Moreover, it is usually wrapped up by religious symbols and promises as well as aspirations, which charms the Muhammadiyah society. Even though, whatsoever Islamic symbol and propaganda used by the Islamic parties, the main orientation is political power. *Da'wah* is merely equipment, the destination is Islamic political pragmatism leading to politicization in Islamic life.

In fact, there is a tendency of the Muhammadiyah members who are not well aware of the basic Characteristics of Muhammadiyah. On one hand, some of them are conservative as the yield of puritan mindset but lacked of *tajdid*. On the other hand, some are “reformist” and much of secular due to the lack of fundamental basic. Moreover, a few members is patterned by political ideology and made Muhammadiyah as a nursery to nurture their movement. Some also force redundantly on *fiqh* or *sharia*, but narrow-minded, hence in their perspective Islam is identical to secular and liberal. These thought, however, may alter the moderate and modernist-reformist characteristics of Muhammadiyah into extremist if they grow up and are not defended by comprehensive concept of Muhammadiyah.

This is the importance of spirit and characteristic reinforcement of Muhammadiyah movement in the era of Kyai Dahlan and his companions.

Appreciation, understanding, and implementation of the true Characteristics of Muhammadiyah movement are compulsory. Understandings the Characteristics of Muhammadiyah and the *Guidelines for an Islamic Life for Muhammadiyah Members* are obligation for the members, particularly for Executives in the entire institutional network of Muhammadiyah. Effort to bind the Muhammadiyah members into basic value as a benchmark for their guidance for daily life was then legalized in *Guidelines for an Islamic Life for Muhammadiyah Members* as the result of the 44th Muhammadiyah Congress in 2000. This guidelines is a set of values and norms based on the Qur'an and Sunnah as the behaviours pattern of the Muhammadiyah members in their daily life so as to reflect the Islamic teachings to realize the real Islamic society. Islamic way of life within Muhammadiyah is not merely a fragment or aspect as it embodies in faith, worship, moral, and mu'amalah dunyawiyah.

In *Guidelines for an Islamic Life for Muhammadiyah Members* and other Islamic views, the perspective on Muhammadiyah on Islam is comprehensive rather than partial. As this guidelines consist of the aspect of individual, society, organization, charity and services, business, professional development, state and nation, environmental issue, science and technology, art and culture, which display the principle of *uswatun hasanah*. Simultaneously with other principles of Faith Pledge and Aspirations, Characteristics, and Khittah, it is expected it strengthens Muhammadiyah way of life among Muhammadiyah members. Islam in Muhammadiyah is represented as profound and ample, and good deeds in life.

It is essential to understand the character of Muhammadiyah movement as an Islamic movement based on the authenticity of the Qur'an and Sunnah by advocating the common sense of the Islamic spirit. Authentic Islam originated from the true sources is improved by *ijtihad* and reasoning in accordance to *manhaj* Islam in Muhammadiyah. In realizing Islam, Muhammadiyah emphasizes the pressure on the society formation of the real Islamic society which is not engaged in politics but proactive in building the state and nation. It is also conducted through *da'wah* in individual, family, and society life by the method and principle of *da'wah* in accordance to the society trend and state of mind. Given the fact the *tajdid* ideology of Muhammadiyah is manifested through the institutionalization of social charity which is empowering, liberating, and enlightening the society

life. Islamic principle of moderate (*wasithiyya*) is also priority such as virtue, justice, tolerancy, peace, harmony, wisdom, and *maslahat* so as to present Islam as the message of *rahmatan lil 'alamin* for everlasting life.

Basically, the hallmarks of Muhammadiyah can be explained as follows:

- (1) Returning to the Quran and Sunnah as the purification of Islamic teachings as well as the renewal of authentic and progressive Islam in the midst of the era;
- (2) Demonstrating moderate Islam rather than extremity (*ghuhul*) in religion and remain committed (*istiqamah*) onto Islamic principles based on authentic Qur'an and Sunnah as well as developing reasoning in accordance to the Islamic spirit;
- (3) Viewing Islam as a progressive religion (*din al-hadlarah*) embodying a comprehensive unity of doctrine concerning the aspects of faith, worship, moral, and *mu'amalat-duniawiyah*, regardless of the aspect one aspect is more important than the others and manifest it in private, family, and society life through a process of continuous *da'wah*;
- (4) Viewing the reform in balance to purification (*tajrid, tandhif*) and development (*dynamicization, tajdid, islah*) with progressive orientation instead of extremity;
- (5) The ideology of the Muhammadiyah movement is Islamic reformism or modernism which emphasizes the actualization of the values of the Islamic law in life and towards the establishment of an Islamic society;
- (6) Showing Islam which promotes the institutionalized and organized *amaliah* as the embodiment of faith and understanding of Islam in Muhammadiyah as the manifestation of Islam in the actual life;
- (7) Muhammadiyah struggle is conducted through *da'wah* as a social organization and is not engaged in practical politics in the realm of state power like a political party, while stay committed to the nationality roles to realize the national aspirations of Indonesia;
- (8) Holding the Republic of Indonesia based on Pancasila and the 1945 Constitution as the legitimate nations-state in accordance with the aspirations of *Baldatun Thayyibatun Wa Rabbun Ghafur*;
- (9) Positioning Muhammadiyah within the state/government by promoting *amar-ma'ruf nahi-munkar* in the sense of providing support to the positive policies and on the contrary criticizing the unwisely policies;
- (10) Striving in tolerance, democratic, peaceful, intelligent, in collaboration with any group the virtue, firm in principle but flexible in the method, and eliminating confrontations and violence in accordance with the Characteristics of Muhammadiyah; and
- (11) Working through a system of organization (*Persyarikatan*) rather than individuals one by upholding the spirit of the collegial-collective, democratic, deliberation and *ukhuwah*.

ISLAMIC VIEW

Muhammadiyah was born, and subsequently flourishes and develops due to the theology and Islamic thoughts supposedly adhere to the founder of Muhammadiyah, Kyai Dahlan. His profound understanding on the Qur'an Surah Ali Imran verse 104, Surah Al-Ma'un, and Seventeen Groups of the Qur'anic Verses, had inspired the establishment and movement of Muhammadiyah. Seven philosophy teachings and Seventeen groups of the Qur'an verses as explained by Kyai Hadjid, asserted the indication of the soul and spirit of Islam within the Muhammadiyah movement.

As an Islamic movement, Muhammadiyah stands for and has an understanding of Islam as its movement basic and orientation. Originally, this Islamic thought was adhered to Kyai Haji Ahmad Dahlan as the founder, moreover, H.M. Djindar Tamimy (1978:3) suggested the birth of Muhammadiyah is the yield of the Islamic view as the spirit, foundation, and direction of the birth and the expansion of Muhammadiyah. As the figure and ideologist of Muhamamdiyah, H.M. Djindar Tamimy stated that the existence of Muhammadiyah and the Islamic view as: "to hold the Muhammadiyah way of life, it shall be initiated and remained leaned on the religion view and faith consisting of: a. To have a real understanding on Islamic teachings in proper way. B. To realize that to conduct and implement Islamic teachings in their true meaning, an organization is required assisted with "jihad bil amwal wal anfus" (Tamimy, 1978: 3).

Whereas the initial reform ideas of Muhammadiyah were strongly opposed by the Traditionalist, even Muhammadiyah was assumed as a new

sect, although later, this negative view toward Muhammadiyah is broken by the teaching expansion and deep-root within the majority of the Muslims life. History also proves that the Islamic teachings brings and implement by Muhammadiyah which becomes a state of mind within the Muslims, consciously or unconsciously, possessing by the Muslims.

How and what is the Islamic teaching of Muhammadiyah? The review of the Islamic teaching of Muhammadiyah which becomes the hallmark of this Islamic movement is as follows.

A. Return to the Source of Teachings

Since the establishment, Muhammadiyah inflames “*ruju’ila al-Qur’an wa al-Sunnah*”. The effort to comprehend and implement the true Islam through “Seven Philosophies of Teaching” and “17 Groups of Qur’anic Verses” taught by Kyai Dahlan as the manifestation of the authentic Islamic teachings. Kyai Dahlan made the Qibla direction straight, acknowledged Al-Ma’un, and other ideas of *tajdid* as the evidences of purification also reformation. Kyai Dahlan is the true seeker of the truth who able to capture the message of the Qur’an through *tafsir Al-Manaar* within the context of the era (Madjid, 1983: 310). Shortly, the Islamic teachings of Muhammadiyah is the *tajdid* perspective which is the authentic one referenced to the basic source of the Qur’an and authentic Sunnah addressed to the advancement.

According to Kyai Hadjid (op.cit: 35), the teachings or philosophy/ thought of Kyai Dahlan is departed from the basic spirit to implement the teachings of the Qur’an and Sunnah. Therefore, since the beginning, the organization is consistent in promoting and practicing “to return to the Qur’an and Sunnah”. In later Islamic study, this character of Islamic movement is renowned as *tajdid fil-Islam* or Islamic revivalism, Islamic modernism, and Islamic reformism. This is the format of pure Islam which is addressed to progressive religion. In a side, the essence of Islamic teachings is derived from the authentic and trustworthy source, and in the other side, it becomes “way of life” for human life all time which makes it dynamics.

Movement to “return to the Qur’an and Sunnah” is the main character of *tajdid* movement on purification as advocated by Ibn Tamiyiyah, Muhammad bin Abdil Wahhab, Muhammad Abduh, Muhammad Rasyid

Ridha, Jamalauddin al-Afghany, and other reformers of the Islamic world. The idiom “*raja’a*” (return) is similar to “*marja*” (original place), essentially pointing out the original. In reality, it cannot be separated from the consciousness to return to the real Islamic teachings after it is degraded by the blemish or particular deviations.

The purification movement has a particular historical context, as Islam was contaminated by elements of superstitions, *bid’ah*, and *khurafat* or particularly the deviations in faith so as it demanded purification. It took place in the span of the reformers’ life of the medieval era, after the collapse of Baghdad in 1258 and the era of the Mongolians and Persians within the Muslims world. Given the fact the obligation to purify the teachings was required, there was a strong enthusiasm to re-build an ideal Islamic world in accordance to the aspirations of Islam to realize a prosperous country blessed by the Almighty God Allah SWT (*baldatun thayyibatun wa rabbun ghafur*).

Why does Muhammadiyah upraise the movement of “to return to the Qur’an and Sunnah”? K.H. Ahmad Azhar Basyir (1987: 11) suggested as follows: “Muhammadiyah has a faith that the Qur’an and Sunnah are the genuine source of the Islamic teachings. The Qur’an presents the concerns of opened “absolute virtues”. It offers opportunity to anyone all the time, to examine the truth of it as the Revelation of God, not the words of Prophet Muhammad as it has presumed before. It deems apriory way of life, both in accepting without consciousness and in refusing without considerations, common sense. It comes for God along with the promise to keep it intact. Since the first revelation to the end of the time, the Qur’an will remain genuine”. In the third item of Faith Pledge and Aspirations of Muhammadiyah Life, Muhammadiyah implements Islam based on: a. Al-Qur’an: God’s revelation to Prophet Muhammad; b. Sunnah: The explanation and implementation of Al-Quran teachings revealed to Muhammad by using common sense suitable to the soul of Islamic teaching”. Muhammadiyah works for the realization of Islamic teachings that cover ‘Aqidah (Faith), Moral, Worship, Muamalah Duniawiya. With the essence and basic of teachings, Muhammadiyah presents Islam as the religion for the salvation, prosperous, blissful of human life in the world and hereafter.

The movement of returning to the Qur’an and Sunnah in the social context of Muhammadiyah today, is associated to the perspective and

circumstances of the Muslims toward the Islamic teachings. First, within the majority of the Muslims, the understanding of Islam was based on taqlid the uncritical acceptance of the traditional interpretations propounded by the ulema or ustadz which was sociologically understood as the ummah was in the underdevelopment stance and paternalism culture having a broad impact to the understanding of Islam. Second, The Qur'an was an untouchable Holy Book, it could not neither be interfered by new understanding nor translated into Bahasa with a reason it was limited to the high competent scholars, moreover the sermons gave in the mosques was in Arabic with crude materials, meanwhile the majority of the Muslims were Arabic illiterate and consequently, Islam could not be profoundly understood. Third, the Islamic teachings is restricted on jurisprudence (Fiqh) and the Islamic teachings of other matters such as faith, moral, and mu'amalah dunyawiyah are limited without any proportional provisions which are required by the Muslims. Fourth, the Islamic teaching is combined with the traditions or society customs and consequently, it is difficult to separate or divide them and the flame of the religion has faded away. Fifth, the backwardness of the Muslims in many aspects of life, moreover, there is a propensity of anti-progress as it is assumed as Western and it is similar to colonialism.

Therefore, Kyai Dahlan and Muhammadiyah promote the movement of returning to the Qur'an and Sunnah as the legitimate basic of the religious implementation. Moreover, it is not merely to return in the term of purifying the teachings but also to hold Islam as the religion of life through the reform of Islamic view and implementation toward life advancement and revivalism. Furthermore, as rahmatan lil-'alamin the advancement and revivalism of Islam shall be beneficial for the entire people on the world. Therefore, the theme of al-ruju' ila al-Qur'an and As-Sunnah adhered to the comprehensive movement of Muhammadiyah namely to return to the authentic Islam as well as the message of reform for the development of the Muslims and the people in general so as the entire people endures the mercy of Islam.

B. Islamic view

The standpoint of Muhammadiyah on Islam has stated firmly since the beginning of the movement. Initially, it is referenced from Kyai Dahlan's

thoughts and institutionally, the official thoughts of Persyarikatan are issued by Majelis Tarjih, Muhammadiyah Congress, and others. The works of Kyai Dahlan are manifested in “Seven Philosophies of K.H. Ahmad Dahlan’s teachings” and “Seventeen groups of Qur’anic verses” written by K.H.R. Hadjid, in addition to other ideas allegedly related to the establishment of Muhammadiyah. The thoughts of Kyai Dahlan shall be traced back and reformulated as those are the foundation of the organization existence which differs and becomes the characteristics of Muhammadiyah as an Islamic movement.

Additionally, the formal thoughts in Muhammadiyah associated to the Islamic teachings, among others can be referred to a various decisions made by Majelis Tarjih, particularly from the Tarjih National Congress. The legitimated works such as “Twelve Steps of Muhammadiyah” composed by K.H. Mas Mansur, The Book of the Five Affairs (*al-Masail al-Khamsah*) 1954-1955, Tafsir of Muhammadiyah Statutes as the result of Tanwir of 1951 in Yogyakarta, Faith Pledges and Aspirations of Muhammadiyah Life as the result of Tanwir Ponorogo in 1969, *Guidelines for an Islamic Life for Muhammadiyah Members* as the result of the 44th Muhammadiyah Congress in 2000 in Jakarta, and the decisions of Tarjih National Congress related to the Islamic view of Muhammadiyah. These views on Islam are systematized in Manhaj Tarjih instead of individual understanding. Meanwhile, the development of tajdid is required to life advancement as integrity between tarjih and Islamic view or between purification and dynamicization in accordance to the principle of Muhammadiyah Islamic view.

Muhammadiyah views and believes that the Islamic teachings is a chain since Prophet Adam to Prophet Muhammad, and comprehensively is revealed by God and brought by the Prophets and the Apostles. Islam is the religion of God revealed to His Prophets, starting from Adam, Noah, Abraham, Moses, Jesus to Muhammad as the last prophet, as the God’s guidance and mercy to mankind forever to ensure material and spiritual life on earth and in the hereafter (the second item of Faith Pledges and Aspirations of Muhammadiyah Life). From this point of view, Muhammadiyah puts Islam as the teachings from God which is divine and historical as brought by and propagated by the Prophets and the Apostles in the history of human life, therefore the existence of the Revealed religion as rahmatan lil-‘alamin. This is the religion for the entire human life.

From Muhammadiyah point of view “Religion is Law of the God by the intermediary of His Prophets, in the form of commands and prohibitions as well as instructions for the goodness of human in the world and hereafter. The Islamic religion brought by Prophet Muhammad is “the Revelation of God within the Quran and implied within the authentic Sunnah in the form of commands and prohibitions as well as instructions for the goodness of human in the world and hereafter (The Book of Five Affairs). Muhammadiyah emphasizes the superiority of the Qur’an in which the teachings source is authentic as it comes from God and brought by the Prophet also involves the teachings aspect, that the Islamic teachings consist of the commands (al-awamir) and prohibitions (al-nawahi) as well as instructions (al-irsyadat).

Dealing with the term of “irsyadat”, K.H. Ahmad Azhar Basyir explains as follows: “What is meant by irsyadat in the definition of Al-Din, in addition to al-awamir and al-nawahi, can be attributed to the dialogue between Abraham and Ismail, when Abraham received the command to sacrifice his son, there is an irsyadat how parents should be affectionate to their child in performing religious obligations concerning with the child’s personality. Likewise, the dialogue between Moses with “abdu min ibadina” as mentioned in the Qur’an which is generally called Moses’s dialogue with Hidir, is also an irsyadat. Thus, in addition to al-awamir and al-nawahi, there is irsyadat within the stories of the Prophets. In uncovering the laws of nature and the favour of God in the form of benefits of plants and livestock as revealed in the Qur’an, it is also an irsyadat. Basically, there is irsyadat in a variety of life activities” (Basyir in Haedar Nasir, 1992: 97).

This concept of “irsyadat” as stated by K.H. Azhar Bashir, in addition to the implicit and written in the Qur’an, including within the stories of the Prophets, implies dimensions of teachings of the Qur’an and Sunnah in addition to those containing aspects of commands and prohibitions. The Qur’an described by God as “li-kulli Tibyan syai” (explanatory everything), as “al-dhikr”, “al-furqan”, and “al-huda”, which shows the comprehensive dimension of Islam. Thus, Islam is not put merely as a law within the meaning of commandments and prohibitions, as in the logical of “al-ahkan al-khamsah” regarding to mandatory, haram, sunnat, makruh, and mubah. The inclusion of “irsyadat” becomes very important, because it penetrates into the dimension of meaning and guidance to life, in addition to command

and prohibition, that Islam neither narrow nor just highlight a specific aspect. Dimensions of science, intellectual thought, the universe, and various aspects of life obtain reference and guidance in the Islamic teachings, that Islam is just a very profound, instead of solely the laws of commands and prohibitions. Islam is a comprehensive view is reinforced by Faith Pledge and Aspirations of Muhammadiyah Life on Islamic teachings regarding with faith, worship, moral and Muamalat duniawiyah.

In Muhammadiyah's view, that Islam is a of self-surrender to the Will of God, the religion of the entire Prophets, the religion of human nature, the religion of guidance for mankind, the religion which regulates God and man relationship as well as among human, and the religion as rahmatan lil-'alamin. Islam is the only religion that blessed by God and perfected religion. By being a Muslim, then every Muslim has the basic tawhid life, the function/role in the life in the form of worship, been the Caliph, and the aim to achieve the blessing and mercy of God. Islamic nobility and primary will manifest in the reality of life if it genuinely believed, understood, internalized and practiced by all Muslims entirely or kaffah and self-surrender. By implementing Islam wholeheartedly, the Muslim will have the main characteristics of Muslim, believer, noble/muhsin, and muttaqin (*Guidelines for an Islamic Life for Muhammadiyah Members*, chapter Islamic View on Life).

Islamic view on life shows the wide range of Islamic teachings actualization, as well as the consciousness and demand to bring the teachings into reality of human life. In this context, Muhammadiyah perspective on world as the field to actualize the Islamic teachings, as well as to afford a space for ijtihad in managing the world affairs based on the message of Islamic teachings. In associated with this, Muhammadiyah has a basic view on the concept of world. According to Muhammadiyah, that "by the term of "world affairs" according to the Prophet Muhammad, "You understand better your world affairs" which are all affairs unless the duties of the Prophet, i.e. matters/tasks/affairs are left entirely to the discretion of man (The Book of the Five Affairs, al-Masail al-Khamsah, on World).

In addition to the views on religion and world, the concepts of worship, sabilullah, and qiyas or ijtihad, emphasizing the five basic affairs related to Muhammadiyah's view on fundamental matters for human. In Muhammadiyah perspective: "Worship means taqarrub (seeking closeness)

to God, by abiding to His commands, staying away from His prohibitions, and practicing all righteous deeds as He allows.”. That there is a common and special worship: a. Common worship is all righteous deeds allowed by Allah. b. Special worship is whatever assigned by Allah by its details and its specific ways (The Book of the Five Affairs, al-Masail al-Khamsah, on Worship).

While by the meaning of *sabilullah*, Muhammadiyah presumes that, “*Sabilullah* is a path of conveying the blessing of Allah compromising all charity permitted by God in venerating His revelation (religion) and implementing His laws (The Book of the Five Affairs, al-Masail al-Khamsah, on *Sabilullah*). Dealing with the standpoint toward *sabilullah*, Muhammadiyah has to confirm a unity on the path of world and hereafter which should be in a line, in addition to the importance of every Muslim to act and address toward the path of Allah. *Sabilullah* is connected to worship as both of them are an intact unity on Muslim’s consciousness to act.

In the Faith Pledge and Aspirations of Muhammadiyah Life, it is reaffirmed that Muhammadiyah implements Islam based on: (a) Al-Qur’an: God’s revelation to Prophet Muhammad; (b) Sunnah: The explanation and implementation of Al-Quran teachings revealed to Muhammad by using common sense suitable to the soul of Islamic teaching. This perspective illustrates two dimensions of the source and the way in understanding the Islamic teachings within Muhammadiyah. Returning to the Qur’an and Sunnah as the legitimate basis is accompanied by using common sense suitable to the soul of Islamic teaching. In general, Muhammadiyah uses *dalil naqli* as well as *aqli* based on the principle of *manhaj Tarjih*, therefore, there is no reason to be anti-common sense as it is put in proportionally.

Muhammadiyah works for the realization of Islamic teachings that cover: a. *Aqidah* (Faith): Muhammadiyah works for upholding pure and untainted Islamic *Aqidah* which is free from *kemusyrikan* (polytheism) and *bid’ah* and *khurafat* (deceitfulness) without neglecting the tolerant principles based on Islamic teaching; b. Moral: Muhammadiyah works for upholding noble moral values based on the teachings of Al-Qur’an and Sunnah, not based on man-created values; c. Worship: Muhammadiyah works for upholding worship guided by Prophet Muhammad, without additional changes from human being; d. *Muamalah Duniawiy*: Muhammadiyah works for the implementation of *mu’amalat duniawiyah* (world management and

public supervision) based on Islamic teaching. All the activities become the worship for God (Faith Pledges and Aspirations of Muhammadiyah Life).

The Qur'an and Sunnah is fundamental basic of Islamic law and teaching which is the genuine source, while common sense/reasoning (*al-Ra'yu*) is an instrument to: a. to figure out and determine the truth within the Qur'an and Sunnah; b. to figure out the meanings and messages within the Qur'an and Sunnah. That the door of *ijtihad* is always opened. That in having Islam as the religion shall be based on the precise teachings, by *ijtihad* or *ittiba*. That in determining the guidelines concerning with religious issues, both in private or movement life, shall be based on the Qur'an and Sunnah, accompanied by the scholar concession or *Tarjih*, which is to discuss arguments within a deliberation in order to obtain the most reasonable argument.

The absolute basics of Islamic laws are the Qur'an and Hadith. In which it is necessary to solve the problems which have occurred and are very crucial to be carried out, about the things that is not involved in *Ibadah mahdlah* whereas for reasons there is no *nash sharih* in the Qur'an or authentic Sunnah, then *Ijtihad* shall be conducted as well as *istinbath* over the existing *nash*, through the *'illat*; as has been done by the scholars of *Salaf* and *Khalaf* (*The Book of the Five Affairs, al-Masail al-Khamsah, on Qiyas*). In Muhammadiyah, *tajdid* has two meanings, namely purification and dynamicization. The view on *qiyas* or *ijtihad* is also associated to *tajdid* as the endeavors to renew the understanding of Islam, both in purification or dynamicization as the principles of *tajdid* in *Manhaj Tarjih Muhammadiyah*.

According to K.H. Azhar Basyir, Muhammadiyah appreciates the Islamic teaching comprehensively. The aspects of Islamic teachings of the faith, worship, moral, and *mu'amalat dunyawiyah* can be differentiated but cannot be separated (*al-Islam kullun la yatajazza*). Reasoning can be used as long as its reachable range. For the unreachable, *tawaqquf* and *tafwidh* can be conducted. To infiltrate *ta'wil* forcedly on the unreachable is presumed as to succumb the *nash* on common sense. The aspect of faith which is generally based on *nash* use *takwil* as long as it is supported by acceptable *qarinah*. The aspect of absolute faith based on *nash*, while situational ones are unacceptable. *Ibadah mahdhah* is based on *nash*. While the aspect of *mu'amalat* is based in *nash* whenever the *qathiy dalil* is obtained, and based on interpretation whenever it is obtained from *nash zhanniy*. Basis of *maslahah*

can be an interpretation foundation. Considerate is prioritized dealing with unobvious affairs to maintain the religious security (Basyir, 1993: 272-277).

Tafsir of Muqaddimah of Muhammadiyah Statutes is one of main reference related to the Islamic view as the yield of Majlis Tanwir in 1951. The interpretation of “radlitu bi Allah bi rabba wa bil al-Islami dina wa bi Muhammadi shalla Allah ‘alaihi wassalam nabiyya wa rasula” is extracted into the five basic of explanations, consisting of: Tawhid, Social Life, Religious Life, Organizational Life, and Prosperous country blessed by God. The point of Religious Life is substantially explained as follows:

“Islam is God’s religion revealed to His Prophets, starting from Adam, Noah, Abraham, Moses, Jesus to Muhammad as the last prophet, as the God’s guidance and mercy to mankind forever to ensure material and spiritual life on earth and in the hereafter.

“A Muslim believes that Islam is the true religion. It is not caused by his narrow understanding but due to the return to the basic meaning of the word Islam. It involves mankind effort seeking the secrets of nature. Mankind’s endeavors to pursue the truth. It has been thousands years mankind live the world. Since their reasoning began to grow and to wonder about “what?”, “from where?”, “where?”, “why?”. In the end of the journey, there is no single answer. Despite the desire for Substance and Truth, they only found the reminiscence and Truth. Thus, they come to the consciousness of weaknesses. The Truth is transcendence, they have to surrender. That is Islam (self-surrender).

The enhanced intelligence, the enhanced endeavour to think about, the closer mankind to self-surrender, to Islam. Hence, the reason should not be stagnant, so that the enjoyment of Islam is perceived. Islam teaches that the purpose of all the Prophets and Apostles of God is one, that is to guide humanity towards the path of God, and to lead mankind to unite in Unity of Law.

Prophets starting from Adam to Muhammad are the Prophet of Islam. Noah as the messenger of the first Shari’a, is the Prophet of Islam, thus we shall follow him. Abraham ‘alaihi Salam, who first earned the name of Islam is my Prophet. Moses the liberator of people of Israel from Pharaoh’s despotic action is my Prophet. Isa Al-Masih, son of Mary, the Prophet who spread compassion in the earth, is my Prophet. Muhammad Rasulullah as the

last prophet and apostle, is my Prophet. “We do not distinguish the prophets one to another”.

All Holy Books of Allah, Suhuf of Abraham and Moses, Torah of Moses, Psalms of David, Bible of Jesus, and Furqan of Muhammad, I admit the truth of them. All of them is the light for the human nature in pursuing the Blessing of God. To ensure material and spiritual life, to relieve from the peril on earth and in the hereafter.

Mankind is one, and I am as a Muslim is a member of humanity. A Muslim does not sharpen the conflict between East and West, “The East and West are God’s: therefore whichever you turn, there is the face of God. God is All-knowing and Almighty.

Mankind, towards the path of the religion, is divided into two nations. The first is the nation that accepted the Prophet’s call to Islam. Namely Ummat-ul-Ijabah. And there is nation that is called to Islam that “There is no god but God. Muhammad is the messenger of God”. They are referred to as Ummat-ul-Da`wah. And there is no coercion for the second nation.

As to Ummat-ul-Ijabah, as long as they still pertain that “There is no god but God. Muhammad is the messenger of God”, they should not be expelled from Jama’ah Islamiyah. Despite of the diverse views of Islam, due to Islam provides freedom of thoughts for the ummah, Prophet Muhammad still calls it as “My ummah”. Calling a fellow Muslim a Kafir is not allowed in Islam. Different views and understanding in fostering Islam perhaps are conducted in a wide range ways, but the goal is only one, namely to seek for the truth.

That is, there is no more primary command, except from God, there is no example shall be followed, except from Prophet Muhammad. There is ineligible for mankind to follow their fellow in taqlid. They must strive constantly heightens Personal values and reason themselves, so that they can seize the Religion by themselves. “If they succeed seizing it, they will obtain two rewards. Namely, understanding and virtue; and if they fail, they will obtain a reward over the sincerity of inquiry, and there is no sin to fail”. Because there is no deliberate fault opinion.

They also should recognize the great merit and endeavor of the previous generation, namely Assalafush Shalihin in determining the intricacies and issuing the essence of religion. Thus, Islam flourishes brightly as the yield of

freedom of thought. And the light is dimmed as the freedom is no longer exists. Thus, we absolutely believe, that the revival of Islam is dependent on the return of freedom of thought and the sincerity to enquire the religious wisdom of all its aspects. The results of the previous attempt, which arise in the nature of Islam, all of them are also seen as instruments and guidance addressing to Islam, which is the Revelation of God and the Sunnah of the Prophet. The ultimate goal of each individual and society, is ensure material and spiritual life on earth and in the hereafter, the equilibrium between spiritual and materia, soul and mind. And Islam is the only way to realize it.” (Tafsir of Muhammadiyah’s Statutes and The Preface, Muhammadiyah Central Executive).

With the comprehensive and multi-aspect basic and way of understanding the religion, Muhammadiyah states that the Islamic teaching is an inseparable “unity of doctrine” consisting of faith, worship, moral, mu’amalat duniawiyah, all rests and reflects “Tawhid” in life and human life, in the form and manifestation of life and human life solely to worship Allah in a broad sense and intact (Muhammadiyah Central Executive). In understanding the Islamic teachings, Muhammadiyah applies the approaches of textual, contextual, and spirituality as the result of Tarjih National Congress in 2002, hence, the methodology in understanding Islam is integrated or holistic or interdisciplinary.

C. Islam as the World View

The Islamic view of Muhammadiyah has yielded a comprehensive and extensive world view toward life. It is the construction of faith and view on life which becomes the guidelines for patterns of thinking and action, in this case is the Muhammadiyah members. This world view is essential as whereas it is narrow, it results the narrow attitude. On the contrary, if the world view within Muhammadiyah is extensive and comprehensive, thus, it will result figures and life actualization of Muhamamdiyah members as progressive people in living their life while remain firm as the real Muslims. In Statement of Muhammadiyah Thoughts Approaching to One Century is enclosed the world view of Muhammadiyah toward Islam and Life. It is stated that Islam is a religion bringing the divine virtuous teachings which shall be propagated

as rahmatan lil'alam in on the world. Islam as the revelation of God carrying out by the Apostles to the Last Apostle Muhammad, is the teachings of guidance, surrender, mercy, welfare, salvation, and blissful in this world and hereafter. Muhammadiyah to spread a comprehensive and multi-aspects of Islamic teachings through da'wah commanding the good and forbidding the evil so at human will obtain material and spiritual good luck. Da'wah brings change that is progress, kindness, truth, justice, and other virtues for the benefit and salvation of the human without the distinction of race, ethnicity, class, religion, and others.

The extensive and progressive world view is the reconstruction of Kyai Dahlan's thoughts and strategies in establishing Muhamadiyah, in addition to the substance and excavation on the noble treatise of Islam as rahmatan lil-'alamin. Kyai Dahlan as the founder of Muhammadiyah is eminent as reformer (mujadid). Tajdid of purification and dynamicization is grounded on the ample and comprehend understanding of Islam. Kyai Dahlan succeeded in developing the faith, moral, worship of the Muslims as well as reform in amaliah mu'amalat duniyawiyyah. Therefore, Muhammadiyah has presented a religious view which remains firm in the building of faith and is able to liberate human from underdevelopment towards an advanced and civilized life.

In the Statement of Muhammadiyah Thoughts Approaching to One Century, the world view on the ideal society which is the real Islamic society as the main objective of Muhammadiyah, is uttered. The real Islamic society is the actualization of the Islamic teachings in the structure of human collective life as moderate society which is progressive in the system of socio-culture, social, and physical environment. Islamic society is the society having a balance between material and spiritual life, rationality and spirituality, aqidah and muamalat, individual and social, worldly and hereafter, as well as a society of justice, honesty, welfare, cooperation, hard work, discipline, and excellence in all aspects of life. Islamic society is willing to cooperate and compete in good deeds in the midst of free-market competition in every field of life in the spirit of "fighting against the challenges" rather than just "fighting against the enemy". The Islamic society aspired by Muhammadiyah has similarities with the format of a civil society with the characteristic of justice, autonomous, progressive, and noble so as to fulfil the role of syuhada 'ala al-

nas in the midst of world society conflicts. Therefore, the real Islamic society is the best nation (*khairu ummah*) and mastery over the progress values of culture and civilization, i.e. the values of spirituality, science and technology, material (economy), power (politics), arts, normative behaviour (law), social (culture), which are higher than other societies. The real Islamic society also possess higher concerns on ecologic sustainability and human (both female and male) quality of life in the relation of upholding *maslahat*, justice and virtue and abandoning destruction, despotic, and other destructive things.

The extensive and comprehensive world view is derived from the dimension of Islamic teachings embraced by *Muhammadiyah*. As confirmed in *Faith Pledges and Aspirations of Muhammadiyah Life*, that those dimensions span from the aspects of faith, worship, moral, and *mu'amalat duniyawiyyah*. Therefore, Islam is not merely an aspect and consequently, *Muhammadiyah* has a broad world view toward life and how to face it as broad as the Islamic teachings. In addition, Prophet Muhammad as the last Prophet of the era has demonstrated Islam as the religion of life bringing up development and enlightenment in the whole aspects of life so as Islam becomes *rahmatan lil-a'lamin*.

By the extensive dimension of Islamic teachings, however, it does not mean that *Muhammadiyah* acquires the entire dimension as the focus of its movement, as well as to integrate absolutely them into conservative integralism insights. In the political sphere, for instance, *Muhammadiyah* is not engaged in this realm due to the perspective of secularism in which Islam is not related to politics. In fact, it is associated to the preference of *Muhammadiyah* to involve in the power struggle, since it is not the range of *Muhammadiyah* and at the same time, the format of political struggle is diverse instead of single and doctrinal. For the adherents of integralism, politics and religion are integrated absolutely as similar and coherent, hence, it yields the political teocentrism. On the contrary, secularism divides absolutely the religion and politics issues.

Muhammadiyah has preferred modernism or moderate as their ideology in politics, which is dissimilar to secularism or integralism, hence *Muhammadiyah* emphasizes on the values of political actualization rather than the structural formalization and the integrity of religion and politics, or on the contrary, which the detachment of politics from the religion values.

Politics is not only dealing with the struggle in power of governmental/ state hierarchy, but also with the state development. As stated in Khittah Denpasar of 2002, politics is “al-umur al-dunyawiyat”, namely one of world management inspired by Islamic moral values with the format of *ijtihadiah*.

In this context, job division between *da'wah* and political organization is required for the interests of strategy as well as realistic, thus, the Muslims will be more tactic and non-utopias. Once both of them were integrated ambitiously, it would damage the collective harmony and strategy of the *ummah*, as well as would lead to the uncontrolled religious politicization in the Islamic movement in Indonesia. However, the orientation of political party is the authority achievement which is full of interests and conflicts. The integrity of religion and politics is potential to bait the religion as the political ride, for instance, by using religious lectures as a means of political party mobilization. It also evokes political sacralization in which every step of political activists is identified as the God's revelation, as took place in the Western in the Medieval era when the Church was very powerful in worldly life.

Muhammadiyah's view on the religion is fundamental and extensive which is evidenced by comprehensive thoughts and *tajdid* orientation, as well as realistic in responding the challenge of the era through the charity and services, which is the basis of the movement to survive to the present. The *tajdid* thoughts enclose the purification as well as reform dimension, both of them form the basic pillars of Islamic view and implementation within Muhammadiyah. By purification, Muhammadiyah refers and represents Islam in accordance to the authentic treatise of God's revelation and Prophet's *maqbulah* Sunnah, so as the source of teachings in religiosity is legitimate and moreover, there is no single deviation in it. On the contrary, by *tajdid*, then the aspect of the genuine Islamic teaching has also possess the actual function, therefore Islam become the religion of life. Moreover, Islam as a law as well as a response to the challenge of each stage of life is another proof that the religion is *rahmatan lil-'alamin*: “And We have not sent you, [O Muhammad], except as a mercy to the worlds. (QS. Al-Anbiya: 17: 107). Muhammadiyah demonstrates Islam as Revealed religion which is actualized in the universe, therefore Islam becomes the mercy for the people in the world and hereafter.

The effect of reform in Islamic teachings is broader than what it seems both in the religious and society life in Indonesia. Sudarisman Purwokusumo, S.H. gave a statement in the Muhammadiyah Congress in 1962 that, “The birth of Muhammadiyah is a renaissance for Islam, as Muhammadiyah renew the implementation of Islam within the ummah. It is logic if there is a harsh reaction toward the endeavors as in a struggle as it is an ordinary thing that “when there is an action, there will be a reaction”. Those reaction is the encouragement for Muhammadiyah to strive for its aspirations” (Department of Information, 1963: 212).



THE IDEOLOGY



Muhammadiyah as an Islamic movement has improved into an ideology, a system of understanding in Islam. Achmad Jainury, a researcher who took Muhammadiyah as his subject since his undergraduate to his magister study in McGill University Canada, suggested the ideology of Muhammadiyah as the ideology of reformist or modernist, in his dissertation titled *The Formation of The Muhammadiyah's Ideology 1912-1942*. The appreciation of Muhammadiyah as Islamic modernism or reformism can be addressed to the notice and labelling of the movement as an ideology, even though it might not similar to the monolithic ideology or Karl Marx's false consciousness. The author has subjectively granted the substance and tagged Muhammadiyah as reform ideology since from the beginning it highlighted *tajdid* or reform and pioneered the movement.

As an institution, Muhammadiyah also possesses the official formulation of the movement ideology, Faith Pledge and Aspirations of Muhammadiyah Life (*Matan Keyakinan dan Cita-cita Hidup Muhammadiyah /MKCH*). Although there is no such term of ideology in this MKCH, the substance and background of the formulation was meant to be the Muhammadiyah ideology, which was reflected from the papers presented at Muktamar 1968 in Yogyakarta. At the time of its formulation, the authoritarian New Order regime was conducting "de-ideologization" by imposing Pancasila as the one

and only national ideology, which later in 1985 was evidenced by the policy of Pancasila as the sole foundation for all social organization after previously only applied to the political organization.

As an organized movement, Muhammadiyah also gradually thrived into an Islamic ideology-based movement whose system is capable in building identity and distinctive system of collective consciousness. These are corroborated by the system formulation and endeavour strategy that bind them towards achieving the realization of the real Islamic society. The system, member collective consciousness, and solid organized movement have made up an ideology of Islamic reform movement.

A. The Concept of Ideology

Ideology refers to “a complex *belief system* that explain social arrangements and relationship” (Vago, 1989: 90). Ideology can also be considered as “any *system of ideas* underlying and informing social and political action” (Jary, 1991: 295). Ideology as a set of comprehensive thoughts system which aspires to explain the world and an attempt to change it (Riberu, 1986: 4). According to Shariati, ideology is an understanding and struggle theories which are gripped strongly by a given community led to certain social ideals in life. Ideology has some basic elements, as follows: (1) comprehensive perspective toward human, world, and universe in life; (2) scheme of socio-politics order based on the perspective; (3) awareness and declaration embodied in the struggle to reform based on understanding and plan of the ideology; (4) effort in leading the society to hold the ideology which require the loyalty and involvement of the adherents; and (5) effort in mobilizing the extent cadre and mass who will voluntary support the ideology (Riberu, 1986, 5).

Ideology is engaged in any social movement, moreover in idealistic movement. It is obliged in constructing system, solidarity, target, mobilization, and endeavor strategy in accordance to the principles of social movement, particularly religious movement. Despite the issue of “The End of Ideology” approximately in the post-Cold War era which was marked by the fall of communism in the East Europe in 1989, substantially, ideology is sustained and be a reference in the thought and movement of social and political movements. For several experts, this issue is merely a discourse rather than

a fact (McClelland, 2005: 159). Given the evidence the history of human civilization, there are three states of mind with diverse degree and orientation frequently accentuating the human life, namely religion, ideology, and science.

By examining the element and function of ideology, it can be assumed that ideology is more than a set of understanding or thought, but it contains of theory and endeavour system to strategy to achieve the aim of a society in life. In an Islamic “politic ideology” movement, for instance, politics serves as a system of struggle to realize Islam as political aspiration or authority within a state, rather than merely practical or technical option. It results on political ambiguity, whether it is a struggle system or political ideology. Nevertheless, for several Islamic circles, politics is positioned as worldly affairs, which actualization does not have to be formal, but more to the values imbued within religion, and does not require the congruency between religion and politics.

Ideology is an understanding system and struggle as well, combined integrally in a systematic and militancy. It requires practical or technical sphere to strategy and ideology belief in a range of format and actualization to achieve it. Ideology as a comprehensive understanding may be rigid and exclusive, yet it is the nature of ideology. However, the degree of this exclusivity is diverse illustrating the variety of ideology characteristic of the building system. The reform ideology of Islamic movement such as Muhammadiyah, for instance, its exclusivity and conservatism are neutralized by the moderate and reform orientation, thus the ideology pendulum turns to moderate. Given the fact that Muhammadiyah is claimed to be a moderate Islamic movement, the ideology is never be “a false consciousness” which traps the truth and relations among the traffic of social and religious movements in Indonesia.

Ideology concept might not be congruent to the present –ism such as Marxism, Capitalism, and so on, although it is surely legitimate to be a frame and collective consciousness system of Islamic movement like Muhammadiyah. Each organization or movement has its own ideology or identity, indeed, as its movement mosaic, while it might not straightforwardly oppose and abolish such as the ideology culture in the Cold War era. As a matter of fact, the attitude of mutual understanding and respect in the atmosphere of tolerance (*tasamuh*) and brotherhood (*ukhuwah*) within and among Islamic movement is required. For scholars, the ethic of *emic* (insider

view) to analyze and to position a movement such as movement without losing objectivity, including an understanding about Muhammadiyah as an ideology which is entailed in the identity of Muhammadiyah as an Islamic reform movement.

B. The Ideology of Muhammadiyah

In fact, there is a term of ideology in Muhammadiyah, which is moderate. In Outline of Main Matters on Life Faith Ideology of composed by Committee of Tajdid section Muhammadiyah Life Faith Ideology of the 37th Muhammadiyah Congress, ideology is stated as “teaching or knowledge which systematically and comprehensively discusses ideas, methods, aspirations or state of mind, to obtain faith in life as well as the right and proper life”. In addition, ideology refers to “life faith”, ranging from “1. View of life, 2. Purpose of life, 3. Teachings and endeavours to realize view of life in obtaining the purpose of life.” (Muhammadiyah Central Executive, 1968, 6).

As a matter of fact, the term of ideology in the New Order regime was constructed solely for the state interest particularly in the midst of monolithic and de-ideologization, thus, Muhammadiyah preferred to use the term of “faith and aspiration of life”. Not until the falling of New Order and the Reformation Era of 1998, ideology has not viewed as an allergy and menace of state ideology anymore, but it becomes a common and dynamic. Muhammadiyah is no longer eluding the term of ideology, despite the Muhammadiyah ideology is dynamic and framed in a commitment to Indonesia as stated in the fifth point of Faith Pledge and Aspirations of Muhammadiyah Life (Matan Keyakinan dan Cita-cita Hidup Muhammadiyah) on the function and mission of Muhammadiyah in the Republic of Indonesia and Pancasila ideology.

Therefore, Muhammadiyah ideology contains theory and strategy of struggle to achieve it rather than merely a set of understanding or thought. By defining “Muhammadiyah ideology”, it refers to “a system of faith, aspirations, and struggle of Muhammadiyah as an Islamic movement to realize a real Islamic society”. The contents or substances of the Muhammadiyah ideology are: (1) Islamic understanding or religion teachings in Muhammadiyah,

(2) The nature of Muhammadiyah as an Islamic movement, (3) Mission, function, and strategy of Muhammadiyah endeavours. At the outset it is necessary to link the dimension and process of Muhammadiyah movement into a fundamental idealism, namely the “world view” that is embraced by this Islamic movement founded by Kyai Haji Ahmad Dahlan, thus, all members understand “what, how, and for whom Muhammadiyah” and whoever associated with Muhammadiyah can understand and respect the dignity of this Islamic movement as an organizations with respective “faith and aspirations” that binding all members and its line movements.

How were the development of ideologist thought and the demand on ideology in Muhammadiyah within the history of this modernist Islamic movement? Essentially, the establishment of Muhammadiyah in 1912 was accentuated by ideologist interest. According to K.H.M. Djindar Tamimy (1968: 3), it adheres to an “ideology”, which is the Islamic idea and aspirations of Kyai Dahlan’s thought and movement. According to Jainuri, the spiritual thoughts of Kyai Dahlan were considered as “reformist ideology”. Whereas ideology is associated to religion system, it can be concluded that the establishment of Tarjih Institution in 1927 had ideologist aspect, namely religious perspective in Muhammadiyah which was suggested by Mukti Ali (1990: 22) that it contains the principle of mind relativity, neither figure nor madhab-oriented, and opened or tolerant.

In 1930, Muhammadiyah dealt with external dynamics particularly movements toward Indonesian Independence while internally, there was an evolving demand for continuity between the organizational movements with Kyai Dahlan’s thought as the founder of the movement. In the era of Mas Mansur as the Chairman (1937-1942), the life dynamic was seriously complex and in certain limit Muhammadiyah had to confront external forces resulting on the emergence of ideological thoughts. These ideologies involved orientation and perspective toward movement’s struggle and aspirations along with the strategy to achieve them. These would eventually bring into consequences to build “struggle ideology system” to be encountered to other ideologies and forces which more or less might threat or interfere the existence and development of Muhammadiyah.

In 1938, the concept of The Twelve Strategies of Muhammadiyah, which consist of: deepening the faith, expanding the religious understanding,

fructifying manners, practicing self-introspection (*intiqad*), strengthening unity, promoting justice, promoting wisdom, strengthening *Majlis Tanwir*, holding regular congress, conducting deliberation for a concession, supervising internal movements, and promoting the movement interlink (Muhammadiyah Central Executive, 1939).

The ideology of Muhammadiyah was strengthened during the time of pre-Independence of 1945 by the concept of “Preface of Muhammadiyah Statutes (*Muqaddimah Anggaran Dasar Muhammadiyah*)” initiated by Ki Bagus Hadikusuma (Chairman PB Muhammadiyah period of 1942-1953) and assisted by his companions, which further was granted in *Tanwir Meeting* in 1961. This concept was evoked by internal conflict within Muhammadiyah including movement spirit crisis and weakening as well as the intimidation from non-Islamic ideology of the outside. By recalling back the thinking and struggle spirit of Muhammadiyah in the early generations of *Kyai Dahlan*, then Ki Bagus Hadikusuma conveyed the idea bringing forth the concept of “Preface of Muhammadiyah Statutes”.

The Preface of Muhammadiyah Statutes consists six fundamental issues, namely: (1) Human life should be based on monotheism, worship, and active obedience to God; (2) Human life should prioritize social life; (3) Adhere the teachings of Islam with the whole-hearted belief that Islam was the one and only basis of personality and life order for the blissfulness in the world and the hereafter; (4) Uphold and revere Islam in society is an obligation as the act of worship and human charity; (5) *Ittiba* (accept and follow) upon the struggle of Prophet Muhammad (pbuh); (6) Gladly conduct charitable efforts and struggle based on the organizational rule. These six principles in the Prolegomena of Muhammadiyah Statutes was completely explained by H.M. Djindar Tamimy as the representative of Muhammadiyah Central Executive into *Tafsir of The Preface of Muhammadiyah Statutes*, which was disseminated and quoted in various editions of Muhammadiyah literatures.

Thought within the ideological context with the orientation of identity affirmation was stated by the formulation of “The Characteristics of Muhammadiyah” in 1962. The concept was propounded in the era of H.M. Yunus Anis’s chairmanship (1959-1962) and granted in the 35th Muhammadiyah Congress held in Jakarta in 1962, that coincided with *the*

half-century the *Muhammadiyah*. This is the first comprehensive concept embodying the essence and identity of *Muhammadiyah* as an Islamic movement, at the same time, as an endeavour framing of *Muhammadiyah* society from political blemish of Islamic party Indonesian Muslim Shura Council (*Masyumi*). *Muhammadiyah* yearned to reaffirm their identity as an Islamic propagation movement and to elude from political ideology.

The nature of *Muhammadiyah* becomes a principal formulation on “What is *Muhammadiyah*”, a statement on *Muhammadiyah* as Islamic movement, particularly an affirmation of The Ten Natures of *Muhammadiyah*, namely: (1) Charity and struggle for peace and prosperity; (2) Expanding relationships and promoting Islamic brotherhood (*Ukhuwah Islamiyah*); (3) Willingly, open-minded, and determined onto the teachings of Islam; (4) Devout and social; (5) Dutiful to the law, constitution, regulation, legitimate basic principle and ideology of the State; (6) Doing good deeds and abandoning bad ones (*Amar Ma’ruf Nahi Munkar*) and be a role model; (7) Active in society advancement toward reform and development based on the teachings of Islam; (8) Advocating cooperation with other Islamic organizations in spreading and promoting Islam and in defending Islamic interests; (9) Assisting the government and collaborating with other organizations in protecting and building the country to be a just and prosperous country blessed by the Almighty God (Allah SWT); (10) Be just and wisely corrective inward and outward (Central Executive of *Muhammadiyah*, 1990: 308). These institutional identities represent the da’wah orientation and moderate of *Muhammadiyah*, to remain committed in the Islamic understanding which is the characteristic of *Muhammadiyah* collectivity.

The monumental development of ideological thought behind the formulation of “ideology” (faith and aspiration of life) was the nascence of New Order regime, more accurately in the 37th *Muhammadiyah* Congress in 1968 held in Yogyakarta. At this historic moment, the concept of “ideological” *Muhammadiyah* was crystallized, namely “Faith Pledge and Aspiration of Life (*Matan Keyakinan dan Cita-Cita Hidup Muhammadiyah*)” and “Basic Strategies of *Muhammadiyah* Struggle (*Khittah Perjuangan Muhammadiyah*)”, beside other issues of *Jamaah* movement and *Jamaah* Islamic mission. In this congress, the spring of movement “Return to the Real *Muhammadiyah* (*Me-Muhammadiyah-kan kembali Muhammadiyah*)” through “reform/*tajdid*” in

the sphere of ideology (Faith and Aspiration of Life), the basic strategies of Muhammadiyah struggle (*Khittah*), *charity and services, and organization* (Nashir, 1992: 30). *This was the first congress in the post-Indonesian Independence which brought in the affirmation of Muhammadiyah identity.*

The importances of Tajdid (reform) of Muhammadiyah ideology (life faith) and the basic strategies of Muhammadiyah struggle (Khittah) were set out by Muhammadiyah Central Executives in the 37th Muhammadiyah Congress in 1968, which consisted of: First, in Tanwir Meeting of 1968, the reform of Muhammadiyah ideology had been approved which was a return to the original source, by composing formulation in specific, concrete, systematic, and comprehensive to be easily, practically, and intensively taught and studied by the leaders, members, families, and the Muhammadiyah society in broadly and evenly sense, hence it can be an understanding, faith, and awareness of life in the struggle of Muhammadiyah. Subsequently, the Ideology /Life Faith should be disseminated and popularized to the public, thus, the essence of Muhammadiyah could be recognized widely to avoid the misperception toward the institution as well as to attract the public. Second, Tajdid Committee was formed which one of its duty was to devise the Ideology /Life Faith and the basic strategies of Muhammadiyah struggle (Khittah) to be discussed in the 37th Muhammadiyah Congress held in Yogyakarta. Furthermore, they would be the grip of Muhammadiyah official basis and guidelines (Muhammadiyah Central Executive, 1968: 3).

Basically, the result of *in the 37th Muhammadiyah Congress in 1968 held in Yogyakarta which were Faith Pledge and Aspiration of Life (Matan Keyakinan dan Cita-Cita Hidup Muhammadiyah) and Basic Strategies of Muhammadiyah Struggle (Khittah Perjuangan Muhammadiyah)*, contained five basic ideas, as follows:

1. Muhammadiyah is an Islamic movement with the mission of doing good deeds and abandoning bad ones (Da'wah Amar Ma'ruf Nahi Munkar), Islamic faith based on the Qur'an and Sunnah (the sayings and deeds of Prophet Muhammad), aims to and endeavours to realize a real Islamic society, to implements the function and mission of mankind as a humble servant and caliph of God on earth
2. Muhammadiyah is convinced that Islam is God's religion revealed to His Prophets, starting from Adam, Noah, Abraham, Moses, Jesus to Muhammad as the last prophet, as the God's guidance and mercy to

mankind forever to ensure material and spiritual life on earth and in the hereafter.

3. Muhammadiyah implements Islam based on:
 - a. Al-Qur'an: God's revelation to Prophet Muhammad; b. Sunnah: The explanation and implementation of Al-Quran teachings revealed to Muhammad by using common sense suitable to the soul of Islamic teaching.
4. Muhammadiyah works for the realization of Islamic teachings that cover: a. 'Aqidah (Faith), b. Moral, c. Worship, d. Muamalah Duniawiya.
 - 4.1. Muhammadiyah works for upholding pure and untainted Islamic Aqidah which is free from kemusyrikan (polytheism) and bid'ah and khurafat (deceitfulness) without neglecting the tolerant principles based on Islamic teaching.
 - 4.2. Muhammadiyah works for upholding noble moral values based on the teachings of Al-Qur'an and Sunnah, not based on man-created values.
 - 4.3. Muhammadiyah works for upholding worship guided by Prophet Muhammad, without additional changes from human being.
 - 4.4. Muhammadiyah works for the implementation of mu'amalat duniawiyah (world management and public supervision) based on Islamic teaching. All the activities become the worship for God.
5. Muhammadiyah invites all Indonesian people who have got God's blessing in the form of country rich with wealth resources, independence of the Republic of Indonesia based on Pancasila and 1945 Constitution, to try together to be a just and prosperous country blessed by the Almighty God (Allah SWT): "A PROSPEROUS COUNTRY BLESSED BY GOD (BALDATUN THAYYIBATUB WA ROBBUN GHOFUR)" (Muhammadiyah Central Executives, 1990: 11-19).

The ideological statements were implied in the first and second items of Faith Pledge and Aspiration of Muhammadiyah Life regarding to the beliefs and views of Muhammadiyah on the Islamic religion. However, in the advance, the fifth item the position and function of Muhammadiyah in the life of the nation and state of Indonesia actually also represents ideological aspect in which Muhammadiyah has an obvious clear stand toward Indonesia

with the ideology of Pancasila, the expectation of Indonesia as a prosperous country blessed by God. Muhammadiyah's attitude towards the Republic of Indonesia may be referred to the nature of Muhammadiyah in the fifth point: Dutiful to the law, constitution, regulation, legitimate basic principle and ideology of the State (ibid.: 16). This ideological stance does not indicate a secular view, as is often alleged by several people just because Muhammadiyah does not aspire to establish "Islamic State". In Muhammadiyah's view, the form of a country in the history of Islam and the Muslims since the era of the Prophet is not a single and standard as the outlook of Islamism or political Islam (Sadzali, 1993).

In the Reformation era after the falling of New Order regime, a wide range of religious thought flourished particularly the political ideology ones, thus Muhammadiyah assumed it was an urge to reassert its ideology. In 2000, the 44th Muhammadiyah Congress was held in Jakarta with an agenda to conceptualize "*Guidelines for an Islamic Life for Muhammadiyah Members* (Pedoman Hidup Islami Warga Muhammadiyah/PHIWM), a set of Islamic norms and values which are based on and sourced from the Qur'an and Sunnah, outline Islamic principle for Muhammadiyah members in living daily life to realize the real Islamic society.

PHIWM is life guidelines in personal, family, political, and social life and provide guidelines on organizational life, Islamic business practices, environmental protection, science, technology, and art and culture, which integrally represents a role model/uswah hasanah. The aspect of PHIWM is Islamic perspective on Life, with sub-aspects: (1) Islam is a comprehensive teaching of God, (2) Human's function in Islamic teaching, (3) Implementation of Islam in the Characterization. PHIWM also involves the norms regarding to the Islamic life of Muhammadiyah members, with sub-aspects of Islamic life principal composed of: (1) Personal life, (2) Family life, (3) Social life, (4) Organizational life, (5) Charity and services management life, (6) Business practice life, (7) Professional development life, (8) Nation and state life, (9) Environmental protection life, (10) Science and technology development life, (11) Art and culture life (Muhammadiyah Central Executive, 2000).

In the 45th Muhammadiyah Congress in 2005, a substantial world view was campaigned, namely Statement of Muhammadiyah Thoughts Approaching to One Century (Zhawahir al-Afkar al-Muhammadiyah 'Abra

Qarn min al-Zaman), as Muhammadiyah manifesto in facing the twentieth century. This view was motivated by the success of Muhammadiyah struggle running nearly a century is essentially a bliss and mercy of the God to be grateful by the entire members. The sincerity and great efforts of all members accompanied by the public support, Muhammadiyah tirelessly conducts Islamic mission and tajdid in advancing the lives of the people, nation, and humanity. The advancement was demonstrated in the reform of Islam understanding, education, health, social welfare, as well as Muhammadiyah's role in the independence struggle and nation development. However, Muhammadiyah alerts there is a number of problems and challenges which should be solved and require strategic steps. The fluctuative dynamic of Muhammadiyah's endeavor aimed to realize the real Islamic society and to spread the Islamic teaching as pity for the entire world (rahmatan lil-'alamin). The content of Statement of Muhammadiyah Thoughts Approaching to One Century consists of: (1) Commitment of movement, (2) Religious perspective, (3) Life view, (4) National and humanity responsibility, (5) Agenda and programs, along with strategic policies of Muhammadiyah approaching to one century (Muhammadiyah Central Executive, 2005: 13-29).

The ideology of Muhammadiyah tends to be modernist or reformist compared to other movements. The dimension of divinity (the first point: Human life should be based on monotheism) in The Prolegomena of Muhammadiyah Statutes juxtaposed with social orientation (the second item: Human life should prioritize social life). In the religious faith or understanding, a return to the Qur'an and Sunnah contained in the Faith pledge and aspirations of Muhammadiyah life is embraced simultaneously with the teaching's understanding by using common sense suitable to the soul of Islamic teaching. Likewise, the aspect of Islamic teaching are not limited on faith, moral, and worship, but also in mu'amalat duniawiyah (world management and public supervision) based on Islamic teaching. In the last item of Faith pledge and aspirations of Muhammadiyah life, the reformist principle is demonstrated by Muhammadiyah's attitude in positioning and functioning the institution within the Republic of Indonesia with Pancasila as the ideology.

The ideology of Muhammadiyah relates to the context of "Islam and Indonesian-ness" is stated in the organizational view on the Republic of

Indonesia based on Pancasila, in addition to the display of Islam in modernist or reformist ideology. Modernism of Muhammadiyah, according to William Shepard, is not intended to form an Islamic state, rather to form an Islamic society. Meanwhile, Achmad Jainuri emphasized the orientation of Islamic reformist-modernist ideology, as follows:

“In general, the orientation of reformer-modernist religious ideology is characterized by religious insight which states that Islam is the teaching value which provides the basis for all aspects of life and therefore must be practiced in daily life. For the reformer-modernist, experience is not confined to ritual-ubudiyah matters, but also covers the entire aspects of social life. In addition, the reformer-modernist accept the changes related to social issues; has a futuristic orientation and emphasize the long-term program; rational in perceiving an issue; vulnerable to new experiences; has high mobility; tolerant; easily adjust to the new environment. At the beginning of the twentieth century, this attitude could be seen in the modernist Muslims who accept several elements of modern Western culture regarding to social and education programs. They believe that the origin of any idea, as long as it does not contradict the basic principles of Islam, is allowable.” (Jainuri, 2004: 101-102).

In a study, George Mc Turnan Kahin highlighted Muhammadiyah and Sarekat Islam as the subjects of Nationalism and Revolution in Indonesia. His opinion on Muhammadiyah is depicted as follows:

“...Muhammadiyah, an organization established in 1912 in Yogyakarta by Kyai Haji Ahmad, an adherent of Islamic modernism. The organization initially devoted its endeavor fully on education, then expanded the activity into a range of social services: clinics, the poor-services, orphanages, the Qur’an publication in Javanese and Melayu, library and so on, as well as numbers of Muslim schools. This organization assigned itself as the missionary of Muslim culture and non-political idea of modernist. It does not involve in political activity. This activity is handed over privately to its members.” (Kahin, 1995: 112).

Based on the opinions of Jainuri and Kahin regarding to the modernist or reformist ideology of Muhammadiyah, it can be assumed that the character and ideology of Muhammadiyah attached on a reform movement which put the value orientation and life actualization as the main agenda in institution's Islamic perspective. Islam is not constructed in legal-formal and politic ideology like radical and fundamentalist Islamic movements. The reformist modernist ideology of Muhammadiyah is different to secularism which separates Islam from public and state, and additionally domesticates it into Muslim individual realm. Moreover, the official thought of Muhammadiyah reinforces this Islamic movement as a reform movement with modernist ideology.

C. The Revitalization of Ideology

Why the ideological thinking was born from the womb of Muhammadiyah? According to Tajdid Committee of 1968, the birth of ideological thinking was motivated by the development of social and national life at the time, in addition to an internal attempt to strengthen the basic commitment and value of Muhammadiyah movement which was considered to show "the symptoms of ideal-ideology vagueness in the internal of Muhammadiyah" by the early generation of Muhammadiyah pioneers in the post-Kyai Dahlan era (*as-sabiquna al-awwalun*) (Muhammadiyah Central Executive, 1968: 3). Thus, these various ideological thinking in general was born and influenced by at least four thoughts and inevitably circumstances. First, the urge to maintain the idea continuity, idealism, and spirit of the founder, Kyai Haji Ahmad Dahlan, as well as the Muhammadiyah movement in the historical trajectory. Second, the critical situations in the internal of Muhammadiyah, particularly regarding to the ideology, which require reinforcement and strengthening based on original spirit and principle of Muhammadiyah movement. Third, the response and anticipation against the dynamic of era and circumstance entail idealism and ideological confrontation for the future challenge. With this stand-out ideology, each member particularly the cadre and leader has an obvious base in enlarging the movement as well as in adapting and building commitment in the organization system.

The birth of this ideological thinking, however, required the benchmarks. Firstly, as the idea systematization as a reference to build and

establish a system of understanding in Muhammadiyah. Secondly, as a form of necessity to build a collective awareness in this internal Islamic organizations to organize and to achieve the aims collectively. Revitalization of ideology is required for a massive Islamic movement such as Muhammadiyah to prevent the rotten from the inside and the impact of external forces that could detain the movement sustainability. In this circumstance, both the ideology and the ideology revitalization could be considered as “self-defence mechanism” in the midst of current changes.

In the Reformation era, twenty years after the cycle change of 1968, Muhammadiyah readdressed the issue and even revitalized the ideology. The background of this decision somehow was encouraged by at least three factual concerns in the organization circle. First, the 44th Muhammadiyah Congress in 1985 held in Surakarta was filled with issues over the incessant criticism of the weakness of Muhammadiyah so since this until the 41st Muhammadiyah Congress in 2005 held in Malang, Muhammadiyah constantly conducted consolidation and internal revitalization, including in the aspects of idealism or ideology of the movement. Within the span of two decades, a number of substantial ideas formulated such as the concept of “Islam and Da’wah” (1986), “Muhammadiyah Cadre System” (1990), “*Guidelines for an Islamic Life for Muhammadiyah Members*” (2000), “Khittah of Nation and State” or “Khittah of Denpasar” (2002), “Statement of Muhammadiyah Thoughts Approaching to One Century” (2005) and other resolutions which were accompanied by the members and internal organizations development program.

Second, given the fact that along with the growing organization of Muhammadiyah, certain weaknesses were figured out, associated to the members solemnity and commitment as well as organizational and leadership capabilities. Muhammadiyah, according to AR Fakhruddin seemed like an “elephant puffy” with its large body and slow motion, hence, it urged reform and restoration. Third, the impact of reformation brought up a sum of ideology and political force which made Muhammadiyah was relatively vulnerable for the penetration of these new powers. Some of them were political interests on behalf of Islam and da’wah, so that slowly but surely would lead to an issue of ideology in the internal of Muhammadiyah. Nevertheless, the revitalization of ideology was a compulsory for the interest of the members, cadres, and leaders.

In the post 45th Muhammadiyah Congress in Malang, the external interest magnetism of religious understanding and ideology in certain circumstances was admitted to be uncondusive for the organization. In the 1st Tanwir Meeting on 25-29 April, 2007 held in Yogyakarta, ideological matters associated to the internal organization were brought forward, namely: (1) the expose of some members to other ideologies without having a comprehensive understanding about Muhammadiyah. (2) The vanish of movement's spirit militancy, character/identity, and vision of some members within the internal organization which is evidenced by passive involvement in the organization. (3) the symptom of devotion and commitment decline on the mission, thought, policy, and interest of Muhammadiyah related to the religious understanding as well as dedication and participation in Muhammadiyah development. (4) The shrink of collective bond and solidarity evidenced by the sluggish brotherhood, gathering, and synergy among the members and institution within the organization. (5) The tendency of some members particularly in the Charity and Services to prioritize the development of non-Muhammadiyah organization, service, and other activities by utilizing the Muhammadiyah facilities. Moreover, there were several external issues and factors, as follows: (1) Penetration of powerful political attraction and interest into the circle of organization, including the Charity and Services, through political party activists and their movements. (2) Proliferation of various ideologies outside Muhammadiyah ideology which try to captivate the organization (Muhammadiyah Central Executive, 2007: 19-20).

Under the circumstance, Muhammadiyah Central Board Decree No. 149/2006 on Konsolidasi dan Amal Usaha (Consolidation and Charity and Services) of December 1, 2006/10 Dzulqadah 1727 Islamic calendar which was signed by Prof. H.M. Din Syamsuddin (General Chairman) and Drs. H.A. Rosyad Sholeh (General Secretary). The substances within the decree were, as follows:

1. Muhammadiyah with all members, executive board, charity and services, autonomous organizations, assemblies and institutions, secretariat/office, and various lines/structure of the organization and all endeavors in it must be free from ideologies, missions, and the interests of other parties which are direct or indirect, overt or covert, can be harmful and damaging Persyarikatan Muhammadiyah.

2. In particular, all members and organizational lines of Persyarikatan including the charity and services of Muhammadiyah should be free of influence, missions, infiltration, and the interests of political parties that had been carrying the mission of da'wah or da'wah political parties, in addition to free from the mission/interests of political parties and other organizations as stated in Khittah Muhammadiyah. It is due to they has made the da'wah activities with the institution such as mosques and others as an instrument or means of political, also obviously has caused ambivalence within Muhammadiyah, including in implementing Idul Fitri/Idul Adha, and make Muhammadiyah as a means of political party and furthermore can lead to the shrinkage and interfere the integrity of the organization.
3. The entire members of Muhammadiyah adopt a critical attitude which recognize that every political party in this nation including those that claim to represent 'da'wa' or Islamic proselytism activities, such as Partai Keadilan Sejahtera (PKS) are in fact mere political parties. Every political party is focused on the acquisition of political power. For that reason, in dealing with any political party, we must always remain committed to the true Path of the Muhammadiyah and must free ourselves from, and never engage ourselves with, the mission, interests, activities or goals of the above-mentioned political parties.
4. All members of Muhammadiyah throughout Persyarikatan lines, including those in charity and services, is demanded for commitment, integrity, loyalty, solemnity, and the pursuit of full and optimal to run the endeavors, maintain and guide the principles, to defend the interests of Muhammadiyah, as well as to promote and to strive towards the attainment of its objectives. If there is excess material/property, mind, energy, relationships, networks, and other fortunes, then it shall be shared optimally for raising, developing, and perfecting the Muhammadiyah movement and all charity and services, programs, and activities so as to approach the achievement of Muhammadiyah's objectives.
5. All the institutions of Muhammadiyah including charity and services, mosque/mushalla, Persyarikatan facilities, and activities within it should not be used for the activities of any political party. The ban applies to

- the activities indicated and linked to the activities/interests of political parties, including the activities on behalf of or wear religious symbols/da'wah such as religious lectures and fostering, relating to and having a relationship with any political party. Maximize/optimize all the institutions belonging to Muhammadiyah for the greatest benefit of Muhammadiyah.
6. All members of Muhammadiyah shall respect and obey the decisions of the 45th Muhammadiyah Congress Decisions Conference of 2005 in Malang, which stated “Refuse the efforts to establish political parties that use the name or symbols of Persyarikatan Muhammadiyah” (Tanfidh the 45th Muhammadiyah Congress: Decisions of the 45th Muhammadiyah Congress on Central Executive Report Period 2000-2005, VI. Politics sector point 1).
 7. All mass media within Persyarikatan is required to actually voice the understanding, mission, and interests of Muhammadiyah as well as being a vehicle for socialization of understanding, views, decisions, policies, activities and symbols of Muhammadiyah and keep away from the view, mission, and interest of other organizations/movements.
 8. As a consolidation as well as prevention and strengthening the movement, the whole line of Executive board of Persyarikatan, Assembly/councils, Autonomous Organizations and Charity and services is instructed to carry out various activities of religious guidance, Muhammadiyah way of life, and affairs relating to the organization at general. Such activities include socialization and implementation of the decisions of Tarjih, Darul Arqam, Baitul Arqam, Gerakan Jamaah and Dakwah Jamaah, Up-Grading, Refreshing, religious lectures both general and specific, fostered jamaah, management of mosques and mushala, socialization and practice of Guidelines for an Islamic Life for Muhammadiyah Members, promotion of silaturrehim, and other development activities conducted in systematic, intensive, sustained, and organized. Particularly assigned to the Majlis Tarjih and Tajdid, Majlis Tabligh and Special Da'wah, and Majlis Cadre Education byinvolving Assembly/council, Autonomous Organization, and Charity and services to carry out these activities in an integrated manner under the coordination of the respective Persyarikatan Executive board at each level.

9. All the Executive board of Persyarikatan, Assembly and Councils, Autonomous Organizations and Charity and Services are instructed to uphold the discipline of Muhammadiyah organization, line up the steps, and strengthen the ideology mission as stipulated in the Statutes and Bylaws and regulations as well as the organization;s principles such as the decision of Tarjih, Muqaddimah Statutes, Characteristics, Faith Pledge and Aspirations of Muhamamdiyah Life, Khittah, and Guidelines for an Islamic Life for Muhammadiyah Members and the decisions of Muhammadiyah Congress.
10. The Executive board of Persyarikatan, Assembly and Councils, Autonomous Organizations and Charity and Services are instructed to adopt policies and uphold the missions, rules, and principles of Muhammadiyah as well as to prevent and defend Muhammadiyah from harmful actions as mentioned above.

The decree was issued with the considerations that: (1) That the Muhammadiyah as an Islamic movement from its birth until today remains istiqamah and keep moving tirelessly in carrying out da'wah and tajdid through various efforts (charity and services, programs and activities) with the objective of to uphold Islam so as to realize a real Islamic society; (2) Muhammadiyah is an organization (Persyarikatan) with the principles, systems, and sovereignty that attaches all its members and must be respected as the rights of organizations that are independent and have the right to live in this country; (3) That Muhammadiyah as an organization in carrying out its mission and its endeavors shall move in a steady line as God's commands in the Qur'an Surah As-Saff verse 4, "Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly."; (4) That Muhammadiyah as an advanced and large Islamic movement, appreciates ukhuwah, cooperation, tolerance, and mutual respect with all the force/organization within the society, particularly with other components of the Muslims. Therefore Muhammadiyah has the right to be respected by anyone and have the right and the legitimacy to be free from any interference, influence, and interests of any party that can interfere the integrity and continuity of the movement.

In the Tanwir Meeting in 2007, the decree was positively welcomed by most of the participants, although a few questioned it. It was accompanied by

the Revitalization of Muhammadiyah ideology consisted of: (1) Enhancing efforts on Islamic teaching embeddedness, dissemination, and accomplishment in Muhammadiyah; (2) Intensifying efforts to strengthen and restore the understanding and appreciation of Muhammadiyah formal ideas; (3) Fixing the direction and pace of Muhammadiyah as an Islamic movement devoted in da'wah and tajdid, and an absence involvement in practical politics; (4) Maintaining consolidation of charity and services as part of the ideological guidance; (5) Intensifying cadres/ regeneration throughout the levels and lines of Persyarikatan; (6) Reviving the ethos of jihad and amal fi-sabilillah among the members, particularly among the executive members, as a basis to build movement passion/spirit/soul; (7) Implementing intensifying ideological development in the entire lines and levels of Persyarikatan: DA/BA, GJDJ, Pengajian (both executives and members), refreshing, up-grading, intensive course, mosque, and so on; (8) Disseminating and carrying on The Decree No. 149/2006 on Konsolidasi dan Amal Usaha (Consolidation and Charity and Services) among the entire levels of leader and institutionals of Persyarikatan (Muhammadiyah Central Executive, 2007). This Tanwir Meeting had solidified the decree as well as performed organizational moves as an attempt to revitalize the ideology.

This strengthening attempt, however, was criticized as a reactionary and inculcation. Yet, given the fact the circumstances of the internal organization and the external effect, it was considered as the most appropriate retort. The considerations comprised: First, Muhammadiyah is an enormous Islamic organization, both in the terms of members or charity and services as well as reputable institution recognized by the public, thus reinless and unfenced influx of external ideologies and interests can damage this Islamic movement which will be a great loss for the ummah and the nation indeed, since Muhammadiyah is an valuable movement asset for the Republic of Indonesia. Second, any social organization or movement entitled to organize their own internal issues and to spare their members from any harm, which is common and non-exaggerated reaction. Muhammadiyah is definitely not a market in which any irresponsible individual/party may enter and exit easily, even more as it is intended to take benefit and to exploit weaknesses for the sake of their movement's interest. Third, the powerful Islamic political movements possess militancy and impose the political interests and da'wah or religion in their

movement, have strong infiltration which in eventually concerning primarily on their groups and movements, hence this is impermissible, for any reason, to enter the circle of Muhammadiyah. Islamic Movements, whether from the background of social (community organizations) or political, moreover which combine the two of them, merely focus on the political-power organization and aspiration, hence, on behalf of “brotherhood/ukhuwah” will merely cause cross-cutting of interest and conflicts with other Islamic movements or social movements. In such conditions, the suitable attitude is by being a minimalist, instead of committing in a fake brotherhood, it would be appropriate to avoid interference and conflict among the components of the ummah and the nation. Brotherhood/ukhuwah should be built with the spirit of mutual understanding, mutual respect, and *mutual non-interference*, and subsequently, mutual cooperation with the spirit of “ And cooperate in righteousness and piety, but do not cooperate in sin and aggression (ta’awan ‘ala al-birr wa al-taqwa la ta’awan wa’ ala al ‘udwan wa al-ism)” (QS. Surah Al-Maidah: [5: 2]).

In facing the new wave of reforms which, among others, is characterized by strengthened ideological movements, including among Muslims, Muhammadiyah had to encounter undeniable facts. First, the birth of the “radical” Islamic movements, which frequently discredited mainstream Islamic organizations, i.e. Muhammadiyah and Nahdlatul Ulama as “less-Islamic”, “power-adjusted”, and “anti-Islamic Sharia” due to their dissimilar struggle strategies. Second, the birth of the Islamic parties with their double agenda, in addition to their endeavor in political interests (like other pragmatic political parties), they also attempt to spread and promote their religious understanding to the Muslim society, including Muhammadiyah.

In fact, it would be easier to confront pure political party because this kind of party could be read and has a clear momentum such as campaign for political support for the elections, and so on. On the contrary, it would be a serious bother when a political party defined Idul Fitri and Idul Adha, developed educational and hospitals and such things similar to the Muhammadiyah charity and services, and at the same time, made an attempt to promote particular Islamic understanding into the internal organization of Muhammadiyah. In addition, if these activities were performed by “Muhammadiyah members” in the charity and services or Persyarikatan

managerial supported by other members who agree or tend to agree with the understanding and certain political interest, it would be possible to raise internal conflicts. In this circumstance, the ideological attitudes and ideologies of Muhammadiyah was required, indeed.

For a great Islamic organization such as Muhammadiyah, an ideology which is an obvious stand of “System of understanding and struggle” is compulsory. The aim is the movement will be well-organized and undistracted by other interests and ideologies which may disrupt and harm the orientation and the integrity of Muhammadiyah. The urgency of Muhammadiyah ideology was based on several concerns as follows: First, the ideology can appropriately provide directions and explanations about the system of life based on the religion (Islamic) teachings which is believed by the members and how they should behave in accordance to the system. Second, the ideology of the Muhammadiyah can bind collective solidarity (movement brotherhood, the loose concept of Ibn Khaldun’s *ashabiyyah*), which function is to maintain the internal bind to encounter the challenges and the threat from the outside. Third, the ideology can shape a collective character of Muhammadiyah members as implied in the Natures of Muhammadiyah and the *Guidelines for an Islamic Life for Muhammadiyah Members* (Pedoman Hidup Islami Warga Muhammadiyah) which contain various personality and behaviors that should be possessed and implemented in the life of Muhammadiyah members. Fourth, through the ideology, Muhammadiyah developed strategies and struggles as in the *Khittah* which becomes a reference, thus the movement was systemized and pointed to an integral system of Persyarikatan movement. Fifth, the ideology of Muhammadiyah can organize and mobilize members, cadres, and leaders in the same motion system to make efforts and to achieve the aims in a synergized and steadily solid line up (Nasir: 2006).

By advocating critical, intelligent, mature, and systemized thoughts, Muhammadiyah had to face the challenge of external ideologies and political interests, and at the same time, to preserve the integrity of the movement continuity, at least as a form of self-defense mechanism of a prominent movement Islam in order to keep the disadvantages and keep away from the disadvantages. It will be a huge loss if Muhammadiyah as an enormous asset of the ummah and the nation is collapsed and powerless for being too tolerant to other ideology for the reason of they share similar “Islam”. The Muslims, the

nation, and the world of humanity seek for reformist-modernist, moderate, and cultural movement such as Muhammadiyah instead of conservative, radical, and political movements whereas the spread of Islam is peaceful and the orientation is the pity for the entire world (rahmatan lil-‘alamin). Therefore, Muhammadiyah has to preserve and strengthen its integrity as an organization as well as a major Islamic movement in this beloved country.

Maintaining the integrity of a movement with ideological affirmation is similar to Ibn Khaldun’s concept on building a “collective solidarity” (ashabiyyah), apart from “ashabiyyah” in the ordinary meaning of “blind fanaticism”. The ideological stance is needed primarily to uphold the integrity of the organization and the continuity of movement, rather than to dispute the other parties. Like the farmers prevent the plants from diseases and pests therefore they can harvest their crops satisfactory. It is expected that the Muslims and the society can precisely promote tolerance and respect the presence of other organizations and movements, should not intervene or infiltrate their ideology ambitiously, and should emphasize an active brotherhood (ukhuwah). Once the Muslims are engaged into an internal conflict, it would be arduous to resolve and ultimately, the entire Muslims would suffer severe losses. Muhammadiyah members, especially the executives, should further remain firm (istiqamah) and try to understand the basic values of Muhammadiyah in order to focus in the orientation of “Muhammadiyah-ness”, since this organization has the ideal values encompassed of mission, benchmark, and objective of the movement.

Several points could be inferred from the discussion about the ideology of Muhammadiyah, which consist of some substantive things as follows:

1. The ideology of Muhammadiyah is a fundamental pillar in this Islamic movement, i.e., as idealism foothold concerning with “beliefs, aspirations, and system of Muhammadiyah struggle in life” towards the realization of a real Islamic society.
2. The ideology of Muhammadiyah associated to the understanding of the religion (Islam) of the Islamic movement, contains substance (contents and essence) of reform (tajdid), both in the dimension of purification and renewal (dynamics, reform) to promote the real and progressive Islam.
3. The ideology of Muhammadiyah related to the nature of the Islamic movement, features modernist and reformist Islamic movements, which

differs this organization from other Islamic movements particularly which engaged in the political ideology.

4. The ideology of Muhammadiyah related to the system of the Islamic movement's struggle is emphasized by the actualization and strategy in the realm of community development to realize the real Islamic society within the Republic of Indonesia based on Pancasila.
5. Muhammadiyah to make endeavours in the form of da'wah and tajdid by developing cooperation with any parties with the spirit of humanity and charity to realize Islam as the pity for the entire world (rahmatan lil-'alamin).
6. Muhammadiyah to revitalize the ideology with the aim the ideal principles of Persyarikatan are easily understood/internalized and actualized, hence, they become a frame and a movement major commitment for the entire members and lines of organization, including in the charity and services, as well as the protection from other ideologies and interests opponent to the principles and mission of Muhammadiyah.
7. Muhammadiyah to emphasize its stance as an Islamic reform movement with the reformist-modernist ideology which disengages this organization from neither Islamism nor liberal-secular ideology of radicalism.

With these ideological spirits, Muhammadiyah reinforced its nature as reformist and moderate Islamic movements as the primary allusion. Subsequently, Muhammadiyah is spared from other ideology and interests which able to derail the organization from "faith, aspirations, and system of struggle" that have been ingrained throughout its journey since its establishment in 1912. By these ideological spirits, it is expected that Muhammadiyah will remain intact and inclusive in their role to present Islam as a paradigm of human life in the midst of the changing dynamics of the nation and the order of the universe.

KHITTAH MUHAMMADIYAH

Khittah is a distinguished term and concept in Muhammadiyah, which is also renowned as “Khittah of Muhammadiyah (Khittah Muhammadiyah)” or “Khittah of Muhammadiyah Struggle (Khittah Perjuangan Muhammadiyah)”. Basically, it can be referred as Khittah of Politics or Khittah of the Nation as it is the organization’s struggle plans related to the national politics. It is also a standard term with an exceptional concept, meaning, and functions which had been formulated into the strategic policy of the organization initiated in 1956 and accompanied in 1969, 1971, and 2002. Compared to the Nahdhatul Ulama’s concept of Khittah in 1984, this organization of scholars or ulema refereed it as “return to the original concept of the establishment of NU in 1926”. As for Muhammadiyah, this is a fixed policy regarding its stance in the political realm, even though the substance and its historical roots is returned to the organization’s identity which is not engaged in politics.

The concept of Khittah actually is not merely a struggle platform to emphasize the organization’s nature as a self-determined Islamic movement spared from any organizational relationship of political party and power, and neither does engage in this sphere. In the internal discourse, it is a corroboration that Muhammadiyah remains *istiqamah* and focus as an Islamic movement in the sector of Islamic propagation (*da’wah*) and reform

(tajdid) within the society, and it is presumed to be a sentinel to concentrate on the objectives without getting involved in the political great fanfare like other several Islamic organizations. In a nutshell, the emergence of Khittah is a form of Muhammadiyah's *ijtihad* (independent reasoning) in politics, as a strategic option for the organization movement, since politics is undeniably crucial in the view of Muhammadiyah and Islam in general.

A. Meaning and Scope of Khittah

Khittah is an Arabic word literally means "line", which made "Khittah Muhammadiyah" or "Khittah of Muhammadiyah struggle" means "the outline struggle of Muhammadiyah". And etymologically means "formula, theories, methods, systems, strategies, and tactics of Muhammadiyah struggle". Terminologically, Khittah is "a thought to carry out the struggle of life ideology/faith" (Muhammadiyah Central Executive, 1968: 8). It is an outline, a platform which basically is dynamic particularly in the ways it related to the circumstance of location and time, although there are several points are unchangeable and principle. The principle of Khittah, among the others, is Muhammadiyah as an Islamic movement having the concept of *Amar Makruf Nahi Munkar* (doing good deeds and abandoning bad ones) within the factual social realm rather than in the state or the practical politics.

The concept of Khittah is widely renowned since the Muhammadiyah Congress held in Palembang in 1956, which yielded "Khittah Muhammadiyah 1956-1959" or outstanding as "Khittah Palembang". Subsequently in 1967 approaching to the 37th Muhammadiyah Congress in 1968, the substances of Khittah were settled on to be completed and granted in Tanwir Ponorogo of 1969 or known as "Khittah Ponorogo". However, the most popular Khittah Muhammadiyah was "Khittah Ujung Pandang" of 1971, which was refined in the Muhammadiyah Congress held in Surabaya in 1978. Additionally, there is Khittah of 2002 or Khittah of State and Nation or Khittah Denpasar, a new and conceptual perspective allegedly to Khittah of 1971.

The basic principle of Khittah since 1967 repetitively concern on several proportions as follows:

- (1) The outline of struggle, the formulation of theory, methods, systems, strategies, tactics, and struggles of Muhammadiyah.

- (2) The thought to carry out the life ideology or faith of Muhammadiyah.
- (3) Khittah as a struggle platform of Muhammadiyah is basically dynamic in accordance to the situations, conditions, space, and time; although there are several points are unchangeable such as the principles of the struggle.
- (4) Khittah as a struggle platform of Muhammadiyah consists of the basic blueprint of Macro Khittah and the basic program of Micro Khittah.

Khittah Muhammadiyah is the determination of the organization to be consistent as an Islamic organization with the mission of doing good deeds and abandoning bad ones (Da'wah Amar Ma'ruf Nahi Munkar). These principles of Islamic Da'wah and Amar Ma'ruf Nahi Munkar is a famous terms which literally and substantially enclosed two meanings: First, the concept of "Islamic da'wah" refers to general propaganda to Islamic teachings, good deeds, halt for evil deeds, and Second, the distinctive concept on the implementation of Islamic Da'wah in the form of Amar Ma'ruf (al-amr bi al-ma'ruf) and Nahi Munkar (al-nahy 'an al-munkar).

The outcome of the Tanwir Meeting in 1967 was the reaffirmation of concept Da'wah Amar Ma'ruf Nahi Munkar within the society and described as follows:

- a. Khittah is the basic strategies of Muhammadiyah struggle on ideology, means Muhammadiyah makes efforts for the implementation and realization of the ideology, which is a perspective and aim of life based on and originated from the pure Islamic teachings;
- b. Relied on the Qur'anic verses, especially Surah Ali-Imran verse 104 underlies the base of Muhammadiyah's establishment and the sayings and deeds of Prophet Muhammad, implied Muhammadiyah's outlook that the only way in promoting and achieving the ideology is by Da'wah Amar Ma'ruf Nahi Munkar, invitation to conduct good deeds and abandone the bad ones, in its real and proper proportion.
- c. Da'wah Amar Ma'ruf Nahi Munkar in the context of Khittah is performed simultaneously through: (1) In the state political realm or practical politics, it is endeavor to hold government power legitimately, conducted by the political parties to be in the state institutions including the legislative and executive; (2) In the society, it is endeavor to manage

and perform the society development directly, hence, the society can accept and implement the Islamic teachings.

- d. To achieve these two objectives, a systematized tool is required: firstly in the realm of state-politics through political party, while secondly in the realm of society through non-political social organization. It is crucial as the nature, method, and effectiveness of the struggles of these two realms are relatively diverse, it can be performed entirely by Muhammadiyah as a social organization.
- e. Muhammadiyah is an Islamic movement with the platform of Da'wah Amar Ma'ruf Nahi Munkar, while the political domain is handed over to political party.
- f. Muhammadiyah is not engaged to politics not due to the negative perspective on practical politics, but solely as the Khittah and the consciousness on social endeavors are significant and noble, as well as not less important than political involvement.
- g. Muhammadiyah is engaged in politics through conceptual stuffs: the thoughts of politics are distributed through political party, while, the social endeavors are performed by Muhammadiyah.
- h. Muhammadiyah's struggle related to the social issues is implemented by each organ of the whole body of Persyarikatan, including the charity and services, which have two functions namely as a tool for Da'wah and as a factual realization of Muhammadiyah Islamic mission.
- i. Khittah as the Basic Program is a guidance for the entire members of Muhammadiyah which states that: (1) Muhammadiyah is an Islamic organization with the mission of doing good deeds and abandoning bad ones (Da'wah Amar Ma'ruf Nahi Munkar) within the society, instead of in the practical politics or political authority; (2) Muhammadiyah lives and operates within and under the Law of the Republic of Indonesia based on Pancasila and 1945 Constitution; (3) The struggle of Muhammadiyah is relied on The Nature of Muhammadiyah (Muhammadiyah Central Executive, 1968: 8-9).

Dealing with the presence of political party in item (e), it can be traced back from the era of New Order in the same time with the birth of Faith Pledge and Aspirations of Muhammadiyah Life (Matan Hidup dan Cita-Cita

Hidup Muhammadiyah) and Khittah in 1969, in which the political party was proposed to be “outside and beside” instead of inside the organization. However, after the Muhammadiyah Congress in 1971 held in Ujung Pandang until the 45th Muhammadiyah Congress in 2005 and afterwards, Muhammadiyah endorses its stance for not engaged in state politics and political party. In the political decision of the 45th Muhammadiyah Congress, it was confirmed that, “to reject all attempts to establish political party which use or employ the name or symbols of Persyarikatan Muhammadiyah” (Muhammadiyah Central Executive, 2005: 9).

B. Khittah 1956-2002

Khittah Palembang of 1956 is actually the organization’s policy steps rather than the struggle outline dealing with the politics. It is well-known that this “Khittah Muhammadiyah 1956-1959” is the struggle outline in the form of strategic paces as the Muhammadiyah program and activities guidelines at the time. It contains seven basics of: (1) Inspiring the personality of the members, particularly the Board of Muhammadiyah, (2) Promoting Uswatun hasanah, (3) Unifying the organization as well as well-managing the administration, (4) Enlarging and improving the quality of the charities, (5) Upgrading the human resources including the members and cadres, (6) Promoting brotherhood (ukhuwah), (7) Guiding the members’ livelihood (Umar Hasyim, 1990: 175).

From these seven basics and items of “Khittah Muhammadiyah 1956-1959”, it can be assumed that “Khittah Palembang” is emphasized more on “The Outline of Program Policy” of Muhammadiyah, rather than the outline of political policy such as Khittah of 1971. It is similar to the “The Twelve Steps of Muhammadiyah” in 1938 and the other periodic policies of the next periods. In addition, in 1969 Muhammadiyah even released an extraordinary policy related to the education, “Khittah of Muhammadiyah Education”. However, the general concept and point of view within the circle of Muhammadiyah is Khittah as the basic strategies of the organization in political realm.

As an exceptional, there is Khittah Ponorogo as the result of the Tanwir Meeting in 1969 held in Ponorogo. Basically, this Khittah was an affirmation of

Muhammadiyah's attitude toward the practical politics, that it was not engaged in the political realm and devoted its endeavor onto Islamic mission within the society, and yet, it opened the opportunity to establish political party outside the organization as a project was supervised and in line with Muhammadiyah ideology even though it was not organizational connected. This concept and attitude was presumed to be "an escape" or accommodation for the failure of some figures of Muhammadiyah who failed in revitalize Masyumi and as an anticipation of building alternatives which later yielded Indonesian Muslimin Party (Parmusi) with H. Djarnawi as the General Chairman and H. Lukman Harun as the General Secretary who eventually was forcedly replaced by Hj. Naro. Nevertheless, the establishment of Parmusi, in fact, was far from the expectation and the soul of Khittah Ponorogo. Compared to Khittah Ujung Pandang of 1971, the clause on the permit to establish political party outside the organization seems to be inapplicable, since Khittah of 1971 emphasized on the absence of organization's engagement to any political power or party.

The substances of Khittah Ponorogo as the result of the Tanwir Meeting in 1969 are as follows:

a. The Archetype of Struggle

1. Muhammadiyah attempts to achieve and to realize the aspiration and the ideology based on the Islamic teaching.
2. Da'wah and Amar Ma'ruf Nahi Munkar in the real meaning and proper proportional as exemplified by Prophet Muhammad SAW as the one and the only way to achieve those aspiration and the ideology.
3. Da'wah and Amar Ma'ruf Nahi Munkar should be performed simultaneously in two realms: (1) State politics or practical politics, (2) Society.
4. Da'wah and Amar Ma'ruf Nahi Munkar are performed by establishing organization, namely: (1) in the politics realm or practical politics through the political organization (party), (2) in the social realm through non-party organization.
5. Muhammadiyah is an organization advocating "DA'WAH AND AMAR MA'RUF NAHI MUNKAR IN THE FIELD OF SOCIETY". While, for the organizational struggle in practical politics, Muhammadiyah forms a Political Party outside the organization of Muhammadiyah.

6. Muhammadiyah has to realize that this political party is the project of the organization and has an obligation to supervise the party.
7. There is unrelated organizational management between Muhammadiyah and the political party, except in the ideology.
8. Each institution stands and operate without any managerial merger, and yet with mutual-understanding and the same goal.
9. Principally, double official position, particularly the chairmanship, is impermissible for the sake of specialization.

b. The Basic Program of Struggle

By advocating *Da'wah Amar Ma'ruf Nahi Munkar* in the real meaning and proper proportion, Muhammadiyah has to prove both in the theoretical conceptual and the real concrete, that Islam teachings is capable in controlling the society in the Republic of Indonesia based on Pancasila and 1945 Constitution to realize a just, wealthy, and prosperous, blissful, material and spiritual, blessed by God. (Muhammadiyah Central Executive, 1969: 12).

In the 38th Muhammadiyah Congress in 1971, Muhammadiyah released a “Muhammadiyah Statement” dealing with the “Relation between Muhammadiyah and other Parties and Organizations”, which renowned by “*Khittah Muhammadiyah of 1971*” or “*Khittah Muhammadiyah Ujung Pandang*”. This is the most frequently referenced and becomes a guidance or primary reference in determining the organization attitude in political realm. The contents of this statement are as follows:

Bismillahirrahmanirrahim

The 38th Muktamar Muhammadiyah held on 1-6 Sya'ban 1391 H/ September 21-26, 1971 M in Ujung Pandang, after listening to the analysis and opinion of the participants of Muktamar on the relation between Muhammadiyah and other parties and organizations in the efforts to develop the role of Muhammadiyah as Islamic *da'wah* movement, decides:

- 1) Muhammadiyah is Islamic-based *Da'wah* Movement that works in the field of humans' and society lives, does not have any organizational with and is not an affiliation for any political party or organization.

- 2) Every member of Muhammadiyah, according to their rights, is allowed to enter or join other organizations, as long as it does not deviate against the Statutes, the Bylaws, and other applicable regulations within Persyarikatan Muhammadiyah.
- 3) In order to strengthen the role of Muhammadiyah as Islamic-based Da'wah Movement after General Election 1971, Muhammadiyah carries out amar ma'ruf nahi munkar constructively and positively towards Partai Muslimin Indonesia as it does for other political parties and organizations.
- 4) In order to improve the participation role of Muhammadiyah in the action of national development, the committee entrusts Muhammadiyah Central Executive to formulate policies and take strategies for the development of economy, social, and spiritual mental.

The concept of Khittah Muhammadiyah of 1971 was perfected in the Muktamar of 1978 in Surabaya. The outline of the perfected Khittah Muhammadiyah is as follows:

1. Muhammadiyah is an Islamic da'wah movement of charity in all aspects of human and society life, it is not engaged in any organizational and not affiliated to any Political Party or Organization.
2. Each member of Muhammadiyah has rights to refuse or to involve in other organization, as long as it does not diverge from the Statutes, Bylaws, and other prevailed provision in Persyarikatan Muhammadiyah (Muhammadiyah Central Executive, 2003: 24)

The result of the Muhammadiyah Congress of 1978 represented Muhammadiyah's determined statements to escape from the shadow of political parties, particularly Indonesia Muslimin Party (Parmusi), as the Khittah of 1969 and 1971 still had the political atmosphere. In Khittah Ponorogo, there is a clear permit for Muhammadiyah to establish "a political party outside Muhammadiyah, while there is unrelated organizational management between Muhammadiyah and the political party, except in the ideology. Within Khittah Ujung Pandang, the content of the third item is "to strengthen the role of Muhammadiyah as Islamic-based Da'wah Movement after General Election 1971, Muhammadiyah carries out amar ma'ruf nahi

munkar constructively and positively towards Partai Muslimin Indonesia as it does for other political parties and organizations”, which contains a more moderate and neutral cues toward Parmusi, different from Khittah Ponorogo which tends to partial. While in Khittah of 1978, there is an absence of political party favour, even it explicitly argues that Muhammadiyah it is not engaged in any organizational and not affiliated to any Political Party or Organization and “Each member of Muhammadiyah has rights to refuse or to involve in other organization, as long as it does not diverge from the Statutes, Bylaws, and other prevailed provision in Persyarikatan Muhammadiyah”.

Dealing with the Khittah 1971 and 1978, Muhammadiyah through the statement of Central Executive released a neutral political stance in welcoming the election and also the prohibition to have a double position for the members and the executives board in the political party with the exception and agreement from Muhammadiyah Central Executive. Particularly, by the Khittah as the reference there is also a restriction to have a double position with other organization whose charity and services is similar to Muhammadiyah, in addition to certain double position within the internal of Persyarikatan.

Another primary Khittah is Khittah of Nation and State as the result of Tanwir of 2002 in Denpasar. This Khittah embodies a comprehensive perspective on Muhammadiyah toward politics, as well as offers a solution from the impasse dealing with “how to dispense their political aspirations when Muhammadiyah is not engaged to any political parties?. Khittah of 2002 is also a response on “Given the evidence Muhammadiyah views Islam as a comprehensive teaching, why it seems to be allergic and anti-politic?. The contents of Khittah Denpasar are as follows:

1. Muhammadiyah believes that politics in the life of state and nation is an aspect of Islamic teachings related to worldly matters (*al-umur ad-dunyawiyat*) that should always be motivated, inspired, and framed by noble religious values and primary morals. Therefore, positive attitudes and morals of all Muhammadiyah members are needed in living the political life for the establishment of state and national life.
2. Muhammadiyah believes that the nation and efforts to develop the state and national life, either through political struggle or through community development, basically is an absolute medium needed to develop the life where religious values underly and grow well along

with the establishment of the values of humanity, justice, peace, orderly, togetherness, and civilization for the realization of “Baldatun Thayyibatun Wa Rabbun Ghafur.”

3. Muhammadiyah chooses the struggle in state and national life through the efforts in community development or society empowerment for the realization of strong civil society as the purpose of Muhammadiyah to realize true Islamic society. On the other hand, matters related to the national policies as the process and result of political function of government will be pursued through proper and wise approaches according to the effective principles of struggle of interest groups in a democratic national life.
4. Muhammadiyah critically encourages the practical or power-oriented political struggle (real politics) to be carried out by political parties and formal state institutions as well as possible for the realization of democratic and civilized political system fitting the noble aspirations of the state and nation. In this case, the political struggle carried out by political power should prioritize people interest and the establishment of primary values as they become the basic spirit and purpose of the establishment of Republic of Indonesia proclaimed in 1945.
5. Muhammadiyah always plays its political role as a form of *da'wah amar ma'ruf nahi munkar* by influencing the process and national policies so that it will remain implemented based on the constitutions and noble national aspiration. Muhammadiyah actively becomes the national bonding agent and functions as just political education medium towards peaceful and civilized national life.
6. Muhammadiyah does not affiliate with and does not have organizational relation with any political power and organization. Muhammadiyah always maintains positive attitude in viewing political struggle and carries out critical function according to the principle of *amar ma'ruf nahi munkar* for the establishment of democratic and civilized state political system.
7. Muhammadiyah gives liberation to every member of *Persyarikatan* to use their rights in political life according to their hearts' content. The use of such rights should be their responsibility as state citizen and should be carried out rationally and critically, according to the mission and interest of Muhammadiyah, for the welfare of state and nation.

8. Muhammadiyah requests to all Muhammadiyah members who are active in politics to wholeheartedly do their political responsibilities and activities by prioritizing responsibility (*amanah*), noble moral (*akhlaq al-karimah*), good role model (*uswah hasanah*), and reconciliation (*ishlah*). Those political activities should also be consistent with the struggle of mission of Persyarikatan in implementing *da'wah amar ma'ruf nahi munkar*.
9. Muhammadiyah always cooperates with any party and group based on the principle of goodness and welfare, avoiding harmful matters, and aiming to improve the life of state and nation to a better, developed, democratic, and civilized one.

The general position of Muhammadiyah can be observed from *Khittah Denpasar* which put Muhammadiyah as moral force and interest groups in the dynamics of the state and national life. This *Khittah* is based on *Khittah 1971*, that Muhammadiyah has neither organizational relation nor political force and parties, as well as allows their members to aspire their political thought in accordance to their rights. However, it provides a framework so that the members are not allergic and negative toward politics, particularly to get Muhammadiyah involved in the national and state issues in a broader sense. Muhammadiyah ought to participate in the dynamics of social, national, and state as contained in the *Khittah 1971*.

From the entire *Khittah*, *Khittah Denpasar* is the most comprehensive and as an alternative since it gives a way-out for *Khittah 1971*. It means that if Muhammadiyah is not engaged in any political party and practical politic activities, the organization shall perform the function and role as interest groups encompassing of lobbying, political communication, positive support to the government's policy and otherwise criticism or correction of erroneous policies, as well as public opinion. In performing the role and function as interest groups, Muhammadiyah should not be construed and congruent with an interest group organization, but it should be limited to the function and role as Muhammadiyah much larger and broader than interest groups.

Khittah Denpasar is also broader in the sense it embodies the substance of *Khittah 1971* as well as *Khittah 2002* and at the same time it provides a view on politics in the context of Islamic law and how to

respond politics. It provides the signals on Muhammadiyah's perspective on politics, the organization's position, and preference to elude from practical politics. It is the major Khittah as a frame, barrier, as well as an impasse of Muhammadiyah in the political realm.

C. The Function of Khittah

The preparation of Khittah has been developing since 1956 which illustrates Muhammadiyah's anticipatory seriousness in addressing the political realm and realize how much abstruseness in political power, thus requiring Khittah to remain committed and in carrying out the functions of da'wah and tajdid as Islamic movement in the social field instead of in the realm of practical politics. As a comparison, Nahdatul Ulama, for instance, returns to Khittah 1984, after experiencing ups and downs as a political party in 1952 (Old Order) and 1971 (New Order). Nowadays, Muhammadiyah and NU are both running in the path of da'wah movement and are not engaged in the field of practical politics, both of them are known as the largest wings and moderate Islamic representation in Indonesia.

Eventually, there is problem remains from each position and role of any Islamic movements, including Muhammadiyah, when encounters the political realm. Is Khittah as the frame capable in overcoming the political issues faced by Muhammadiyah easily and completely? Yet, there is no single matters solved smoothly, even both light and heavy matters always emerge in life. Likewise, politics is a complicated stuff as it is not an exact science, moreover by the non-governmental organizations which differ from politic party, and as the consequence, Khittah cannot entirely reconciles it. As a matter of fact, Muhammadiyah is even deemed as ambiguous in the political realm, as well as contested whether Muhammadiyah has not been engaged in practical politics at all.

The political sphere, nevertheless, is not exact and absolute which can be partitioned in definitive and detail, resulting in the span of Muhammadiyah history there is always a certain dynamic touch with politics. Some evidences can be shown as follows:

- (1) The participation of Muhammadiyah's figures initiated by Kyai Mas Mansyur and other Muslim elites including from Nahdatul Ulama,

in establishing Indonesian Islamic Party (PII) in 1937 and Indonesia Islamic Majlis (MIAI) in 1938, as the forum of Muslim's political aspiration.

- (2) The participation of Muhammadiyah's figures as well as other Islamic exponent in founding Masyumi Political Party in 1945 in Yogyakarta, even when it was forcedly banned in 1962 (by the regime of Soeharto), Muhammadiyah is an Extraordinary Member even as an organization it was not an element of the party.
- (3) In 1969, Muhammadiyah initiated and engaged in establishing Parmusi. Muhammadiyah's leading figures, Djarnawi Hadikusuma and Lukman Harun were appointed as the General Chairman and General Secretary of the party before replaced by HJ. Naro in a coup d'état.
- (4) Tanwir Muhammadiyah held in Semarang in 1998 has mandated Muhammadiyah Central Executive to conduct "political ijtihad" by founding a political party as a follow-up of the involvement of Muhammad Amien Rais in political realm, who was the General Chairman as well as a Reformation figure. National Mandate Party (PAN) was established, although it was not directly founded by Muhammadiyah and in accordance to the Khittah, it had no organizational relationship with Persyarikatan.
- (5) In the Election of 2004, Muhammadiyah supported Muhammad Amien Rais to enter the nomination as Presidential Candidate as well as promoted Regional Representative Council candidates in several areas in the same year.
- (6) In a number of Areas/Regions, the activists and members of executive board are involved in the campaign of Governor, Mayor, and Regent candidates under the flag of Muhammadiyah.

Meanwhile, a certain circumstance is used to bear particular "endeavor" or "ijtihad" of Islamic movements in Indonesia in the political arena. Nahdatul Ulama had transformed into political party twice in its history, which was in 1952 after discharged from Masyumi and in the Election of 1971 in the early New Order Era. Syarikat Islam even turned out to be a political party since 1926 which then became Partai Syarikat Islam Indonesia (PSII) which was torn apart until the Reformation Era. Moreover in the critical situations

or transition, the Islamic organizations by a reason or some and directly or indirectly, are engaged in the process of local and national political conflicts. The fact is, however, undeniable, even when among the organization there are various strategies in playing their political role.

Generally, Muhammadiyah is committed as an Islamic movement devoting its movement in social realm as da'wah and tajdid movement as well as the function of amar ma'ruf nahi munkar and to advance the life quality. In the dynamic and intense political sphere, Khittah Muhammadiyah is placed as a mechanism in determining the position and role in an obvious and objective in maintaining the existence of this Islamic movement which is not engaged in political realm, even though in some cases it is undeniable. Khittah is a savior out from the magnitude of political force filled by pragmatic interests, although it should be admitted that in a given limit the authority of state is significant and strategic in the national life.

Khittah may be not a sure cure for the entire political issues. Yet, it is an essential pillar for Muhammadiyah to remain committed in da'wah and tajdid and to avoid the trap of practical politics. It is a guidance for the members to behave and to act related to the pragmatic political conflicts and interests. Moreover, it keep the perspective of Muhammadiyah intact, as well as a frame for the members to manage the organization's mission and endeavors in the middle of the complex challenges and movement traffics. There should be a fundamental mechanism in facing harsh, pragmatic, laden interests and complicated conflicts. If everything is permissive and free, thus politics could not be reigned and controlled, although it was done for the benefit of the people and nation, including religion.

Khittah Muhammadiyah is served as a shield so as to prevent any individual's primitive desire in politics in dragging the organization within the political power struggle. Despite the importance of political party as well as the state authority, including in promoting da'wah by the state power, Muhammadiyah prefers to commit as non-political Islamic movement by considering that da'wah in the realm of social developments is as profound as in the political realm. Nevertheless, Muhammadiyah invites the members who have strong political instincts to participate as an individual's struggle preference through political parties and proper political idealism.

Muhammadiyah, however, admonished the members for not dragging Muhammadiyah into their political interests as well as forcing Persyarikatan

to establish a political party or to transform into it. Given the fact, there will be always a vulnerability to bring Muhammadiyah into the realm even though the Khittah and other organization's policies has stated conversely. This is the importance of the understanding and commitment of the members in appreciating and practicing Khittah. In a nutshell, Muhammadiyah has endured the complicity of politics and the constantly conflicts of interests and power which is potential to derail the organization from the characteristic and main role on da'wah and tajdid to spread Islam as rahmatan lil-'alamin.

D. The Political Role

Despite the comprehensive substance, there is imperfectness in Khittah. However, there is a boundary line as well as frame that essentially, Muhammadiyah has function and role as social-religious organization with society development as the target, and consequently is not a political party and not engaged to any political roles. Moreover, both of social, religious and political organizations will converge in a point, which is they share similar aspiration, significant and strategic function and role to develop the state and nation.

Muhammadiyah would be in an inconvenience stance if it was seen and positioned from the angle of political party or practical power interests. Despite of the important role of political party and struggle, the state and national concerns are very vital to be handled merely by political realm. Given the fact, the political life of the party and authority as the main agenda of politics is actually is not as ideal as it seems. It is laden with problems, even, a previous leader of a political party has stated that the practical politics is wicked and dirty in addition to the noble values especially when it is framed by a morality and entirely aimed for the lives of state and nation.

Political works is frequently claimed to be great like fishing a shark while da'wah is merely like fishing a small fish. Given the fact there were several Islamic organizations which transformed into political party and ultimately disappeared as the consequence of the growing problems while their da'wah duties were neglected. Political works, however, could generate a minister or other strategic positions, and at the same time it lost a thing. Political struggle is always accentuated by highly pragmatism, hence, the conflicts, intrigue,

rude and money politics, and seizure of power is vulnerable. This situation is ignored by the political scale that the political world as an eternal beauty as it is magnified by the political power adherents.

Social-religious movements may seem small in fist, insignificant, and pawing. Yet, they yield great and significantly beneficial in long-term. If only Muhammadiyah turned out to be a political party and succeeded in its effort, the probability to endure severe bankruptcy were also high, on contrary to the fact that it has 171 universities, thousands of school and kindergarten, dozens of hospital, hundreds clinic and orphanage, and more important they have been deep-rooted in and trusted by the public. Once it entered the realm of political struggle or endorsement, it would be susceptible to criticism and credibility issues. Moreover, Muhammadiyah would lose its prevailing social basic of da'wah meaning it might be untrustworthy among the ummah or society, and finally vanished like several Islamic movements. Such considerations, however, is propounded so as it will not be simple to negate the crucial function and role of Muhammadiyah as the impact of the passion to bring Muhammadiyah into the practical politics arena, directly or indirectly. Politics is unquestionably significant and strategic, yet the economy, education, health, and particularly da'wah within the society are equally significant as they were sincerely persevered, managed, and striven in istaqamah.

Given the evidence Muhammadiyah is not a political party, the struggles to bear changes in the society and nation are equivalent to the political works through political power. In 1963, P.A.A. Paku Alam, affirmed that "Even though since the beginning Persyarikatan Muhammadiyah is not engaged in the political sphere, the birth of Muhammadiyah initiated by K.H. Ahmad Dahlan has changed the perspective of the society in general and the Muslims in particular" (Departement of Information, 1963: 210). Alfian even argued Muhammadiyah as political force as well as an agent of social change and religious reform, although it is not a political party.

Muhammadiyah actually is in the right path, with or without Khittah, likewise other organization which prefer to take politics, whenever they are focus, optimal, commit, and idealist. A small fist in the realm of social da'wah unified by hundreds of thousands even millions members supporting this Islamic movement, Insya Allah will yield extraordinary amaliah works.

Moreover, the fist of the organization is not small, as generally the works of Muhammadiyah are derived from perpetual and systematic cultural and social endeavors.

In this position as implied in Khittah Denpasar, Muhammadiyah remains in the frame of da'wah and tajdid as the focus and the orientation of movement, and is able to increase the function of interests group or as a social movement of civil society within the role of state and nation without being engaged in the politics. Interest group is a group within the society, outside the government and political party, which supports and criticizes the government's policies. Similarity, as a social-religious movement which plays the function of interests group of civil society force is the appropriate format to realize Indonesia as a just, prosperous, welfare, dignified, sovereign nation and state as the aspirations of the 1945 Independence.

As a interests group, Muhammadiyah has chances to conduct political lobbying, communication, socialization, education, public criticism, and cadre and professional cadre distribution into the entire line of government. This role is based on the da'wah spirit *al-mar al-ma'ruf wa nahyu 'an al-munkar* with cultural approach unlike the role of political party and figures og vulnerable, vulgar, and pragmatic. In performing the function of interests group, it can be institutionalized in accordance to the mechanism applied in Muhammadiyah and individual and at the same time upholding the organization's principles, ethics, and interests.

Even the function of interests group as the actualization of national political role as the civil society power and the realization of *amar ma'ruf* and *nahi munkar*, Muhammadiyah and the members shall pay attention to the organization's principles and ethicps and s including the commitment to Khittah. This function cannot be an argument to involve in practical politics and put the organization at the political stake, as in a certain limit there will be a process of practical politics engagement whenever the distance and the balance of the function are not maintained properly. Whether to support (*amar ma'ruf*) or to criticize (*nahi munkar*) the government's policies, for instance, if it were done beyond the Khittah and organization's ethics, it would end in the practical politics. Hence, the factors of ethics and wisdoms in running the interests group's function are essential in Muhammadiyah. Each step should be in the corridor of the organization which may seem

complicated or conservative but it is required as it is related to the movement system and mandate.

The ethics, objectivity, morality, and wisdom in maintaining the principle boundaries as well as in running the function of interests group are the obligation for the entire actors/executors in Muhammadiyah. In order to avoid the imposition of the will, to disregard the collectivity within the corridors of the organization, and to exaggerate or surpass in performing politic interests functions on behalf of Muhammadiyah. As whenever the role or function of the interests group is exaggerated, it will lead to the involvement on practical politics just like the political party. In this case, the spirit of Khittah as well other principles as the manhaj of Muhammadiyah should be respected, and at the same time, the wisdom and ethic of the elites and the actors in Muhammadiyah should be propounded entirely. This is the importance of integrity between organization corridor and political morality of Muhammadiyah's members as contained in *Guidelines for an Islamic Life for Muhammadiyah Members* for the whole cadre, elite, and executive board of Persyarikatan in the sector of the state and national life.

In bringing the role in national politics optimal, the development of national-political cadres network within the political party and legislative, as well as executive and judicative institution is required. Since Muhammadiyah is not engaged directly in practical politics, the functional and non-institutional can be improved through the national-political cadres as the cadre potential development is the dart of Muhammadiyah movement. It is the resolution of the gap issue between the national-political cadre and Persyarikatan. Moreover, through the networks of national-political cadre, Muhammadiyah's mission in the state and national life can be maximized by the involvement of the cadre in the national realm.

The role of the national-political cadres can be optimized for the mission interests which requires the attempt to understand the movement ideology mission of the national cadre. Muhammadiyah shall encourage the cadre to actively participate in practical politics and other spheres of life positively, as da'wah obliges foundations in each line and structure of life. However, the political and national cadres have to continuously strengthen the idealism, principle, ethics, and basic capital to be engaged in the practical politics in addition to their objective capabilities as entailed by idealist and professional politician.

The roles of national-political cadre of Muhammadiyah are as follows: (1) to propound and to actualize the Muhammadiyah's missions and endeavors objectively and inclusively; (2) to maintain the integrity, commitment, and political morality as in the Characteristics and *Guidelines for an Islamic Life* as well as the values within Muhammadiyah; (3) to represent the Muhammadiyah-ness instead of the politician side in the internal circumstances of Muhammadiyah, even though being politician requires sympathy, support, as well as trust from Muhammadiyah's members; (4) to be a *sidiq*, *amanah*, *tabligh*, and *fathanah* by prioritizing the obligation and main duties in the struggle for the people interests; (5) to be optimally engaged in advancing the state and nation so as to realize Indonesia as a just, prosperous, welfare, dignified and sovereign state and nation as the national aspirations initiated by the Founder of the Nation as in the Preface of the 1945 Constitution.

In the midst of political arena and organization's mission, Muhammadiyah's cadres should position and uphold the political ethic and movement ethic appropriately. Given the fact politics involves numerous practical interests, it is expected that the cadres is not engaged in dirty politics and neglect the political basic mission to bring community welfare and national development. Particularly, they should avoid the politicization of Muhammadiyah for the sake of individual interests or political party interests. With its dynamic, politics should not prison Muhammadiyah and public life interests. Money and power should not be a commander in political struggle which eventually it would be infinite, as despite their importance, it could not be allowed to reduce the values of virtue. Politics should be managed with the ethic, morality, and basic values as the principle of Muhammadiyah political cadre and activist.

Finally, through *Khittah* it is expected that Muhammadiyah encounters the political issues appropriately and positions properly among the political parties, as well as not intended to escape or anti-politics. *Khittah* as the outline of *ijtihad* in politics by rationalizing the preferences for not engaged in practical politics as the history and experiences evidenced the *mudharat* of politics is higher than the *maslahat* in which it is potential to harm Muhammadiyah's endeavors in the society. Through *Khittah* Denpasar of 2002, however, Muhammadiyah positively reacts other forces in conducting their political struggle through political party with the expectation it

can function appropriately as well as a facilitator in realizing the national aspirations. Muhammadiyah is committed in the efforts in uprising and enlightening the national life as well as in the humanitarian role, thus, this Islamic movement of da'wah and tajdid is able to contribute in the national history and civilization.

DA'WAH, THE ISLAMIC MISSION

Muhammadiyah is outstanding as a movement of da'wah. It even becomes an icon or identity of Muhammadiyah with its theme *amar ma'ruf nahi munkar* (al-amr bi'l-ma'ruf wa al-nahy 'an al-munkar), which is an invitation on doing good deeds and abandoning bad ones. In addition, the movement is not merely conducted verbally and manifested in writings (da'wah bi-lisan or da'wah bi-lisan al-hal) but also in deeds or actions (da'wah bil-hal or da'wah bi-lisan al-maqal). This sort of propaganda, however, is strongly adhered to Muhammadiyah, which is actualized in a variety of charity and services in the field of education, health care, social services, community empowerment, economy activities, and in wider range of national roles, performed in organizational system scattered throughout the nation. Ultimately, it brings out into a highlight, Muhammadiyah as a social religious movement.

Given the fact Muhammadiyah is renowned for da'wah movement, yet the thought on da'wah is less enhanced. Concepts and policies related to it, however, are ample, but alas, they are not published and circulated properly. Consequently, da'wah is frequently misinterpreted and reduced into merely a tabligh or verbal propaganda, promoting the message delivery of Islamic teaching verbally. Even literatures which is essentially a part of da'wah or

tabligh, is often excluded from it. The meaning of tabligh is lessened into solely verbal propaganda and even as religious lectures (Pengajian).

The broader sense of da'wah in the form of social services or charity and services is not presumed to be a part of da'wah. In addition, it is considered as worldly affairs, thus Muhammadiyah is viewed as social movement rather than religious movement. This outlook, nevertheless, emerged as the religion of Islam is eliminated into religious affairs i.e. simply relationship between God and servants (ibadah mahdhah), such in the reduction meaning of da'wah into merely tabligh and religious lectures (Pengajian). Moreover, Islam is enormously extensive, it ranges from faith (monotheism, belief), worship (God and human relationship/ibadah mahdhah), moral, mu'amalat-dunyawiyah, and so on, as the point of view of Muhammadiyah toward Islamic teachings.

A. Perspective of Da'wah

Besides promoting tajdid or reform in its movement, Muhammadiyah also advocates da'wah as its primary activities. What have been pioneered and encouraged by Kyai Dahlan by establishing Muhammadiyah is mainly to propagate Islam with the aim this religion becomes a life guidance and pity for the entire world. It was quoted in the objective of Muhammadiyah in 1912, namely: a. To spread the teachings of the Religion of His Majesty Prophet Muhammad (May the Lord bless him and give him peace) among the indigenous inhabitants in the Residency of Yogyakarta, and b. To promote the religious life to the members (Statuten Muhammadiyah 1912). This fortitude to spread the Islamic teaching is expansive or proactive and extensive.

Da'wah is Muhammadiyah's initial and main mission. Kyai Haji Ahmad Basyir stated that: "Since the beginning of its establishment, in the present, and in the future, in my opinions, the mission of Muhammadiyah is supposed to deal with three majors or four basic strategies of struggle, namely: (1) to uphold the faith on the real "monotheism/tawhid", in accordance to the Revelation of Allah SWT carried out by the entire Apostles, since Adam to Muhammad; (2) to spread the Islamic teachings based of the Qur'an, the last holy book revealed by God for the entire humankind and the Apostles; (3) to realize Islamic charities within the life of individual, family, and society;

(4) to understand Islamic teaching rationally” (Basyir, 1987: 3). Penetrating the Islamic teachings rationally within the society was a fundamental mission commenced by K.H. Azhar Basyir, a profound philosopher and jurist of Muhammadiyah and a Muslim scholar of Indonesia.

Muhammadiyah was established carrying on the mission and aspirations. In the Preface and Statutes (formally composed in 1946), the aspirations of Muhammadiyah to realize the real Islamic society is associated to the outline of a prosperous country blessed by the Almighty Allah SWT (*baldatun thayyibatun wa rabbun ghafur*). In this endeavor, Muhammadiyah as an Islamic movement is encouraged and inspired by the Qur’an, Surah Ali Imran: 104, “Let there be one group of you who call all people to good, who urge them toward virtuous conduct and restrain them from evil deeds. Those are the ones who prosper”. This verse implies the obligation to perform *da’wah*, both individually and collectively, on calling upon the virtues (*yad’u ila al-khair*), calling people to good (*wa ya’muruna bi al-ma’ruf*), forbidding evil deeds (*wa yanhauna ‘an al-munkar*) as the content, message, and essence of Islamic mission.

Da’wah mission of Muhammadiyah is comprehensive, multi-aspect charities instead of merely *tabligh* or verbal propaganda. Kyai Dahlan, had taught Islamic course both in verbal and in writings by himself, and at the same time, he preceded Madrasah Diniyah Al-Islamiyah in 1911 which became an embryo of Muhammadiyah, *Suara Muhammadiyah* in 1915, *Aisyiyah* in 1917, *Hizbul Wathan* in 1918, and monumental implementation of Surah Al-Maun, institution of PKO (*Penolong Kesengsaraan Umum Oemoem*, or literally, Assistance for the Relief of Public Suffering) in 1922. These achievements, however, are a proof that Muhammadiyah is a comprehensive and multi-aspects as the duty of the entire members and institutional within the structural and circumstances of Muhammadiyah.

The Nature of Muhammadiyah, boldly and explicitly, explains the essence of Muhammadiyah as a movement of Islamic mission. In the discussion of “What is Muhammadiyah?” it is stated that “Muhammadiyah is *Persyarikatan* of Islamic movement. This Islamic missionary movement is aimed to spread Islamic teachings and to call upon the good and to forbid the evil deeds within individuals and society. It consists of two fields: First, it is intended both for the Muslims to return to the real Islamic teachings and

for the non-Muslims to promote the religion and to invite them. Second, it is determined for the society, to guide, develop, and warn them. All of these are carried out integrally with the deliberation and the basis of piety and the expectation of mercy from Allah SWT. By systematically conducting da'wah and commanding the good and forbidding the evil, Muhammadiyah moves the society toward the goal, "the actualization of a real Islamic society".

The sentence or clause of "moving the society toward the goal of the actualization of a real Islamic society" is a determined indication the significance of da'wah in charity or actions instead of solely in verbal and in writings, which are manifested in the endeavours of: (1) Fostering faith, deepening and broadening understanding, increasing execution, and spreading Islamic teachings in all aspects of life; (2) Deepening and developing the study of Islamic teaching in all aspects of life to get its purity and truth; (3) Increasing the spirit of worship, jihad (crusade), zakat (charity), infak (donation), wakaf (bequest), shadaqah (alms), hibah (grant), and other pious deeds; (4) Increasing dignity, prestige, and quality of human resource in order to have high capability and noble moral; (5) Advancing and renewing education and culture, developing science, technology, and arts, and increasing research; (6) Advancing economy and entrepreneurship toward qualified life improvement; (7) Increasing health quality and people welfare; (8) Maintaining, developing, and empowering natural resources and environment for well-being; (9) Developing communication, friendship, and cooperation in all aspects with people inside or outside Indonesia; (10) Maintaining unity of the country and actively getting involved in national life; (11) Building and increasing quality and quantity of the member as a doer of the movement; (12) Developing facilities, infrastructure, and fund sources to make the movement successful; (13) Striving for law enforcement, justice, and rightness as well as increasing defence of society; (14) Other endeavours suitable to Muhammadiyah's objectives (Muhamamdiyah Bylaws, Article 3, 2005).

The formulation of Muhammadiyah's endeavours is a systematization of the achievement, the on-going, and the plans program of Muhammadiyah in embarking the Islamic mission and reform/tajdid in the dynamics of the era. As the extraction of objective, endeavours, and others as the guidance of the movement, the concept of da'wah is also arranged in accordance to

the state of mind and guidelines of each period. In association to this period, there is a number of formulations of Muhammadiyah da'wah, in addition to other aspects known to be the official thoughts as the guidelines for the members and the activities of Persyarikatan.

In essence, the entire Muhammadiyah movement is the embodiment and strategies of Muhammadiyah da'wah. However, within a certain period, due to the given context and provisions, the concept of specific propaganda system is also required, which becomes an integral part of the whole Muhammadiyah movement. This concepts and relatively systematic propaganda, for instance, represents in *The Twelve Steps of Muhammadiyah or Muhammadiyah Strategies of 1938-1942*, which consist of: deepening the faith, expanding the religious understanding, fructifying manners, practicing self-introspection/intiqad, strengthening unity, promoting justice, promoting wisdom, strengthening Majlis Tanwir, holding regular congress, conducting congress for a decision, supervising internal movements, and promoting the movement interlink.

In 1968, the 37th Muhammadiyah Congress held in Yogyakarta devised a systematic concept and strategy da'wah mission of congregation movement and congregation da'wah (*Gerakan Jama'ah dan Dakwah Jamaah/GJJD*). GDJD is a profound breakthrough and deep-rooted within the society, which is the way Muhammadiyah performs Islamic propaganda mission integrally and realistically within the society through the inclusive congregation enhancement managed by the Muhamamdiyah members as the congregation figures. It is also Persyarikatan's endeavour through the members throughout the nation to simultaneously and regularly increase their actively efforts in bringing their circumstances toward physical and spiritual prosperous of life. The spheres of GDJD range from education, social, economy, culture, laws, and external social solidarity. The method of GDJD is performed by the figures of the congregation through the community development.

The congregation movement and da'wah is an intellectual, strategic, realistic, and a breakthrough of Muhammadiyah movement. However, it was reformulated in the era of 1985-1990 which was associated to multi-aspect Islamic propagation mission. This integration was evoked by the drafting of "Islam and Da'wah: Collide between Value and Reality" by Majlis Tabligh in the Chairmanship era of prof. Dr. H. M. Amien Rais and officially granted by

Muhammadiyah Central Executive. Basically, da'wah is constructed in multi-aspect dimension based on Islamic comprehensive teachings, Muhammadiyah as an Islamic organization, Indonesian people as the objects, and the propensity of ummah and national advancement which should be identified as an agenda of Muhammadiyah da'wah (Majlis Tabligh of Muhammadiyah Central Executive, *Islam dan Dakwah: Pergumulan antara Nilai dan Realitas*, Yogyakarta, 1998).

In contemporary development, the thought on da'wah and integration of GDJD, are devised in the concept of Cultural Da'wah of Muhammadiyah. This is the most comprehensive yield of Muhammadiyah as a formal institution, since it deals with the concept of da'wah in general and the concept of cultural as an approach, in addition to including the aspects of da'wah in a range of life realm. It is considered as institutional as the draft of Cultural da'wah involved a number of parties and inter-institution formally assigned by the Central Executive 2000-2005, propounded and discussed in the Tanwir Meeting Denpasar in 2000 and Tanwir Meeting Makassar in 2003 as the highest organizational legitimacy under the Muhammadiyah Congress, and then was enacted/tanfidz by the Central Executive in 2004.

In the concept of Cultural Da'wah (2004: 20), the common concept of da'wah is stated as to summon or to invite an individual or a society to the true understanding and practice of Islamic teachings in the reality. In this discourse, da'wah activities compromise of the development of human resources, poverty alleviation, ignorance and underdevelopment resistance, as well as liberation. It also concerns on the spread of Islam as the pity for the entire world (*rahmatan lil-'alamin*). While by advocating the Cultural da'wah, it can be assumed as "effort to foster the Islamic values into the entire life dimensions by paying attention to the potential and propensity of human as the cultural society, at large, in order to realize the real Islamic society". However, the cultural da'wah is not legitimate the issues contradicted to the religious thought of Muhammadiyah such as the indication of shirk, bid'ah and khurafat.

The concept of Cultural Da'wah embodies the broad ideal, approach, method, and other concerns dealing with the da'wah activity of Muhammadiyah. It is complete and comprehensive, in addition to, legitimated by the organization as well as involved numbers of institutions

within Muhammadiyah. Given the fact that the entire line of organization as well as charity and services and other activities is the manifestation of da'wah endeavour, the most significant requisite is the mobilization of the potential and strength from the Central to Sub-district level in realizing the concept of Cultural Da'wah, integrally and extensively. It should be supported by the militant and wholeheartedly subjects, to elude the assumption of Muhammadiyah as an enthusiastic and profound formulator of da'wah and yet, poor and minimalist in the implementation.

B. Multi-aspect Da'wah

Basically, da'wah is the most democratic concept in Islam. It is derived from Arabic of da'a - yad'u - dakwatan meaning to call, to summon, and to regale. In the Surah An-Nahl, God Reveals that da'wah should be delivered with wisdom, good instruction, and argue with them in a way that is best (bi-hikmah wa al-mauidhat al-hasanah wa jadal-hum bi-lati hiya ahsan) (QS. An-Nahl: 125). Wisdom (hikmah) is the main thing of everything, both verbal and deeds, as the yield of the fusion of science and discernment. Al-mauidhat al-hasanah is a sincere instruction leading to virtue. Wa jadal-hum bi-lati hiya ahsan is dialogue in the best way of argumentation (Shihab, 2009: 775-776). Therefore, da'wah is a profound way to spread the Islamic teachings, i.e. the teaching from God Almighty to the humankind, and to recognize the target of community or the objects, neither in monolithic nor in violence.

Da'wah in Muhammadiyah is a multi-aspect dimension based on the extensive teachings of Islam. It spans from ideology development to religious practices as Islamic Law (tarjih), religious preaching (tabligh), education, health, economy, community empowerment, national role, and other endeavours based on the organization's mission. Various lines of the organization in Muhammadiyah including autonomous organizations, Majelis, institution, charity and services, and others are responsible in performing da'wah. In 1967, in Tanwir Meeting held in Yogyakarta, Majelis Tabligh was renamed into Majelis Da'wah, but eventually returned into the original afterward. In general, the function, the duty, the program, and the activity of da'wah are the responsibility of the whole component and line of organization under the authority of Persyarikatan.

In “Muhammadiyah Guidance of Islamic Da’wah and Amar Ma’ruf Nahi Munkar (Pedoman Pelaksanaan Muhammadiyah Sebagai Gerakan Dakwah Islam dan Amar Ma’ruf Nahi Munkar” as the result of Tanwir Meeting in 1967, it is explicitly stated that The Central Executive, Provincial Executive, Regional Executive, District Executive, Sub-district Executive, to fully appreciate their duty as leaders who should be capable to lead and mobilize the members as mubaligh/mubalighat in charge in promoting Islam and doing good deeds and abandoning bad ones (Amar Ma’ruf Nahi Munkar) within the society. In the context of da’wah renewal attempt, in the 37th Muhammadiyah Congress in 1968 held in Yogyakarta, there was a decision on Gerakan Jama’ah and Dakwah Jama’ah as a strategy of Muhammadiyah Islamic mission.

The congregation movement and da’wah is an effort of Persyarikatan through the members scattered through the nation to simultaneously and regularly increase their actively efforts in bringing their circumstances toward physical and spiritual prosperous of life. The system of da’wah in order to materialize multi-aspect congregational life is called Da’wah Jama’ah. The activities involve the advancement on religion, education, social, economy, culture, laws, solidarity, and other aspects by the community development approach. The concept of Gerakan Jama’ah and Dakwah Jama’ah, essentially, is realistic and strategic to be practiced in the level of grassroots, but unfortunately, the implementation was not as brilliant as the concept. It became an abandoned treasure. This is the significance to revitalize the spirit of da’wah and integrate it with Cultural Da’wah, which will be ideologically and sociologically in line with the mission of Muhammadiyah and the reality of Indonesian people.

The concept and thought of da’wah in Muhammadiyah is profound, extensive, and fundamental. In the literature “Islam and Da’wah (Islam dan Dakwah)” (1988: 1-5), da’wah is considered as “Say, “This is my way; I invite to Allah with insight, I and those who follow me.” (QS Yusuf: [12: 108]) which is the sight of Allah is Islam (QS Ali Imran [3: 19]). Da’wah is an endeavour for each Muslim in realizing the function of risalah and rahmatan lil-‘alamin. The risalah function of da’wah is “announce that which has been revealed to you from your Lord” (QS Al-Maidah [5: 67]) to deliver Islam to all mankind (QS Ali-Imran: 104, 110, 114). In addition, the compassion function of

da'wah means "an attempt to manifest, actualize, operationalize Islam as the pity (mercy, solution) (QS Al-Anbiya: 107). Therefore, for Muhammadiyah, the whole activities of Muhammadiyah along with the endeavours are the manifestation of Islamic da'wah in various aspects of human life.

In Islam and Da'wah, it is emphasized that the function of message/treatise (risalah) of da'wah has put Islam as a source of values, hence da'wah is the process of transfer of value developed in order to change the behaviors. Islamic da'wah, then, can be considered as "an effort to enhance the objects of da'wah to be futuristic society which is "more complete" in the dimension of diversity. Da'wah is conditioning process thus the object of da'wah will recognize, understand, and implement Islam as a life view and guidance. In other words, the essence of da'wah is an attempt to alter a condition into another which is better in accordance to Islamic teaching parameters". Shortly, da'wah is "communication process and social change", the process of verbal-dialogue (tabligh, da'wah bil-lisan) is insufficient, hence, charity-dialogue (works), art-dialogue, intellectual-dialogue (philosophy), and cultural-dialogue (values)".

Dealing with the compassion function, Islamic da'wah is "an endeavour to set Islam as a source of concepts for human in living the worldly life". It consists of two basics as follows: "(1) to interpret the Islamic normative values into operational concepts in the entire aspects of human life (culture-social-economy-politic-science and technology); and (2) to implement these concepts into the reality (individual, family, and society)". In this concept, "da'wah wishes for the validity and actualization of Islam as the source of concept to anticipate the human's problems as well as to enhance the cultural system". In addition, da'wah is "to perform the caliphate's duties (regulation, development)".

By an understanding on the compassion function of da'wah, it is assumed that it will bring people into the duty of da'wah which is very ample. As an illustration the term of da'i, for instance, is not solely limited on mubaligh (in short meaning), but it could be every people who seriously learns and interpret the Islamic normative values into technical concepts, thus, they could be operationally implemented within the society. In addition, da'i comprises the social workers, society leaders, donators for the orphans, and any people who able to manifest Islam into the real pity for the entire

world (rahmatan lil ‘alamien). On the contrary, it also entails the demand for them called for being ‘khairu ummah’ (QS Ali Imran: 110) to collectively demonstrate the truth of Islam as rahmatan lil ‘alamien. It is an immense assignment, to interpret Islam into the life concepts which apart of being operational, it should be accurate in overcoming the matters of human culture system”.

The message and pity function of da’wah as enclosed in Islam and Da’wah is developed by Muhammadiyah and coherent with the concept of Cultural Da’wah. Cultural Da’wah (2004: 26) is an endeavour to foster the Islamic values in the whole dimensions of life regarding to the human potential and propensity as cultural creature in a broader sense, to actualize the real Islamic society. Cultural da’wah attempts to understand the human potential and propensity as cultural creature, means it seeks to understand the ideas, custom, habits, values, norms, activity system, symbols and particular meanings thriving within the society. This understanding is framed by the Islamic perspective and value system carrying on the message of Islam as the pity for the entire world (rahmatan lil ‘alamien). Therefore, it emphasizes on the dynamic of da’wah, in addition to the purification (2004: 26).

Related to the thought, approach, and perspective of message, pity, and cultural da’wah, it would be inappropriate if the orientation of Muhammadiyah da’wah is partial and incomplete. In any approach, it should proceed such as the basic principle of da’wah namely by wisdom (hikmah), good instruction, and the best argumentation. It should avoid confrontation as it would be disadvantages, including the da’wah which assaults, misguides, deems the object of da’wah as kafir. This kind of confrontation is unsuitable with Muhammadiyah da’wah and identity. However, it does not mean that Muhammadiyah will allow any kind of beliefs and practices against the Islamic teachings.

Da’wah in the movement system of Muhammadiyah is relied on the enrichment and continuity of reinforcement and enlightenment. The moderate (wasithiyah) da’wah becomes guidance for the members especially the doer of da’wah. However, Muhammadiyah prefers to adjoin any kind of da’wah approach which is unsuitable for Muhammadiyah, for instance, radical and confrontational. It is presumed that this kind of approach will threat the identity and the strength of Muhammadiyah in performing the

mission of da'wah in accordance to the Islamic principle, i.e., da'wah by wisdom and good instruction, and argue them in the best way (*bi-hikmah wa al-mauidhat al-hasanah wa jadal-hum bi-lati hiya ahsan*) (QS. An-Nahl: 125).

Referring to the mu'tabar tafsir, the verses in Surah An-Nahl encloses the meaning and approach of da'wah which is democratic, dialogist, educative, and scientific as well as wisely in spreading the Islamic teachings. Literally elaborated, the word da'wah (Arabic: da'a-yad'u-da'wata) mean to summon, to call, to entertain; then there is no term of democratic, dialogist, educative, and scientific, except the word da'wah. It becomes a concern as da'wah in wisdom (*bil-hikmah*) is interpreted as rough statements and acts (*bil-qaul al-sadid*), which is contradicted to the substance and literal meaning of da'wah. Related to this, the concept of da'wah in Muhammadiyah, as implied in Islam and Da'wah and Cultural Da'wah, is similar to the substance of da'wah in the Islamic perspective. Meanwhile, radical and confrontational da'wah is not in line with the essence and the main message of Islamic da'wah.

Confrontational, partial-oriented, restricted perspective and aspects is not fitting the character of da'wah and the nature of Muhammadiyah, therefore this kind is not "manhaj da'wah" of Muhammadiyah. Nevertheless, Muhammadiyah in particular and the Muslim in general have to confront many challenges, i.e., the era and circumstances which far away from the Islamic values such as the flourish of secularism (separating the religion from life), materialistic (orientation on material), hedonistic (orientation on pleasure), and so on. In addition, it makes worse by contemporary fanaticism on bid'ah, shamanism, and mushreek, syncretism, as well as the expansion of terrorism and religious-based radicalism. Dealing with those challenges, it is expected that each components of Muhammadiyah is alert and calm, indeed, to avoid the panic which may result to extreme and radical approach in its movement.

Intellectually and wisely in accordance to the principle of da'wah, namely the approach of da'wah by wisdom and good instruction, and argue them in the best way (*bi-hikmah wa al-mauidhat al-hasanah wa jadal-hum bi-lati hiya ahsan*) (QS. An-Nahl: 125), Muhammadiyah recalled it into "Muhammadiyah Guidance of Islamic Da'wah and Amar Ma'ruf Nahi Munkar" as the result of Tanwir Meeting in 1967, which asserted that in Da'wah amar ma'ruf nahi munkar, Muhammadiyah has to make effort on: (a) Reform/Tajdid within

the religion and the society; (b) Courage in getting involved within the society with the aim of an advancement based on the Islamic teachings; (c) Tabsyir in charity/joyful in Islamize instead of heathen; (d) Invitation for the society without any concern on the class, occupation, politic, nationality; invitation of Islam extended to those who are yet to believe in or accept Islam, and comprehend Islamic understanding to those who admit to be a Muslim; (e) Understanding of Islamic teaching related to society issues, i.e. economy, politic and social to the smallest issue such as individual household order; (f) Institution and autonomous organizations of Muhammadiyah can be actualized as the tools of da'wah. A rich mosaic inspired with the principle of Muhammadiyah movement as founded by Kyai Haji Ahmad Dahlan, and becomes a manhaj of Muhammadiyah movement as an organization.

C. Islamization Da'wah

Sociologically, Muhammadiyah da'wah in Indonesia should be based on the context of Islamization. At the time Muhammadiyah advocated the enlightenment of Islamic teachings, established education institutional, built the centers of health care and social services, empowered the community, and other endeavours, these were a part of Islamization da'wah. Muhammadiyah had a major role in the history of Islamization in Indonesia, which was in the early of the Revival of Islam as a link of the awakening of the Islamic world in the twentieth century and yielded the Islamic modernism. In carrying out Islamization, Muhammadiyah has its own characteristic, which is promoting the pure and progressive Islam, as well as manifesting it into actions of charity which are institutionalized within the system of ummah and nationality. In a nutshell, da'wah in Muhammadiyah is a lengthy link of Islamization in Indonesia with the characteristic of reform or *tajdid*.

The presence of Islam through Islamization cannot be separated to the dynamics whether in the earliest era of Islam in the Indonesian archipelago or in the contemporary. Taufik Abdullah (1974: 1-8) records the dynamics of Islam in Indonesia, from the confrontation of teaching and history, religious doctrine and the changing of reality, hence, Islamization endures both continuity and discontinuity as well as the answer of the era. Islamization is not merely the acceptance of the doctrine, as it entails a

sacrifice for the accommodation of the changes and demands of time in a normal acculturation process without losing the essence and the principle of the teachings. However, Islamization requires more than just a process of doctrine internalization as in Islamic orthodox, but it involves the encounter of the religion against the history and culture whereas Islam emerges, grows up, and develops. In this circumstance of the continuity and discontinuity of Islamization, the purification of Islamic orthodox is merged dynamically with reform as the feedback of the challenge of the era, which brings on party-colored Islam in the archipelago.

In the early of the 20th century, along with the dawn of the revival of nation toward independence, a number of Islamic organizations with various ideology and orientation emerged, i.e., Jamiat Khair (1905), Sarekat Dagang Islam or Sarekat Islam (1911), Muhammadiyah (1912), Al-Irsyad (1913), Persatuan Islam (1923), Nahdatul Ulama (1926), and so on which were polarized into two mainstreams of modernist and traditionalist. Muhammadiyah and Persatuan Islam included in the Islamic movement of reformist or modernist, in which the trend of Muhammadiyah was tolerant while Persatua Islam was radical, although the entire organization has similar characteristic, which is a movement (Deliar Noer, 2004: 320).

William Shepard (2007: 74) categorized Muhammadiyah as a group of Islamic modernism with the focus on building the Islamic society rather than the Islamic state; devoting the movements on the field of education, social welfare, and is not engaged in the politics even when the members are distributed throughout the parties. This modernism perspective is different to the secular and radical. The Islamic studies authors and researchers such as James L. Peacock, Mitsuo Nakamura, Clifford Geertz, Robert van Neil, Harry J. Benda, George T. Kahin, Alfian, Jainuri, and others have classified Muhammadiyah as cultural and non-political modernist Islamic movement. Therefore, since the beginning and becomes the fact that Muhammadiyah is not engaged in politics and devoting the movement in da'wah and tajdid within the society.

The advancement of Islam in Indonesia continues in the late of the 20th century and in the early of the 21st century indicated by the emergence of a variety of Islamic organization. It is derived from the nature of Islam as a multi-aspect religion and diverse expression of actualization by the

Muslims. Phenomenon of the revival of Islamic movement in various accent and characteristic can be analyzed both in their specific Islamic characteristic related to Islam as teachings and in the dynamics of social, economy, and politic in the s context in the Muslim's life (Hunter, 2001: xxii). These Islamic movements emerged in the middle of theology and historic-sociological, hence, they were not completely definite or identical with Islam.

Islam is a universal religion as well as a life system as reflected by the life of Muhammad and the generation of salaf al-shalih and thereafter. Sayyid Quthub (1992: 3) suggested the expression of Islam as the reflection of Islamic essence as "Minhaj al-Hayat" or Life System, which essence is conformable with the human nature of all the time and the application in life is effortless and simple. Maududi (1992: 1) asserted Islam as universal and objective religion with its unique identity that unlike the Christian (Jesus Christ), Jewish (Jews: Judah, Judea), Budha (Gautama Budha), it is unattached to figures, community, state or and regions. Weber even came to the conclusion that unlike other religions, the world view of Islam as carried out by Prophet Muhammad and the Qur'an brings on a new religious orientation involving comprehensive theology system and ethical teachings.

Among the diversity of Islamic expression, there are several theoretical interpretations or perspectives which aim to know deeper about the complexity and dynamics of Islamic movement have been new studies on contemporary Islam and the Muslim in the Islamic world. Then, there was the emergence of an extreme movement orientation, which seeks to construct a balance between theocentrism and anthropocentrism, well-known as Moderate Islam. Within the dialectic context of teachings and life in which human as the interpreter and the subject of the Islamic teachings, the potential and function of minds to rationalize and to actualize is proven. Eventually, it spawn the dilemma whether to disclaim or to deify the minds, and consequently, there are endless tension, diversity of thoughts, and religious movements.

The gradual continuity and discontinuity of Islamization dynamics bring the consequence of greater challenge for da'wah of Muhammadiyah. Related to this, the strategic agenda is prepared. First, the actualization of Gerakan Jama'ah and Dakwah Jama'ah as well as cultural da'wah as a standard model mainly to be practiced within the grassroots, thus, Muhammadiyah will return to intensively participate in da'wah within the society which

might be neglected and taken over by other movements for some time. Second, the revitalization of the entire institution and charity and services as institutionalize and systematic instruments, hence, Muhammadiyah will be effective and productive in conducting da'wah and social change in the society, nation, and state.

Third, the effectiveness of nationality roles as the group interest to voice and to perform da'wah and tajdid functions which building up and enlightening as well as accentuating the advancement of ummah and nation, and at the same time, enhancing Muhammadiyah's role in the national and international scene. Fourth, the advancement of emancipator (liberation, empowerment) da'wah model as developed by recent non-governmental and once did by Muhammadiyah through theology practice of Al-Ma'un, thus Muhammadiyah becomes a powerful civil society in this state. Fifth, the improvement of alternative thoughts with prevailing epistemology in the principle of Islamic teachings, and it should be responsive and transformative in encountering the challenge of the era.

Da'wah and movement of Muhammadiyah should be alternatives among the suspension dealing with the variety of thoughts in Muhammadiyah, which entail a demand to present the thoughts and strategies as well as the movement exceeding the coming challenge. Being a moderate (*wasithiyah*) with an abundant thoughts which is strengthening and enlightening, instead of escaping or being an extreme. By the principle of da'wah and tajdid upheld by *manhaj* in the framework of Faith Pledge and Aspiration of Life, the Nature, and the *Khittah* which made up the character of Muhammadiyah, which is moderate, thus Muhammadiyah will be an eminent and alternative Islamic movement. This is the importance of Mubaligh, activist, cadre, and the executive of Muhammadiyah for heightening the understanding on Islam as well as for expanding the cross-cutting thoughts, thus they become *syuhada 'ala al-nas* in the complexity of Islamic *harakah* and social movements in Indonesia and in the world.

TAJDID THOUGHTS

Muhammadiyah's movement is renowned as tajdid movement. Tajdid means reform or renewal. Literally, it is derived from the word jadda - yajidu - jiddan/jiddatan, referring to something outstanding, true, good fortune, and new. It also refers to i'adat al-syaiy ka'l-mubtada, al-ihya, and al-ishlah. However, the most common meaning is tajdid as reform, similar to jadid refers to something new. Examined from any angles, the essence of tajdid is reform or renewal.

Quraisy Shihab (2005: 10) suggested tajdid as enlighten and reform. The enlightenment in tajdid includes re-explanation of the Islamic teachings which is improved and newly packaged. There might be something revealed in the past was rejected because of its lacked of arguments or people were not ready to accept it. Meanwhile, tajdid in the sense of reform means to present something completely new that has never been disclosed before by anyone. It is required even has to be encouraged since there is no phrase more striking than *ma taraka al-awwaluna li'l-akharina syaia* (the previous generation left nothing to think about by the next generation) or the expression *laisa fi'l-amkan abda'u mima kana* (there is no such invention would be better than what has been invented).

According to Syamsul Anwar (2005: 71), tajdid is an endeavor to rediscover the substance of religion for a new meaning in the disclosure, in a new context either through purification and dynamicization. Purification

is to return to the original Islamic teachings as determined by default in the Qur'an and Sunnah, particularly regarding to worship and faith. Meanwhile, dynamicization refers to the reform of religious affairs in accordance to substantial message of Islam especially in the field of mu'amalat duniawiyah. In addition, according to Asymuni Abdurrahman, tajdid means reform, and the term has two meanings i.e. purification and dynamicization (Abdurrahman, 2007: 285).

A. Tajdid thoughts

Muhammadiyah as an Islamic movement is eminent as da'wah movement. In the other words, da'wah and tajdid are two sides of a coin. These characters are not only deeply rooted in public opinion, in which Muhammadiyah never show-off to gain this recognition. In essence, da'wah and tajdid are the essence of the movement that is part of manhaj or the system of Muhammadiyah's movement. They are neither makruh nor haram in Muhammadiyah.

In Muhammadiyah Statuten of 1912, it is stated: "The association is determined to stand for 29 years, started on 18 November 1912. It is called "Muhammadiyah" which is domiciled in Yogyakarta. The objectives of the association are: a. To spread the teachings of the Religion of His Majesty Prophet Muhammad, 'May the Lord bless him and give him peace', among the indigenous inhabitants in the Residency of Yogyakarta, and b. To promote the religious life of the members. The term "to spread" mainly refers to "da'wah" (calling for, inviting, conveying), while "to promote" refers to tajdid (reform, renewal). Basically, it is suitable and historically evidenced that in the further Statutes (of 2005), Muhammadiyah claims the organization as an Islamic organization with the mission of doing good deeds and abandoning bad ones (Da'wah Amar Ma'ruf Nahi Munkar) and reform (Tajdid), based on Al-Qur`an and As-Sunnah (the sayings and deeds of Prophet Muhammad).

Muhammadiyah was initiated from the contemplation or a fundamental understanding of Islam of the founder, Kyai Haji Ahmad Dahlan, in facing such a complex development era, when Muslims and Indonesian people were confronted to various clutches of colonialism and the rise of modernism in the early 20th century. Similarly, the spirit of the Islamic reformers in the Muslim

world i.e., Ibn Taymiyyah, Muhammad bin Abd al-Wahhab, Jamaluddin al-Afghani, Muhammad Abduh and Muhammad Rashid Ridha, Kyai Dahlan established Muhammadiyah to bring Muslims back to the genuine Islamic teachings with the main theme of al-ruju 'ila al Qur'an wa al-Sunnah as the spirit contained in Surah Al Imran verse 104. According to Murcholis Madjid, Kyai Dahlan is a true seeker of the truth who able to seize the message of tafsir Al Manar, as well as an unique reformer as his endeavors were not preconditioned previously. That is, Muhammadiyah is born from the flame of spirit and thoughts of Kyai Dahlan, and at the same time having similar spirit with the founder, the spirit of tajdid.

The 45th Muhammadiyah Congress in 2005 has outlined strategic program of “Sector of Tarjih, Tajdid, and Islamic Teaching National Program”, with the Strategic Plan to put tarjih, tajdid, and Islamic teachings alive in Muhammadiyah as a critical and dynamic renewal movement in the social life and be proactive in answering the socio-cultural life problems and the challenges so that Islam will always become the source of thought, moral, social practice in a complex social, nation and state life. In addition, Program Outline are to: (1) Develop and put the understanding of Islamic teaching in practice in the complex and multicultural social life; (2) Systemize the methodology of Islamic teaching and thought as the principles of tajdid movement in Muhammadiyah movement; (3) Optimize the institutional roles of tajdid, tarjih and Islamic teaching to be always proactive in answering the real problems in the developing society; (4) Socialize the products of tajdid, tarjih and Muhammadiyah Islamic thought to all social levels; (5) Set up and develop centers for research, study, and information in the sector of tajdid and Islamic thought integrated with other sectors.

The output of the highest congress in Muhammadiyah such as the national program is attached as well as provides an organizational fundament that the development of Islamic teachings is a primary agenda in the same package with tarjih and tajdid. The mandate of the Mukhtamar depicts the spirit to progress based on the Muhammadiyah's Islamic view, as well as the enforcement of tajdid as the organization's identity. Tajdid is an entity with tarjih and Islamic teachings. The output of the congress, definitely, is the spirit, thoughts, strategy of the institution beyond the personnel which shall be the guidance in carrying Muhammadiyah to the final aim, to realize a real

Islamic society. The commitment and determination as an Islamic movement of da'wah and tajdid for the advancement of the ummah and nation shall be strengthened.

B. Purification and Dynamicization

All this time, the concept of tajdid within the state of mind of most Muhammadiyah's members is purification (tajrid, tandhif). The concept of tajdid fil-Islam is limited into the purification of Islamic teachings, by returning to the Qur'an and the authentic Sunnah. The issue of al-ruju' ila al-Qur'an wa al-Sunnah as the spirit of Muhammadiyah is solely relied upon purification, by returning to the legitimate source and teachings of Islam. The emphasis for purification is embodied in the Characteristics of Muhammadiyah, which explains da'wah amar ma'ruf nahi munkar to the Muslim and non-Muslim, that da'wah to the Muslim is characterized by tajdid, meaning it is aimed to purify the Islamic teachings.

The signification of tajdid as purification is an emphasis rather than reduction or elimination, since the practices of Islam within the society is smudged by shirk, superstition, bid'ah and khurafat. This highlight on purification within the 1962 Characteristics of Muhammadiyah is also propped up by the third item of Faith Pledge and Aspirations of Muhammadiyah Life that Muhammadiyah implements Islam based on Al-Qur'an and Sunnah by using common sense suitable to the soul of Islamic teaching. Likewise, the issues was propounded in the 37th Muhammadiyah Congress in 1968 on Re-tajdid in Muhammadiyah. In Tanfidz Mukhtamar Tarjih XXII in 1990 on the concept of tajdid which was previously merely considered as purification, is substantially nashah into purification and dynamicization (enhancement, improvement, modernization). In addition, in Manhaj Tarjih as the output of Tarjih National Congress in 2000 and 2003, the approaches of bayani, burhani, and irfani were introduced as an integrative approach in Muhammadiyah system of thoughts.

In the context of tajdid improvement forward, the sole meaning of purification is also inadequate as it will be a boundary which might be incapable in facing against the complicated challenge and problem of life. Particularly in the context of Muhammadiyah history, the initiative of Kyai Haji Ahmad

Dahlan actually is not merely relied upon *tajdid* in purification term like the finding of precise direction of Qibla, but also in renewing the religious view as well as establishing social institutions for advancement. Muhammadiyah, in the majority opinions from the foreign and local experts, is assumed to purify the Islamic teachings into the genuine *tawhid* and simultaneously, to reform the state of mind into modernism, institutionalize modern Islamic education, establish social services by the spirit of Islamic modernism, fight against Zending mission, so as it can be categorized as Islamic reformist or modernist movement.

In Mukhtamar Tarjih XXII in 1990, *tajdid* was propounded as reform (literally), while within the organization, it has two meanings, namely: a. Purification, and b. Enhancement, improvement, modernization and other similar terms. By the term of “purification”, *tajdid* is aimed to be the maintenance of the pledges on Islamic teachings based on the Qur’an and the authentic Sunnah. Meanwhile, the expression of “Enhancement, improvement, modernization and other similar terms” is aimed as interpretation, implementation, and realization of Islamic teachings based on the Qur’an and Sunnah. To actualize those two expressions, profound and genuine common sense, as well as pure reasoning inspired by the Islamic teaching are required. In Persyarikatan, *tajdid* is a nature of Islam and its purpose is to function Islam as *furqan*, *hudan*, and *rahmatan lil-‘alamin*, including triggering and fostering the social life enhancement, as well as science and technology (Muhammadiyah Central Executive, 190, 47-48).

In the Mukhtamar Tarjih XXII, several recommendations were also enclosed as follows: (1) It is expected that Muhammadiyah can respond to any development of Islamic thinking and science and technology as an integral part of *tajdid* in the implementation of *da’wah amar ma’ruf nahi munkar*. Accordingly, Muhammadiyah is required to: a. Conduct a serious study of the inter-disciplinary approach to the principal sources of Islam, the Qur’an and Sunnah, in order to obtain a complete and functional understanding of Islam, as well as to propagate it as operational instructions to the people and the ummah in carrying out the functions of caliph in the earth; b. To conduct serious study of the inter-disciplinary approach to various problems as a result of the development of human life, social change, and the progress of science and technology to gain a proper understanding as the foundation

of guidance and alignment direction of development of human life, social change, and the progress of science and technology in accordance with the principles and objectives of Islam ; (2) In implementing the subject matter of the above recommendations, Muktamar urged Muhammadiyah Central Executive to immediately establish a Permanent Working Committee with the involvement of a wide range of experts from various disciplines (ibid. P: 48).

C. The Orientation of Tajdid

Muhammadiyah survives and develops to the days and has been passed a century, partly because since the beginning of the movement, it is a tajdid movement. It is the movement of al-ruju 'ila al-Qur'an wa al-Sunnah which is purification and reform by developing ijtihad or reasoning in the spirit of Islamic teachings. The aim of the movement is the realization of tajdid in life that Islam becomes a pity for the entire world in every epoch.

Tajdid implies “to return to its origin” (‘adat al-syai ka’l -mubtada), “to revive” (al-ihya), and “to build, renew” (al-ishlah). According to Prof. Asymunii Abdurrahman, literally, tajdid means reform, and it has the double meaning a. purification and b. Enhancement, improvement, modernization and other similar terms. By the term of “purification”, tajdid is aimed to be the maintenance of the pledges on Islamic teachings based on the Qur'an and the authentic Sunnah. Meanwhile, the expression of “Enhancement, improvement, modernization and other similar terms” is aimed as interpretation, implementation, and realization of Islamic teachings based on the Qur'an and Sunnah.

In realizing those two expressions, according to Prof. Asymuni (2007: 286), profound and genuine common sense, as well as pure reasoning inspired by the Islamic teaching are required. The goal of tajdid is to function Islam as furqan, hudan, and rahmatan lil-'alamin, including triggering and fostering the social life enhancement, as well as science and technology. In addition, the dimensions range from: a. Purification of faith and worship, as well as encouragement of akhlaqul karimah; b. Development of a dynamic, creative, progressive and insightful attitudes toward the future; and c. Development of leadership, organization, and work ethic in Persyarikatan.

Purification (*tajrid*, *tandhif*) is aimed to return the Islamic practices back to the Law of the Qur'an and Sunnah, hence, the implementation of Islamic teaching will be authentic, particularly regarding with faith and worship. Reform (*tajdid*, *ishlah*) refers to the dynamicization in the view and practices of Islam in accordance to the principle of *ijtihad* to respond the development of the era to achieve the progress as applied in *mu'amalat duniyawiyyah*. By this two sided of a coin, *tajdid*, it is expected that there will be a progress of Islam and Muslim's life in each timeline along with the willingness of Islam.

The establishment of Muhammadiyah as a *tajdid* movement can be traced back textually by examining the thought of Kyai Dahlan and legitimate formulations as well as in *Manhaj tarjih Muhammadiyah*. Kya Dahlan as the founder of Muhammadiyah is definitely a Muslim reformer. Although there is no intact and systematic literature left by him, his basic ideas and Muhammadiyah is the real proof of his intellectuality. Despite his limited education, his progressive orientation and his willing to adopt Western method illustrated his character as a *mujadid*. In addition, he frequently encouraged his adherents to be open-minded for progress.

Tajdid spirit can also be traced from the background of Muhammadiyah that was stimulated by several conditions as follows: (a) the Muslims have derailed from the Qur'an and Sunnah leading to the plentiful practices of *shirk*, *bid'ah*, and *churafat*, which impact to the disgrace of Muslim community and the impurities of Islamic teaching among the society; (b) the absence of unity among the Muslims and the lack of brotherhood of Muslims (*ukhuwah Islamiyah*) since there is no Islamic organized institution; (c) the malfunction of Islamic education institution in building cadre due to the movement backwardness; (d) the short-minded fanaticism, *taqlid* onto conservative, formal, and traditional dogmas; (e) the awareness on potential threats to Islam and its future, as the result of penetration of Zending (Christian missionary) among the society (Salam, 1968: 33).

The background of underdeveloped, ignorance, and traditional society triggered the establishment of Muhammadiyah with the missions: (1) to purify Islam in Indonesia from the Non-Islam influence and habits; (2) to reformulate the Islamic doctrine into modern state of mind; (3) to reformulate Islamic teachings and education; (4) to defend Islam against outside external influence and assault (Mukti Ali, 1990: 332). K.H. Ahmad Azhar Basyir

even included the element of reasoning development in understanding the Islamic teaching as a mission of Muhammadiyah. In his opinion, the initial mission of Muhammadiyah are: (1) to uphold the pure “tawhid” based on God’s teaching revealed to all the Apostles, from Adam to Muhammad; (2) to spread the Islamic teachings based on the Qur’an, the last divine holy book for the mankind and the Sunnah; (3) to realize Islamic charities within the life of individual, family, and society; (4) religious understanding by common sense. These missions are depicted the spirit of tajdid of Muhammadiyah as an Islamic movement.

Legalistic and textual tajdid, however, is explicitly shown by the official thoughts of Muhammadiyah, since the beginning and afterward. In the Muhammadiyah Statuten, Muhammadiyah association is aimed: a. To spread the teachings of the Religion of His Majesty Prophet Muhammad, ‘May the Lord bless him and give him peace’, among the indigenous inhabitants in the Residency of Yogyakarta, and b. To promote the religious life of the members. In the 1914 Statuten, the objectives are more obvious, in which it is stated: a. To promote and encourage the teaching and learning of Islam in the Netherlands East Indies, and b. To promote and encourage life (way of life) along a willingness of Islam to its members. The term of “to promote” indicates the tajdid spirit, which later determined Muhammadiyah as a movement that spreads the progressive Islam.

In the Preface of Muhammadiyah Statutes, the spirit of purification is reflected, in addition to the spirit of reform and enlightenment. It discusses tawhid as a principle of life and also the necessities of society. In upholding and revering the Islamic teachings within the society, it is considered as the worship obligation to God and as ihsan to humanity. Therefore, Muhammadiyah aligns, integrates, actualizes the values of divinity (ilahiah), humanity (insaniyah), and social (ijtima’iyah). The comprehensive thinking of Muhammadiyah on Islam and the manifestations in life is boldly embodied in those thoughts.

In the 12 Steps of Muhammadiyah of 1938 to 1940, in the Chairmanship of Kyai Haji Mas Mansur, the second step is mentioned as an expansion of Islamic view. It is stated that: “Let the genuine understanding of the religion was spread by the broadest sense, it may be tested and compared, so that Muhammadiyah’s members will understand the expansion of Islamic

view, which is the most correct, lightweight, and useful, thus, prioritize this religious duty” (Manhaj Muhammadiyah, 2009: 394). In the explanation, it is stated that the expansion refers to the view of the religion, instead of the religion. Progressive view of Muhammadiyah is illustrated within this thought, including in the religious view by remaining in the corridor of Islamic teachings instead of indulging the lust.

Spirit of *tajdid* as purification and dynamicization is implied in the Faith Pledge and Aspirations of Muhammadiyah Life. In the third item, it is stated, “Muhammadiyah implements Islam based on a. Al-Qur’an: God’s revelation to Prophet Muhammad; b. Sunnah: The explanation and implementation of Al-Quran teachings revealed to Muhammad by using common sense suitable to the soul of Islamic teaching. By elaborating “by using common sense suitable to soul of Islamic teaching”, Muhammadiyah reaffirms its movement in understanding and implementing the Islamic teaching also give a special space for reasoning. On one hand, *tajdid* can also be observed in the concept of The Book of Five Affairs on Religion, Worship, World, Sabilullah, and Qiyas or Ijtihad. In interpreting Islam, Muhammadiyah not only refers to the aspects of commands (*al-awamir*) and prohibitions (*al-nawahi*), but also guidance (*al-irsyadat*) for human life. On worship, it just not specified on madhah worship, but also in common: *mu’amalat duniyawiyyah*. Dealing with the world by quoting a Hadith of the Prophet “*antum ‘alamu bi amri duniyakum*”, it states that there is a case or a job or a business that is entirely left to the discretion of man”. Likewise with *qiyas*, in addition to require an absolute basis arbitrate on the source of the Qur’an and Sunnah, it also opens the doors of *ijtihad* in accordance with the principle of *Manhaj Tarjih Muhammadiyah*.

The history and Muhammadiyah official thinking are opened to be tracked on various ways which show off the nature of *tajdid* in Muhammadiyah, from the beginning and throughout the course of the movement. Therefore, in facing contemporary extreme thoughts among the Muslims, both the radical-conservative and liberal-secular, Muhammadiyah and its members shall not be insecure and disoriented, moreover be an extreme organization. Muhammadiyah should be confident in encountering the extreme traffic thinking, because it has a solid foundation and methodology of *tajdid* movement that has been proven to bring progress in the lives of the ummah and the nation.

D. The Agenda of Enrichment

At this time, Muhammadiyah has confronted complex new challenges in life of the ummah, nation, and humanity world. Muhammadiyah and its members should not be apathetic and escapist in facing the changing times, because it will only bring the development thoughts of other parties which will win over the civilization. Muhammadiyah should be proactive and confident by offering alternative thought and civilization (*al-Badil al-tsaqafy*), so that in the hands of Muhammadiyah, the Islamic religion can be *rahmatan lil-'alamin* on this earth. In this context, the importance of *tajdid* including the inflamed Islamic thought and strategic agenda for the development of the current Muhammadiyah movement and in the future, especially approaching a century of the movement which will be traversed by the oldest Islamic movement in this republic.

In the midst of with the extremist clash of ideas, Muhammadiyah with its *tajdid* orientation actually has boldly repositioned *tajdid* into two orientations namely purification (*tajrid*) and dynamicization. With the basic spirit of *al-ruju 'ila al-Qur'an wa al-Sunnah*, *tajdid* Muhammadiyah has a fundamental basic. On the one hand, purification to obtain authentic Islam, and on the other hand in order to perform the reform from the womb of Islam which is believed by Muhammadiyah which radiates *tajdid* or *ishlah* for the progress along the willingness of Islam. Therefore, both purification and dynamicization should gain recognition and valid assessment as part of Muhammadiyah *tajdid*, which accompanied by the enrichment and development of the actualization so as to answer the challenges of the era.

Muhammadiyah as an Islamic movement needs to reinforce and enrich or enlighten its *tajdid* orientation, both purification and dynamicization, hence, there will be a moderation in thought and implementation of Muhammadiyah movement. Muhammadiyah should not be stuck in the extremities, both of which lead to radicalism and liberalization, which lose its foundation on *manhaj* Muhammadiyah as *wasathiyah* *tajdid* movement. Purification and dynamicization are integrated, thus, *tajdid* Muhammadiyah enclosed in the range of "*baina tajrid wa tajdid*", meaning it is not in an extreme *madhab*. Today, various ideologies and movements (even the most extreme of the right to the left) infiltrate into the Muhammadiyah as a consequence of the greatness of Muhammadiyah and new development dynamics of community

life in the Reformation era. Muhammadiyah needs to revitalize the movement of thought in the main corridor as a moderate Islamic movement, instead of leaning to the right or to the left. Muhammadiyah shall be beyond others and remain committed as da'wah movement and tajdid. Otherwise, Muhammadiyah will only be an “old mattress” abandoned by the members, as well as loss its roles as transformational movement.

Manhaj Muhammadiyah is actually relatively fundamental with the perspective of Bayani, Burhani, and Irfani as the output of the Tarjih Nasional Congress in 2000 in Jakarta. To integrate these three approaches and formulate it into a theory at epistemology building and an axiology at a practical level, therefore, it is able to capture the crucial issue in Muhammadiyah. This is the importance of enrichment, both purification and enlightenment or between purification and dynamics, thus it will provide a comprehensive and actual Islamic thought to address the challenges of the times. Therefore, its solid foundations must be accompanied by the rich of thought, methodology, intelligence and positive attitude of the members, cadres, and executive board of Muhammadiyah Islamic movement to bring this to a mid-stream, rather than to the extreme periphery.

In order to deal with the dynamics of thought which is too extreme, Muhammadiyah tajdid, both at the level of purification and dynamicization, require enrichment. In line with the classical rule “sustaining the good old repertoire and developing the new and better ones”, Muhammadiyah must not stop at the slogan of purification and dynamicization. Purification needs to be sharpened and enriched, as well as dynamicization. Purification should not be stuck in stagnation, which just survives on the original without enrichment. Likewise, the enlargement and reform of dynamicization without fundamental foothold based on the Qur'an and Sunnah as the Islamic view of Muhammadiyah. Thus, purification and dynamicization in tajdid remain within the corridor of al-ruju 'ila al-Qur'an wa al-Sunna as the main mission of Muhammadiyah a century ago.

Interpretation and development of tajdid as purification and dynamics dimensions of reform as well as Manhaj Tarjih compromising three approaches of bayani, burhani, and irfani in the system of religious thought is the breakthrough of thought that can provide a way out for Muhammadiyah from the forces of extreme tajdid. On the one hand, the conservative thinking

lies on emphasis greatly on the purification and tremendously rigid naqli-bayani in a variety of Islamic movements. On the other hand, liberal thinking emphasizes on dynamicization with burhani and irfani liberal approach with numbers of variants in the contemporary Islamic movements in this country.

With purification and dynamicization of *tajdid*, Muhammadiyah has done well as integrative and moderate (*tawasuth*, *tawazun*) Islamic movement. According to the Chairman of Muhammadiyah Central Executive, M. Din Syamsuddin, Muhammadiyah *tajdid* is moderate between purification and dynamicization or *baina tajrid wa tajdid*, in other term of *baina tajrid wa islah*. Similarly, the methodology of bayani, burhani, and irfani, Muhammadiyah has relied on holistic-integrative approach in the system of religious thought. The preference of moderate and holistic-integrative system of thought systematically become *Manhaj* of Muhammadiyah movement, hence, it is no longer discourse and controversy. Now, it is the most appropriate time for decisions of such substantive, fundamental, strategic put as *Manhaj* of the movement, instead of standing as an individual discourse, moreover, having strong illegitimacy in the system. That peril is conducted to end the polemic and stigma which are potential to be develop into any direction politically, as well as to prevent contra-production, and furthermore for Muhammadiyah to focus in approaching the new century, the second phase of its journey premises *tajdid* and *da'wah*.

The moderate stance of Muhammadiyah *tajdid* is not a political as the accusations of several parties. Moderate is at once a theological and ideological preference as Muhammadiyah has taken the path of *tajdid* as its sufficiently progressive history of movement. The construction of Surah Ali-Imran verse 104 and 110, on *da'wah* and *Khaira ummah* (*ummattan wasatha*) theologically hints Muhammadiyah as a moderate movement. Azyumardi Azra's view that labelled Muhammadiyah as Salafi-Wasathiyah reinforcing that moderation is not a political choice but theology and ideology. This view is reinforced by the fact that Kyai Haji Ahmad Dahlan pioneered the establishment of Muhammadiyah with *tajdid* and cultural *da'wah* "to spread" and "to promote" the teachings of Islam in the Indonesian archipelago. Moderate has a function of beneficiaries or kindness (*tahsinah*) to escape from the deadlock or extremities, as occurred in controversy Islamic thought and movements among the extremes. Muhammadiyah with the richness of

thought and amaliah is required to appear as a moderate-transformative and moderate-progressive as alternative and productive movement.

In the present and the future, enrichment of Muhammadiyah tajdid is required, both in purification and dynamicization dimension, including in defining the bayani, burhani, and irfani approach in Manhaj Tarjih Muhammadiyah. Purification and dynamicization as a middle way should not be passive and doctrinaire, since they both entail enrichment in substance and methodology. The outstanding jargon of purification and dynamicization but lacked of theory and methodology will only become obsolete in passive moderation slogan. Similarly, the approach of bayani, burhani, and irfani with inadequate theoretical and methodological enrichment would only be a mere beauty on paper without any potential for the future development of Islamic thought in Muhammadiyah. Especially if it is stuck in the anxiety (maukuf), Muhammadiyah will be left behind other movements, both from old-fashioned purification but militant movements or from liberal-dynamic movements. Several initial agenda in approaching the second century of Muhammadiyah span of history are prepared, moreover when this Islamic movement is sued to show off its volume-two tajdid in its journey ahead. Firstly, to formulate a comprehensive concept of tajdid (Purification and Dynamicization), Manhaj (Bayani, Burhani, Irfani), Islamiyah Treatise, Tafsir Al-Quran, Social Tawhid, Theology Al-Ma'un/ Theology of Charity, and the more comprehensive views on Islam and life. Secondly, to formulate the revitalization agenda dealing with the crucial aspects of the organization such as the system of education, regeneration, charity and services, and organizational renewal. Thirdly, to enhance the Muhammadiyah universities as the center of excellence and the source of science. Fourthly, to initiate a culture of science and thought in the entire line and circumstances of the organization, including among the younger generation. Shortly, to enrich the organization with a variety of complete and comprehensive conceptual instruments, thus, Muhammadiyah has the prerequisites to carve tajdid as the second century Islamic movement in Indonesia even further in the world. From these Muhammadiyah movements, Islam is present as rahmatan lil-'alamin in the midst of the dynamics of modern civilization traffic. Islam even is capable of being an alternative civilization carrying on the salvation of mankind.

ISLAMIC SOCIETY

Muhammadiyah attempts to realize “a real Islamic society”. This formulation is inherent with the objective of Muhammadiyah, which is stated in Muhammadiyah Statutes (Chapter III, Article 6) that “the objective of Muhammadiyah is to uphold and revere Islam so as to realize a real Islamic society” (Muhammadiyah Central Executive, 2005: 112). Within Muhammadiyah, the meaning and content of this objective is frequently questioned. What is the implication of “to uphold and revere Islam”? How about “a real Islamic society”? What is the background of this objective to realize the Islamic society which seems to be exclusive?

At the outset, the context of the formulation of the objective should be determined before answering those questions above, in addition to the substance or content addressing to the thoughts within Muhammadiyah. Apart from the exclusive impression of the theme “Islamic society”, this formulation is allegedly correlated to the identity of an Islamic organization to show off its palpable principle and goals within the frame of Islam. Furthermore, it is significant to figure out the context of endeavors and effect projected from the movement which takes part in the broad field of social da’wah.

A. History and Context of the Objective

Initially, the purpose of society formation aspired by Muhammadiyah was not expressly covered such in the format of “a real Islamic society” as in

the recent objective. The theme of ‘the real Islamic society’ was propounded in Muhammadiyah Statutes 1946 in the Chairmanship of Ki Bagus Hadikusuma in the formulation as follows: “The objective of Persyarikatan is to uphold and revere Islam so as to realize a real Islamic society” (Badawi, 1998).

Implicitly, the substance is inherent to the aspirations of Muhammadiyah. In Muhammadiyah Statuten initially formulated in 1912, the objectives of Perhimpunan were as follows: “The objectives of the association: a. To spread the teachings of the Religion of His Majesty Prophet Muhammad, ‘May the Lord bless him and give him peace’, among the indigenous inhabitants in the Residency of Yogyakarta, and b. To promote the religious life of the members”. It was then perfected and proposed to the Dutch East Indies which was granted in 1914.

In 1914, Muhammadiyah was under the official acknowledgment of the Dutch East Indies and under the Chairmanship of Kyai Haji Ahmad Dahlan, the objectives of Muhammadiyah as specified in Statuten of 1914 were: a. To promote and encourage the teaching and learning of Islam in the Netherlands East Indies, and b. To promote and encourage life (way of life) along a willingness of Islam to its members”. The clause of “To promote and encourage life (way of life) along a willingness of Islam to its members” represents the aspiration of Muhammadiyah in forming “way of life along a willingness of Islam to its members or allies”, addressing to the society or ummah who live under the willingness of Islam. This clause has similar meaning with the concept of “a real Islamic society”.

Overall, it is an idealization dealing with the aspirations of Muhammadiyah as an Islamic movement with the mission of da’wah and tajdid in this beloved country, namely to spread and promote Islam so as to realize a way of life along a willingness of Islam, in addition to the other concept of a real Islamic society. It is noteworthy that in the beginning of Muhammadiyah in the early twentieth century, it might be unattainable to ideally and perfectly formulate an idea, moreover using current parameters. The motivation and context along with the fundamental spirits, thought, idealization, are frequently beyond the formal and instrumental logic in any Islamic movement. However, measured within the current context of the era, the objective of Muhammadiyah is a profound thought, moreover the substance of “to spread and promote Islam” to realize “a way of life along

a willingness of Islam”. This pointed and simple illustrates the basic and progressive vision of the spirit of Islamic revivalism. This is the importance of truly understanding the objective within the substantial and historical dimension, in addition to formality and technical details. The enormous ideas behind the birth of Muhammadiyah shall be interpreted beyond technical and operational ideas.

Since the establishment in 1912 until 2005, Muhammadiyah has composed and released the amendments of Statutes for 15 times, i.e. 1912, 1914, 1934, 1941, 1943, 1936, 1950 (twice), 1959, 1966, 1968, 1985, 2000, and 2005. Meanwhile, the Bylaws has been reformulated 8 times, respectively, 1922, 1933, 1952, 1961, 1967, 1969, 1987, 2000, and 2005 (Badawi, 1998). In addition, the objective of to realize “a real Islamic society” was initiated in 1946.

From the data derived from Mh. Djaldan Badawi, it is found out that the editorial formulation of the objective has been changed, which was in 1946 and 1959, and in the substance in 1985. On the statute 1946, the objective is “Persyarikatan will uphold and revere Islam so as to realize a real Islamic society”, while Statutes of 1959 the objectives of Persyarikatan are to uphold and revere Islam so as to realize a real Islamic society”. In 1985, the substance was reformulated into “The objectives of Persyarikatan are to uphold and revere Islam so as to realize a just and prosperous country blessed by the Almighty God (Allah SWT). This amendment took place as the imposition of the Suharto regime in the New Order era through the Law of 1985 which required all political and civic organizations to be based on Pancasila, therefore Muhammadiyah was required to replace its Islamic principles since 1959 to the principles of Pancasila as well as to change the formulation of objectives through a tough process thereby delaying the Muhammadiyah Congress for 2 years.

In the Statuten of 1912, the objective has not been addressed to the form of Islamic society, apart from their similar spirit. It is stated that “Thus, the association aims: a. To spread the teachings of the Religion of His Majesty Prophet Muhammad, ‘May the Lord bless him and give him peace’, among the indigenous inhabitants in the Residency of Yogyakarta, and b. To promote the religious life of the members”. The complete picture of the formulation within the range of Muhammadiyah objective amendments is in the following table:

No.	YEAR	THE FORMULATION OF THE OBJECTIVE OF MUHAMMADIYAH
1	1912	To spread the teachings of the Religion of His Majesty Prophet Muhammad, 'May the Lord bless him and give him peace', among the indigenous inhabitants in the Residency of Yogyakarta, and b. To promote the religious life of the members (Maka perhimpunan itu maksudnya: a. Menyebarluaskan pengajaran Igama Kangjeng Nabi Muhammad Shallallahu Alaihi Wassalam kepada penduduk Bumiputera di dalam residensi Yogyakarta, dan b. Memajukan hal Igama kepada anggauta-anggautanya)
2	1914	To promote and encourage the teaching and learning of Islam in the Netherlands East Indies, and b. To promote and encourage life (way of life) along a willingness of Islam to its members (Maksud Persyarikatan ini yaitu: a. Memajukan dan menggembirakan pengajaran dan pelajaran Igama Islam di Hindia Nederland, dan b. Memajukan dan menggembirakan kehidupan (cara hidup) sepanjang kemauan Islam kepada lid-lid-nya)
3	1921	To promote and encourage the teaching and learning of Islam in the Netherlands East Indies, and b. To promote and encourage life (way of life) along a willingness of Islam to its members (a. Memajukan dan menggembirakan pengajaran dan pelajaran Igama Islam di Hindia Nederland, dan b. Memajukan dan menggembirakan kehidupan (cara hidup) sepanjang kemauan agama Islam kepada lid-lid-nya)
4	1934	To promote and encourage the teaching and learning of Islam in the Netherlands East Indies, and b. To promote and encourage life (way of life) along a willingness of Islam to its members (the entire allies) (Maksud Persyarikatan ini yaitu: a. Memajukan dan menggembirakan pengajaran dan pelajaran Igama Islam di Hindia Nederland, dan b. Memajukan dan menggembirakan kehidupan (cara hidup) sepanjang kemauan agama Islam kepada lid-lid-nya (segala sekutunya))
5	1941	To promote and encourage the teaching and learning of Islam in Indonesia, and b. To promote and encourage way of life along a willingness of Islam to its members (the entire allies) (Hajat Persyarikatan: a. Memajukan dan menggembirakan pengajaran dan pelajaran Igama Islam di Indonesia, dan b. Memajukan dan menggembirakan cara hidup) sepanjang kemauan agama Islam kepada lid-lid-nya)
6	1943	In accordance with the trust to establish prosperity in the entire of Asia Raya, under the leadership of Dai Nippon, and indeed commanded by the God, the organization's purposes as follows: a. To spread Islam as well as to teach live in harmony with guidance, b. To conduct good deeds for the public virtues, c. To promote knowledge and understanding as well as good deeds to its members; all of which are intended to educate the public (Sesuai dengan kepercayaan untuk mendirikan kemakmuran bersama seluruh Asia Raya, di bawah pimpinan Dai Nippon, dan memang diperintahkan oleh Tuham Allah, maka perkumpulan ini: a. hendak menyiarkan Agama Islam, serta melatih hidup yang selaras dengan tuntunannya, b. hendak melakukan pekerjaan kebaikan-kebaikan umum, c. hendak memajukan pengetahuan dan kepandaian serta budi pekerti yang baik kepada anggauta-anggautanya; kesemuanya itu ditujukan untuk berjasa mendidik masyarakat ramai)

7	1946	To uphold and revere Islam so as to realize a real Islamic society (Maksud dan tujuan Persyarikatan ini akan menegakkan dan menjunjung tinggi Agama Islam, sehingga dapat mewujudkan masyarakat Islam yang sebenar-benarnya)
8	1950 (1)	To uphold and revere Islam so as to realize a real Islamic society (Maksud dan tujuan Persyarikatan ini akan menegakkan dan menjunjung tinggi Agama Islam, sehingga dapat mewujudkan masyarakat Islam yang sebenar-benarnya)
9	1950 (2)	To uphold and revere Islam so as to realize a real Islamic society (Maksud dan tujuan Persyarikatan ini akan menegakkan dan menjunjung tinggi Agama Islam, sehingga dapat mewujudkan masyarakat Islam yang sebenar-benarnya)
10	1959	To uphold and revere Islam so as to realize a real Islamic society (Maksud dan tujuan Persyarikatan ini akan menegakkan dan menjunjung tinggi Agama Islam, sehingga dapat mewujudkan masyarakat Islam yang sebenar-benarnya)
11	1966	To uphold and revere Islam so as to realize a real Islamic society (Maksud dan tujuan Persyarikatan ini akan menegakkan dan menjunjung tinggi Agama Islam, sehingga dapat mewujudkan masyarakat Islam yang sebenar-benarnya)
12	1968	To uphold and revere Islam so as to realize a real Islamic society (Maksud dan tujuan Persyarikatan ini akan menegakkan dan menjunjung tinggi Agama Islam, sehingga dapat mewujudkan masyarakat Islam yang sebenar-benarnya)
13	1985	To uphold and revere Islam so as to realize a just and prosperous country blessed by the Almighty God (Allah SWT) (Maksud dan tujuan Persyarikatan ialah menegakkan dan menjunjung tinggi Agama Islam sehingga terwujud masyarakat utama, adil, dan makmur yang diridldai Allah Subhanahu wata'ala)
14	2000	To uphold and revere Islam so as to realize a real Islamic society (Maksud dan tujuan Muhammadiyah ialah menegakkan dan menjunjung tinggi Agama Islam sehingga dapat terwujud masyarakat Islam yang sebenar-benarnya)
15	2005	To uphold and revere Islam so as to realize a real Islamic society (Maksud dan tujuan Muhammadiyah ialah menegakkan dan menjunjung tinggi Agama Islam sehingga dapat terwujud masyarakat Islam yang sebenar-benarnya)

Source: Data compilation of Mh. Djaldan Badawi, Muhammadiyah Statutes and Bylaws 1912-1985 (Yogyakarta: Secretariat of Muhammadiyah Central Executive, 1998) and Muhammadiyah Document of 2000 and 2005.

The amendments of the organization's objective illustrate the development of way of thinking and context encountered by Muhammadiyah in a respective time. According to K.H. Farid Ma'ruf, "the stratified changes clearly show the regularly progress that has been achieved by Muhammadiyah,

and also illustrates the real development of thinking of the leaders and members are becoming increasingly advanced as well “(Ma’ruf, 1966: 8) So there are more advanced thinking systematization of the objective formulations as well as other formal thinking.

Despite the changes of the objectives, there is a consistency of the movement spirit to undergo the treatise of Islam and orientation of to spread and to promote life along a willingness of Islam through social field rather than state-power. The explanation relating to the editorial changes is as follows: “If people follow the development of Muhammadiyah through a diverse accentuations, indeed, it should be it to include the objectives. But the point remains similar, to realize ISLAM how and what it should be” (Muhammadiyah Central Executive, 1954: 16).

The diverse spirit of the era which has been through by Muhammadiyah surely accentuate the amendment and editorial differences in formulation the objectives. In the early generations of Kyai Dahlan, the goal to establish a real Islamic society has not been expressed boldly, but rather the process of spreading and promoting life in line with Islamic teachings. It can be understood as the pioneering era required a dynamic process, so that the objective is not linked to the formulation of obvious social ideals. Moreover, the socio-cultural context adjacent to Muhammadiyah was still steeped with the tradition, both among Muslims and society in general. In addition, the social and political situation was still in the colonial atmosphere, so that at its young age, Muhammadiyah was more concerned to the process of da’wah toward advanced life through the Islamic teachings.

In 1946 approximately a year after the independence of Indonesia, Muhammadiyah began to enter a new consciousness on the ideal society and to give format to the nation and state, thus the ideological “to realize a real Islamic society” was formulated. The movement to spread and promote Islamic teaching and people life were initially projected that instead of merely the process “uphold and revere Islam”, it also “to realize a real Islamic society”. It is however was affected by “Islamic political ideology” as a new consciousness in the post-Independence which embryo was emerged firstly in 1930s since Islam discourse vis a vis nationalism and communism as initiated by Sukarno who obtained the reaction of Muslim leaders at the time. Moreover, there was a collective inner atmosphere in the body of Muslim

force and leading figures including Muhammadiyah after the “failure” of Jakarta Charter in the draft preparation of the 1945 Constitution.

The context of the flourishing Islamic ideology can be supported by other facts that emerged later as in 1959 Muhammadiyah for the first time included “Islamic principles” in the Statutes, which illustrates the importance of affirmation on Islamic identity along with ideological ideals of the Islamic society. At that time, simultaneously, all the forces of Islam for the second time after 1945 in BPUPKI/PPKI failed in striving Islam as the foundation of the State in the Constituent Assembly in 1959 that ended with the dissolution of this highest institution of the state and the ban of Masyumi by Sukarno regime. The political struggle caused the Muhammadiyah movement became slightly hardened due to the impact of politics, which brought consequence to the concept of The Characteristics of Muhammadiyah in 1959 as a reaffirmation of Muhammadiyah as a major Islamic movement committed on da’wah and is not involved into the political sphere. The moderation situation continues after the regime’s collapse of the Old Order and the New Order was born in 1966 to progress in today’s era of reform.

The failure of Jakarta Charter, 1959 Constituent, and the attempt to restore Masyumi in the beginning of New Order Era, did not alter the direction of Muhammadiyah into a political Islamic movement. Muhammadiyah remained within the range of the Islamic movement to build a society according to the Islamic teachings, rather than on ideals to build an Islamic state through the resistance movement such as DI/TII by Kartosoewirjo in West Java, Daud Bereuh in Aceh, Kahar Muzakkar in South Sulawesi, and others during the decade of 1949-1962. Despite of the position of Muhammadiyah as Masyumi Special Members on state-power struggle, in the domain of institutional, Muhammadiyah concentrated on the endeavours and aspiration in realizing a real Islamic society. In addition, Masyumi was the only forum of political Islam articulation as the consensus of collective Islam force and the effort in Constituent was a constitutional and democratic process instead of separatist, although later, Syarikat Islam and Nahdatul Ulama decided to walk out from this modern Islamic party.

In 1985, Muhammadiyah was forced to make amendments in the objectives of the association as “To uphold and revere Islam so as to realize a just and prosperous country blessed by the Almighty God (Allah SWT)”.

It has a similar concept with the previous formulation, the concept of “civic society” allegedly drawn from the classical Islamic concept of “al-mujtama’ al-fadhilah” similar to “best nation” (al-madinah al-fadhilah) as commenced by Al-Farabi. The formulation of “civic society” is presumed to represent the wisdom and intellectuality of Muhammadiyah’s leading figures under the suppression of the New Order regime. In the amid of Muhammadiyah’s reluctance to accept coercion, there was a point of accommodation in principle holding to the aspirations of Islam to realize a real Islamic society under stressful situations and monolithic as well as to save Muhammadiyah of Suharto’s iron fist.

Muhammadiyah actually has no objection toward Pancasila as the state basic and philosophy, however, the tough process to implement the obligation of Pancasila as the single principle was due to policy of authoritarian regimes as well demands to replace the Islamic principles. Moreover, in wisely and intelligently, Muhammadiyah found a way that the principle of Islam then converted to the formula “Islamic faith” which was included in the identity of Muhammadiyah in the First Chapter of Statutes before the article about the principle of Pancasila. This savvy accommodation still rested on this principle and once answered the anxiety of a group which rejected the imposition of a single principle without compromise, which was found by H.A. Malik Ahmad with his logical metaphor “Don’t eat the snake fruit once with its seed”, a witness that describes the spiritual and thoughts richness in a dilemmatic situation.

The metaphor of snake fruit’s seed of Buya Malik Ahmad is popularized by Prof. H.A. Malik Fadjar, The General Chairman of Muhammadiyah Central Executive, to depict the classical insight of its leading figures. Approaching the 41st Muhammadiyah Congress in 1995, Buya Ahmad Malik represented Muhammadiyah’s aspiration which previously strongly refused the single principle of Pancasila but somehow more moderato to search for an initiative just like K.H. AR Fakhruddin and others. Meanwhile, H. Lukman Harun was represented as a leading figure who since the beginning accepted the policy for the sake of political circumstance. The controversy, ultimately, was figured out in the identity, principle, and objective within the Statutes of 1985. However, when referring to the Statutes format and the history, Muhammadiyah members should not have any trouble dealing with

the formulation of objectives and principles because every scene of this Islamic movement did a lot of adjustments in a flexible way, but because there is another side which is not easy to give in to the arbitrariness of the regime's power, thus the issue of "Pancasila" was so tough which postponed the congress. But more than that, the results are actually quite intelligent namely obtaining the formula "civic society" as an alternative.

The concept of "civic society", thus, is substantial conversion of "Islamic society", as well as the inclusion of Pancasila which is accompanied by "aqidah Islam" in the Statutes. Hence, principally Muhammadiyah stays on the track without losing its existence as concerned by a group of members. The preference of the term "civic society" is derived from two considerations. First, the formulation of objectives from the outset is flexible and is not fixated on a formal term, even during 34 years since the establishment there is no expression of "a real Islamic society" as 47 years there is no single term of "principle" in the Statutes and Bylaws. Secondly, the concept and the term of "civic society" is more inclusive so that it can be a means to expand the insight or perspective of Muhammadiyah's movement in the middle of the national plurality. However, back to the formula of "a real Islamic society" which is a legitimate option as a result of the official consensus of the Congress, and the most important is how to maximize and realize the objective earnestly and consistently, instead of a mere formality, by positioning Muhammadiyah as a cross-society Islamic movement which is able to present Islam as *rahmatan lil-'alamin*.

B. The Objective

What is the content of the objective "to uphold and revere Islam so as to realize a real Islamic society"? Prof. K.H. Farid Ma'ruf received disposition from Muhammadiyah Central Executive Division Education and School in 1966 to author a book titled "Explanation of the Objective of Muhammadiyah". In this book, each term of the objectives is described in detail. The term "to uphold" refers to "to support, to maintain, to hold firmly", since Islam is a divine religion from God which is diverted by the adherents, hence the divinity and sanctity is dimmed, consequently, it shall be supported, maintained, and hold firmly. While the term "to revere" refers to

“respect”, similar within the term of our respect on Prophet Muhammad or a wife towards her husband, which involves “admiration, devotion, sincerity” as well as “attention to the commands”.

In overall, the objective means “to support, maintain, and hold firmly Islam as well as respect and admire greatly the teachings, to revere Islamic teaching beyond others” (Ma’ruf, 11-12). It is noteworthy that each quote of the clause is derived from K.H. Farid Ma’ruf, without any footnote. In addition, although it is a personal opinion, it can be a main reference to figure out the meaning of the objective. Meanwhile, K.H. Farid Ma’ruf is a profound leading figure of Muhammadiyah who actively participated in Muhammadiyah along with the thoughts formulation process in his era. His perspective, definitely, is based on his profound understanding on the spirit of Muhammadiyah and to disseminate it extensively.

Farid Ma’ruf also suggests that the concept of “to uphold and revere” is aligned with the Preface of Muhammadiyah Statutes as follows: “to revere the religion of God beyond any laws is an absolute obligation for any people who have faith in God”. This interpretation is in accordance with Tafsir of Muhammadiyah Statutes, “To uphold Islam is to purify the faith, worship, Islamic law and teachings, so as they are pure and untainted from polytheism, superstition, deviation, and oversight due to the Muslim’s unconsciousness. We revere Islam by all efforts so as the divine Islam shall be endured by the Muslim, which is beyond any rules. Thereby, a real Islamic society as the mercy and sanctuary of the world is achieved” (Ma’ruf, p: 12).

The meaning of “religion” and “Islam” is also described which is almost similar and refers to the notion of The Book of Five Affairs formulated by Tarjih Muhammadiyah, that Islam brought by the Prophets is “Law of the God by the intermediary of His Prophets, in the form of commands and prohibitions as well as instructions for the goodness of human in the world and hereafter. The Islamic religion brought by Prophet Muhammad is “the Revelation of God within the Quran and implicated within the authentic Sunnah in the form of commands and prohibitions as well as instructions for the goodness of human in the world and hereafter (The Book of Five Affairs). Subsequently, Farid Ma’ruf concludes that:

By reviewing the meaning of each word, it can be conclude that the objective of Muhammadiyah of “to uphold and revere Islam, the explanation

can be formulated as “to support, maintain, and hold firmly the religion brought by Prophet Muhammad and revealed by God in the Qur’an and mentioned in the authentic Sunnah, as commands and prohibitions, as well as instructions for the good of his servants in the world and hereafter, as well as to foster admiration and devotion to other Islamic teachings” (Ma’ruf, p: 15).

Subsequently, what is the meaning of “to realize a real Islamic society”? What is behind the emphasis of “real” in the clause? In his opinion, Farid Ma’ruf argues that “to realize” means “have been realized” or “accomplished”. While “society” refers to “interaction of human life to achieve collective needs, collective safety, collective salvation, and collective happiness.” In addition, “Islamic society” can be defined as: (1) Muslim social life includes collective purposes, collective security, collective welfare, and collective blissfulness, and (2) Muslim entities which automatically concern themselves in groups and have an inner influence to each other, and work together to pursue their common interests. While the words “the real” means “in fact, true, or indeed the case” which is added before the word “Islamic society” as there are segments of Muslims which do not uphold and revere the Islamic teachings, as well as do not strive with all wisdom so as the Islamic wills and laws are implemented within the society (Ma’ruf, 1966 “15-17).

In Tafsir of Muhammadiyah Statutes released by Muhammadiyah Central Executive in 1954, the Article of “objective” affirms the steps which have been, is being, and will be through by Muhammadiyah. It is the crystallization of the whole aspirations of the founder, the late K.H.A. Dahlan and the successions, both alive and deceased (Muhammadiyah Central Executive, 1954: 16). In addition, the meaning of the objective according to Tafsir of Muhammadiyah Statutes is as follows:

“To uphold Islam is to purify the faith, worship, Islamic law and teachings, so as they are pure and untainted from polytheism, superstition, deviation, and oversight due to the Muslim’s unconsciousness. We revere Islam by all efforts so as the divine Islam shall be endured by the Muslim, which is beyond any rules. Thereby, a real Islamic society as the mercy and sanctuary of the world is achieved.

The objective of Muhammadiyah is to spread the religion of Prophet Muhammad which has been disseminated, to promote and encourage the teachings and life along with the willingness of Islam which has been

accomplished; nowadays: “To uphold and revere Islam so as to realize a real Islamic society” (Muhammadiyah Central Executive, 1954: 16).

C. The Characteristics of Islamic Society

Muhammadiyah seeks to form “a real Islamic society”. What are the substances and characteristics of Islamic society aspired by Muhammadiyah?. According to H. Djarnawi Hadikusuma, a real Islamic society is the interpretation or the manifestation of *Baldatun Thayyibatun Wa Rabbun Ghafur* as implied in the Preface of Muhammadiyah Statutes composed in the Chairmanship of Ki Bagus HAdikusuma in 1942-1953. In 1945, the concept furthermore, was discussed by a team appointed by Ki Bagus consisting of Fakhri Usman, Hamka, Farid Ma’ruf, and Ahmad Shalaby, and yielded several outlines (H. Djarnawi Hadikusuma in M. Yunan Yusuf et al, 1995: 22).

Djarnawi Hadikusuma suggests that the concept refers to “a society in which the Law of God become the guidance and is revered as the source of the laws” (*Suara Muhammadiyah*, No. 16/93 16-31 August 2008: 21). This Islamic society might not be imaged negatively as the presumption of some people regarding with Islam and Islamic society. In this case, Djarnawi (*ibid*: p:21) depicts it as follows:

For Muhammadiyah members, the terms of a real Islamic society is familiar since it is the objective of *Persyarikatan Muhammadiyah*. For the public, it may be familiar as it is frequently mentioned within the last decades by the leading figures and scholars, both within the country and abroad. However, there is a diverse assumption and spectrum regarding with the concept, particularly for those who have no aspirations on Islam. In fact, there is a presumption that the realization of Islamic society is similar to the return to hundreds of years ago in the era of tyrannical Sultanate like the one depicted in *One Thousand and One Nights*. Moreover, some are anxious that the world will be in solitude with the realization of Islamic society, since it only remains mosques and madrasah, the only sound will be the recitation of the Qur’an and the call for prayer. Cinema and theatre will be shut down, women will be trapped in domestic area. The jurists deprecate the Islamic law as fascist and barbaric, an ear for an ear, a nose for a nose, hand amputation for the thief, dead penalty for the murdered. For them, those are barbaric and non-pedagogic.

The assumption, however, cannot be lamented as it comes from people who know little about Islam particularly the wisdom of Islamic law regarding with individual, society, and laws within the history. In addition, the dialogues about the comparison between Islamic society and non-Islamic society are lacked. Moreover, there is no comprehensive and palpable information about the real Islamic society, therefore people wonder on it.

However, it will be tangible when people consider Islamic laws more objectively supported with adequate knowledge of Islam and the laws of society as well as consideration on psychological issues. People have established a variety of ideologies and society stelsel which is aimed to improve the society and distribute the justice and welfare evenly, instead of to satisfy the limitless and arbitrarily indulgence.

This interpretation on the concept “a real Islamic society” by H. Djarnawi stresses out in the aspect of Islamic law as a certain point of view which is not merely a scope of negative perception. Islamic law shall be comprehended in a broad sense. In addition, other reviews outside the dimension of laws can also give an optional overview over the nature of “a real Islamic society”. Given the fact, the contemporary developments as understood and practiced by the Taliban regime in Afghanistan in the post-conflict and separated from the Soviet Union in recent years, indicates the tight, partial and monolithic vies on Islamic law that eventually gave birth to the format of the Islamic society even Islamic state which is old-fashioned and ahistorical.

In Muhammadiyah, the concept of Islamic society is preceded by the adjective of “real” to emphasize the quality degree of ideality as explained by Farid Ma’ruf previously. In 1985, as the consequence of the regime’s suppression, Muhammadiyah had to reformulate the aim of “a real Islamic society” into “Civic society”, which both of them has equal concept. Civic society is arranged within the aspect of institutional and subject. From the institutional aspect, it refers to “developed social and cultural systems as well as orders are conducive for the realization of material and spiritual life prosperity among the members, namely orderly, secure, just and prosperous of material and spiritual so that the entire members of society live in peace and tranquillity”. Meanwhile, from the aspect of subject, “Civic society” consists of “man of virtue”, individuals who are aware of their existence as servant of God and caliph on the earth (M. Yunan Yusuf et al., 1995: xi).

Ahmad Azhar Basyir provides qualification of Islamic society in several principles. Firstly, in regard with the Basic Values of Society Development in accordance with the teachings within the Qur'an as follows: (1) to revere the values of human dignity, (2) to foster unity and familiarity among human, (3) to realize mankind collectivity toward a prosperous material and spiritual society, (4) to foster tolerance, (5) to respect the freedom of people, (6) to uphold morality, (7) to uphold justice, (8) to promote equality, (9) to fulfill promises, (10) to foster compassion and to abandon destruction. In addition, the characteristics of Islam Fostered Society are: (a) Rabbani society, namely society fostered by the God's revelation teachings, the best nation produced [as an example] for mankind (QS Ali Imran: 3:110); (b) Humanitarian society as the logic consequence of basic values of mankind unity; (c) God's worshipper society (QS Adz-Dzariyat: 56, Al-Baqarah: 21). The realization of Islamic society entails several supporting factors as follows: (1) Moral and virtues within the Islamic teachings; (2) Law regulates human interaction in a variety of aspects; (3) Implementation of laws in social life; (4) tradition or culture along with the principles of Islam (Ahmad Azhar Basyir in M.Yunan Yusuf et al, 1995: 3-7).

The book of *Al-Mujtama' Al-Islamy* originally authored by Prof. Dr. Ahmad Shalaby is translated by Prof. Mochtar Jahja into "Islamic Society". The Professor of Al-Azhar Cairo Egypt lectured in PTAIN Yogyakarta in 1956, made a speech and presented in the Muhammadiyah Congress in Palembang titled "How is the Islamic society supposed to be?". Based on the inspiration, Ahmad Shalaby composed a quite comprehensive book *Al-Mujtama' Al-Islamy* (Islamic society). Shalaby plainly acknowledged that his book was "a vision from Indonesia" and that he was prompted sincerely to write for Muhammadiyah Congress in Palembang.

According to Shalaby, the Islamic society has been initiated and flourished in the era of Prophet Muhammad in Medina. The society fostered by the Prophet until his death in Medina was a role model of Islamic society. While in Mecca, the Prophet successfully shaped the Muslim personality which afterward became the basic of Islamic society formation in Medina. The characteristics of Islamic society of Medina were marked by the shifting characteristics from ignorance society, as follows: (1) from sword into peaceful diplomacy, (2) from force into laws, (3) from revenge into qisas,

(4) from completely halal into sanctity, (5) from deprivation into trust, (6) from alienation into passion to conquer Persia and Rome, (7) from tribal into individual responsibility, (8) from paganism into monotheism, (9) from the perspective on women inferiority into women nobility, (10) from caste into equation system (Shalaby, 1957: 20-35).

How is the substance of “a real Islamic society” aspired by Muhammadiyah? In the Preface of Muhammadiyah Statutes, those substances are explained as follows:

“MUQADDIMAH”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ① الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ②
 الرَّحْمَنِ الرَّحِيمِ ③ مَلِكِ يَوْمِ الدِّينِ ④ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
 نَسْتَعِينُ ⑤ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑥ صِرَاطَ الَّذِينَ
 أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦

In the name of Allah, the Entirely Merciful, the Especially Merciful. (1) [All] praise is [due] to Allah, Lord of the worlds - (2) The Entirely Merciful, the Especially Merciful, (3) Sovereign of the Day of Recompense. (4) It is You we worship and You we ask for help. (5) Guide us to the straight path - (6) The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray. (7) (QS Al Fatihah, 1:1-7)

“I sincerely believe in ALLAH, having ISLAM as my religion, having PROPHET MUHAMMAD Peace Be Upon Him as my Prophet.”

AMMA BA'DU, that Godliness is Allah's only rights. Believing in God and worshipping to Him as well as obeying His commands and prohibitions is the only compulsory obligation of each creature, especially humans.

Living in society is Sunnah (law of qudrat iradat) of Allah for the life of mankind in the world.

Prosperous, secure and peace, affluent, and happy society can only be realized under justice, honesty, brethren, and mutual cooperation, mutual support based on the true God's laws, without the influence of Satan and worldly desire.

God's religion brought and taught by wise and pure-soul Prophet is the only law in the primary and best society.

Upholding God's religion above other laws is the absolute obligation of each person who believes in Allah.

Islam is God's religion revealed to the Prophets, starting from Adam to Muhammadiyah, and is taught to each of their followers for the sake of happy life on earth and in hereafter.

After that, to realize prosperous and just society as mentioned above, each person, especially Muslims, people who believe in Al-Qur'an and the Day of Recompense, are obliged to follow the path of the holy Prophet: worship to Allah and do their best in diligently gather power and use it to realize the society in the world, with sincere and honest intention for Allah and only expecting God's gift and blessing, and have responsibility before Allah for all actions, be patient and trust Allah and in enduring against any trials or hardship befall upon the, or obstacles hindering their work, with all hope: protection and help by the Almighty God.

To realize those, then with God's blessing and mercy, encouraged by God's revelation in Qur'an:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful” (Al-Qur'an Surah Ali Imran: 104).

On 8 Dzulhijah 1330 Hijriyah or November 18, 1912 Miladiyah, KH.A. Dahlan established an organization as “Islamic movement” with the name of “MUHAMMADIYAH” organized with its Councils (Parts), following the changes of times based on “syura” (Muslims' rights towards the Caliphate) led by understanding wisdom of deliberations among representatives or Mukhtamar.

All of those are needed to fulfill the responsibility in actualizing God's commands and following Prophet Muhammad's Sunnah for the sake of God's gift and blessing in the world and in the hereafter. And to realize

prosperous and happy society, accompanied with abundant God's grace and mercy, which becomes:

“A just prosperous country blessed by the Almighty God.”

Therefore, with Muhammadiyah, it is hoped that Muslims will be brought to the gate of Paradise “Jannatun Na'im” with the blessing of Allah, the Entirely Merciful, the Especially Merciful. (Muhammadiyah Central Executive, Statutes and Bylaws, 2005).

In the Preface of Muhammadiyah Statutes, the aspiration to form Baldatun Thayyibatun Wa Rabbun Ghafur which is brought to ground into a real Islamic society, is reclaimed. Generally, the Preface contains of the fundamental and ideal subjects, instead of detail and quantitatively description. The idealization of a real Islamic society aspired by Muhammadiyah is explicitly enclosed in the Preface, indeed.

Farid Ma'ruf had described the concept of “Islamic society” as “a group of people (a nation) which reflects mankind living as the servant of God” with the personalities consisting of: (a) faithful, charitable, devout, and striving for God only, (b) Independent, free for the entire people, tribes and nations, without any attachment and requirements, except for neither impeding da'wah and moral, nor persecuting others, nor making destruction on the earth; (c) Freedom from slavery, servitude, rape, exploitation, and oppression, (d) Absolute justice for the entire mankind without distinguishing race, color, and faith, (e) Towards the unity of mankind in this world, by diminishing fanaticism on race, color, and state, by cooperating with all religions without any resentment and jihad-ability to maintain da'wah sustainability, freedom of faith and worship independence, and to refuse any mistreatment and destruction on the earth, (f) Freedom from fear, as the only fear is from God, living life towards the social justice, (g) noble, dignified, and behave toward highness and perfection, (h) Prevailed, dynamic, progressive, and revolutionary, as well as prestigious and influential among any groups, (i) Deliberation for every issue, except for issues which nash has been determined, (j) unity, mutual help, mutual assistance, mutual courtship, toward the virtue, justice, and civilization.

In the manuscript of the 37th Muhammadiyah Congress in 1968, there is a bold formulation of “Islamic society”. In the manuscript, that:

“1. Islamic society is a society in which the Islamic teaching is implemented and inspired the entire aspects of the society life. 2. The characteristics of Islamic society consist of having: a. Faith in God and religion, b. Brotherhood, c. Moral and civilization, d. Islamic laws, e. Welfare, f. Deliberations, g. ihsan, h. Dynamicization, i. Leadership and regulated (Muhammadiyah Central Executive, op.cit. p: 7).

The characteristics of Islamic society with their aspects can be specified into a diverse of detail and concrete parameter. While the parameter/qualitative of these typical characteristics of Islamic society formulated in the manuscript of the 37th Muhammadiyah Congress as follows:

1. Religious society: (a) Tawhid is the soul and the spirit for and within an Islamic society; (b) Religion is a manifestation of the soul of Divinity; (c) Each of the Muslims as members of the society should put herself/himself as a servant of God, the Almighty, the Creator, the Sovereign, He has no partners or associates; (d) These belief shall be manifested obviously; (e) The Divine revelation as the main guidance for these society.
2. Brotherhood Society: (a) Islamic society is attached to a strong bind of equality and compassion; (b) to realize ukhuwah Islamiyah as well as to foster and maintain brotherhood is a compulsory, to prevent disunity, to eliminate the ideology discrepancy leading led to the disunity is a noble duty since disunity is abandoned; (c) to share similar faith is the principal base of ukhuwah.
3. Moral and civilized society: (a) all members of the society is sublime in accordance with the sanctity and dignity of human beings; (b) each member recognizes what is good and has a willingness to do such a favor; (c) each member recognizes what is bad and has a willingness to abandon it, with respect to the human nature constantly encourage to do good and abandon the bad ones; (d) every member prioritizes obligations rather than rights, and gives priority to the general interest rather than private interests; (e) in terms of social aspects, the norms of Islamic society are: mutual respect in accordance with human dignity, prevailed welfare and safety, both individually and as a group, mutual love and understanding, mutual advisory, all of which addressed to the enhancement and development of the better future.

4. Sharia-based Society: (a) Sharia law based on the Qur'an and hadith is prevailed within the society; (b) a society whose members have the sense of justice to the God's law; (c) a society whose members obedient to God and His Messenger, and to the leader within the provisions of Islam; (d) People who revere the God's law.
5. Welfare Society: (a) Islamic society is a society whose members are ensured both prosperity, security, and justice; (b) treasures is mandated by God to mankind to be used as much as possible for the public benefits; (C) Economy in Islamic society is called welfare economics; (D) the members of the society recognize their rights to seek for livelihood and possess the goods which is halal/lawful, otherwise they are prohibited to acquire goods through haram/forbidden ways; (E) Consumption shall not be arbitrary and excessive, expenditure is governed by the principle of "smart consuming"; (F) Islamic economy is realized on the basis of harmonious balance between the individual's rights and the public/society's rights in order to reach a true human civilization; (g) Islamic economy stems from the obligation to work for each member, the capable members are required to give assistance to the incapable addressed to the improvement of the capability to work, while those who are not able to work at all to be borne by the society or the government.
6. Deliberate Society: (a) Islamic society is a deliberate society, (b) Deliberation in Islam is intended to seek the truth and the benefit in accordance with the Islamic teachings instead of to look for a victory.
7. Charity society: (a) The members of the society have an ideal of goodness in every aspects and are highly alert to the inappropriate things; (B) Faith is not merely an inner repertoire, as it demands an embodiment of charity which fulfill particular requirements or pillars; (C) to realize the good deeds, one obliged to understand the nature of religion, and it requires the will and passion, the ability and capability to prefer the right ones; (D) to establish and maintain the charity society, the role of scholars is necessitated.
8. Progressive Society: (a) Islamic society is an advanced and dynamic society, as well as a role model society; (b) Islamic society fosters all life sectors simultaneously and coordinately; (c) in the implementation, the stage and division of works are recognized by the society.

9. Governed and Orderly Society

Dealing with these parameters of Islamic society, Muhammadiyah is actually quite prudent and anticipative in arranging their basic concepts. Therefore, it is unreasonable if Muhammadiyah is presumed and criticized to be unwary for realizing the aspiration of Islamic society. The thing is, the basic concepts as well as the aspects of that aspiration have not been elaborated into a formal roadmap as a benchmark. It is a task for the present generation to prepare this roadmap as a reference and comprehension for the entire members to bring the Islamic movement toward its purpose.

In the contemporary context, the objective of Muhammadiyah can be linked into the ideal vision, meanwhile, the endeavors are associated to the mission of the movement. According to Ahmad Azhar Basyir, the missions of Muhammadiyah are: (1) to uphold the genuine tawhid in accordance to the God's teachings revealed to the Prophets, starting from Adam to Muhammad; (2) to spread the Islamic teachings based on the Holy Qur'an (the last God's revelations for the entire mankind) and Sunnah; (3) to implement Islamic teachings within the life of individual, family, and society, and (4) to comprehend the religion along with rationality (Basyir, 1987: 3). In fact, Kyai Ahmad Azhar who is prominent thinker and well-known for his understanding and formulation on Muhammadiyah's Islamic thoughts, included the fourth aspect of "to comprehend the religion along with rationality" which also can be referred from the Faith Pledge and Aspirations of Muhammadiyah Life of "Muhammadiyah implements Islam based on the Qur'an and Sunnah by using common sense suitable to the soul of Islamic teachings" (Muhammadiyah Central Executive, 1973: 4). The context seems to be related to the initial establishment of Muhammadiyah as a *tajdid* movement of rationalization inspired by the Islamic teachings. By the objective and endeavours, Muhammadiyah becomes a movement with prevailing vision, both ideal and real. In popular terms, the objective and endeavours is called "the vision", the ideal condition aspired by Muhammadiyah through realistic strategies.

D. The Membership of Muhammadiyah

The endeavors to build a real Islamic society as the objective of Muhammadiyah, in fact, are allied to the quality of the members as the subjects of movements. Regarding with this, the actualization of the aspired society will be in vain if it is neither supported nor initiated by the individual characterization of the members. Hence, it is significant to emphasize the member's quality as included in the Statutes and Bylaws, and particularly in the Ten Characteristics of Muhammadiyah. The membership of Muhammadiyah in organizational-normative, consists of: (1) Ordinary member, who must meet the following criteria: a. Indonesian Muslim, b. Male or female aged 17 years old or already married, c. Agree with Muhammadiyah's objectives, d. Be ready to support and implement Muhammadiyah's endeavors, e. Register and pay admission fee; (2) Extraordinary member: a Muslim but not an Indonesian citizen, agrees with Muhammadiyah's objectives, and ready to support its endeavor; (3) Honorary member: a Muslim who has contribution to Muhammadiyah and/or has authority or expertise needed by Muhammadiyah, and is ready to help Muhammadiyah. The rights and obligations of the members are regulated in the Bylaws (Muhammadiyah Central Executive, 2004).

The quality of Islamic-normative or Islamic behavior patterns that must be possessed and manifested by each member of Muhammadiyah is embodied in the *Guidelines for an Islamic Life for Muhammadiyah Members*. This guidelines which is based on and sourced from the Qur'an and Sunnah, outline Islamic principle for personal, family, social life, organizational and charity and services, business, professionalism, state and nation, environmental protection, science, technology, and art and culture which represent *uswatun hasanah*. It is expected that this guidelines will bring the real Islamic society to reality as the aim of Persyarikatan.

Additionally, in The Characteristics of Muhammadiyah, there are ten points shall be possessed and be the guidance for the members as follows: (1) Charity and struggle for peace and prosperity; (2) Expanding relationships and promoting Islamic brotherhood (*Ukhuwah Islamiyah*); (3) Willingly, open-minded, and determined onto the teachings of Islam; (4) Devout and social; (5) Dutiful to the law, constitution, regulation, legitimate basic principle and ideology of the State; (6) Doing good deeds and abandoning

bad ones (Amar Ma'ruf Nahi Munkar) and be a role model; (7) Active in society advancement toward reform and development based on the teachings of Islam; (8) Advocating cooperation with other Islamic organizations in spreading and promoting Islam and in defending Islamic interests; (9) Assisting the government and collaborating with other organizations in protecting and building the country to be a just and prosperous country blessed by the Almighty God (Allah SWT); (10) Be just and wisely corrective inward and outward (Central Executive of Muhammadiyah, 2009: 45).

Basically, the quality of the members becomes a crucial issue as the members are the subject of movement to achieve the aim of Muhammadiyah. Particularly, the quality shall beyond the average including the militancy as the power source. Muhammadiyah militancy is the resilience in holding Muhammadiyah way of life based on Religion view, Manhaj Tarjih, Muqaddimah of Statutes, Faith Pledge and Aspirations of Muhammadiyah Life, Characteristics, and *Guidelines for an Islamic Life for Muhammadiyah Members* which affirm the properties of: (a) lofty commitment on Muhammadiyah's mission and interests, (b) committed in striving Muhammadiyah's endeavors, (c) high integrity on Muhammadiyah's aspirations and identity, (d) willing to sacrifice for Muhammadiyah's interests and struggle, (e) discipline and work hard in conducting Muhammadiyah's mission and endeavors, (f) willing to be assigned and placed anywhere without any objection, (g) sincere in participating and put Muhammadiyah as the first beyond others, (h) maintain the reputation and rectify the weakness, (i) willing to cooperate with all components in Muhammadiyah, (j) adhere to the leadership and policies as well as regulation of Persyarikatan, and other entities representing as loyal cadre of Muhammadiyah.

E. The Realization of Islamic Society

A real Islamic society aspired by Muhammadiyah is not solely a blueprint. Muhammadiyah has a vision to actualize it both *das sein* and *das sollen*, congruently. But, how to realize it? In fact, the achievements of Muhammadiyah during almost one century of its existence are the initiative to realize the real Islamic society. Within almost a century, Muhammadiyah has encountered a numerous conflicts and reality as well as the best endeavors to

realize the Muslims in Indonesia to be a real Islamic society based on Islamic teachings.

Muhammadiyah's endeavors are aimed to achieve the objective of a real Islamic society. These endeavors are formulated into several principle as implied within the Statutes and Bylaws (2005, Article 3), as follows: 1. Fostering faith, deepening and broadening understanding, increasing execution, and spreading Islamic teachings in all aspects of life; 2. Deepening and developing the study of Islamic teaching in all aspects of life to get its purity and truth; 3. Increasing the spirit of worship, jihad (crusade), zakat (charity), infak (donation), wakaf (bequest), shadaqah (alms), hibah (grant), and other pious deeds; 4. Increasing dignity, prestige, and quality of human resource in order to have high capability and noble moral; 5. Advancing and renewing education and culture, developing science, technology, and arts, and increasing research; 6. Advancing economy and entrepreneurship toward qualified life improvement; 7. Increasing health quality and people welfare; 8. Maintaining, developing, and empowering natural resources and environment for well-being; 9. Developing communication, friendship, and cooperation in all aspects with people inside or outside Indonesia; 10. Maintaining unity of the country and actively getting involved in national life; 11. Building and increasing quality and quantity of the member as a doer of the movement; 12. Developing facilities, infrastructure, and fund sources to make the movement successful; 13. Striving for law enforcement, justice, and rightness as well as increasing defense of society; 14. Other endeavors suitable to Muhammadiyah's objectives.

Muhammadiyah has been persistently a part of each line of life to realize a real Islamic society. Several achievements have been made, even though, they might be less ideal which should be improved, renewed, enhanced, and perfected. In the purification of aqidah, Muhammadiyah has done the determined effort to purge the practices of shirk, bid'ah and khurafat, and superstition, as well as to strengthen people's faith and devotion to tawhid based on the Islamic teachings. The result, somehow, can be seen within the members of Persyarikatan, although it shall be revived as these practices of deviation are excessively popularized by the mass media. Muhammadiyah, once again, has to strengthen the orientation to form a tawhid society as one characteristic of Islamic society.

In the field of worship and da'wah on Islamic view and implementation, Muhammadiyah has initiated society-based Islamic propaganda. Jama'ah guidance in the Muslim's activity bases such as mosque/mushalla, religious lectures, jamaah movement and jamaah da'wah, as well as religious and worship fostering are performed by the entire lines of organization under the coordination of Majlis Tabligh. Worship and implementation of Islamic teachings is fostered based on the guidance of the Prophet. Hence, the teachings are simultaneously manifested within the individual, family, and society. Worship fostering accompanied by consistent practice is fully intended to generate the Muslims who have faith and subtle as the pillar of Islamic society.

In morality, Muhammadiyah attempts to create the perfect Muslims as the ideal type of human in Islamic view. Through the education within the family, society, and educational institutions, Muhammadiyah relentlessly aims to carry on akhlaqul karimah personality as exemplified by Prophet Muhammad as the role model. In the endeavors to form Islamic moral within the society, Muhammadiyah integrally (rather than partially) synchronizes the conscience or spiritual, intellectual (reasoning, mind) with actions or daily behaviors, thus, there will be people of devout, pious, and keen in doing good deeds in life and become role models within the family, society, and state and national life.

In the field of mu'amalah duniawiyah, Muhammadiyah has initiated the implementation of Islamic teaching through charity and services, in addition to the Islamic laws in the state legislations. Muhammadiyah's charity and services in the realm of education, health care, orphanage, social services, and economic institutions, are several amaliah movements as the actualization of Islam in public. Given the fact, Muhammadiyah is renowned for its amaliah as the genuine manifestation of Islam. What is the meaning of Islam heralded in verbal and written when it is unrealistic? Muhammadiyah, perhaps, is presumed to be lacked of thoughts, but it is excellent in amaliah. It is the hallmark of Muhammadiyah, as the amaliah Islam in addition to rationalistic Islam.

Muhammadiyah also succeeds in fostering progressive state of mind within the Muslim society. It has transmitted the progressive spirit and way of thinking in life. In its initial movement, Muhammadiyah is even oriented

“to spread and to promote the Islamic teachings” within the Muslims and the society of Indonesia. It is attached to the characteristic of Muhammadiyah as a *tajdid* movement. Muhammadiyah and the members are well-known as progressive or modern. It promotes progressive Islam. Conservative and anti-progress people cannot be the members of Muhammadiyah. Progressive is the primary nature of Islamic civilization in the Golden Era, thus, one important requirement to realize a real Islamic society is by determining a progressive state of mind and activities toward advancement.

Nowadays, internal revitalization is demanded for the sake of *Persyarikatan*. Several efforts to strengthen and reform the organization’s endeavors in the present and the future to achieve the aim shall be seriously sought. Improvement, enhancement, and development of movement must be done thoroughly by the entire line of the movement. Muhammadiyah is beginning to lose its perseverance and in several cases even behind other social and socio-religious organizations, even it is stuck in stagnancy. The One Century Muhammadiyah Congress held in Yogyakarta in 2010 is expected to be a deliberate momentum to revitalize and renew the strategy to achieve a real Islamic society.

The most important thing is optimism shall be fostered. *Da’wah* and *tajdid* is the most appropriate path for Muhammadiyah to realize a real Islamic society. The process toward the aim is an endless perpetual struggle. Likewise, Islamization is a sustainable process, anywhere and anytime. Nurcholis Madjid in Sujarwanto et.al noticed that Muhammadiyah with its cultural approach is proven to be boldly preserved, fundamental, and basic rather than political approach. Muhammadiyah’s Islamization cannot be envisioned as a sudden process, since it is conducted through *da’wah bil-hal* (*da’wah bi al-lisan al-hal*) in good deeds and charity that highly affect the society life. By this logic, the endeavor to realize a real Islamic society is viewed as a long-lasting instead of a short-term process and achievement, and it may never be fully accomplished but approached. Moreover, it requires multiple efforts and on-going reform on the whole commitment, process, institutional, concept or thought, infrastructure, media, and the subjects of movement in optimally toward the realization of an Islamic society as aspired by Muhammadiyah.

Basically, the concept of “a real Islamic society” in Muhammadiyah, although has been formally affirmed in the 1946 Statutes, is substantially

related to the ideal aspiration of this Islamic movement to spread and promote Islamic teachings within the ummah as well as to realize a society along the willingness of Islam. By Muhammadiyah's basic character of da'wah and tajdid, it is expected that the purpose to realize a real Islamic society is sociological in addition to normative agenda that is done through various endeavors in many fields of life. Therefore, the concept of "a real Islamic society" shall not be viewed as a mere formulation, but rather as on-going endeavors and conditions strived by Muhammadiyah in this beloved country.



'AISYIYAH



Among the successful reform of Muhammadiyah is the courage and insight of Kyai Haji Ahmad Dahlan as the founder in pioneering the birth of 'Aisyiyah as the women's movement within the public. It is one of the consideration of the Government of the Republic of Indonesia in appointing Kyai Dahlan as National Hero through Presidential Decree No. 657, dated 27 December 1961 which is as follows: "Under Women movement or 'Aisyiyah, had pioneered the raise of Indonesian women to have education and had social function, equal with men" (Hadikusuma, wy: 10).

Therefore, it becomes important to figure out 'Aisyiyah as the Muhammadiyah women organization or movement which is as part of the reform chain of this modernist Islamic movement. Despite perhaps the view of contemporary feminism dealing with the initial thought of the birth of 'Aisyiyah from the uterus of Muhammadiyah is still considered non-progressive due as it is somehow an element of Muhammadiyah. The existence of the organization, however, was truly a breakthrough at the time, if it is examined and associated with the current context of the era and the implications of 'Aisyiyah. It may be less objectively when a thing took place in the past is measured with nowadays parameter, as the results will be frequently underprivileged and underdeveloped.

A. The Birth of 'Aisyiyah

'Aisyiyah was established on May 19, 1917, initially named after association Sopo Tresno (Sapa Tresna) established in 1914. At the time, 'Aisyiyah was using the old spelling 'Aisjijah, meaning the followers of Siti 'Aisyiyah, the wife of Prophet Muhammad renowned for her intellectuality, *one* of the most trustworthy and reliable *sources of hadith*, as well as a brave woman figure. The establishment of 'Aisyiyah moreover cannot be detached from the pioneer of Kyai Haji Ahmad Dahlan. Sopo Tresno, literally meaning (someone) who love, is an association which was formerly a vehicle in which the embryo is the forum of religious lectures mentored by Kyai Dahlan whose members were consisted of young women approximately in their age of fifteen, i.e., Aisyah (Hilal), Busyro Isom, Zahro Muchzin, Wadi'ah Nuh, Dalalah Hisjam, and Badilah Zuber (Salam, 1962: 18).

In 1923, 'Aisyiyah developed into a department of Muhammadiyah and subsequently turned out into Majlis 'Aisyiyah (Hoofbestuur 'Aisyiyah) in 1927. These changes occur because of the expanding leadership concerns, Branches, and Sub-branches throughout Indonesia. At the time, Nyai Walidah Ahmad Dahlan appointed Siti Bariyah Walidah as the Chairman, while Nyai Ahmad Dahlan since the beginning of 'Aisyiyah was the leading figure or *mubalighat* (Anis, 1968: 11).

Due to the function as Hoofbestur, 'Aisyiyah relatively has its own management even though the 'Aisyiyah Congress was conducted as a part of Muhammadiyah Congress, which was led by Nyai Ahmad Dahlan, and the Session of 'Aisyiyah Congress was held in *besloten* (closed meeting). The last time Nyai Ahmad Dahlan guided the 'Aisyiyah Congress was in the 23rd Muhammadiyah Congress in 1934 held in Yogyakarta. In several occasions, Nyai Dahlan did not attend the Congress, except in the 29th Muhamamdiyah Congress in 1940, before she died in on May 31, 1946.

Despite the organizational status as a department in Muhammadiyah, the position and role of 'Aisyiyah were quiet significant. In the Principal Budget of 'Aisyiyah of 1956, as the mandate of the 32nd Muhammadiyah Congress in 1953 held in Purwokerta, it is stated in Article 1 that "'Aisyiyah is a special division of Muhammadiyah as an autonomous one. Aisyiyah is formed by Muhammadiyah" ('Aisyiyah Central Executive, 1956: 3). As for the "duties" of 'Aisyiyah were as follows: (a) to establish or precondition the

schools of wife which teach the introduction of Islamic teachings, different to other general science of public schools; (b) to hold the association of wives and mothers to discuss the Islamic issues; (c) to establish and precondition the places of worship (wakaf houses and mushalla) used for the mothers to perform religious activities; (D) to educate the girls and young women so as to become the pious and dedicated wife in the future ('Aisyiyah Central Executive, 1956: 3)

The objective of 'Aisyiyah is "to organize the implementation of the real Islamic Society in the women circumstances (Society)" (Article 2/1956). The endeavors of 'Aisyiyah include: (a) to conduct and hold Islamic da'wah; (b) to promote education teaching; (c) to advocate the community mutual help; (d) to maintain and to encourage places of worship and endowments; (e) to educate and nurture the girls and young women to be pious women in the future; (f) to manage syiar publication (Article 3/1956).

Since 1961, the term of Majlis was solidified in the organizational structure of 'Aisyiyah, in which the Central Executive became Central Executive of Majlis 'Aisyiyah. In "Qa'idah 'Aisyiyah and 'Aisyiyah Affairs" as the results of the 24th Congress in Banjarmasin, Central Executive of Majlis 'Aisyiyah was "a council determined by H.B. Muhammadiyah derived from the groups of wives in Muhammadiyah, as the highest association of the mothers within Muhammadiyah" (Article 2). Meanwhile, the duties were: (a) to manage the wife allies of Muhammadiyah; (b) to assign the branch and groups of Muhammadiyah to lead the wife allies of Muhammadiyah; (c) to lead and encourage the entire components of 'Aisyiyah to work well; (d) to manage and lead the 'Aisyiyah Congress; (e) to enact the decisions of the 'Aisyiyah Congress as well as the Muhammadiyah Congress and Majlis Tarjih dealing with 'Aisyiyah (Article 3).

Positive significant enhancement took place in 1966 when the position of the organization is leveled up into Autonomous Organization whose structures consisting of Central, Provincial, Regional, District, and Sub-district granted by the Decree of Muhammadiyah Central executive No. 1/1966. Moreover, the principle of 'Aisyiyah as an autonomous organization within Muhammadiyah were as follows: (1) 'Aisyiyah has full authority to manage, foster, and enhance the organization; (2) 'Aisyiyah Central Executive is under the authority of Muhammadiyah Central Executive; (3) In each

level of the organization, there is a consultative affiliation with persyarikatan leadership similar to the establishment of the organization, executive election, and deliberation decisions; (4) 'Aisyiyah has authority to cooperate and associate with the government institutions, private institutions, and other organizations. The form of the association with foreign institution/agency shall be initially approved by Persyarikatan (Muhammadiyah Central Executive); (5) Issues regarding with Law are determined by Muhammadiyah ('Aisyiyah Central Executive, ny: 51).

In the Muhammadiyah Congress in 2000 and was reaffirmed in the 45th Muhammadiyah Congress in 2005, 'Aisyiyah became Special Autonomous Organization. Meanwhile, the function of this organization is intended to provide discretion to organize particular charity and services. In the organizational structure, however, this position is higher than other autonomous organization, almost similar to the result if the 32nd Muhammadiyah Congress in 1953 in which 'Aisyiyah was claimed as "a special department of Muhammadiyah as an autonomous organization". The position and authority of this extraordinary autonomous organization were set forth in a Special Guidance released by Muhammadiyah Central Executive. The principle was discretion of 'Aisyiyah as a special autonomous organization beyond any other autonomous organizations within Muhammadiyah. However, it remains within the corridor system of Persyarikatan Muhammadiyah as the highest authority which differentiates 'Aisyiyah from other independent women organizations.

Regarding with the establishment and beginning of 'Aisyiyah, an organization of Muhammadiyah's young women was also established. Two years after 'Aisyiyah, in 1919, Siswo Proyo Wanito was established as a female student organization outside the formal school. In the 19th 'Aisyiyah Congress of 1931 in Bukittinggi, Siswo Proyo Wanito became 'Aisyiyah Assistance Agency named Siswo Proyo Wanito Affairs with the duty "to foster and promote the young women outside the formal school as the regeneration of 'Aisyiyah" ('Aisyiyah Central Executive, ny: 49). In the 20th 'Aisyiyah Congress in 1931, it was renamed into Nasyi'atul 'Aisyiyah (NA) which furthermore becomes an autonomous organization of Muhammadiyah young women ('Aisyiyah Central Executive, ny: 49). The background of NA is for the regeneration with motto "the broken is growing, the loss is exchanging" as

revealed by God in the Qur'an Surah Maryam verse 5, "And indeed, I fear the successors after me" ('Aisyiyah Central Executive, ny: 39).

In "Kaidah Muhammadiyah 'Aisyiyah and Affairs" in 1936 released by Hoofdbestuur Muhammadiyah signed by K.H. Hisyam as the Chairman and H. Muchtar as secretary, Nasyiah Affairs was aimed "to educate the girls and young women to be a real Islamic wife". Meanwhile, the affairs of Nasyiah are: (1) to educate and encourage the allies so as to achieve the aims, to become guidance and role model; (2) to adjust in doing good deeds and abandoning bad ones, to encourage sincere sense to do the rights; (3) to learn and live collectively, the way of association, mutual-help as well as daily necessities, particularly to be dutiful to parents; (4) to practice the craft with agility regarding to wifely works, particularly to promote wisdom and earnestly seek for knowledge; (5) to nurture and educate the young women as the regeneration of 'Aisyiyah (Hoofdbestuur Muhammadiyah Congress, 1936: 16).

Subsequently, Nasyiatul 'Aisyiyah is no longer a part of 'Aisyiyah and become an autonomous organization of Muhammadiyah, likewise 'Aisyiyah which initially was a Majlis then became an autonomous organization before a special autonomous organization. Each of them has their function and role respectively. Although, in the context of regeneration and linkages of organization, there is a boldly and inseparable functional and integration relationship, even, it shall be strengthened within an entity system in Muhammadiyah's movement. Given the fact that any organization, particularly reform movement organization such as Muhammadiyah with its principle of unity, is made up from structural as well as cohesively functional relation as a synergized and powerful strength. Autonomy shall not dismiss the functional structural relationship, which is the associated structure to perform the respective function in focus and optimal within a whole unity system of Muhammadiyah movement.

B. The Role of Nyi Walidah Dahlan

The establishment and development of 'Aisyiyah is closely related to the founder of Muhammadiyah, Kyai Haji Ahmad Dahlan as well as his wife, Nyai Walidah Dahlan. Even though Nyai Walidah was never be the

leader of 'Aisyiyah since it was established in 1917, but the organization cannot be separated from her role. Junus Anis called her as "the mother of Muhammadiyah and 'Aisyiyah" to recall the significance of her position, role, and merit on Muhammadiyah, particularly 'Aisyiyah's movement.

In the 15th Muhammadiyah Congress in 1926 held in Surabaya, Nyai Walidah Dahlan became the chairman of the 'Aisyiyah session within the Congress which mesmerized the people as the performance of woman in the public area was assumed as taboo. Junus Anis explained it as follows:

"It is astonishing that in front of the audience of Muhammadiyah Congress held in the Indonesian nationality city in 1926, there is a middle-aged woman leading the Congress in the woman session of 'Aisyiyah precisely located in the Kranggan Theater, a wide space fully attended by mostly white-veiled women and few chairs behind the podium for men as the representative from the government, newspaper, and other associations.

Without intended to less respect any speeches in the 'Aisyiyah Congress which are presented by the members and young women in Javanese and Bahasa, most appreciation is given to the chairman of the session, particularly the attention from the newspaper which is proven by the news of the Congress particularly by local newspaper.

Pewarta Surabaya and Sin Tit Po, daily newspaper T.H. (China) are some which make Muhammadiyah Congress as *verslag*, especially 'Aisyiyah that is supposed to be magnificent, and encourage the women to emulate the 'Aisyiyah Congress which is conducted by, from, and for women, moreover to the middle-aged woman who might never been in formal school capable and dare to lead the Session of Congress. In addition, she bravely speaks up her mind and prestigious for her charity and kindness.

Who is this woman? She is Nyai Ahmad Dahlan, the wife of K.H.A. Dahlan, the founder of Muhammadiyah" (Anis, 1968: 7).

In this context, the opinion of Junus Anis is crucial to be quoted as it illustrates the atmosphere of the spirit and social within the 'Aisyiyah Congress, as well as to depict Nyai Ahmad Dahlan as the leading figure, as an illustration the circumstances and perspective of society toward women at the time. In a circumstance when women was put within the domestic area as the result of both culture and religion construction, it seemed contrast with

the phenomena of Nyai Dahlan gave a speech in 'Aisyiyah Congress at her time.

Within the current context, the event may seem ordinary, even the contemporary women movement is mostly autonomous and not a part of any general organization with man-involvement such as Muhammadiyah or other religious organizations. It was rarely at the time, thus, the media objectively responded it by headlining the figure of Nyai Dahlan in 'Aisyiyah Congress as a new phenomenon. It becomes an evidence of the embryo of emancipation within the Islamic movement.

The roles of Nyai Dahlan and Kyai Haji Ahmad Dahlan are very influential in the establishment of 'Aisyiyah. While Kartini pioneered emancipation by initiating school for the girls in her time, Nyai Ahmad Dahlan set up dormitory (*internaat*) for the Indonesian young women particularly who studied in Religious Teacher School (*Mu'allimat*) by providing religious, general science, and literacy subject. At the time Nyai Dahlan was getting older and the dormitory space was limited, it was moved into a larger building. It was quite difficult as the society was reluctant in accepting the girls and young women learning to read-write and general science, moreover by leaving the house, which might be similar to Kartini's struggle to realize emancipation in her time (Anis, 1968: 14). The idea and works which may seem simple and yet they obtained a small space in the society, hence substantively, it became a phenomenon at the time.

In the context of Muhammadiyah, Nyai Ahmad Dahlan became the successor of Kyai Dahlan's thoughts after the death of Kyai Dahlan. She became the advisor of Muhammadiyah's figures and cadres who wanted to figure out, comprehend, and implement Kyai Dahlan's thoughts. In her last time, Nyai Dahlan gave her advice as Kyai Dahlan's testament "I leave Muhammadiyah and 'Aisyiyah to you". She also left a message:

"Thank God, the Dutch government that has colonized Indonesia finally has been expelled from Indonesia; yet the more dangerous Dai Nippon army replaced it with mean leadership leading to polytheism and oppression (by asking for help for the prosperity of East Asia) that increasingly afflicted the community, particularly the Muslims. Thankfully with the mercy and guidance of God Almighty, the

Indonesian nation has been independent, by the Japanese surrender and the failure of the Netherlands backed by the British which tried to re-establish their rule. So, Thank God Indonesia becomes an independent country, independent nation, and yet Islam has not been independent. It is a compulsory for the Muslims to strive for achieving “*Baldatun thayyibatun wa rabbun ghafur*”. Let us live to foster Muhammadiyah to be a part of our independent country, which will bring the happiness of the world and hereafter” (Anis, 1968: 18)

On May 31, 1946, Nyai Walidah Dahlan passed away and was buried behind the Great Mosque Kauman Yogyakarta. The representative from the Central Government, Mr. A.G. Pringgodigdo (Secretary of State) attended the funeral. Daily newspaper *Kedaulatan Rakyat* No. 215 published in June 1, 1946 wrote: “The wife of K.H.A. Dahlan, the father and the founder of Muhammadiyah, passed away on Friday, May 31, 1946 at 1 pm in Kauman Yogyakarta. We belong to Allah and to Him we shall return. The funeral was at 5 pm in Kauman cemetery, Yogyakarta after the Janazah prayer was performed. Among them who attended the funeral were Mr. A.G. Pringgodigdo on behalf of the President, K.H. Rasjidi the Minister of Religious Affairs, the Chairmen of organizations and other leading figures” (Anis, 1968: 20).

Junus Anis explicitly appreciated Nyai Walidah Dahlan as follows: “Nyai Dahlan has fostered and pioneered women society to discard old-fashioned belief by moving on and striving for equality. It must be a great sacrifice recalling the obstacle and disapproval from “The Elder” who assumed her movement as “violation on women’s decency”, starting from ‘Aisyiyah by initiating dormitory and school for female students, promoting Islamic courses and illiterate eradication for women, building poor-houses and orphanage for girls, as well as publishing women magazine. All of those endeavors spread throughout Indonesia which are led, managed, and performed entirely by women”.

C. The Gait of ‘Aisyiyah

The birth of ‘Aisyiyah is a reform if it is associated to the recent context of time. Since the beginning, it is designed as Muhammadiyah women

movement. Given the fact the perspective toward woman might not as broad as the contemporary Islamic thoughts and it might be biased, generally, 'Aisyiyah remains a reflection of Muhammadiyah's progressive thought on women movement. The quotation of Verslaag Muhammadiyah in the Dutch East Indies on the Tenth Year, January-December 1923 is as follows:

“ 'Aisyiyah is the women division of Muhammadiyah. It handles the woman affairs within Muhammadiyah. The entire religious affairs for women may be conducted and managed by themselves, by recalling the physical strength and virtue of women. For instance, in studying religion, educating the children, making the craft for women, washing the woman deceased, and the whole issues which demand the nature of women, all of them are the responsibility of 'Aisyiyah.

It has been mentioned “by recalling the physical strength and virtue of women” meaning that the heavy tasks which cannot be performed by the women, physically, are the obligation for men. It is in accordance with the Islamic decency, men are obliged to protect and maintain the primacy of women and to afford their life needs.

In addition, women have their rights to possess their own goods not to be lessened, meaning that they are entitled to have their ownership over all goods.

Dealing with the affairs mentioned above, 'Aisyiyah is established to provide the women, similar to Muhammadiyah for the men. Therefore, 'Aisyiyah is also distributed thoroughly. It has its own committee and division to manage the organization. 'Aisyiyah District Executive is under 'Aisyiyah Central Executive similar to Muhammadiyah District Executive which is under Muhammadiyah Central Executive” (PB Muhammadiyah, Verslaag, 1923: 33-34).

Muhammadiyah views 'Aisyiyah as a women movement involved in many spheres of public life with the main mission of da'wah. It illustrates the progressive perspective of Muhammadiyah toward 'Aisyiyah. Although there are several relatively bias standpoints dealing with women's position and role, in general, the idea of justice and equality for women is quite eminent. In the time when both the religion and patriarchal culture was firm, Muhammadiyah proved its mission of tajdid movement by assigning women into the public area.

Within the Islamic society, generally in the Muslim world, the dominant perspective on women was subordinate and merely within the domestic area. Likewise, in Indonesian sub-culture, women was assumed to be inferior and limited in the domestic sphere of household. They were seen as “konco wingking” meaning the companion in the backside or the kitchen as the symbol of domesticity. It was taboo for women to enter the public area, to perform in the public, moreover to actualize themselves similar to the men. They were abandoned to go to school and considered to be sufficient to stay at home, in the kitchen, to be a wife and a mother, to accompany the husband, to raise up the children, and to take care the household.

Therefore, it was such an achievement that in 1914-1917, ‘Aisyiyah was established. The birth is adhered to the reform movement of Kyai Dahlan and Muhammadiyah, even it is called as a phenomenon among the Islamic reform movement in the Muslim world. Muhammad Abduh, the most prominent reformer of Egypt, did not initiate such a women movement. ‘Aisyiyah is the genuine and original reform movement of Kyai Dahlan and his beloved wife. Kyai Dahlan truly realized the significance of ‘Aisyiyah as the shifting perspective toward women, from domestic to public, thus he advised the ‘Aisyiyah activists: “Household and its stuffs must not be an obstacle for women to perform their duty within the society” (Salam, 1962: 18).

Since the beginning, ‘Aisyiyah has been carrying on the expansive charitable efforts, both in da’wah and amaliah within the society. In 1919, ‘Aisyiyah built the first kindergarten in Indonesia, called Frobel, which was later renamed into Taman Kanan-Kanak ‘Aisyiyah Busthanul Atfhal (TK-ABA). In 1923, it pioneered women space for praying and pengajian called Mushala ‘Aisyiyah in Kauman Yogyakarta. In 1923, it campaigned Arabic and alphabet illiterate eradication movement which was manifested into Maghribis School (AMS). In 1926, it initially published Suara ‘Aisyiyah, a monthly magazine of Islamic mission. In 1930, in the 19th Congress held in Bukittinggi, it decided and participated in Bahasa Indonesia courses as the national language in the post-Youth Congress in 1928. In 1943 at the same time with the 26th Congress in Yogyakarta, it held a Baby Show. It was stagnant during the Japan colonization, but developed rapidly in the post-Independence of 1945, evidenced by the establishment of BKIA, maternity hospitals, dormitories, orphanages, baby and children daycares, natural

disaster victim assistance, and others under the respective divisions ('Aisyiyah Central Executive, ny: 39-43).

Nowadays, 'Aisyiyah likewise Muhammadiyah has expanded its organizational structure as well as charity and services throughout the country. Tabligh, religious lectures, and the distribution of charity and services in the education field ranging from the elementary to university including TK-ABA as the icon of 'Aisyiyah are simultaneously improved. Charity and services in the sphere of health care, social services, economic empowerment, and social charity is perpetually developed both in quality and quantity. By the movement of Keluarga Sakinah and Qoryah Thayyibah, 'Aisyiyah attempts to infiltrate its movement into the grassroots, hence, it flourish into strategic pillar of Muhammadiyah women movement.

'Aisyiyah's endeavors include: 1. Fostering faith, deepening and broadening understanding, increasing execution, and spreading Islamic teachings in all aspects of life. 2. Enhancing women's dignity in accordance to Islamic teaching. 3. Enhancing the quality and quantity of the study of Islamic teachings. 4. Increasing the spirit of worship, jihad (crusade), zakat (charity), infak (donation), wakaf (bequest), shadaqah (alms), hibah (grant), and other pious deeds. 6. Fostering AMM to become the pioneer, executor, and complement of 'Aisyiyah's movement. 7. Developing science, technology, and arts, and increasing research. 8. Advancing economy and entrepreneurship toward qualified life improvement. 9. Maintaining and developing social welfare, health, and empowering natural resources and environment for well-being. 10. Striving for law enforcement, justice, and Maintaining unity of the nation. 11. Developing communication, friendship, and cooperation in all aspects with people inside or outside Indonesia. 12. Other endeavors suitable to organization's objectives ('Aisyiyah Bylaws, 2005, Article 3). The objective of 'Aisyiyah is similar to Muhammadiyah's, namely "to realize a real Islamic society" ('Aisyiyah Statutes, 2005, Article 6).

D. The First Women Congress

'Aisyiyah was not a mere breakthrough within the Muslim society which viewed women in their subordinate position, since it enlarged into the national life striving for independence from colonialism. Through its leading

figures, Siti Munjjyah and Hayinah Mawardi, 'Aisyiyah initiated and sponsored the federation of women's organizations, followed by the First Women's Congress which was held on 22 to December 25, 1928 in Dalem Joyodipuran Yogyakarta as the monumental and historical era of the Indonesian national revival. The Chairman of the Congress was R.A. Sukonto, the Vice Chairman was Siti Munjjyah, and Hayinah Mawardi as a member among 15 Congress committee consisting of a chairman, a vice chairman, two secretaries, two treasures, and nine members. Both Siti Munjjyah and Hayinah Mawardi gave a speech in the Congress with the theme, respectively, the value of women and the unity of women ('Aisyiyah Central Executive, ny: 33-34).

The gait of 'Aisyiyah and its leading figures are less revealed in the history of Indonesian women movement, except 'Aisyiyah as a part of the congress. In the book titled "Penghancuran Gerakan Perempuan di Indonesia (The destruction of women movement in Indonesia), Saskia Eleonora Wieringa only slightly wrote the participation of 'Aisyiyah in the congress. She recorded (she misspelled 'Aisyiyah into Aisyah) it as "In 1928, several outstanding women organization have participated into the first national congress of women organizations, held in Yogyakarta. Among them are Wanito Utomo, Aisyah, Putri Indonesia, Wanita Katholik, Wanita Mulyo, and women division in SI, Jong Islamieten bond, and Taman Siswa". She even quoted and mentioned the pioneers of the congress as "The congress is initiated by three leading figures who attempt to overcome the provincialism within the women movement" (Dewantara 1979: 114). These three pedagogic figures are Nyi Hajar Dewantara or Mrs. Suwardi, Ni Suyatin the leading figure of Taman Siswa, and Nyi Sukontono the member of Wanito Utomo, and the teachers of HIS (Saskia, 1999: 129-130).

In this scientific dissertation in Amsterdam University, the role of 'Aisyiyah, particularly Siti Munjjyah and Hayinah Mawardi as the initiators is not declared. This historical fact should be objectively clarified in order to avoid bias in the history of the Indonesian women movement. Saskia even tends to assess the women's movement at that time with the present perspective by stating that the Congress was "not explicitly stated the nationalism", in addition to indicate "the emergence of tensions between secular and non-Muslims group on the one hand with Islamic groups on the other, which have been the hindrance of congress in assertively receiving a

number of motions regarding with the rights on the Muslim marriage” (p. 131).

Despite of within the certain circles, the movement and initiative of *‘Aisyiyah* were less awarded and partly assumed as primordial religious movement, *‘Aisyiyah* continued its endeavors and gradually accepted widely likewise Muhammadiyah. *‘Aisyiyah* kept growing both within the organization as well as charity and services. Although there were some bias Islamic view on women because of the problematic interpretation/*tafsir* at the time, however, the basic spirit of *‘Aisyiyah* was the spirit of reform. Meanwhile, the dynamic development of thinking is in accordance with the development of understanding and challenges of the era.

At the congress, the *‘Aisyiyah*’s representatives also delivered speech with fairly basic material. Siti Munjiyah with the theme “The value of women” which boldly outlines the underdeveloped conditions of women, attitudes and culture of women subordination, the Islamic view on women, and the importance of congress and women movement to “wake up from a deep sleep.” A description of the condition of women in many parts of the world and culture followed by a call to rise from ignorance and oppression, awaken hearts and demanded the rights of “the value of women”. She affirmed that “All right, now we move forward to seek knowledge at school, and that women have the same rights as men” (*‘Aisyiyah* Central Executive, ny: 155). However, she also recalled the equality of rights was not intended to mistakenly eliminate “the nature of women”.

Siti Haniyah expressed the topic of “The unity of women”. She outlined the importance of unity in the midst of human diversity Indonesia. According to her, the people of East Indies should be in the same path which brings unity, association, brotherhood, and relationships. This unity should discuss the strategy to be conducted collectively, mutual-help, and mutual-recall. She insisted “Abysmal joy of our hearts because our women have made much progress by the union, and some have attempted to unite the associations such this congress, which meant that we come together to discuss the purpose, obligations, and progress of Indonesian women and particularly for the unity of women in Indonesia.

E. The Perspective of 'Aisyiyah Movement

Women's organizations are frequently controversial. On one side, it is considered as a breakthrough, followed by the excessive liberalization or emancipation. On the other side, it is assessed whether the structural organization is truly autonomous/ independent or not. This kind of controversy is also developed among the diverse feminist thoughts. The evolving perspective is in line with the historical development of both the classical and contemporary thinking.

The birth of 'Aisyiyah within the structure of Persyarikatan is considered to be non-autonomous; even it is categorized in the gender division of job-desk that reflects the non-progressive thought, which is absolutely right from this perspective but will obtain different result from other perspective. Radicalism in structuralism-conflict does assume that every element in the system tend to be seen as subordinated sub-system under the system and any integration in the system is coercive. As a result, relations within the system must be shown by independent autonomy without any control from the system.

Additionally, the structuralism-functional view would see the integration of each sub-system into the system as the consensus and approved value equation leading to equilibrium, so there is no subordination and hegemony, but integration. If so, in addition to the structure, the substance or function should be examined, whether there is domination or hegemony in the integrated system? In fact, not the entire systems always reflect the relationship of domination and subordination, even oppression as the political theory of Gramscian. Relationships within a system can also promote harmony, equilibrium, and mutual-strengthen, so that the system becomes a unity that is relatively intact and holistic. In this context, each perspective will influence the analysis and ways of seeing a problem.

In facing the crucial issue, Muhammadiyah and 'Aisyiyah figure out a moderate path, by repositioning the status of the organization into special autonomous organization with a greater authority. Neither 'Aisyiyah nor Muhammadiyah intended to see the matter from the liberation perspective, but also from the philosophy of the establishment. In this context, the preference on the mission of da'wah and advancement of ummah and national life in accordance to the Islamic principles which are believed,

understood, and implemented by 'Aisyiyah and Muhammadiyah has carried onto the present achievements.

Regarding with the women's reposition within Muhammadiyah is the women membership in the congress and executive board. In the Chairmanship of Prof. Dr. H. A. Syafi Maarif in 2000-2005, the majority of the executive board was non-gender bias as well as had the same advanced standpoint on women, both in the context of Islamic view and Muhammadiyah. Therefore, 'Aisyiyah was altered into a special autonomous organization. In addition, there was a quota of one woman among five participants of Tanwir and Mukhtar as the representative of the district executive, although it was abolished since the 45th Muhammadiyah Congress in 2005.

The reposition of women in the Muhammadiyah Congress was stimulated by two growing points of view. First, the perspective that was less likely for a change in the pyramid of Muhammadiyah's deliberation and leadership. Second, the view associated with the division of duties in which within the organization of Muhammadiyah, the articulation and representation of women was already enclosed by 'Aisyiyah in general and *Nasyiatul* 'Aisyiyah in particular. In the Congress, the second view was far greater than the first view, thus, it resulted on the abolition of women's quota in the Congress.

The reposition actually could be regained in a moderately, in which, the representation of women in Muhammadiyah Congress could be delegated to 'Aisyiyah as a special autonomous organization. That is, one woman out of five members of Tanwir Muhammadiyah should be the official representative obtaining a mandate from the 'Aisyiyah Provincial Executive. The argument is very logical that 'Aisyiyah as a special autonomous organization representing Muhammadiyah's women in the congress. In the organization, there are always choices as a form of representation since it is impossible to accommodate the entire element.

Nevertheless, there is no single obstacle for women to be in the leadership of Muhammadiyah since they are allowed to occupy the leadership. In fact, there is always woman candidate in each nomination both in Muhammadiyah Congress and underneath. However, the general view is still quite constructed that woman leadership in Muhammadiyah already adequately represented through 'Aisyiyah leadership in accordance to the

logic of organizational division of duties. In the future, it may be an opened opportunity for women as in the deliberations in the period 2000-2005 with the principle of quotas and representation through 'Aisyiyah. At the very least, the chairmen of 'Aisyiyah in each hierarchy of leadership from the Centre to the Branch become the ex-officio member of Muhammadiyah Chairmanship in the similar level.

Muhammadiyah women's representation, both in the congress and leadership through 'Aisyiyah, is based on the logic of the organization. On the one hand, 'Aisyiyah constitutionally is defined as a special autonomous organization having certain rights broader than any organization. This decision is made due to the impossibility that the entire elements of women in Muhammadiyah could or should be represented. On the other hand, it is done to prevent centrifugal or expansion movement that weaken the cohesion of Muhammadiyah organization as a whole. Because it is possible that among women in Muhammadiyah, there is few who passively involved in 'Aisyiyah but eager to be the representative of the congress and the member of leadership. It is potential to weaken the cohesiveness within the overall Muhammadiyah. Though structurally, Muhammadiyah tends to reflect the organization's unity, except it prefers adhere the liberal independence system one day. As for other professional and women elements in the Muhammadiyah, they can remain optimally active in their respective sphere and charity and services without having any burden dealing with formalism and organization's power structure.

Indeed, both in the internal 'Aisyiyah and Muhammadiyah, the more fundamental, argumentative, and multi-perspective discourses in discussing the position and role of women including 'Aisyiyah in Islam within the present and the future challenges, are seriously required. In some cases, there are bias thoughts about women, while there is also the development of more advanced thinking about the position and women in Islam or in Muhammadiyah. This dynamic process would require a solid base of Islamic thought, at the same time, responsive to the changing times by remaining grounded in the corridors al-ruju 'ila al-Qur'an wa al-Sunnah with the spirit of ijtihad as the initial mission of Muhammadiyah.

In this case, the sparks that arise in the development of Muhammadiyah presumably can be exhumed. Mukti Ali provided reviews about Kyai Haji Ahmad Dahlan's thinking "In the field of women's education, Ahmad Dahlan

is far ahead beyond other Muslim reformers” (Ali, 1990: 350). Mukti Ali noed Kyai Dahlan’s initiative in “initiating and encouraging an Islamic education for the young women”, which was not done by Muhammad Abduh, though. Moreover in the Muslim world at that time, women issue was still a concern, hence, several thinkers such as Zia Gok Alp in Turkey, Jamil Sidqi Az-Zahawi in Iraq, and Amieer Ali in Pakistan/UK were born. In 1939, the Egyptian Ministry of Social Affairs issued a recommendation of restrictions on polygamy and divorce, which was later challenged by the representatives of Al-Azhar as it was deemed to against the Islamic Law. Discordant condition at the time stimulating the renowned thinker such as Muhammad Iqbal of Pakistan was in dilemma because on the one hand he still retains his wife by using purdah and on the other he was fully aware of the oppression of women in the Muslim world (Ali, 1990: 351).

Within the internal ‘Aisyiyah, there was a dynamic enhancement towards progress in the Islamic perspective on women. On the one hand, ‘Aisyiyah pioneered education for girls and public by the establishment of TK-ABA and distribution of mubalighat in public. On the other hand, it endured conflict of thoughts on Islamic views toward women which frequently changing from period to period. However, ‘Aisyiyah should continue to hone and enrich the reference of thoughts, both from classical and contemporary repertoire, to be able to frame the movement as well answer to respond the challenges of the era in the present context by remaining committed to the Islamic law as the foundation and orientation of movements.

In the Congres Gids of the 28th Congress in 1939 held in Medan, there is an attractive paper titled “The Comparison between Feminism and Islamic teachings” by Nadimah Tandjoeng. It boldly explained feminist thoughts as well as the similarities and dissimilarities with Islamic view on women. In the end of her paper, she concluded “By the result of the discussion, it is obvious that the genuine aspiration of the feminists is embodied in Islamic teachings, thus the Messenger of Islam Prophet Muhammad is deserved to earn de stichter der feminisme. It is approved by Prof. Bousquet, an orientalist from France, whose words are quoted as the motto of this paper in which he assumes that “Muhammad is a great feminist in the world, with his full effort he strives for the improvement of women’s position”. This is the end of “The comparison between Feminism and Islamic Teachings”. I truly realize that the a number of Muslimah’s rights are simply violated within the Indonesian

society, especially due to the prevailed customs which are unsuitable anymore with the current progress” (Tandjoeng in Congress Gids, 1939: 154).

In addition, Nadimah stated that she disapproved with the emergence of ultra-feminism (ibid: 151). It is interesting that her critical paper that uncovered the feminism in 1939 was included in the Congress Gids of the 28th Muhammadiyah Congress which is the evidence of Muhammadiyah’s dynamicization for trend discussion and ideas without any inferiority, which then reflects the confidence and at the same time the vastness insight of the organization without any eerie of being labeled as a carrier of the mission and a spokesperson of the feminist movement. It shows that Muhammadiyah and ‘Aisyiyah was open-minded to contemporary thoughts without drifted away and vice versa without excessive anxiety, to remain critical and grounded in the progressive Islamic teachings. It is alluring that in the era of the 1930s, the contemporary issue was raised as discourse including women issues from Islamic view as well as others.

An interesting speech is also recorded titled “‘Aisyiyah in the Indonesian Society” which was presented by Badilah Zoebeir from ‘Aisyiyah Central Executive. it describes comprehensively the spirit of Islam in Indonesia, endeavours of ‘Aisyiyah, women’s rights and obligations, the development of the world society, Badilah concluded: “‘Aisyiyah’s movement, the centre of the Muslimah’s in Indonesia, stands between two powerful currents, the West and the East. Nevertheless, ‘Aisyiyah will not derail from its path, toward its aspiration, to live along with the willingness of Islam based on the Qur’an and Sunnah. ‘Aisyiyah never hesitates to follow the development of both the West and the East, as long as it is not against the Islamic Law and is advantageous for the movement in general” (Badilah in Congress Gids, 1939: 163).

The development of thoughts depicts the broad vision of the birth and dynamicization of ‘Aisyiyah as Muhammadiyah women movement. In one side, this movement made a breakthrough in the midst of shackling culture and perspective, on the other side, it was neither adhere the emancipation splendour nor ultra-feminism which was not grounded in Islamic law. The link of ‘Aisyiyah’s movement and Muhammadiyah as the primary organization, represents the perspective and orientation of Islamic reformism and modernism with their moderate characteristic.

Nowadays, ‘Aisyiyah and in general Muhammadiyah should expand their perspective and revitalize their endeavours. Both of them should

formulate a comprehensive and multidimensional Islamic view toward women which is inherent with the Islamic spirit in revering, respecting, and honouring women. In addition, revitalization is required as an essential and strategic pillar to be assertive and able as an alternative in the middle of various and controversial women movement's dynamics which is manifested into numbers of view and movement. Therefore, 'Aisyiyah will be tougher, actual, and insightful within the contemporary women movement progress and complex society dynamic, as well as integrated and committed to Islamic law as the Manhaj of Muhammadiyah's movement.

ORGANIZATION AND CHARITY AND SERVICES

Since the establishment in 1912, Muhammadiyah as an Islamic movement prefers the organizational system as the struggle platform in achieving the objectives and aspirations. Organization is a necessity or inevitability since through it, Islam can be realized in a more systemized and maximized by properly managing the resources, funding, and any strengths possessed by the Muslims. According to K.H. Djindar Tamimy, organization becomes a mandatory as the rules of *ushuliyah ma la yatimu al-wajin bihi fa huwa illa wajib*, that everything becomes compulsory if its existence cannot be separated from something. The Qur'an Surah Ali Imran verse 104 is the cornerstone as well as inspiration of the establishment of Muhammadiyah as an organization of *da'wah* and *tajdid*.

Organization as an instrument of struggle undoubtedly presents itself in an organized system of movement formed by the members, infrastructure, and chairmanship, simultaneously by the endeavours to achieve the objectives. Among the endeavours to realize the objectives is the systemized institutional of the Charity and Services (*Amal Usaha*), in addition to the programs and activities. Charity and Services is a business that is very essential and strategic because it embodies a series of activities in accordance with the spheres and needs of the society, which make it seriously substantial in Muhammadiyah.

Therefore, the organization and charity and services are an integrity representing the existence of Muhammadiyah as an Islamic movement within the life of society, nation, and state. This integrity is fundamental called the movement system with the principle or philosophy inherent to the Muhammadiyah as an Islamic movement.

A. The Organization

Muhammadiyah as an Islamic movement is managed through a modern organization system; therefore, it is also referred as Persyarikatan or in the early of its establishment was called as Perhimpunan Muhammadiyah. This organization is the structural with the hierarchy of leadership from the Central to Sub-district (Ranting). This hierarchy consists of Central Executive (National), Provincial Executive, Regional Executive (City and Municipal), District Executive, and Sub-district Executive (Village/area/region). It has a legal entity which has been legitimated since the Colonial to the post-independence era, hence, its existence as a civic organization, historically and legally, is recognized within the Republic of Indonesia.

In one century span of its history, Muhammadiyah has been relatively evenly dispersed throughout the country. Its organizational structure is distributed on 33 Provincial Executives, 408 Regional Executive, 3176 District Executives, and 10235 Sub-district Executives. As an organization (Jam'iyah), it has deep rooted within the jama'ah (congregation, community groups/communities) at the grassroots level, which is scattered throughout the neighborhood of mosque, village, and region. With an evenly disperse (though it is not maximized yet), Muhammadiyah has been fused with the national pulse throughout the Indonesian archipelago. Grassroots activities are centered on 6118 mosques and 5080 mushalla, in addition to the centers and buildings of Muhammadiyah's District and Sub-district level (Secretariat of Muhammadiyah Central Executive, 2009).

Muhammadiyah also has Special Branches in a number of countries such as Egypt, Malaysia, Singapore, Syria, Sudan, Iran, France, Britain, Germany, Netherlands, USA, Japan, and Australia which are managed by the students and residents as well as local sympathizers. Special Branch is a community association as a gathering event instead of formal structural organization, in

addition to the collaboration between the members and sympathizers as well as a mediator in the respective country. As a reform movement, Muhammadiyah is casual in the international intercommunication and in to do so, it remains firmly to the principle of the movement for the advancement of worldwide human civilization. In any momentum of Muhammadiyah Congress, the cadres and foreign sympathizers hold a meeting to consolidate themselves at the same time to respond and develop new ideas on Islam and its various aspects, in addition to organize international seminars.

Muhammadiyah has a number of autonomous organizations that enlarges the organizations, businesses, and special purpose in accordance with their respective characters. 'Aisyiyah is an autonomous organization from the women involvement in Muhammadiyah. It was established in 22 April 1817 with specific charities such as Bustanul Athfal Kindergarten, maternal and child health care, orphanages, and other social services. In the beginning, 'Aisyiyah was a department which became a Majlis and eventually transformed into an autonomous organization in 2005 and an extraordinary autonomous organization with a specific position and authority which make it different from other autonomous organizations.

Muhammadiyah also formed Nasyiatul 'Aisyiyah in 1931 as an autonomous organization of young women; Pemuda Muhammadiyah (Muhammadiyah Youth Association) in 1932 as an autonomous organization engaged in the sphere of youth and society; Ikatan Mahasiswa Muhammadiyah (Muhammadiyah Students Association) in 1961; Tapak Suci as an organization of sport and martial art in 1963; and Hizbul Wathan the Scouts in 1918. Each one them has particular movement in accordance with the target movement which become the pillar of the organization movement.

The entire autonomous organizations have their own organizational structure and leadership from the Central to Sub-District similar to the Muhammadiyah organizational structure and chairmanship. In addition to their respective function and community target, they also serve as a vehicle of regeneration, efficiency and effectiveness, dynamics, enhancement, and survival of organization movement as a single unit that is integrated into the system of Persyarikatan. Through these autonomous organizations, the range of Muhammadiyah movement is broader since the field and targets are organized respectively.

In the structure of the organization, there is a number of councils made up from *Majlis* and Institutes which implement their respective programs and activities based on the policy on their particular functions. In the chairmanship of 2000-2005, there were 17 councils, namely: (1) *Majlis Tarjih and Tajdid* (Law and Reformation), (2) *Majlis Tabligh and Special Da'wah* (Religious Preaching), (3) *Majlis Higher Education Council and Research and Development*, (5) *Majlis Primary and Secondary Education*; (6) *Majlis Health Service and Social Welfare Development*; (7) *Majlis Economy*; (8) *Majlis Bequest and Property*; (9) *Majlis Cadre Education*; (10) *Majlis Community Empowerment*; (11) *Art and Culture Development Institution*; (11) *environmental Study Institution*; (13) *Foreign Affairs Institution*; (14) *Public Wisdom and Policy Institution*; (15) *Law Enforcement and Human Rights Institution*; (16) *Finance Management and Supervision Institution*; (17) *Literature and Information Council*. The type, number, and name of the councils might be changed in each period, but generally, there are some which relatively permanent, such as, *Majlis Tarjih and Tabligh* with additional variations of the term behind it them in accordance with their particular interests.

From the complex organizational structure, the strength of *Muhammadiyah* as a modern system is demonstrated. The most prominent in the movement is precisely due to the inherent nature of impersonal or institutional, rather than personal. With this organizational character, *Muhammadiyah* movement is systemized and well-coordinated, orderly, and solid. The whole of movable and immovable assets is legally owned by the organization, instead of foundation, families, or individuals. *Muhammadiyah* is organizational leadership in the collective-collegial form rather than personal leadership relying upon an individual figures. Organizational models and leadership, however, have certain weaknesses as it is institutionalized in a rigid, bureaucratic, and long-winded decision making. Nevertheless, there are more advantages than disadvantages. Modern organizational system reckoning on institution tends to possess higher endurance and sustainability than the traditional organizations based on individual figure.

Another institutional inherent with the *Muhammadiyah* is deliberation mechanism which is the spirit of the Islamic movement. Deliberation is the event to discuss, articulate, and decide on the issues that become basic

interests of Persyarikatan. At the National or the Central, the highest form of deliberation is represented by Mukhtamar (Muhammadiyah Congress) and followed by Tanwir. At the Regional and Provincial level, there is a Regional or Provincial Executive Congress, and similar as to the lower level. Deliberation is inherent to Muhammadiyah, it even becomes the soul of the organizational culture. Soul or culture of deliberation has been inherent in the Muhammadiyah's identity, hence this Islamic organization throughout its history is relatively intact and never endures such significant internal conflicts of separation, except on certain dynamics as an organization involving many people in a single place or system.

Since the establishment, Muhammadiyah has implemented deliberation mechanisms in determining organization's policies. During the chairmanship of Kyai Dahlan, the highest organization meeting was called Annual Meeting, which was held 10 times in the era of Ahmad Dahlan and 4 times in the era of K.H. Ibrahim, from 1912 to 1925. In 1926 to 1941, it was referred as Annual Congress in the chairmanships of kyai Ibrahim, Kyai Hisham, and Kyai Mas Mansyur. During the Japanese occupation and the beginning of independence the meeting was in vacuum, but however could be maintained done, namely Emergency Congress in 1944 and Gathering of Java in 1946, in the chairmanship of Ki Bagus Hadikusukama. Since 1950, it is named after Mukhtamar (Muhamamdiyah Congress) to the present (Muhammadiyah Central Executive, 2005: 54).

In one century span of its history, there has been a sustainable chairmanship shifting. Muhammadiyah chairmanship succession is Kyai Haji Ahmad Dahlan (1912-1923), K.H. Ibrahim (1923-1933), k.H.Hisyam (1934-1936), K.H. Mas Manyur (1937-1941), Ki Bagus Hadikusuma (1944 – 1953), Buya AR. Sutan Mansur (1956 – 1959), H. M. Yunus Anis (1959 – 1962), K.H. Ahmad Badawi (1962 – 1965), K.H. Faqih Usman (1968–1971), K.H. AR Fachrudin (1971–1985), K.H.A. Azhar Basyir, MA (1990-1995), Prof. Dr. H. Amien Rais (1995–1998), Prof. Dr. H. A. Syafi'i Maarif (1998–2005), Prof. Dr. H. M. Din Syamsuddin (2005– present). The chairmanship is deliberately appointed in the Annual Meeting, Congress, and Mukhtamar related to the period. It is represented a diverse backgrounds which in the contemporary trend showing a preference on modern education. Overallly, the last three general chairmans, i.e., Prof. Dr. H. Amien Rais, Prof. Dr. H. A. Syafi'i Maarif,

Prof. Dr. H. M. Din Syamsuddin have prevailed modern education of the Western background in addition to profound religion education. Within Muhammadiyah, there is no classification of religious ulema versus intellectual ulema, since principally, ulema is scholars mastering their knowledge, whether general or religion.

The other thing attached to the organization, chairmanship, and deliberation in Muhammadiyah is democracy. Democracy is well-respected and systemized within Muhammadiyah, which builds an egalitarian culture in the Islamic movement. Democracy and egalitarian culture made up Muhammadiyah since its establishment, even in the Annual Meeting (Congress, Mukhtamar) in the period of Kyai Dahlan's chairmanship, voting decision-making system has been recognized, which then become a tradition of democracy and deliberation in Muhammadiyah when consensus cannot be made. Similarly, these democracy and egalitarian culture in Muhammadiyah diminish the rigid relationships among members, cadres, and executive and frequently dismiss the personal and spiritual touch due to the high rationality and impersonality. There is no individual cult, even though there are several prominent figures, criticism and organizational mechanisms far beyond the individual's power in the system of this Islamic movement.

B. Charity and Services

In addition to the power of organizational system, Muhammadiyah is also renowned for the amaliah in in the sphere of education, health, social services, economic empowerment, and other concrete civic propaganda within the public. Social movement is an icon or hallmark of Muhammadiyah, thus this Islamic movement is identical as social or socio-religious movement as the consequence of its determined orientation on community charity. Within Muhammadiyah, community charity is well-known as "Charity and Services (Amal Usaha)", namely institutionalized Muhammadiyah's endeavors as the embodiment of the primary mission of Muhammadiyah as Islamic movement of da'wah and tajdid towards the realization of the real Islamic society. Charity and services embodied in thousands of educational institutions of Bustanul Atfhal 'Aisyiyah Kindergarten, Elementary School, Junior and Senior School, and the University. In addition, Muhammadiyah has hundreds

of hospitals, maternal and child health care, orphanages and other charitable efforts scattered throughout the provinces and regions in Indonesia. This charity and services is improved by the participation of members and sympathizers, which illustrates the spirit of Islamic movements to show Islam as a religion for life. Thus, charity and services are not just a series of sheer physical institution but reflects the basic spirit of the Islamic movement which provides solutions to people's lives.

Since its establishment, Muhammadiyah has conducted various endeavours in many spheres of life. In Article 7 of Chapter III of the Statues on charity and services that: (1) To achieve the objective, Muhammadiyah acts upon doing good deeds and abandoning bad ones (*Da'wah Amar Ma'ruf Nahi Munkar*) and reform (*Tajdid*) that are implemented in all aspects of life; (2) Muhammadiyah endeavor is translated into charity and service, program, and activities whose type and running are regulated in Bylaws; (3) Policy maker and person in charge of charity and service, program, and activity are Muhammadiyah Chairman.

Basically, Muhammadiyah's endeavours are implemented in the form of charity and services, program, and activities that include: (1) Promoting belief, deepening and broadening understanding, increasing implementation, and spreading Islamic teachings in all aspects of life; (2) Deepening and developing the study of Islamic teachings in all aspects of life to get its purity and truth; (3) Increasing the spirit of worship, crusade, charity, gift, bequest, alms, and other good deeds; (4) Increasing dignity, prestige, and the quality of human resource in order to have high skills and noble character; (5) Advancing and renewing education and culture, developing science, technology, art, and increasing research; (6) Advancing economy and entrepreneurship toward qualified life; (7) Increasing health quality and public welfare; (8) Maintaining, developing, and empowering natural resources and environment for prosperity; (9) Developing communication, friendship, and cooperation in all fields with people in and outside Indonesia; (10) Maintaining the unity of country and having an active role in national life; (11) Developing and increasing quality and quantity of members as an movement doer; (12) Developing equipment, infrastructure, and fund source to make the movement successful; (13) Trying to enforce law, justice, and truth, and increasing the defence for people; and (14) Other endeavours and efforts suitable to Muhammadiyah objective and bylaws (Article 3 of Bylaws, 2005).

Endeavors in Muhammadiyah are realized in charity and services, programs and activities which cannot be separated from the principles of good deeds in Islam. That is, any endeavors are based, motivated, framed, and oriented on the message of Islamic law. That Islam as a doctrine upholds charitable (deeds) is equivalent to the faith. There are 360 words about “charity” in various sighthat in the Qur’an, which describes how God put charity as a distinguished concept. The basic essence is, in addition to the importance of charity in Islam, more concretely that the manifestation of Islam is only in charity, in other words, Islam is only actualized in charity, indeed.

The concept of charity in Islam has a broad dimension, both material and spiritual, temporal and hereafter. Charity is associated with the function of worship and human caliphate on earth. Charity is related to human actions, if they are good then the results will be good, otherwise, if they are bad the consequence will be the same. It also deals with works or endeavours. It can be associated with reward, both in this world and in the hereafter. Charity (good deeds) is accompanied by faith, even related to the pattern of life (hayat thayyiban) in the world and the best reward up to tickets to heaven in the afterlife. Therefore, charity in Islam should be framed with piety, so that it becomes pious charity, as well as related by faith.

Charity is concrete meaning that Islam as a doctrine of life should be realized, as it named after charity and services. However, the endeavours are not just a series of practical activities without foundation and noble objectives, since they are a form of da’wah or Islamic mission of Muhammadiyah. Hence, charity and services is charity embodied in the endeavours based on the value of charity as God’s command that Muslims as individuals and collectively have a faith and perform good deeds. Therefore, charity and services in Muhammadiyah is not merely a series of practical endeavours but it has a philosophy grounded in the mission of the Muhammadiyah movement to uphold and revere Islam so as to realize the real Islamic society.

Charity and services in Muhammadiyah is related to the ideal vision as an Islamic movement of: (1) To uphold the pure faith on Tawhid; (2) To spread the Islamic teachings based on The Qur’an and Sunnah; and (3) To realize Islamic charity within the individual, family, and society life (Muhammadiyah Central Executive, 2007. Charity and services and endeavours done by Muhammadiyah should not be separated from the initial idealism of

Muhammadiyah as an Islamic movements, thus they are not practical and not pragmatic to pursue the usability but lack in the mission, meaning and spirit of da'wah and tajdid.

Muhammadiyah initial growth in amaliah is also interesting to be studied and used as a reference when Kyai Haji Ahmad Dahlan initiated and practiced Surah Al-Ma'un. After teaching Surah Al-Ma'un for months to his pupils, the verses containing a religious mission to liberate orphans and the poor, the founder of Muhamamdiyah invited directly to practice God's commands in the form of empowering orphans and the poor by taking them as a part of the family. Subsequently, this liberation movement was instituted in PKO and Orphanages. The breakthrough initiated by Kyai Haji Ahmad Dahlan and Muhammadiyah was obviously a transformative missionary movement similar to Theology of Liberation embodied in contemporary Non-governmental Organisation.

In the field of Education, Muhammadiyah has made innovative breakthroughs by initiating modern Islamic education system that combines religion and general knowledge in the school or classical system model on Western education system. Kyai Dahlan did not hesitate to take the modern Western methods and accommodate it into the system of education system that fit the Islamic teachings and interests. With the modern Islamic education system, Kyai Dahlan and Muhammadiyah has pioneered the birth of pious and profound Muslim generation and at the same time, the progressive and reckless in encountering the challenges of the era (Kuntowijoyo, 1985). Modern Islamic education system that integrates general and religion science become a preference in the modern day and is implemented by numbers of Islamic movements, including traditionalist that once opposed this idea. Nowadays, another Islamic organization might be success in developing the modern Islamic education system beyond Muhammadiyah does, but at the beginning of this movement, it was considered as rare and even as the agent of the West.

Similarly, the charity and services in the fields of health, social services, and community empowerment that has widespread influence on the improvement of quality of life and well-being of Muslims in particular and society in general. Muhammadiyah has become a major pillar of the largest Islamic movement that is able to offer Islam as a real solution within the

society. This organization has a precious contribution to raise the quality of life and well-being of the people which still underdeveloped in many aspects of life.

Therefore Muhammadiyah through Al-Ma'un movement, education, health, social services, community empowerment, and charity and services has brought Islam to the real world, not just norms and teachings of dogma. The ample effects of the amaliah movement among others is able to fortify the position of Muslims from the influence and other missions that take advantage of backwardness for the sake of their religious mission. Muhammadiyah through amaliah movement as in Alwi Shihab's thesis has indeed become a hedge form the flow of Christianization in Indonesia, without exaggerating it like most of Islamic organizations today. Muhammadiyah even more competitively and objectively has become a buffer force of Muslims and Indonesian people which has been evidenced to be endurance as an autonomous, democratic, and noble civil society. Without any exaggeration, Muhammadiyah definitely presents itself as a force of organized Civil Islam, which frequently was missed by foreign researchers in reading direction and strategies of this modernist Islamic movement.

In the development of Islam in Indonesia, endeavours to present Islam in the form of systemic or institutionalized amaliah in the realms of education, economy, health, social services, and community empowerment is very important and strategic for numbers of consideration. First, the Indonesian people especially Muslims still ridden by poverty, social marginalization, and underdevelopment in numbers aspect of life that obtain alleviation and empowerment. Second, any civilization is assessed on the endeavours to build civic and cultural institutions, including physical and social institutions and culture, in addition to the spiritual. Thirdly, in the view of Islam, the position of charity/good deeds is equated with faith, hence, charity aspect is very important in Islam. Therefore, the institutionalized charity and services must always be laid in the context of the interests of aspired life of the Muslims and Indonesian. Islam and Islamic da'wah shall not be solely a theory and verbal propaganda, as they ought to manifest itself in real social action

Nurcholis Madjid (1990) affirmed the success of Muhammadiyah's reform is demonstrated by the amaliah movement. Reform in Islamic charity is important since there is no other manifestation of Islam except

by charity. Through charity, Islam is materialized in the life of personal, family, community, nation, and the world overall. High provision of amaliah encourages members to fond on charity and Muhammadiyah is known as amaliah social movement. Kyai Haji Ahmad Dahlan is prominent as a man of action with the orientation is emphasized on the significance of amaliah in Islam. With this widespread amaliah, Muhammadiyah performed the existence and role in the reform of people and national life so as being a huge Islamic movement in Indonesia.

According to Ali Sastroamidjoyo, the movement leaders and former Prime Minister of the Republic of Indonesia in the era of Soekarno, that “Muhammadiyah has managed endeavors in the social sphere which have special place within our society and our history of struggle. As a matter of fact, the achievements of the past shall be a trigger to reach something better and bigger. The numerous achievements in the Dutch colonial era shall be accompanied by similar ones in this independence era. Due to these merits, Muhammadiyah is recognized by the public and is greater day by day” (Department of Information, 1963: 208).

C. The System of Movement

Organization and charity and services are a unity in the movement system. Movement is an integral system that contains a series of business based on the principle or idealism of certain movements which is believed, understood, and executed by Muhammadiyah. In a nutshell, the existence of the organization and charity and services cannot be separated from the spirit of the Islamic movement. The system of Muhammadiyah movement is Manhaj of Muhammadiyah Movement consisting of the entire official principles such as The Preface of The Statutes, Characteristics of Muhammadiyah, Faith Pledge and Aspirations of Muhammadiyah Life, Khittah, Guidelines for an Islamic Life for Muhammadiyah Members, and other principles. In the context of the birth of Muhammadiyah, the organization system is even associated with the spirit of Surah Ali-Imran verse 104.

Muhamamdiyah movement itself cannot be eluded from the basic spirit of Islamic da'wah of al-khair, amar ma'ruf, and nahi munkar, as the main message of on Surah Ali Imran: 104 as an inspiration of the birth

of Muhammadiyah. This verse is actually related to the previous and the latter verses, which are verse 100 to 115, on the principle of building Islamic society. Surah Ali-Imran is classified Medinan consisting of 200 verses. In the Tafsir of Ministry of Religious Affairs of Republic of Indonesian, those are involved in the phrase or block of the sub-headline “imperative of unity” for the Muslims. If it is traced further, even have a spirit connection with verse 110 to 115 in the sub-headline “the excess of Muslim than other people”. From the verse series, there is a link that before there is “group of Muslims inviting to [all that is] good, enjoining what is right and forbidding what is wrong, it should “hold firmly to the rope of Allah” and to be “all together and do not become divided” within the Muslims. In the verse 100, the Muslim (who have believed) shall be alert to a party of those who were given the Scripture, as they would turn after the believer to being unbelievers.

In the context of the verses of the Qur’an as described above, there are several important principles. First, Islam is the religion of God, as the main source of values and fundamental movement. The verse “whoever holds firmly to Allah has [indeed been guided to a straight path” (QS Ali-Imran, 3:10) displaying Islam as guidance and the straight path (*manhaj al-hayat*). Second, fear is a representation of the entire self-strength (*al-quwwat lil al-jinsiyyah*) for each believer. Third, the aspect of unity is a representation of the Muslim’s strength as a collective system (*al-quwwat lil al-ijtima’iyyah*), which glue the people in the high cohesiveness and impermeable divisions.

If Muslims cling to Islam as guidance and straight path, supported by individual and collective strengths, it will generate the movement actors who are able to perform the function/role of “*yad’u ila al-khair*” (Islam), *wa ya ‘muruna bi al-ma’ruf*, and *wa yanhauna ‘an al-munkar*, as an important and collective duty as the main message of Surat Ali-Imran verse 104. The words “*waltakum minkum ummatun*” according to As-Syuyuthi has a meaning of *li-takunu ummat* which is a process to form a “group of Muslim”, i.e., those who perform Islamic da’wah, which implies an order or obligation to preach. K.H. Djindar Tamimy suggested that God’s revelation contains an obligation for Muslims to establish the organization for Islam da’wah by following the logic of *usul al-fiqhiyah* “*ma layatim illa al-wajib bihi fahuwa wajib*”, that when a compulsory cannot be done without a thing (organization), it is then becomes a compulsory. Imam al-Jalalain explained the word *minkum* (from

you) in the passage as follows: *wa min litab'idli-anna ma dzukira fardlu kifayat la yulzama kullu al-ummah wa la yulbaqa bi-kulli ahadin ka'l-jahil*, means “And the word *min* to show a part, because what is told is *fardlu kifayah*, which is not a compulsory for all the people and is not enforced to everyone, such as people who are ignorant” (Jalaluddin Muhammad Ibn Ahmad al-Mahali & Jalaluddin Abdurrahman Ibn Abu Bakr As-Syuyuthi, ny: 58).

Quraish Shihab (2002: 174) explains that the word *minkum* referred to “some of you” without closing any liability for each Muslim to recall each other. In other words, only the people or group of people who deserve (intellectual, qualified) are obliged to carry out the *da'wah* mission. Basically, if any people want to carry out the *da'wah* mission, then it must be done by a group of people who have excellencies, not just a person or group of people, because they are actors (*fa'il*). Al-Jazairi (2005: 228) even refers to what is meant by “*ummah*” is *almujahiduna wa hahiyati al-amr bi al-ma'ruf wa al-nahy'an al-munkar*, i.e., those conducting *jihad* and doing good deeds and abandoning bad ones. So “*al-ummah*” is a real “group of people” which is chosen or has extraordinary and quality as a “*da'wah mujahid*” or “*mujahid of Islamic movement*”, not a group of passive and old-fashioned people.

The verse 104 of Surah Ali-Imran is often associated with and has the same spirit with the verse 110 “You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient” (QS. Ali-Imran (3:110)). In general, *da'wah* is God's commands and at the same time is the obligation to build “*khairu ummah*”, the best nation as the aspiration of Islam. Ibn Kathir emphasized “*khairu ummah*” is attached to the personality of Prophet Muhammad or *al-uumah al-Muhammadiyah*, which is the figure of the *ummah* as *ummatan wasatha* and *syuhada'ala al-nas* on the earth (Ibn Kathir, Vol I: 391). According to Al-Jazairi, “*khairu ummah*” can be assumed as “the man of virtue and more prosperous (people) on the earth”, which was mentioned by the Prophet as “*kuntum khaira al-nas li an-nas*” (Al-Jazairi, op.cit. 230), which is the best nation.

In *Muhamadiyah* “*khairu ummah*” is the representation of “the real Islamic society” (*al-mujtama 'al-Islamiyya*) or “man of virtue” (*al-mujtama'*

al-fadhilah). As for the meaning of “Islamic society” according to Farid Ma’ruf are as follows: (1) Muslim social life includes collective purposes, collective security, collective welfare, and collective blissfulness, and (2) Muslim entities which automatically concern themselves in groups and have an inner influence to each other, and work together to pursue their common interests. While the words “the real” means “in fact, true, or indeed the case” which is added before the word “Islamic society” as there are segments of Muslims which do not uphold and revere the Islamic teachings, as well as do not strive with all wisdom so as the Islamic wills and laws are implemented within the society (Ma’ruf, 1966 “15-17).

Among Muhammadiyah, the verse 104 Surah Ali-Imran is very popular even referred to as “Muhammadiyah’s verse” as the verse is the founding spirit of Muhammadiyah. In addition, the Islamic movement that emerged later in the Middle East, also refers to the verse, so that this verse can be claimed as the verse of “Islamic Movement” (Al-Harakat al-Islamiyyah). Dr. Kuntowijoyo even related this verse with verse 110, which he calls the “Islamic paradigm for action”, namely the paradigm and action motions containing characters and aspects of transcendence, emancipation, liberation, and humanization. Eventually, Kuntowijoyo concluded another concept of “Islamic paradigm for action” which is “prophetic Islamic movement” or “transformative Islamic movement”.

The tafsir of the Qur’an and the linkage with Muhammadiyah movement with the spirit of Surah Al-Imran verse 104 obviously represents Muhammadiyah’s eagerness as Islamic movement of da’wah and tajdid, which requires the prevailing Systems of Movement (religion view, ideology, organization) supported by transformative activities. Muhammadiyah shall be dynamic “to spread and to promote the Islamic teachings” and to realize the real Islamic society. The movement should always be at avant garde as *uswatun hasanah* for other Islamic movements in this country. As a role model, Muhammadiyah should not be partial or static on particular aspects, but should be comprehensive in terms of excellence in faith, worship, moral, and muamalat duniawiah which is uprising and enlightening. Thus, Muhammadiyah is expected to be systematic movement as well as a pioneer in thoughts, characteristic, and true charity in the real life.



THE FUTURE OF MUHAMMADIYAH



As a pioneer of the Islamic reform movement of the 20th century, Muhammadiyah with its new ideology is evidenced to be thriving in presenting the social change of sub-urban to urban, agrarian to industrial, as well as traditional to modern society (Kuntowijoyo, 1985: 39). With their long story of achievement, particularly in amaliah movement, Muhammadiyah has to grapple the dynamic of modern society far away from the past lifestyles. That is, this organization with its spirit of *tajdid* should simultaneously manage advancement in many spheres of life and issues related to its internal organization.

Now that Muhammadiyah has reached its first century existence, those stories of achievement should not be a mere historical romance, but rather as starting point and moral spirit to engrave brighter success story especially for the future. Moreover, along with the current strengths and weaknesses, self-introspection is absolutely vital to step forward to the future in optimistic. Any social movement may involve non-linear continuity and discontinuity process of the past, the present, and the future. Therefore, the future of Muhammadiyah is relied upon its capability in utilizing its strength and success stories of the past, systematically. Projection is definitely required, particularly in welcoming the second century of the movement history, both in the sphere of humanity and nationality, regional and global.

A. The Challenge

In the last two decades, Muhammadiyah has entered a new dynamic of the state and the world, as the emission of its existence in the center of national and global arena of life in the modern era. New consciousness on the modern challenge is reflected in the 43rd Muhammadiyah Congress in 1990 to the 45th Muhammadiyah Congress in 2005 during the chairmanships of K.H. Azhar Ba'asyir, M. Amien Rais, and A. Syafii Maarif who shoved more appreciative orientation on contemporary thought development of the renewal in Muhammadiyah charity and services. The benchmark and embryo of this renewal is actually initiated in the transition era of K.H.A.R. Fakhruddin in the 41st Muhammadiyah Congress in 1985 regarding with a huge wave of demand for reform as well as intense criticism toward the stagnation of Muhammadiyah.

Slowly but for sure, Muhammadiyah is perennially moving to assure its internal progress. It is illustrated within various organizational decisions including the results of congress, tanwir, and organization policy. Muhammadiyah recognizes its internal dynamic as well as alertness in formulating and responding the challenge of the era.

In the “Statement of Muhammadiyah Thoughts Approaching to One Century (Zhawahir al-Afkar al-Muhammadiyah ‘Abra Qarn min al-Zaman), Muhammadiyah emphasizes several matters pertaining to “National and Humanitarian Responsibilities”, namely:

1. In Muhammadiyah’s perspective, Indonesia as a nation is in unstable transition circumstances. Their successes or failures in overcoming multi-aspect crisis will determine the future of nation. Corruption, moral and spiritual degradation, political pragmatism, poverty, unemployment, social conflicts, separatism, environmental issue, and other concerns which will get worse into severe national crisis without a real, systematic, and fundamental resolution. These national burdens are worsened by several disaster and catastrophe such as in Aceh, Nias, and other areas which certainly weakens the national endurances. Moreover, if these matters are interconnected to the human source, economy, education, and local and national infrastructures which are underdeveloped compared to other developed countries.
2. Indonesia is at the stake dealing with the world development in the grip of globalization, global politics, and various international conflicts

of interest accentuated by hegemony and injustice in various fields of life. Indonesia is the most vulnerable areas and the landfills of neo-liberalist globalization and free market. Without adaptability, filters, and solid identity integrity, this nation will be oscillated in conflicts and interests of hegemony and global politic liberalization. At the same time, this nation is also dealing with new relationships brought by multiculturalism that requires contemporary cultural orientation and social order.

3. In responding both of internal and external problems and challenges, Indonesia has to mobilize the entire potential and ability in the form of human resources, natural resources, socio-cultural capital, and a variety of prevailing and well-managed national carrying capacity. In this unstable and challenging circumstance, a reliable and visionary leadership upheld by the ability of independent society both in national and local level is required. Therefore, the problems, challenges, and potential of the nation can be handled and managed vigorously.
4. Indonesia is predominantly Muslim nation and cannot be detached from its patrons in the Islamic world. The majority of the Islamic world is entwined by its respectively national issues, at the same time being under the Western political domination and hegemony which frequently harm the interests of the Islamic world. Meanwhile, there is an absence of solid unity among the Islamic world and somehow is filled up by tough competition and conflict leading to worse position of Muslims in the international arena. Nevertheless, there is a glimmer of hope since Islam develops in Western and there is new state of mind enhancement carrying out a mission of peace, progress, and message of Islam as a pity for the universe (Muhammadiyah Central Executive, 2005).

In approaching the second century of its historical movement, Muhammadiyah has to encounter perpetual complex challenges compared to the era of its establishment. In the proposal of One Century Muhammadiyah Congress (2009), these challenges are explicitly stated in the third item, as follows:

“The 46th Muhammadiyah Congress of 2010 in Yogyakarta is a decisive and strategic momentum to revitalize the Muhammadiyah movement

entering the new phase of its second century. In its one century of journey, Muhammadiyah has passed the dynamics of the era both the struggle of joy and sorrow. Three periods has been through by Muhammadiyah: the era of the struggle for independence during the colonial era, the era after independence during the revolution and the Old Order, the New Order, the era of reform with on-going dynamics. In its new century, Muhammadiyah will confront challenges, both in local and national as well as international. In this transition era, Muhammadiyah will pass the era along with the entire new challenges, problems, and expectations, while the world is in postmodern and advanced stage of globalization era with a diverse and complex dynamics. However, in facing the new and complicated millennium, revitalization of all potential and capital of Muhammadiyah whether the system of movement (faith and view of religion, ideology or faith and life aspirations, characteristic, khittah, etc.) and organization, leadership, human resource, charity and services, program, activities, relation, infrastructure, carrying capacity is required. This revitalization of various fields and lines of organization movement is a sustainable link of an effort to achieve the objectives and endeavours, namely to upheld and revere Islam to reach the real Islamic society. The aspiration of realizing the real Islamic society is not a mere normative idealism, but realistic and empiric as for a century since its establishment to the present, Muhammadiyah has been striving wholeheartedly and perpetually. Thus, Muhammadiyah should highly optimize in which in entering the second century of its history of journey, Insya Allah, Muhammadiyah will be able to engrave success stories as da'wah and tajdid movement which is more progress and profound in this beloved country.” (Muhammadiyah Central Executive, 2009).

Basically, it is noteworthy to identify wisely the coming problems and challenges and all at once to formulate strategies to thrive in the new era of the 21st century. In the second century of its existence, Muhammadiyah is insisted to be more profound and richer in thoughts as well as amaliah, as it is assumed to be prominent in its first century. Moreover, there are a number of challenges to be overcome as a starting point to respond them in the upcoming century.

B. Reform of Thoughts

Considering the future challenges, Muhammadiyah as a reform movement has to enrich the organizational basic of thought and progress orientation. The way Muhammadiyah demonstrates Islam as a progressive religion which is able to provide the answer of contemporary crucial issues as well as to offer new perspective beyond any thoughts in bringing advancement of the entire humankind in the world toward an alternative modern civilization. Islamic reform movement might not develop and upraise without reform of thought.

In the early era of reform movement, Muhammadiyah tends to represent its orientation of amaliah reform, while in the flow of thoughts, it shows brilliant basic ideas in which should be strengthened into comprehensive and systematic idea. Problems, challenges, and demand related to globalization of the 21st century modern era, are complex and extraordinary, hence fundamental thought soaring up in the sky and at once grounded firmly on the earth is required.

Modern civilization advocated by the Western has reached its peak which is marvellous in various spheres of life, particularly in the growth of science and technology, as well as economy, politic, and culture. In the midst of globalization where everything is susceptible including barriers among nations-countries and lively and expansive new life space reaching the overall aspect of life to the farthest sub-urban area, modern civilization of this century has crossed the borders to the unexpected which becomes the most spectacular revolution of life. The innovation of technology of robot, cloning, and other incredible findings interfere the human view of well-established life including of religion.

The dogma of religion including Islamic view will be inadequate if only grounded on the logic of boldly textual and within the frame of the Shari'a in Alfabeta of halal-haram, without fitting it to philosophical thought and new perspective of world of view in the dimensional of the divine and the humanitarian. Textual should be interconnected with contextual by simultaneously combining the entire repertoire of both theology and general science in classic and contemporary discourse.

Since the trend of modern Western thoughts is humanism-anthropocentrist, it will be extreme if the solution of Islamic thoughts is returned to theocentrism which is all out in divinity but lacked in humanity.

Islamic thought is sued to provide an alternative and beyond any other perspective and yet based on the divine and the humanitarian which is powerful and authentic as the character of Islamic thought.

Dynamic of thought might be filled up with dialectic of modernism and post-modernism, hence, Muhammadiyah as a reform movement is against the inevitability to enrich its thought and to offer new perspective in the form of epistemology which is robust and problem-solving. In the middle of the conflict of extreme thoughts, Muhammadiyah must not be an ignorant as the circumstances will lead to unproductive controversy among the Muslims.

In breaking the extremity, Muhammadiyah however has its internal organization concerns. On one side, the routine management of charity and services results to the lack of opportunity and flexibility for thought enrichment. On the other side, the growing anxiety among the members toward contemporary thought which leads to stagnation, and consequently, Muhammadiyah is insecure to stride for the agenda of renewal thoughts. Previously, Wertheim has warned Muhammadiyah that Muhammadiyah was progressive and reformist at the early of its establishment and somehow, the latter seemed more rigid which leads to revivalism (Wertheim, 1974: 63). This warning is important to be mused if Muhammadiyah wants to step into the new century with its reform agenda, except if the organization prefers to be stuck in the moment as a status quo.

Moving forward with the reform agenda by no means to derail from Islam as the foundation of the movement as the basic, spirit, frame, perspective, and orientation of reform in which Muhammadiyah is an Islamic movement. Given the fact, Muhammadiyah is rich in capital of thought, namely, Manhaj of movement. Manhaj as the yield of Tarjih National Conference XXII in Malang, Tarjih National Conference in 2000 held in Jakarta and in 2003 held in Padang, frames the system of thoughts improving the concept of tajdid in the meaning of purification and dynamicization, as well as the approach of textual, contextual, and spiritual in Islamic thoughts. By this fundamental and interconnected thought, Muhammadiyah is competent in design the agenda of reform without any clumsiness, anxiety, and hesitance. However, it requires the awakening of reform spirit within Muhammadiyah like Kyai Haji Ahmad Dahlan did a century ago. Reform agenda is not exclusive, as it

has been the soul of the organization. Any movement will remain stagnant behind others without an attempt to reform.

Within the chain of reformation, Muhammadiyah must elaborate fundamental devices of Islamic teachings such as comprehensive interpretation of the Qur'an and formulation of a *Al-Islam* as the first step towards reform enrichment in the field of Islamic thought. Pertaining to this, the result of the 45th Muhammadiyah Congress in 2005 of *Tarjih, Tajdid*, and Islamic teachings can be a starting point to reform the thought as a necessity and organizational constitution. In a nutshell, as an organization, Muhammadiyah should be encouraged to devise an agenda of reform as an endeavor of the implementation of *ijtihad* and *tajdid*.

One of the programs of the 45th Muhammadiyah Congress is in the "Sector of *Tarjih, Tajdid*, and Islamic Teaching Program". The strategic plan of the program is: to put *tarjih*, *tajdid*, and Islamic teachings alive in Muhammadiyah as a critical and dynamic renewal movement in the social life and be proactive in answering the socio-cultural life problems and the challenges so that Islam will always become the source of thought, moral, social practice in a complex social, nation and state life. Meanwhile, the outlines are: (1) to develop and put the understanding of Islamic teaching in practice in the complex and multicultural social life; (2) to systemize the methodology of Islamic teaching and thought as the principles of *tajdid* movement in Muhammadiyah movement; (3) to optimize the institutional roles of *tajdid*, *tarjih* and Islamic teaching to be always proactive in answering the real problems in the developing society; (4) to socialize the products of *tajdid*, *tarjih* and Muhammadiyah Islamic thought to all social levels; (5) to set up and develop centers for research, study, and information in the sector of *tajdid* and Islamic thought integrated with other sectors (Muhammadiyah Central Executive, 2005).

The schedule of organization's agenda on thought reform becomes crucially significant since the footing step of Muhammadiyah is always based on the decision of the organization. Individual tendency to overly anxious on thought reform should not preclude organization's agenda to reform the thoughts for a better future and as an alternative in the middle of religious and social movements dynamic in the second century of its existence. Dialogue, discussion, and debate should be promoted and developed in intelligently and gracefully as Muhammadiyah tradition over the years.

C. Reform of Charity and Services

Muhammadiyah is affluent in charity and services in the field of education, health care, social welfare, and community empowerment. Within the society, Muhammadiyah is enormously outstanding with its practical social movement. However, it is the appropriate time to revitalize or to strengthen, and even to reform it. The reform of charity and services is an absolute requirement in order to remain firm in presenting Islamic teaching by materializing it into real charity within the public.

The reform of charity and services is required for several considerations. First, related to considerable growth in both quantity and quality of charity and services of Muhammadiyah, at the same time, several sections seem to be underdeveloped or even fail due to competition or incapability to survive. In several regions or areas, charity and services occasionally twitches having no strength to live but refuse to die. Likewise, some Muhammadiyah's schools are forcedly closed down due to the shortage of enthusiasts, while some of them can survive without any proper improvement. Second, a number of charity and services is stuck on the operational management and lost the spirit of innovation or reform, hence they are survive as a social institution or otherwise a profit-oriented business, instead of a movement of da'wah and tajdid since they lose the elan-vital for it.

Third, in the meantime there is a mushroomed charitable efforts organized by other movements in which, as a matter of fact, are beyond charity and services of Muhammadiyah. In the education sphere, for instance, the boarding schools are more popular and likewise, the well-managed hospital and other social services which become the main option of the middle-class society which once was the target or social segment of Muhammadiyah charity and services. In facing the competition, several institutions may be reactive, for instance, the development of Integrated Islamic School which emulate the trend of school, whereas in truth, Muhammadiyah school and education institutions both public and pesantren or madrasah are integrated-based without the label. It shows the uncertainty of few parts of charity and services, although some of them are managed to innovate.

New orientation of the concept or thought and advanced innovative model of charity and services management in accordance to the principle of Muhammadiyah movement is required. The education system of

Muhamamdiyah, for instance, should be revised into a comprehensive system of holistic education. The characteristics of holistic-transformative education are: (1) giving the participants to develop completely, (2) integration process of formal, non-formal and family, (3) integration of theory, practice, and implementation within the society, (4) emphasizing the optimal development within the individual and group, (5) participatory (Zamroni, 2009).

In order to build up the education, it is essential to refine the education characteristics of Muhammadiyah based on Al-Islam and Muhammadiyah-ness preferably by objectifying them into the flagship values in accordance with the principles of Islam and Muhammadiyah movement. Muhammad Ali argued that there are five objective identities as the elaboration of Al-Islam and Muhammadiyah-ness in the education system of Muhammadiyah, namely: (1) fostering tajdid/ innovative, (2) having the ability of anticipatory, (3) heightening pluralistic sense, (4) building up independent character, (5) preferring to be moderate (Ali, 2009). In addition, the quality refinement and improvement as a system between Islamic education for the cadres (Madrasah Muallimin, Mu'alimmat, and Pondok Pesantren) and public schools as the education system characteristics. According to Noeng Moehadjir, the profile of Muhammadiyah education has two pillars, namely Islamic education for the cadres and public education, both of them should be strengthened as an integrative unity in the education system of Muhammadiyah.

Applicative system including the reform on education process application in reinforcing the Excellency (a complete extraordinary human being within the realm of intelligence-reason), integration of Islam and science, mastery of bilingual system, and as the agent of change, in addition to various standard expertise (Imam Suprayogo, 2009: 4). Moreover, the expansion of functions from a mere education services to activities generating reform thought and reformers (ibid: 5) related to the endeavour in building up the basic of science to the advance of civilization. Education reform of Muhammadiyah should be formulated into an integrated unity in the package of reform system.

Likewise, the reform of charity and services in the field of health care, social welfare, and community empowerment, should be motivated by the theology spirit of Al-Ma'un for not being a sole routine social institution, but as a liberating and empowering institution, particularly for the weak and

the poor as well as the marginalized ones, as the mission of PKO in the past. Relying on self-help to build up charity and services as a liberating and empowering institution with Al-Ma'un as the basic cannot be conventional due to the insufficient funding, therefore, innovation and synergy with other charity and services which contribute profit in their management. Creativity, innovation, and solemnity in the managerial of charity and services, whether in the level of Majlis or Persyarikatan, to supervise and advise it to be more than routine administration, are required.

Charity and services in the field of economy should be seriously improved as a part of reform. In the early of its establishment particularly in the 1950s, Muhammadiyah had an intimate relationship with entrepreneurship as well as the initiators of Muhammadiyah were the elite businessman and entrepreneurs. It was also a positive atmosphere as instead of depending on the government, Muhammadiyah was able to push and intensify the middle-class society. However, in the New Order regime with the policy of floating mass which opened the faucet of capitalistic economy, gradually the base of economy and entrepreneurship of Muhammadiyah and other Islamic santri group ruined after all.

Nowadays, within Muhammadiyah including 'Aisiyah, new consciousness to revive economic ethos and entrepreneurship programs in several areas, i.e. Pekalongan, Sukajadi, Ponorogo, Bojonegoro, and Solo has been nurtured. It certainly obtains higher stimulation from Persyarikatan from the level of executive to branch, in order to accelerate as well as to expand creative economic activities including micro and meso-economics. Likewise, the spirit of independent ethos should be maintained along with the economic revival movement as a part of the second volume reformation. This movement ought to be one package with the reform to revive the power of Islamic civil society within Muhammadiyah.

D. The National Role

Muhammadiyah reform in the thought and charity and services must be accompanied by the reform in the role of nationality, furthermore, the role in the world of humanity. Even though Muhammadiyah is not engaged in the practical politics, still the organization has to be proactive in the roles

in nation as it is a component of Indonesia and the world in general. In addition, Muhammadiyah reform has to infiltrate the life of nation and state as well as the world of humanity in the broader sense, thus the presence of Muhammadiyah will be intact in bringing up a compassion for the universe.

In his opinion, Alfian emphasized that despite being a religious reformist and agent of change, Muhammadiyah can also be claimed as political force. As political force, politics is viewed as a fraction of religious point of view, and at the same time Muhammadiyah enlarges as an interest group (Alfian, 1989: 5). Position and role as society political force running the function of interest group and the roles of nationality which actually has been commenced by Khittah Denpasar or Khittah of State and Nation. The role in state and nation is drawn into the macro realm and aspect which is to develop the national life as the aspiration to realize advance, justice, prosperous, dignity, and sovereign state and national life.

The 45th Muhammadiyah Congress in 2005 held in Malang gave a statement on “The Projection and Expectation of Indonesia National Life” in which over the next twenty years, Indonesia is projected to still have various changes full of dynamism and complex problems. Politically, Indonesia will develop to be more democratic even though it might not experience permanent political stability. Economically, Indonesia will have economic stability and will become one of “Asian Tigers”. In the meantime, Indonesia will also face various social problems which will be relatively difficult to solve, while, popular culture will be a mainstream along with the massive development of electronic media. Moreover, the diverse in language, technology system, economy system, social organization, knowledge system, religion, and arts, is strengthened by the effectiveness of regional autonomy process. Overall, it makes up a huge challenge for the organization which has enlarged and complex with broad range of organization (Muhammadiyah Central Executive, 2005).

Subsequently, the Muhammadiyah Congress arranges the Strategic Plan of National and State Life Participation Sector Program of “To build and to develop critical and strategic participation of Muhammadiyah members to actively participate in national and state dynamic based on noble characters and Muhammadiyah basic strategies of struggle (Khittah Perjuangan). The Program Outline consists of: (1) to develop Muhammadiyah Organizational

Network optimally to influence national policy which is in accordance with people's aspiration especially the Muslims; (2) to optimize the role of the institution, in this concern, Majelis Hikmah, to facilitate, support, and coordinate Muhammadiyah politicians to actively participate and takes sides to the Muslims needs and people in general and Muhammadiyah specifically; (3) to formulate and to develop political ethics for Muhammadiyah members who will take the position in state institutions and or those who will occupy political position or public position; (4) to develop network with many political parties, NGOs, other social institutions, and professional organizations to build political mission based on people's need, especially Islam's; (5) be proactive in discussing and giving inputs on national issues and legal drafting, both national and regional; (6) to develop political educational models for Muhammadiyah members and people in general so that people can be critical and constructive in delivering their political aspiration; (7) to build and to develop control power in making public policies, transparency, and public accountability; (8) to support, develop, and optimize continuously Muhammadiyah power as the element to eradicate corruption, collusion, and nepotism, as well as the builder of moral values and national character (Muhammadiyah Central Executive, 2005).

By the mandate of the Congress, Muhammadiyah determines the policies and tangible roles in the dynamic of national life, in accordance to the principles as well as the position and capacity as an Islamic movement of da'wah and non-politics.

Within the national life, a future national projection is required especially dealing with the cultural transformation to compensate and frame out from the trend of pragmatism in the entire aspects of state and national life. A variety of thought transformation and strategic policy can be conducted as follows:

- (1) To formulate Indonesia National Vision which is more comprehensive based on the aspiration of independence "to form a government of the state of Indonesia which shall protect all the people of Indonesia and their entire native land, and in order to improve the public welfare, to advance the intellectual life of the people and to contribute to the establishment of a world order based on freedom, abiding peace and social justice for all of the people" as embodied in the Preamble to The

1945 Constitution and National Long-Term Development Plan 2005-2025 (Laws of Republic of Indonesia No. 17/2007). The national vision is the vision on Indonesian people in upholding the dignity, sovereignty, independence, and major values of the Indonesian life with its noble civilization. This national vision shall be eluded from short-term and pragmatic interests of political parties which have been strongly affecting Indonesian national life.

- (2) To formulate the Format and Strategy of Indonesian National Culture which is transformational (not a mere symbolic mosaic or dogma as it has been used as an old mattress) based on the aspirations of independence and indigenous culture towards the developed, religious, and high civilized Indonesia as embodied in Pancasila as the national ideology and philosophy. How to characterize the national identity to a dignified one equals to other nations with prevailing character as well adaptive to the progress/development of the era. In this case, it includes formulating the strategy of “counter culture” against the propensity of life secularization which increasingly form the attitudes of Indonesian people living in materialistic, individualistic, consumerism, hedonistic, and anomalies that eventually damage the power of life and existence as a religious and noble civilized nation.
- (3) To transform the national education as cultural strategy in accordance with national education goals in building an intact Indonesian people, as well as in controlling and preventing the tendency of education pragmatism which is more than just to produce “modular man” with feeble mental or characteristic. In this case, the religious and moral education shall be holistically synergized with general science as have been endured all the time, in addition to the transformational approach (religion and morality is not just the realm of dogmatic but the values providing the basis of prophetic, sublimate, integrative, criticism, liberating and creative). A resistance to the hegemony of giant force of globalism and neo-liberalism in the education sphere is required, otherwise, educational institutions will be massively commodified like a factory, which gradually weaken itself as a cultural institution to build a civilization as well as burden the people.
- (4) To conduct social transformation in life leading to the realization of Indonesian civil society, which is an autonomous/democratic and noble

civilized society, so that it becomes superior and dignified nation. Social transformation is required to cure the mentality disease endured by the society such as anarchists, apathy, feeble, imitator, and weak identity which become a target of critics from sociologist and humanists over the years. Including social transformation on justice for women who have been structured in a patriarchal culture and the poor who have been trapped in unequal system in various spheres of life.

- (5) To conduct a national movement to build a national morality as an integrity in the education system and national development by promoting the elite model throughout the entire structure of the nation. Morality cannot be used as a partial aspect of the national life as it is a requirement for prevailing national character and it is the positive spiritual and social capital for national progress and civilization. Moral-based development system and model can be systematically formulated both in education and other development aspects. The attitude of shame-culture, self-respect, honesty, and other key attitudes which have decayed in the public life should be promoted, both for the people and the elites.
- (6) To design national political ethics as a model of political behavior which are more than just professional ethics or political code ethics. Advocating a culture of honest, reliable, an absence of moral hazard, and other positive behaviors to the political elite and activists cannot be conducted suddenly, as it requires a lengthy process including in the political education. A national leader shall be adhered the Prophet's figure characteristics, namely *sidiq*, trustworthy, *tabligh*, and *fathanah*; instead of merely relying upon the readiness for being a leader. The scarcity of statesman's figure among the national elite is due to the limp of political morality basis, in which the lust on political authority is stronger than statesmanship morality.
- (7) To carry out a comprehensive civic education to generate citizens with a national paradigm in line with the noble values of the nation, including the national morality. Civic education is not solely intended to generate autonomous and democratic figure, but rather than noble civilized autonomous and democratic citizen.
- (8) To develop national unity and plurality in life inherent with the national identity as a pluralistic nation. Plurality or diversity is required to be

developed as a national social system and culture to prevent generations' vacuum or disorientation. The national plurality is dynamic and non-static, thus, perpetual new ideas is necessary to evade the extremities in building association around the strength of the nation which leads to the domination of the majority or the tyranny of the minority.

In the context of the state and national life, Muhammadiyah has to stand in the vanguard in the reformation of many spheres of life so Indonesia is not left behind the adjacent countries as well as to be able to grow and develop into a state and nation of advanced, just, prosperous, dignified, and sovereign. In this case, Muhammadiyah requires renewal perspective in viewing the life along with its dynamics which is more than just a practical action. Given the fact there are several Islamic association eager to construct Islamic state as an enforcement of formally Islamic law within the state, or on the contrary, to keep religion out of the state, and other radical views; Muhammadiyah attempts to build a view of Islam which is believed and understood in the context of Indonesian-ness.

Similarly, in confronting major problems such as the octopus of corruption with the accompanying legal mafia, the exploitation of state's natural resources and assets, the horizontal conflicts within society, foreign debt, human trafficking, poverty, ill-treatment of children and women, drugs that harm the youth generation, environmental damage, and underdeveloped and marginal community, and other crucial issues that threaten the future of the nation. In general, Muhammadiyah is obliged to participate in solving the problem, at the same time, Muhammadiyah religious views on this issue is also questionable.

There is a demand for Muhammadiyah's religious views and attitudes in response to the problems and the development of democracy, human rights, pluralism, political issue, law and bureaucracy reform, and national strategic agenda that determines the future of the nation. Muhammadiyah cannot remain silent or just slightly respond the problems and agendas of the nation because these things are important and strategic agenda that determines the pulse of the nation with Muhammadiyah in it. Muhammadiyah is inseparable from the role of Muhammadiyah as component of the nation. Muhammadiyah is even prosecuted for wholeheartedly submissive in building the nation and the state as part of a religious vocation and organization reform mission.

In responding the new wave of democracy and politics in the reform era, Muhammadiyah is required to perform a reflective response. Such widespread democracy brings on lots of influences in life, including the religious freedom so that the seeds of anarchism, both in politics and religious freedom began to grow in most people's lives. While the pragmatic politics and capitalization is prevailed, so that money politics and justifies all means become the part of current political ideology. Politics has devoted to money and power, forgetting the proper solemnity of the state and the fulfillment of people's livelihood. Money and positions become hunting grounds and even become the new commander for the actor and political struggle in this beloved country, including political actor with the background of academicians and religious groups.

Therefore, money politics was widespread and regarded as commonplace, so the politics are increasingly showing and played as Fox theory introduced by Nicolo Machiavelli. You have to seize political power by any means, because politics and power will never be given free of charge, if necessary justifies any means as an adage of the end justifies the means. Politics constituted by money capital with a motivation to occupy the political power it will be able to multiply the money to infinity, in addition to heritage the authority from a generation to the next generation. This is the iron law of politics of pragmatism and capitalism. As a result, the assets of the nation and the state are drained and deprived for the sake of primitive politics and power struggles, while the serious affairs of the country is left dormant and just a matter of a game or a mere political rhetoric of the elite and political power in the country.

In overcoming the national issues, Muhammadiyah has actually initiated the response of thought, in addition to the action. The issue of pluralism, for instance, Majlis Tarjih and Islamic Thought Development of Central Executive period 1995-2000 has compiled a book of Thematic Tafsir Al-Quran on Social Relations Among the Religious. Thematic Tafsir Al-Quran is adequately rich and has a comprehensive classical and contemporary interpretation references, as the perspective of Muhammadiyah members in inter-religious social relations which frequently become a latent issue. Despite the book obtains objections from several people, yet the substance can be argued, moreover the book had the organizational validity of Muhammadiyah

Central Executive which provides the foreword. The objections can be argued, but the effort to initiate thematic tafsir which is contextual and actual is such a positive and constructive idea.

Majlis Tarjih and Tajdid the period of 2000-2005 has yielded a book of Jurisprudence of Anticorruption. The book conceptually is a breakthrough as it offers an intact and new concept of corruption in the Islamic view which is more than just a concept of *risywah* or bribery as it is recognized in classical *fiqh*. This work of Tarjih becomes a religious reference on how to view corruption as a lethal social disease within the national life, which undermine the joints of the nation. This book is also an prior in which it is expected that Muhammadiyah will continue it with other works on contemporary or contextual jurisprudence, and simultaneously, perform strategies in eradicating corruption and other issues of the nation as part of *jihad* or religious vocation in Islam. Thus, Muhammadiyah pioneered the birth of *fiqh-jadid* or reform jurisprudence.

Muhammadiyah Central Executive period 2005-2010 also compiled a book of Revitalization Vision and National Character as Future Agenda of Indonesia as a follow up of *Tanwir* in Bandar Lampung in 2009 which become an input for President and Vice President as well as other state institutions. The book is Muhammadiyah's perspective in seeing the huge problems of the nation while offering alternative strategies as a five-year strategic agenda. From the compilation of the book, Muhammadiyah can expand other views on major and strategic issues of the nation, as the realization of Muhammadiyah's commitment on nationality. Such thinking is essential as a referral to think of the nation, as well as a reference for Muhammadiyah's members in encountering the national issues. In addition to the thought, necessary steps and actions should be implemented, but thought it was still compulsory and important as a frame and vision of the movement. Muhammadiyah's members who have been familiar with the practical steps, however, need the thought enrichment so the practices do not lose their ample vision and orientation. *Amaliah* and thought must be integrated into an energy supporting Muhammadiyah movement in playing its role in the national life and in the world of humanity as it should be as an Islamic movement with reform character and mission.

E. The Humanitarian Role

In the present and in the future, Muhammadiyah surely is and will be a part of the global system of interactions and relationships. Globalization has ruined every borders of state-nation and unified the entire humankind in completely melted interaction and borderless state-nation. A lot of stipulations toward Muhammadiyah to expand its movement into a transnational one that present Islam as a religion and a moderate force, at the time other transnational movement demonstrate Islamic radicalism. This challenge by no means should not be interpreted as an organizational enlargement as it might be, in fact, an obstacle for Muhammadiyah. The most important is Muhammadiyah's contribution of ideas and actual role in promoting the global world order that is more equitable, progressive, prosperous, and civilized.

In the last period, Muhammadiyah has in fact approached a new era as a lot of contiguities were made with the outside world both in building relationships and cooperation as well as dialogue among international institutions. Going forward, the new awareness shall be accompanied by thinking and strategy in order not to be separated and trapped in the paradigm of global capitalism, which uprooted the indigenous potential and ideas as generally perspective view of modernism and globalism over the years. Postcolonial modernism experience is a lesson, how the world system under the Western hegemony with its giant capitalism machine behind the modernism has devastated the developing countries in the Third World which made the countries as satellites. As a matter of fact, it is not only political and economic were destroyed and exploited by global modernism and capitalism, but also cultural and religious values.

Nowadays that the advanced capitalism and modernism is jointly growing up with new super-sophisticated machine called globalization and globalism. Without the critical attitude and view, the elites and national powers in many developing countries such as Indonesia, directly or indirectly, become the agents of globalization and globalism that brings the ideology and interests of global neo-liberalism and neo-capitalism of the 21st century. Alike the past modernism projects, the on-going globalism project can be a new disaster for the Third World countries, which further strengthens the dependence in many sphere of life and the deprivation of local wisdom. Drum of globalism has raised the rhythm of the local elite to sing and dance

toward tantalizing “go-international” or “go-global” without critical attitude and reflective thought, which is slowly but surely turning off the potential and inner strength to rise up in the spirit of independence. Globalization can be the cloning of global neo-liberalism and neo-capitalism, which used to spoil the local elites, whether in the top of a regime as well as in national and local.

In central-peripheral global association among developed and developing countries, it can be witnessed the complicity of a regime such as in Indonesia to escape from the influence and foreign domination both economically and politically, the more so with the regime of neo-liberalism that became the primary paradigm almost all countries in the current world. It is the most valuable lesson, it is not easy for a cultural power of developing countries have to deal with today cultural hegemony and dominant global civilization, especially the Western hegemony. Therefore, global issue is not solely a battle or a conflict between civilizations, but also the perpetuation of culture and civilization hegemony of developed countries against the developing ones which is used to lose or have to lose in the middle of the growing global neo-liberalism. Such consciousness is significant to be a serious concern of the strategic elites in the Third World including the religious elites for being assertive to go international and go global backed up by hegemonic globalism and neo-liberalism.

In the context of global developments dominated by globalism and neo-liberalism paradigm, unwittingly religion and religious forces embark to follow the rhythm of global capitalism. Religion and religious orientation becomes laden demands to become a giant force like lighthouses with various ideas of reform in macro-scale narrative. On the contrary, the meso and micro-scale as well as indigenous are seen as less meaningful compared to the giant and the lighthouse stuffs. Moreover, the tip or the estuary of the giant things is capitalism or neo-liberalism which is evidenced in the centuries afflicting the majority of the earth’s population and at the same time giving pleasure to a few in almost every country. Religious and cultural mosaic like the child of colonialism in the past which is uprooted, along with the deprivation of the meso and micro narratives which have been robustly supporting the majority of people in many countries.

Globalization is indeed a necessity that anyone or any authority on the earth at this time will not be able to resist. However, it does not mean letting

globalization gripped and brought disorder to any precious things as the strength of the giant absorber of change as well as religion and local wisdom. The local elite and strategic authority in each country, including in Indonesia must have a critical and reflective awareness that globalization does not move by itself and as if separated from the parent which is global capitalism and liberalism, as a continuation or linkages of capitalism and colonialism of the past that had tortured nations in parts of the world. Critical and reflective consciousness accompanied by the courage to build indigenous independence and enlightenment project should be extended, while doing the selection and filter on the globalization wave which brings the ideology and the interests of hegemonic neo-capitalism and neo-liberalism.

New consciousness on the importance of building a new world order that is more peaceful, civilized, as well as ensures the survival of the entire mankind in borderless nation-state and culture has come to a number of developed countries. The West and the East as well as the North and the South are getting melted. Inter-civilization including inter-faith dialogues is increasingly widespread, dismissing the thesis of Samuel Huntington's the clash of civilization. Nevertheless, the octopus of global capitalism and neo-liberalism has already broken into the recesses structure of life on the earth nowadays, so that critical and reflective thinking in building a crossing new world order is still required. Schumaker's warning on *Small is Beautiful* and Peter L. Berger on *Pyramids of Sacrifice and The Sacred Canopy*, and other reflective mind of postmodernism, however, shall be mused and referenced. Given the evidence, the giant or lighthouse always prey on the meso and micro as illustrated in Darwinian law on *The Struggle of the Fittest*, the struggle of life to achieve success by preying any things for survival.

The Modern civilization of the twentieth century has undergone both harsh criticism and deconstruction from postmodernism. Macro narratives pertaining to the modernism success story compared to micro narratives of postmodernism who sued the conformity of modernism in almost every sphere of life such as art, architecture, science, technology, to the philosophical thinking and culture. Modernism thought in religion is exceeded by a relatively thinking of neo-modernism. However, postmodernism starts to reap criticism regarding to its radical tendencies that offer nihilism in all things on the earth. The ongoing dynamics to dialectic of thinking take place in a variety of

complicated discourses. The issue of the Doomsday began to be an agenda of human thought, ranging from the character of fiction to science or a combination of both. The most extreme ideas mutually dialectic resulting to the dynamical traffic of thought. In the case the Islamic movement is not engaged in the thought dynamics of a growing humanitarian world in such a way, moreover, to resist in extreme way or to escape to the past utopian, it was likely to be left behind or at least like a train which missed the trip.

The mushroomed democracy issues and movement, human rights, environment, peace, and others that lead to the salvation of the world are becoming increasingly important and blowing all over the world. For Islamic movements such as Muhammadiyah, the contemporary phenomenon and thinking are obviously present to be addressed and be part of thought and movement agenda. Muhammadiyah as an Islamic movement is also required to engage in dialogue and plan in developing Islamic which is more friendly to local cultures and civilizations, including how to present Islam in Europe, America and other developed nations in more adaptive and sans bringing Islamization patterns with the nuance of Arabization. Islam contiguity and relations with the world culture involve a new perspective of Islam among the Muslims to provide Islamic nuance which Tariq Ramadan mentioned it as alternative civilization (*al-badhil al-tsaqafi*), a more humanistic, friendly, peaceful, civilized civilization bringing the spirit of *rahmatan lil- alamin*.

The future of Muhammadiyah is actually the chain of the past and the present. Moreover, it takes a painstaking effort to assemble the history in a strategy to move forward profoundly. The reform history of the early generation shall be a reference related to the perseverance, sincerity, and courage in tireless struggle in lengthy times crossing. Regarding to this, it should be cited optimism awards ever given to Muhammadiyah by Sultan Hamengkubuwono IX, the King of the Kraton Yogyakarta renowned as a statesman. In his opinion, since the establishment of Muhammadiyah in 1912 by Kyai Haji Ahmad Dahlan, the organization has much merit for the nation and the native land of Indonesia. Numerous Islamic schools, Islamic schools, hospitals, clinics, orphanages, poor houses, and other social institutions have been built up and well-managed by Muhammadiyah throughout the country. There is no doubt about the benefits of works based on compassionate to fellow humans. In the state political field, Muhammadiyah members actively

participate as the organization also plays an important role in the government. Muhammadiyah is one of the organizations of the people which is also the oldest and driven in stable to the present as well as have also demonstrated the ability, tenacity, and perseverance in carrying out the struggle to achieve its goals. Muhammadiyah has proved its power to pass the tests of the ages, either during the occupation of the Netherlands, Japan, and during the hardest times endured by the Republic of Indonesia. Muhammadiyah can be a role model for other social organizations (Department of Information, 1963: 209-210).



CONCLUSION



Muhammadiyah as an Islamic movement, basically, is a movement of reform or *tajdid fil-Islam*. If the core is extracted to the deepest, the essence of Muhammadiyah is reform or renewal. This characteristic is stronger than any other characteristics. It inspires theology, ideology, to model of action of Muhammadiyah movement. Even though it highly focuses on the system of *amaliah*, yet the foundation of thought is obvious and profound, adhering to the founder of Muhammadiyah, Ahmad Dahlan. The actualization of Muhammadiyah reform is even objectively admitted by the public as well as the academicians.

Along with the spirit of reform, Muhammadiyah has been relentlessly involved in the revival of the *ummah*, the nation, and the world of humanity. However, it succeeded in tearing down the ignorance and backwardness of the *ummah* by constructing a progressive Islamic comprehension, by enhancing modern Islamic schools, by initiating institutions of health care and social services, by empowering the poor based on *Al-Ma'un*, by establishing *'Aisyiyah* as the Islamic women organization within the public area, by developing publications and library in the public, by organizing *zakat* and *hajj*, by introducing a new method of *tabligh*, and by repressing the missionary stream through objectively charity and services for the advancement of the *ummah* and the nation. The inclusively thoughts and charity and services of Muhammadiyah have a broad implication and, eventually are beneficial for the society and the world of humanity.

Muhammadiyah reform is set off from the idea of *al-ruju ila al-Qur'an wa al-Sunnah*, namely to return to the Qur'an and the authentic Sunnah. Returning to the Qur'an and Sunnah refers to the authority of true Islamic source, leading to the understanding of the supreme Islamic law, since Islam should be based on its legitimate basis. In addition, it is not merely an act of return, it entails a renewal of Islamic comprehension and charity breaking in the ignorance and underdevelopment, and at the same time, heightening the Muslims way of life. Instead of romanticizing the past, this is a dynamic and contemporary movement to face the challenge of the era along with the willingness of Islamic teachings.

Despite a few presumptions that Muhammadiyah reform is formed for a particular purpose only (ad-hoc) and amaliah-based movement, hence the substance and the effect of it is undeniable. However, amaliah reform is significant as there is no other manifestation of Islam which is more powerful than charity. It can be assumed that Muhammadiyah and its reform is the realization of Islam. Even da'wah initiated by Muhammadiyah is a form of reform since it displays the verbal and writings as well as real charity and acts actualized in new social institutions which promote empowerment, liberation, and enlightenment within the society as the main message of Islam as the religion of life.

Tajdid in Muhammadiyah roots in the ideology of Islamic modernism or reformism. Compared to the contemporary thought of Islamic neo-modernism, the early twentieth century modernism-reformism might seem bold and ad-hoc. Nevertheless, it was once a breakthrough reaped resistance from the traditionalist and became a controversy. In the advance, the reform initiated by Muhammadiyah, as a matter of fact, directly and indirectly embraced as a state of mind of the Muslims, including the opponent. It results a variety of progressive reform ideas from different perspectives. Reform, however, is not merely about the systematic of thought as the substance and effect should be advantageous within the public.

Muhammadiyah refers tajdid as the Prophet's message on the renewal cycle of a hundred years resurrection of mujadid who will reform the religion. The essence of tajdid is the progressive Islam as reflected by the Islamic view of the early generation of Muhammadiyah, Islam which is flared up by progress and able to encounter the cycle of era of the new millennium.

Progressive Islam is authentic Islam as the yield of purification (*tajrid, tandhif*) which is actualized through the dynamicization bringing the progress of the humankind throughout the ages. Progress as the message of *tajdid* is in line with the Islamic teachings as the most dynamic religion in viewing the life, as the carrier of the message of *rahmatan lil-alamin* to materialize the primary civilization on the earth.

Muhammadiyah reform has melt down the stagnation of the Muslims state of mind in the midst of ignorance. Recently, several argumentations may be made related to the traditionalist's repertoire of knowledge in facing the local wisdom, although in overall, the Muslims was in a severe backwardness including in understanding and practicing the religion. The Qur'an was an untouchable Holy Book, it could not neither be interfered by new understanding nor translated into Bahasa with a reason it did not require the ulema's competency, moreover the Qur'an is for the entire people and throughout the ages. It seems unreasonable the Qur'an which is most crucial source of teachings is restricted to be learned by the ummah even the ordinary people, whereas they are obliged to comprehend it. The sermons gave in the mosques was in Arabic with crude materials, meanwhile the majority of the Muslims were Arabic illiterate despite its significance as the language of the Qur'an.

Despite its modesty, it actually has extensive implications. The door of *ijtihad* which is intellectual and critical way of thinking is re-opened after closing down by Islamic status-quo. Islam has to confront the problems and challenges of the era, it should not be just preserved as mere doctrine mosaic. In this extensive reform context, Muhammadiyah conducts religious doctrine and practice democratization from Islamic status-quo which orientates on *maddhab*, as well as brings the Islamic teaching on the ground. Islam is promoted through cultural *da'wah* in which Kyai Dahlan once allowed the Muslim to use Javanese before being able to perform *obligatory prayers* (to be recited in Arabic), as evidence of the introduction of Islam in accordance with the state of mind and targeted *da'wah* circumstances. Muhammadiyah also permits the Muslims dress-up in Western style while the traditionalist considers it as taboo to be *tasyabuh* (to imitate the non-muslim/kufaar). This kind of reform is apart from recent assumption that Muhammadiyah performs Arabization, on the contrary, it advocates indigenization as well

as receptiveness to foreign cultures. In Muhammadiyah point of view, traditionality much of the times conceives ignorance and backwardness, although it also embodies the local wisdom.

The reform characteristic of Muhammadiyah basic ideas, is also represented by the works in the field of education, health, social services, and particularly the establishment of 'Aisyiyah as historical and monumental breakthrough among the Islamic reform movement in the Muslim world. Based upon K.H. Ahmad Dahlan's contribution to the country, the government of the Republic of Indonesia granted him a National Hero (Presidential Decree no. 657 of December 27, 1961) as a fact upheld Muhammadiyah reform legitimacy. Likewise, the scholars and the public have acknowledged the organization founded by Kyai Haji Ahmad Dahlan as a modern, reformist, *tajdid*, new perspective, and other predicates of Muhammadiyah identity as reform movement. A variety of Kyai Dahlan's thoughts and endeavours in pioneering Muhammadiyah, as well as which relates to the view, ideology, doctrine, *da'wah*, organization and charity and services since the establishment o the present cannot be separated from the stems and leads to the character of Muhammadiyah as a *tajdid* movement that has a distinguished positions in the history of Islamic movements in Indonesia and in the Islamic world.

The theme of *al-ruju ila al-Qur'an wa al-Sunnah* (to return to the Qur'an and the authentic Sunnah) as the general spirit of advanced reform movements in the Islamic world, is not intended to merely return and stuck in the moment (*marja'*), but to encounter contemporary challenge of the era (*tajdid, ishlah*) along the willingness of Islam. It is an attempt to present Islam as a proof that Islam comes from God as the most genuine and greatest religion for the human's life. The collide between the teachings and the reality is similar to the soul and the message of Islam as religion of life which brings salvation and eternal happiness of mankind in the world and the hereafter (*li-shalah al-'ibad dunya-hum wa ukhra-hum*). By returning to the legitimate basis of Islamic teachings, the Muslims should make an endeavor toward advancement as the message and the soul of Islam. Instead of Islam is merely for Islam, Islam is for the entire of humankind and the universe.

Muhammadiyah as a reform movement is evidenced by the spirit of the establishment and the early generation adhered to Kyai Haji Ahmad Dahlan as the Islamic *mujadid* in Indonesia. His initiations might not systematic,

yet the reform spirit is enclosed in them. These are accompanied by both of *amaliah* strategies and innovation such as the modern Islamic school, implementation of *Al-Ma'un* in PKO, and *'Aisyiyah* in the public area. These are the Islamic comprehension of Kyai Dahlan derived from the Qur'an Surah Ali Imran: 104 on progressive Islam which are actualized in organized movement system.

Kyai Haji Ahmad Dahlan is a true seeker of truth who capable in drawing the reform spirit out from *Tafsir Al-Manar* and contextualizing Islam in the present, as well as realizing his breakthrough without any pre-condition. He is an unique reformer, was born in Islamic traditional culture, stayed in Wahhabism-based Mecca, and yet returned homeland as a *mujadid* who took off his traditionalist view. He is even frequently associated to the reformers of the Muslim world, i.e., Ibn Taimiyyah, Jamaluddin Al-Afghani, Muhammad Rasyid Ridha, and particularly Muhammad Abduh as the most moderate figure than others. Nevertheless, Ahmad Dahlan has specific reform attributes, namely in endorsing *amaliah* institution such as schools and social services, especially the women organization of *'Aisyiyah*.

Muhammadiyah movement is identified as Islamic modernism and reformism, which is moderate (*wasithiyah*) rather than the orientation of revivalism (*al-shahwa al-Islamy, salafiyah*) or Islamism (fundamentalism) or secularism, although experts such as Charlez Kuzmann and Wertheim categorize Muhammadiyah and Kyai Dahlan as liberal. The position and orientation of reformism-modernism are inclined to put Islam as a set of substantive values realized in a life system with a diverse form model instead of a singular form.

Considering as Salaf movement, Muhammadiyah could be assumed as reformist salaf, modernist salaf or *tajdidiah* salaf. Moderate modernism and reformism is strongly attached to Muhammadiyah. Reform ideology and moderate Islam become the character of Muhammadiyah which differs it from any ideology including radical-conservative or radical-secular within Islamic movement dynamics.

Moderate Islam as displayed by Muhammadiyah is allegedly connected to the *khairu ummah* as *ummatan wasatha* as the organization aspiration. Muhammadiyah is eluded from extremity in religion. In addition, it demonstrates reform in its dimension of purification and dynamicization

revered by integral approach in understanding Islam namely through textual (bayani), contextual (burhani), and spiritual (irfani). It emphasizes on the endeavor in building the society, rather than trapped into the revivalist ideology of the formalism of Islamic state. Da'wah is focused on the approach of cultural process of Islamism as the essence of Islamic da'wah of wisdom, education, and dialogue, as adapted by state of mind and human civilization. Moderate Islam represented by Muhammadiyah in amaliah as the essence of Islam is in charity. Moderate is also embodied in the Characteristic of Muhammadiyah as the behavior model of the members. However, moderate is unlike unprincipled, as the Islamic principle of Muhammadiyah is puritan and rigid, thus Muhammadiyah remains firm on Islamic law. Moderate in Muhammadiyah is attached to Islamic modernism and reformism as the ideology of the movement, which is progressive.

Islamic modernism or reformism is manifested in Muhammadiyah in the form of ad-hoc amaliah movement, in the advance, criticized by the birth of neo-modernism which is richer in thoughts. Nevertheless, in the context of the establishment of Muhammadiyah in 1912, it was such a breakthrough which could be traced back from the circumstance of the Muslim and the society under the colonialism and underdevelopment in many aspects of life, including in religiosity understanding and implementation. Breaking in the stagnancy, traditionalism, and underdevelopment definitely is not simple for any kind of reform movement. It is logic, as the modernism in the early of 20th century seems to be rotten compared to the neo-modernism of the 21st century.

Muhammadiyah propounds Islam as a set of commands and prohibition (al-awamir wa al-nawahi), as well as guidance (al-irsyadat) as comprehensive view, and that Islam is not merely sharia or law of haram-halal in a limited sense of sheer. Islam Islamic doctrine is interpreted in a broad dimension in which Islam is clue (hudan), difference (furqan), declaration (bayan), and a set of functional religious teachings to reach an eternal happiness in the world and hereafter. Hence, Muhammadiyah divides the aspect of Islamic teachings into a unity consisting of faith, worship, moral, and mu'amalat dunyawiyah without emphasizing the one is more significant than others. The source of Islam is the Qur'an and Sunnah, which is shahihah or maqbulah, by advocating ijtihad. In understanding Islam, interconnected approach of

textual (bayani), contextual (burhani), and spiritual (irfani) is used in manhaj tarjih Muhammadiyah. This multi-dimension Islam is realized through da'wah to form Islamic way of life of individual, family, and society for the benefit of human life in the world and hereafter.

Da'wah and tajdid as the icons of Muhammadiyah is manifested in an organizational system. Organization is a crucial instrument in the interest of Islamic movement, thus, organization is compulsory for the sake of collective Islamic law implementation in a broader sense. Moreover, organization is not a bid'ah which should be avoided, as it is required to realize Islam in the society particularly in the modern era. However, organization is not the final aim of Muhammadiyah, it is an equipment to realize the real Islamic society. Organization is vital and together with the principle and objective it makes up a movement system. The entire potential, carrying capacity, process, and achievement is supported by organization in actualize Islami within the society, nation, and humankind. Through organization, da'wah calls upon the virtues (al-khair), as well as amar ma'ruf nahi munkar as the basic spirit of Muhammadiyah.

In realizing the real Islamic society, Muhammadiyah is consistent within the system of Republic of Indonesia based on Pancasila as enclosed in the Faith Pledges and Aspirations of Muhammadiyah, as well as appreciating law, regulation, and constitution. In addition, Muhammadiyah is an inclusive organization jointly with the pulse of the nation and country instead of being exclusive organization. Muhammadiyah attempts to apprehend Indonesia as prosperous country blessed by the Almighty God (baldatun thayyibatun wa rabbun ghafur), without trapped in the aspiration of building an Islamic society but lacked in substance. Muhammadiyah endeavors to guide the nation and country to realize justice, prosperity, dignity, and sovereign as the aspiration of independence of 1945 whereas among the founder of the nation there were Muhammadiyah's figures. By not engaged in the politics as stated in Khittah, Muhammadiyah remains firm and reliable in its agenda and proactive as a part of the nation. The successes and failures of Indonesia as a nation and a country are also undergone by Muhammadiyah as a part of the Republic of Indonesia.

Now that Muhammadiyah has passed its first century, it has to deal with complex issues which are more intense than in 1912, whether in local

and national or regional and global. The development of science, technology, culture, and way of life is massive with lots of new orientations. Globalization, capitalism, and modern state of mind of the 20th century, however, bring out paradox. Consequently, Muhammadiyah is obliged to optimally show off its qualifications by offering a new and beyond reform perspective. It requires, above all, the orientation of the second century that goes beyond the reform, which has a strong foothold in the theological teachings of Islam and able to respond to new challenges of the 21st century in accordance with the spirit of Islam as a religion of rahmatan lil-'alamin (QS Al-Anbiya [21: 107]).

Considering the commitment to precipitate reform to the world, Muhammadiyah has to renew its internal organization in advance. In other words, Muhammadiyah as an Islamic reform movement should pass the challenge, demand, and trial to feature the second phase of Islamic reform into the new century journey in the midst of complicated dynamics of life, as well as, must be consistent and accompanied with the internal reform as a potential energy. Internal renewal starts from the reform of thought to enrich the interpretation and epistemology which are frequently overlooked followed by the reform of amaliah models as the most powerful icons of Muhammadiyah. Comprehensive reform is necessary to survive in entering a new phase of the second century of its history.

Given the fact of the pertaining dynamics of the era, Muhammadiyah should perpetually work hard and harder, both in thought and amaliah, onward. Its achievement, after all, has been precisely triggered by the work ethic of Muhammadiyah members who are unyielding in their submission to the ummah and the nation. Kyai Haji Ahmad Dahlan once recalled working wholeheartedly as an endeavour of jihad and patience, as work hard may not necessarily bring success, especially if it does not perform earnestly. Since its inception, President Soekarno was attracted by the thought of Kyai Dahlan in describing Islam during their first encounter in Surabaya and afterward became a member of Muhammadiyah, as the achievement of Muhammadiyah is derived from its compassion to be practical. In his opinion:

“...By talk less do more, Muhammadiyah has developed a way to modernize Islam to the entire of Indonesian archipelago, from Sabang to Merauke, and has established its district and sub-district branches.

As someone who had been in the Muhammadiyah, I am keen to suggest all of you to always attain to the motto: “do more”...this is the reason Muhammadiyah reverberates and be great” (Department of Information of Republic of Indonesia, 1962: 204).

Muhammadiyah, definitely, has to keep echoing and be greater in its motion across age toward the new century as advised by Soekarno. It claims Islamic references and methodologies in order to draw up a more comprehensive reform agenda. To stay still and be committed in its agenda, Muhammadiyah should develop a roadmap to the second wave of *tajdid* which is more fundamental, spacious, systematic, and rich in mosaic, whether in the classical and contemporary perspective. According to the Chairman of Muhammadiyah Central Executive, Prof. Dr. Din Syamsudin, Muhammadiyah should carve out the second wave of *tajdid*. Thus, the organization will be an *eclat* of alternative Islamic movement as the present and future reference as had been incised through modernism and reformism in the past. Eventually, it is handed over to the commitment of the members, cadres, and executives of Muhammadiyah to realize it. The divine revelation of God is obvious, “Indeed, Allah will not change the condition of a people until they change what is in themselves” (QS Ar-Ra’du [13]: 11).

- REFERENCES -

- Mukti Ali, *Interpretasi Tentang Amalan2 Muhammadiyah*, Jakarta, Majelis Pimpinan Pemuda Muhammadiyah Daerah Jakarta Raya, 1958.
- , "Pengembangan Metode Memahami Islam", Paper, presented in Seminar tentang Studi Islam Asia Tenggara in Universitas Muhammadiyah Surakarta, Surakarta, UMS Seminar Committee, 19-21 March, 1990.
- , "Amalan Kyai Haji Ahmad Dahlan", in Sujarwanto & Haedar Nashir, *Muhammadiyah dan Tantangan MAsa Depan: Suatu Dialog Intelektual*, Yogyakarta, Tiara Wacana, 1990.
- Abi Bakr Jabir Al-Jazairi, *Aiyasar al-Tafasir li al-Hukm al-'Aly al-Kabir*, Beirut, al-Maktabah al-Ashiriyah, 2005.
- Abul A'la Maududi, *Toward Understanding Islam*, Kuwait, Al Faisal Press, 1992.
- Aboebakar Atjeh, *Salaf: Muhji Atsaris Salaf Gerakan Salafiyah di Indonesia*, Jakarta, Permata, 1970.
- Ahmad Adaby Darban, *Sejarah Kauman: Menguak Identitas Kampung Muhammadiyah*, Yogyakarta, Tarawang, 2000.
- Achmad Jainuri, *Ideologi Kaum Reformis: Melacak Pandangan Keagamaan Muhammadiyah Periode Awal*, Surabaya, Ipam, 2002.
- , *Orientasi Ideologi Gerakan Islam*, Surabaya, Ipam, 2004.
- Ahmad Shalaby, *Masyarakat Islam*, translated by Muchtar Yahya, Yogyakarta, 1957.
- Ahmad Syafii Maarif, "Islam Indonesia: Pergumulan antara Cita dan Kenyataan" in M. Amien Rais, Editor, *Islam di Indonesia: Suatu Ikhtiar Mengaca Diri*, Jakarta, Raja Grafindo Persada, 1986.
- Ahmad Azhar Basyir, *Misi Muhammadiyah Sebagai Gerakan Islam*, PP Muhammadiyah, 1987.
- Alfian, *Muhammadiyah the Political Behaviour of a Muslim Modernist under Dutch Colonialism*, Yogyakarta, Gadjah Mada University Press, 1989.
- Ali Shariati, *Tugas Cendekiawan Muslim*, translated by M. Amien Rais, Yogyakarta, Shalahuddin Press, 1982.
- Alwi Shihab, *Membendung Arus*, Mizan, Bandung, 2003.
- Amir Hamzah Wiryokusumo, *Kyai Haji Mas Mansur Kumpulan Karangan Tersebar*, The 3rd Edition, Yogyakarta, Persatuan, 1992.
- Anthony Giddens, *Sociology*, Cambridge, Polity Press, 1993.
- Aqib Suminto, *Politik Islam Hindia Belanda*, Jakarta, LP3ES, 1986.

- Arbiyah Lubis, *Pemikiran Muhammadiyah dan Muhammad Abduh: Suatu Perbandingan*, Jakarta, Bulan Bintang, 1993.
- Asyuni Abdurrahman, *Manhaj Tarjih Muhammadiyah: Metodologi dan Aksi*, Yogyakarta, Pustaka Pelajar, 2007.
- Azyumardi Azra, "Salafisme Wasathiyah" in *Republika*, 13 October, 2005.
- Cees van Dijk, 1983, *Darul Islam: Sebuah Pemberontakan*, Grafiti, Jakarta.
- Clifford Geertz, *Abangan, Santri, Priyayi Dalam Masyarakat Jawa*, Jakarta, Pustaka Jaya, 1983.
- Charles Kuztman, editor, *Wacana Islam Liberal: Pemikiran Islam Kontemporer tentang Isu-Isu Global*, Translation, Jakarta, Paramadina, 2003.
- Cristine Dobbin, *Gejolak Ekonomi, Kebangkitan Islam, dan Gerakan Padi: Minangkabau 1784-1847*, Translation, Jakarta, Komunitas Bambu, 2008.
- David Jary and Julia Jary, *Collin Dictionary of Sociology*, Glasgow, Harper Collins, 1991.
- David McLeland, *Ideologi Tanpa Akhir*, Translation, Muhammad Syukri, Yogyakarta, Kreasi Wacana, 2005.
- Deliar Noer, *Gerakan Modern Islam di Indonesia 1900-1942*, the 8th Edition, Jakarta, LP3ES, 1996.
- Departemen Penerangan R.I., *Makin Lama Makin Tjinta: Muhammadiyah Setengah Abad 1912-1962*, Djakarta, Departemen Penerangan, 1963.
- Djarnawi Hadikusuma, *Matahari Matahari Muhammadiyah*, Yogyakarta, Persatuan.
- , *Aliran Pembaharuan Islam: dari Jamaluddin Al-Afghani sampai K.H.A. Dahlan*, Yogyakarta: Persatuan.
- , "Masyarakat Islam yang sebenar-benarnya", in *Suara Muhammadiyah*, No. 16-20/93, Yogyakarta, 2008.
- Ebrahim Moosa, *Fazlur Rahman: Kebangkitan dan Pembaharuan di Dalam Islam*, Translation, Bandung, Penerbit Pustaka, 2000.
- Edgar F. Borgatta, Editor, *Encyclopaedia of Sociology*, Volume 3, New York, Macmillan Publishing Company, 1992.
- Farid Ma'ruf, *Pendjelasan Tentang Maksud dan Tujuan Muhammadiyah*, Jakarta, Penerbit Yayasan Santakam, 1966.
- George Mc. Turnan Kahin, *Nasionalisme dan Revolusi di Indonesia*, translation, Jakarta, Sinar HARapan, 1995.
- H.B. Moehammadijah, *Gids Congres Moehammadijah ke-28 di Medan*, Yogyakarta, H.B. Moehammadijah, Jogjakarta, 1939.
- , *Qa'idah Moehammadijah Bahagian 'Aisjijah Dan Oeroesan-Oeroesan-*

- nja, Djokjakarta, Hoofdcomite Congres, 1936.
- , Berita Tahoenan Moehammadijah 1927, Jogjakarta, 1927.
- H.B. Moehammadijah Bahagian Taman Poetaka, Soeara Moehammadijah, No. 3/1992, Jogjakarta.
- Harry J. Benda, “Kontinyuitas dan Perobahan dalam Islam di Indonesia”, in Taufik Abdullah, editor, *Islam di Indonesia*, Jakarta, Tintamas Indonesia, 1974.
- Hadjid, Pelajaran K.H.A. Dahlan: 7 Falsafah Ajaran dan 17 Pokok Ayat Al-Qur’an, Malang, UMM Press, 2005.
- , Ajaran K.H.A. Dahlan dengan 17 Kelompok Ayat Al-Qur’an, Yogyakarta, Al-Hikmah, 1977.
- , Ajaran K.H.A. Dahlan dengan 17 Kelompok Ayat Al-Qur’an, Editor, Budi Setiawan and Arief Budiman, Malang, UMM Press, 2006.
- Haedar Nashir, Meneguhkan Ideologi Gerakan Muhammadiyah, Malang, UMM Press, 2006.
- , Khittah Muhammadiyah Tentang Politik, Yogyakarta, Suara Muhammadiyah, 2008.
- , Kristalisasi Ideologi dan Komitmen Ber-Muhammadiyah, Yogyakarta, Suara Muhammadiyah, 2008.
- , Editor, *Dialog Pemikiran Islam dalam Muhammadiyah*, Yogyakarta: BPK PP Muhammadiyah, 1992.
- Harun Nasution, *Gerakan Pembaruan*, Jakarta, Bulan Bintang, 2001.
- Hassan Hanafi, *Islam in the Modern World: Religion, Ideology and Development*, Vol. I, Cairo, Dar Kebaa Bookshop, 2000.
- Holk H. Dengel, *Darul Islam dan Kartosuwirjo; “Angan-angan yang Gagal”*, translation, Jakarta, Sinar Harapan.
- Howard M. Federspiel, *Labirin Ideologis Muslim: Pencarian dan Pergulatan PERSIS di Era Kemunculan Negara Indonesia (1923-1957)*, translation, Jakarta, Serambi, 2004.
- Hunter, Shireen T., Editor, 2001, *Politik Kebangkitan Islam: Keragaman dan Kesatuan*, translation, Tiara Wacana, Yogyakarta.
- Ibn Katsir, *Tafsir Al-Qur’an al-‘Azdim*, Juz 1.
- Imam Suprayoga, “Beberapa Catatan Tentang Pendidikan Muhammadiyah”, Paper, presented in Roundtable Discussion in Universitas Muhammadiyah Surakarta, 17 July, 2009.
- J. Riberu, et.al., Editor, *Menguak Mitos-mitos Pembangunan: Telaah Etis dan Kritis*, Gramedia, Jakarta, 1986.
- Jackson, Karl D., *Kewibawaan Tradisional, Islam, dan Pemberontakan: Kasus*

- Darul Islam Jawa Barat, Grafiti, Jakarta, 1990.
- Jalaluddin Muhammad Ibn Ahmad al-Mahali & Jalaluddin Abdurrahman bin Abi Bakr As-Syuyuthi, *Tafsir al-Qur'an al-'Adhim*, Beirut, Dar al-Fikr.
- James, L. Peacock, *Gerakan Muhammadiyah Memurnikan Ajaran Islam di Indonesia*, Cipta Kreatif, Jakarta, 1986.
- John L. Esposito, *Islam Warna-Warni: Ragam Ekspresi Menuju "Jalan Lurus" (al-Shirat al-Mustaqim)*, translation, Paramadina, Jakarta, 2004.
- Junus Salam, K.H.A. Dahlan *Amal dan Perjuangannya*, Second Edition, Jakarta, Depot Pengajaran Muhammadiyah, 1968.
- Koentjaraningrat, *Manusia dan Kebudayaan di Indonesia*, Jakarta, Djambatan, 1976.
- Kuntowijoyo, "Muhammadiyah dalam Perspektif Sejarah", in Amien Rais et.al., Editor, *Pendidikan Muhammadiyah dan Perubahan Sosial*, Yogyakarta, PLP2M, 1985.
- , *Paradigma Islam untuk Aksi*, Mizan, Bandung, 1990.
- Lothrop Stoddard, *The New World of Islam*, translation, Jakarta, Departemen Penerangan R.I., 1966.
- Majelis Pustaka PP Muhammadiyah, *Sejarah Muhammadiyah*, Lampung, PWM Provinsi Lampung, 1996.
- Majelis Tabligh PP Muhammadiyah, *Islam dan Dakwah: Pergumulan antara Nilai dan Realitas*, Yogyakarta, 1988.
- Majelis Tarjih dan Pengembangan Pemikiran Islam PP Muhammadiyah, *Tafsir Tematik Al-Qur'an tentang Hubungan Sosial Antarumat BERagama*, Yogyakarta, Pustaka Suara Muhammadiyah, 2000.
- M. Djindar Tamimy, "Tajdid: Ideologi dan Chittah Perdjoangan Muhammadiyah", Prasaran, dalam Pimpinan Pusat Muhammadiyah, *Putusan Mu'tamar Muhammadiyah Ke-37 dengan Segala Rangkaiannya*, Yogyakarta, PP Muhammadiyah, 1968.
- , *Pokok-Pokok Pengertian Tentang Agama Islam*, Yogyakarta, PP Muhammadiyah, 1978.
- Mh. Djaldan Badawi, penghimpun, *Anggaran Dasar Dan Anggaran Rumah Tangga Muhammadiyah 1912-1985*, Dokumen Yogyakarta, Sekretariat PP Muhammadiyah, 1998.
- M. Junus Anis, Njai Ahmad Dahlan: *Ibu Muhammadiyah dan 'Aisyiyah Pelopor Pergerakan Indonesia*, Jajasan Mertju Suar, Tjabang Jogjakarta, 1968.
- M. Syamsul Anwar, "Manhaj Ijtihad/Tajdid dalam Muhammadiyah", dalam Mifedwil Jandra & Safar Nasir, Editor, *Tajdid Muhammadiyah untuk Pencerahan Peradaban*, Yogyakarta, UAD Press, 2005.

- M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, Volume 2. Tangerang: Lentera Hati, 2002.
- , *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, Chapter 6. Tangerang: Lentera Hati, 2002.
- M. Yunan Yusuf, et.al., *Masyarakat Utama: Konsepsi dan Strategi*, Jakarta, Perkasa & LPP PP Muhammadiyah, 1995.
- M. Yusron Asrofie, *Kyai Haji Ahmad Dahlan Pemikiran dan Kepemimpinannya*, Yogyakarta, MPKSDI PP Muhammadiyah, 2005.
- Mitsuo Nakamura, *Bulan Sabit Muncul Dari Balik Pohon Beringin*, translation, M. Yusron Asrofie, Yogyakarta, Gadjah Mada University Press, 1983.
- Mohammad Ali, "Pemikiran dan Eksperimentasi Model SD Muhammadiyah Unggulan", Paper, presented in Roundtable Discussion in Universitas Muhamamdiyah Surakarta, 17 July 2009.
- Mohammad Djazman Al-Kindi, "Muhammadiyah Sebagai Gerakan Amal dan Pemikiran", in Sujarwanto and Haedar Nashir, *Muhammadiyah dan Tantangan Masa Depan: Sebuah Dialog Intelektual*, Yogyakarta, Tiara Wacana, 1990
- Muhammad Hamid an-Nahsir, *Menjawab Modernisasi Islam: Membedah Pemikiran Jamaluddin Al-Afghani Hingga Islam Liberal*, translated from *Al-Ashraniyun Baina Maza'im at-Tajdid wa Mayadin at-Taghrib*, Jakarta, Darul Haq, 2004.
- Muhammad Al-Zuhaili, *Moderat Dalam Islam*, translated by Ahmad Yunus Naidi, Jakarta, Akbar, 2005.
- Muhammad Azhar & Hamim Ilyas, Editor, *Pengembangan Pemikiran Keislaman Muhammadiyah: Purifikai & Dinamisasi*, Yogyakarta, LPPI, 2000.
- Munawir Sjadzali, *Islam Dan Tata Negara: Ajaran, Sejarah, dan Pemikiran*; Jakarta, Penerbit Universitas Indonesia, 1973.
- Munir Mulkam, *Pesan & Kisah Kiai Ahmad Dahlan dalam hikmah Muhammadiyah*, Yogyakarta, Suara Muhammadiyah, 2007.
- Noeng Muhadjir, presented in Roundtable Discussion in Universitas Muhammadiyah Surakarta on 17 July 2009.
- Nurcholish Madjid, in *Aswab Mahasinn and Ismed Natsir*, Editor, *Cendikiawan Dan Politik*, Jakarta: LP3ES, 1983.
- Pengoeroes Besar "Moehammadijah" Di Djokdjakarta (Djawa), *Verslag "Moehammadijah" Hindia-Timoer, Tahun ke X, Djokjakarta, January-December 1923*.
- , *Buah Dan Putusan Kongres-Kongres Muhammadiyah*, Jogjakarta, 1950.
- , *Almanak Moehammadijah Tahoen Hidjrah 1357*, PB Moehammadijah

- Bahagian Taman Poestaka, Djokjakarta, 1938/1839.
- Pimpinan Pusat 'Aisjijah, Anggaran Pokok 'Aisjijah dan Peraturan Rumah Tangga: Lengkap dengan Piagam & Qo'idah Bagian-Bagian, Jogjakarta, PP 'Aisjijah Madjlis Pendidikan & Pangajadran Djakarta, 1956.
- , Anggaran Dasar Dan Anggaran Rumah Tangga 'Aisjijah, PP 'Aisjijah, Yogyakarta, 2007.
- , 'Aisjijah, Sejarah Pertumbuhan Dan Perkembangan 'Aisjijah, Yogyakarta.
- Pimpinan Pusat Muhammadiyah, Tafsir Langkah Muhammadiyah, Yogyakarta, HB Muhammadiyah Majelis Taman Pustaka, 1993.
- , Tafsir Anggaran Dasar Muhammadiyah Lengkap dengan Muqaddimah, Yogyakarta, PP Muhammadiyah, 1954
- , Anggaran Dasar dan Rumah Tangga Muhammadiyah, PP Muhammadiyah, 1962.
- , Putusan Mu'tamar Muhammadiyah ke-37 dengan Segala Rangkaiannya, Yogyakarta, PP Muhammadiyah, 1968.
- , Prasaran Tajdid: Ideologi dan Chittah Perdjoangan Muhammadiyah, Yogyakarta, PP Muhammadiyah, 1968
- , "Pokok-pokok Persoalan tentang Chittah Perdjoangan Muhammadiyah", dalam Bundelan Putusan Mu'tamar Muhammadiyah Ke-37 dengan segala rangkaiannya, No.9/I/1968.
- , Bundelan Putusan Mu'tamar Muhammadiyah Ke-37 dengan segala rangkaiannya, No. 9/I/1968.
- , "Keputusan Sidang Tanwir Muhammadiyah 1968, 25-28 Desember 1969 in Ponorogo tentang Chittah Perdjoangan Muhammadiyah", Dokumen Laporan dan Keputusan Sidang Tanwir Muhammadiyah, Yogyakarta, 1969.
- , "Keputusan Muktamar Muhammadiyah ke-38 tanggal 1 s.d. 6 Sya'ban 1391 bertepatan dengan 21 s.d. 26 September 1971 di Ujung Pandang", Dokumen, Yogyakarta, 1971.
- , Himpunan Keputusan2 P.P Muhammadiyah dalam Bidang Tajdid Ideologi dan Garis Pimpinan, Yogyakarta, Sekertariat PP Muhammadiyah, 1973.
- , Pedoman Bermuhammadiyah, Yogyakarta, BPK PP Muhammadiyah, 1990.
- , Berita Resmi Muhammadiyah: Tanfidz Keputusan Muktamar Tarjih Muhammadiyah, Nomor Khusus, Yogyakarta, 1990.
- , Pedoman Hidup Islam Warga Muhammadiyah Yogyakarta, Suara Muhammadiyah, 2000.

- , Pedoman Hidup Islam Warga Muhammadiyah, Edisi Keenam, Yogyakarta, Penerbit Suara Muhammadiyah, 2003.
- , Tanfidz Keputusan Tanwir Muhammadiyah di Mataram Tahun 2004, Yogyakarta, PP Muhammadiyah, 2004.
- , Dakwah Kultural Muhammadiyah, Cetakan II, PP Muhammadiyah, 2005.
- , Profil Muhammadiyah 2005, Yogyakarta, Sekretariat PP Muhammadiyah, 2005.
- , Taffidz Keputusan Mukhtar Muhammadiyah ke-45 di Malang, Yogyakarta: PP Muhammadiyah, 2005.
- , Berita Resmi Muhammadiyah: Tanfidz Keputusan Tanwir Muhammadiyah Tahun 1428H./ 2007 M/., Yogyakarta, Sekretariat PP Muhammadiyah, 2007.
- , Manhaj Gerakan Muhammadiyah: Ideologi, Khittah, dan Langkah, Pengantar Haedar Nashir, MPK PP Muhammadiyah & Syara Muhammadiyah, Yogyakarta, 2009.
- , Himpunan Putusan Majelis Tarjih Muhammadiyah, Yogyakarta, Persatuan.
- , Tafsir 12 Langkah Muhammadiyah, Yogyakarta, Persatuan.
- Qamaruddin Khan, Pemikiran Politik Ibnu Taimiyah, translation, Bandung, Penerbit Pustaka Slaman, 1983.
- Robert W. Hefner, Civil Islam, Yogyakarta: ESAI, 2001.
- Sartono Kartodirdjo, Pengantar Sejarah Indonesia Baru: 1500-1900 Dari Imperium Sampai Imperium, Jilid 1, Jakarta, Gramedia, 1993.
- Saskia Eleonora Wieringa, Penghancuran Gerakan Perempuan di Indonesia, Jakarta, Garba Budaya, 1999.
- Sinar Kaoem Moehammadijah, Pembangoen Indonesia, First Edition, Djogjakarta, 1937.
- Soeara 'Aisjijah, Peringatan Kongres Moehammadijah ke XIX Minangkabau, Hoofdcomite Kongres Moehammadijah, Djogjakarta, 1930.
- , Peringatan Kongres Moehammadijah Bahagian 'Aisjijah ke-21, Jogjakarta, No. 8-9, September, 1932.
- , Pemandangan 'Aisjijah 1937/1938, Penerbit Soeara 'Aisjijah, Djogjakarta, 1939.
- Solichin Salam, K.H. Ahmad Dahlan: Tjita-Tjita Dan Perjoangannya Jakarta, Depot Pengadjaran Moehammadijah, Jakarta, 1962.
- Steven Vago, Social Change, New Jersey, Prentice-Hall, 1989.
- Sudja', Riwayat Hidup K.H.A. Dahlan Pembina Moehammadijah Indonesia,

- Majelis Pustaka PP Muhammadiyah, Yogyakarta, 1989.
- , *Islam Berkemajuan: Kisah Perjuangan K.H. Ahmad Dahlan dan Muhammadiyah Masa Awal*, Jakarta, Al-Wasat, 2009.
- Syaifullah, *Gerak Politik Muhammadiyah Dalam Masyumi*, Jakarta, Grafiti, 1997.
- Sjafnir Aboe Naim Datuk Kando Marajo, *200 Tahun Tuanku Imam Bonjol: Sejarah Intelektual Islami di Minangkabau 1784-1832*, Pengantar Taufik Abdullah, Yogyakarta, Penerbit Suara Muhammadiyah, 2008.
- Taufik Abdullah, Editor, *Islam di Indonesia*, Jakarta, Tintamas, 1974.
- , et.al., *Sejarah Umat Islam Indonesia*, Jakarta, Majelis Ulama Indonesia, 1991.
- Umar HASyim, *Muhammadiyah Jalan Lurus*, Surabaya, Bina Ilmu, 1990.
- W.F. Wertheim, "Gerakan-Gerakan Pembaharuan Agama di Asia Selatan dan Asia Tenggara", in Taufik Abdullah, Editor, *Islam di Indonesia*, Jakarta, Tintamas, 1974.
- Weinata Sairin, *Gerakan Pembaruan Muhammadiyah*, Jakarta, Pustaka Sinar Harapan, 1995.
- William Shepard, "The Diversity of Islamic Thought: Towards a Typhology", in Suha Taji-Farouki and Basheer M. Nafi, *Islamic Thought in The Twentieth Century*, New York, IB. Tauris & Co Ltd., 2004.
- Yusuf Abdullah Puar, *Perjuangan dan Pengabdian Muhammadiyah*, Jakarta, Pustaka Antara, 1989.
- Zamroni, Paper: "Mencari Kembali Roh dan Arah Pendidikan Muhammadiyah", presented in Roundtable Discussion in Universitas Muhammadiyah Surakarta, 17 July 2009.

- GLOSARY -

Amaliah charity	: good deeds
Amar Ma'ruf Nahi Munkar	: doing good deeds and abandoning bad ones
al-ruju ila al-Qur'an wa al-Sunnah	: namely to return to the Qur'an and the authentic Sunnah
ashabiyah	: a group fanaticism leads to Islamic exclusiveness
Aqidah	: Faith
Baldatun thayyibatun wa rabbun ghafur	: prosperous country blessed by the Almighty God Allah SWT
Bayani	: textual
Bid'ah and khurafat	: deceitfulness
Burhani	: cotextual
Da'wah	: Islamic propaganda/propagation mission
dhu'afa	: weak, debilitated
Fiqh jurisprudence	: the legal foundation of Islam
Ghulul	: extremity
Haji/Hajj	: pilgrimage to Mecca Hasanah
Hikmah	: wisdom
Ijtihad	: independent reasoning by one who is qualified, individual interpretation of Qur'an and Sunnah
Intiqad	: self introspection
Irfani	: spiritual
Ittiba	: accept and follow
Jihad	: struggle in Islamic ways
keluarga sakinah	: a small, happy, and prosperous family

Ketib Anom	: the Sermon Giver in Sultan's Mosque
khairu ummah	: the best people/nation
Khittah	: or the basic strategies of Muhammadiyah struggle which are Islamic dakwah, invitation to conduct good deeds and abandon the bad ones with society as the media of its struggle
Kyai	: (teacher)
Ma hiya al-dunya	: the concept of world
Majlis	: Assembly
Manhaj	: system, methodology
Matan Keyakinan dan Cita-cita Hidup Muhammadiyah	: MKCH Faith Pledge and Aspirations of Muhammadiyah Life
Maslahat	: beneficiaries
Maqbullah	: authentic
mu'amalat-dunyawiah	: world management and public supervision, refers to commercial and civil acts or dealings under Islamic law
mudharat	: disadvantage, loss
Mushall	: a prayer room/space within a building
mustadh'afin	: suppressed, repressed
Musyrik	: polytheism
Muqaddimah	: Preface
nash	: laws
Pedoman Hidup Islami Warga Muhammadiyah/PHIWM	: Guidelines for an Islamic Life for Muhammadiyah Members
Rahmatan lil-'alamin	: Islam is pity for the entire world
Pengajian	: religious lectures

Penghulu	: the chief of the religious bureaucracy in Kraton
Pesantren	: Islamic Boarding School
PKO or PKU	: (Penolong Kesengsaraan Umum Oemoem, or literally, Assistance for the Relief of Public Suffering)
Salaf al-Shalih	: Prophet Muhammad's closest companions, Tabi'un, and Tabi' Al-Tabi'in
Salafi	: believers in a return to the practices of early Islamic times
Selametan	: communal feast/celebration
Shari'a	: Islamic law
syiar	: greatness
Tabligh	: religious preaching
Tafsir	: exegesis of Qur'an
takwil	: exegesis of religious texts
Tajdid	: reform, renewal
Tanfidz	: is the applicable decision statement of Congress, Tanwir, Conference, and Meeting that is held by/Muhammadiyah Executive of respective level.
Tarjih	: Law
Tasamuh	: tolerance
Tasawuf	: Islamic mysticism, Sufism
Tasyabuh	: imitating the kufaar in matters of belief, worship, habit, behavior
Taqlid	: the acceptance of the traditional interpretations propounded by the ulama
Tawhid	: oneness of God

ukhuwah Islamiyah	: brotherhood of Muslims
ulema	: the scholars, the legist
Ummah one group	: religious community or nation
ummatan wasatha	: moderate community
uswatun hasanah	: (good) role model
Zakat	: charity