THE NEW MUHAMMADIYAH VALUES FOR THE POSTMODERN MUSLIM WORLD

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ABSTRACT

Thereby, generation of Postmodernism Muhammadiyah, has a rights and historical moral responsibility to expand meanings which influence to the born of new values of Muhammadiyah, that may be in some certain term will be different with generation of traditional and modern Muhammadiyah era. This paper will be reached by some theories such as: Fazlur Rahman (Pre-Modernism Revivalism, Classical Modernism); M. Abed al-Jabiry (the concept of Bayani-Burhany-Irfany); Jacque Derrida's Deconstruction; the Structuration theory from Anthony Giddens and the Autonomization of Text and Action by Paul Ricouer.

INTRODUCTION

Muhammadiyah is a largest modern Islamic movement in the world. It was born in Yogyakarta, Indonesia on November, 18, 1912, by KH Ahmad Dahlan (the earlier former moslem thinker in classical Indonesian Islam). Nowadays, there are many challenges will be faced by Muhammadiyah, at least, for next years. To begin with, by human resources which Muhammadiyah has, it has moral responsibility in how to endorse the democratization process continuously in Indonesia through civilized culture and multicultural propagation. The momentum of the last general election in 2014 can not yet give expected solution to all of Indonesian problems because of the political reformation still was going briefly. So, the role of Muhammadiyah to empower the fundamental structure in the whole cultural spectrum of this nation for realization a nation building toward baldatun thayyibatun wa rabbun ghafr (good state) is too significant, because of that the willingness for the institutionalization of democratic values by means of civic education program carried out by LP3M (research institution) of UMY (University of Muhammadiyah, Yogyakarta) in cooperation with Majelis Dikti Muhammadiyah (Muhammadiyah Higher Education) must be realized seriously.

The socialization for this program is not just in the formal institution of Muhammadiyah education, but must also be realized at the grass-roots level of Muhammadiyah members intensively. Second, in fact, Muhammadiyah has many concepts that emerge from the organization itself. The fundamental problem of Muhammadiyah in the upcoming era, actually, is how to realize these concepts especially among the universities of Muhammadiyah for improving the practical ideas by its relevances with the needs of every region of Muhammadiyah. Every region should focus in one or two excellent programs which will be models for the reconstruction process culturally and structurally throughout Indonesia, this program seen very relevance with the autonomy of Indonesian government. Third, it is the time in all of Muhammadiyah’s region to focus Muhammadiyah education system toward outcome orientation rather than output one. Both skill and entrepreneurship dimensions for the students are too significant to be apart of educational advantage which is suitable with Indonesia condition that is still far from the prosperity. Fourth, the members of Muhammadiyah who are living among the plural, multicultural and political society should have the intellectual and spiritual wisdom in how to accommodate many contextual ideas and religious facts among the Muslim ummah. On the other hand, they have responsibility as well in empowering society (taqwiyah al-jtima’iyah) especially among the workers, farmers and fishermen. As we know in Muhammadiyah organization there is a sub-institution which occupies.
Fifth, until now Muhammadiyah has thousands of institutions around Indonesia. But if we want to criticize, all of these institutions basically still in the ideology or theology of the “traditional-sincerity (ikhlas)-management” in determinism/ jabarriyyah philosophy, which has not changed to the “professionalism-sincerity (ikhlas)-management” in respect to indeterminism/qadarriyyah philosophy. For the future, the good networking between professional institutions and economic department in Muhammadiyah can stop this phenomenon, and after that the quality of institutions will increase into high-level in the upcoming era. About this phenomenon, many cases found that many leaders of these institutions creates the concept of ikhlas as an ideological (theological) basis to cover the weakness or unseriousness of the leader in increasing the quality of Muhammadiyah’s employees prosperity. Many leaders of institutions in Muhammadiyah always hope the ikhlas from their employees, however the leader has little sincerity to improve the employees prosperity. It is one of the serious problem among the institutions into high-level in the quality of schools, hospitals and universities of Muhammadiyah.

Sixth, Muhammadiyah must be cleaned right away from the political interest. I assume in the year of 2014 santri (religious) political aroma will go up to high tension, because of the santri (religious) politicians were falled in successive competition on the last general election 2009 which the secular-nationalist, in fact was still winning the competition. So, in the perspective of political psychology, “the political revenge” from the santri politician will be a real phenomenon. Because of that, if Muhammadiyah members are not critical in choosing the leader on the next Muktamar (general leader election) Muhammadiyah, I belive that Muhammadiyah will involve, even further, and so far – in national political competition in 2014. If this phenomenon come into being, certainly, the willingness in empowering the quality of Muhammadiyah institutions – like I cited above – will be forgotten, because most of Muhammadiyah members involve in the political competition. Consequently Muhammadiyah which has lost one (the last five years) will lost in the next five years to improve the quality of Muhammadiyah.

Muhammadiyah ought to take the real experience from other political parties or religious organization that involved in their uncivilized internal conflict and political interest. If Muhammadiyah involves in the political competition, it will lost its spiritual energy, intellect and finance just for the interest by one man or group that has a political ambition in which they haven’t that constituent in this country and using Muhammadiyah just as their vehicle, From those points I like cited above, that is a significant perspective that we can explore from Muhammadiyah which it has differentiation by the other researcher of Muhammadiyah, that is about the postmodern values of Muhammadiyah and its contributions for the postmodern moslem society in the world. It is not easy, actually, for differenting between traditional and modern even the postmodern values of Muhammadiyah. Because, they are many various that we can explore from Muhammadiyah, such as organisational or institutional (AUM: Amal Usaha Muhammadiyah) values, personal and collegial values, and last but not least the normative or doctrinal values. On the other hand, we must also differenting Muhammadiyah values from its movement period (traditional, modern and postmodern age). We can also differenting from its local, national and global spectrum of Muhammadiyah movement.

For exploring the research, I just will focusing the research of Muhammadiyah into the postmodern era. On the other statement: how the organization of Muhammadiyah can developing its postmodern values which is very different from traditional and modern values. And how far its can be gives some contributions to the postmodern moslem, especially in Indonesia and its possibility to transfer the postmodern values to the global muslim in the world. The are many values that was created by Muhammadiyah, for example: honesty, humble, accountability, sovereignty, dignity, peace, check and balances, democracy, ikhlas (sincerity), etc.

Academic Approaches

This paper will be reached by some theories such as: Fazlur Rahman (Pre-Modernism Revivalism, Classical Modernism); M. Abed al-Jabiry (the concept of Bayani-Burhany-‘Irfany); Jaque Derrida’s Deconstruction; the Structuration theory from Anthony Giddens and the Autonomization of Text and Action by Paul Ricouer.

Traditional Muhammadiyah

Muhammadiyah in traditional era (1912-1970) is identified by the era of Muhammadiyah founding itself, where KH Ahmad Dahlan was a founder on September 18th 1912 in Yogyakarta, Indonesia. Borrowing theoretic-paradigmatic framework of Prof. Dr. Fazlur Rahman (Chicago University)1, Muhammadiyah’s logical reasoning in the era had motive:

Pre-Modernist Revivalism

This is a general motive of Islam’s organization movement in 18-19 century which developed in Saudi Arabia, India and Africa. Several characteristics of Islam movement which is the Pre-Modernist Revivalism is inter-alia: has deep thoughtfulness upon people’s socio-moral degradation; anti-TBC (takhayyul/mythology, bid’ah/hasrasy, churafat/ paganism) and Sufism oriented (Islamic mysticism); anti-school of thought; opening jihatd space; declining pre-deterministic attitude; along with realizing the existence of jihad with weapon if needed. The motive and paradigm of Pre-Modernist Revivalism generally colored Muhammadiyah movement in the traditional era. However, for the last indicator – jihad – in organizational, Muhammadiyah were not involved directly in the physical-contact of war of physical jihad. However only personal solely, concerning to the traditional Muhammadiyah was merely coinciding with Indonesia’s situation which was still in the process to be independent and had many physical wars against colonialism of the Dutch and Japan in that time2. In organizational, the traditional Muhammadiyah were many more struggling and doing law in field: education (kindergarten until college); founding medical clinic – recent hospital – along with help poor people and

1 Fazlur Rahman, a Muslim thinker from Pakistan and his career as a Professor at Chicago University, USA. His popular work is: Major Themes of the Quran, etc. The Muhammadiyah movement has many sames with the Gullen Movement in Turkey, which founded by Fethullah Gullen (see, Muhammed Çetin, The Gulen Movement, Civic Service Without Borders, New York, Blue Dome Press, 2010).

2 Muhammadiyah was born at February, 18, 1912 in Yogyakarta, Indonesia. KH Ahmad Dahlan was a founder of this Islamic organization. Many foreign researcher cited that Muhammadiyah is the most largest modern Islamic organization in the world (see, James L. Peacock, Muslims Puritan: Reformist Psychology in Southeast Asian Islam, London: University of California Press, 1978: 24).

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orphants. When there is Muhammadiyah involvement in politics only have been happened at once in Masyumi’s pace (Majelis Syura Muslimin Indonesia). However latter, Muhammadiyah draw their self from practice politics purposed. Some of Muhammadiyah figures also involved in constitution hassle in the early independence. Merely in personal, some of Muhammadiyah figure such as KH Ahmad Dahlan has been active in national politics hassle like Boedi Oetomo, and also Ki Bagus Hadikusumo in parliament meetings in the early RI’s independence. Generally, Muhammadiyah faced colonialism challenge, Christianization and syncretism (mixing some of paganism beliefs); and still weak challenges of poverty, stupidity, healthy, society economy.

In value, in the first era, Muhammadiyah has not many engendered and formulated concepts and values of organizational. Concern with Muhammadiyah movement in general is still sporadic and responsive-temporal or spontaneous toward society phenomenon which are existed in that time. Some work deeds of Muhammadiyah have been still developed, considers still focus of the developing cadre and organization (committee) of Muhammadiyah in Indonesia (regional), if exists, it is only as limit as concept or value: sincere, belief, pure devotion, limited fiqh, deed and the equivalences. In epistemology, logical thinking motive of Muhammadiyah in traditional era tends to – burning theory framework of M. Abed al-Jabiry – bayani-textual-wahhabi. The used of bayani logical reasoning is more fetched up to the understanding of textual-normative of Qu’ran and Hadith, as main references of Muhammadiyah, except ijthid which is still limited the scope. Thus, the traditional Muhammadiyah have been also enlarged upon and fighting for the women fate (fiqh al-mar’ah)\(^3\), management system of hajj and tithe that is more effective-managerial-efficient, along with adopted organizational management system appropriates with professionalism in that era. Some publisher such as magazine

\(^{3}\) Nowadays, Muhammadiyah has about 16.578 branches around Indonesian area: 33 provinces level; 417 cities; 3.221 under cities; 8.107 villages (see, Profil 1 Abad Muhammadiyah 2010, p. xii).

\(^{4}\) Masyumi was the most popular Islamic political party in Indonesia, at 1960. The founder is Mohammad Natsir, ex Prime Minister of Indonesia).

\(^{5}\) Those were: Ki Bagus Hadikusumo, Buya Hamka (Haji Abdul Karim Amrullah), etc.


\(^{7}\) Those classical values are: Shibghah (God orientation), Honesty, Humble, Sovereignty, Dignity, Peace, Check and balances, Moderation, Open mind, Ikhlas, Aqidah (Islamic theology), Pure rituality and Fiqh (Islamic law).

\(^{8}\) Mohammed Abed al-Jabiry is one of the most contemporary muslim intellectual from Marokko. He propose the theories of: bayani (textual-literal); burhani (rational-empiricism); ‘ifrani (spiritual approach). (See, al-Jabiry, Takwin al-’Aql al-Araby, Beirut: Markaz Dirasah al-Widhah al-’Arabiyyah, 1989).

\(^{9}\) The Wahabys’s school of thought, originally was design by Muhammad bin Abdul Wahab in Saudi Arabia, who has textual or normative approach in Islamic interpretation. According to Prof. Dr. Fazlur Rahman, the Wahabys’s interpretation of Islamic tradition is well known with the Pre-Modernist Revivalism.


\(^{11}\) The Islamic magazine of Suara Muhammadiyah was published since 1915. (see, Website: www.suaramuhammadiyah.com).


Modern Muhammadiyah

Then, Muhammadiyah in modern era (1970 – 2010) – still borrowing paradigmatic-theoretical framework of Fazlur Rahman – was more colored by Classical Modernism motive of 19\(^{th}\) and early 20 centuries, that was the influence if Western idea: expanded ijthid content; the more intense and deeper relationship between mind and vision; social renewal of education field and women role: renewal politics and constitution; relation between Western regulation and Islam tradition; the appearing of sceptic and critical attitude toward Hadith and gender issue, health, IT, economy, etc.

In the second era, Muhammadiyah began to be established, but externally, be faced with political logical reasoning of Orde Baru (Indonesia New Order) which is “secular” and “anti-Islam”. The positive side, the organs (committee) of Muhammadiyah was more developed. Also thus some thousands work deeds of Muhammadiyah (AUM) and area expansion, where Muhammadiyah had reached in almost whole area of Indonesia. In conceptual and values, Muhammadiyah had also enriched qualitative ideas such as: sakinah family, public missionary, etc. There was also formulation of concept and values about AUM/PTM, that was about necessity of national leadership succession and organizational tajdid (revitalization of organization).

In epistemology, the second era, Muhammadiyah – excepted use textual-normative approach – had expanded the thought motive to the more rational-empiric, or borrowing framework of Abed al-Jabiry, used epistemology logical reasoning of burhani. In the second half, Muhammadiyah movement had established the thought paradigm which is known with jargen: purification and dynamicization. Purification means Muhammadiyah still used logical reasoning of the traditional era – bayani logical reasoning – that is purely thought of belief and devotion, and all at once developed transcendentual purification values from all destructive unsure: TBC (tahyul, bid’ah, khurafat). Then, it enriched thought with dynamics unsure in the more conceptual of Islamic thought. In values, Muhammadiyah began to consider urgency of sincere value which is enriched by professionalism value, rationalism value, etc. however in the second era, by many observers, Muhammadiyah was appreciated has more routine and intellectual saturation. In the second era appeared also the term: shibghah Muhammdiyah (Muhammadiyah orientation).

Postmodernism Muhammadiyah

Then, in the third era, Muhammadiyah’s thought (2010-2050) may be categorized has entered Postmodernism era which is marked by deconstruction unsure (ala Jacques Derrida), spirituality, plurality; and declined the “big narration”, in particular Muhammadiyah. In the context of postmodernism era’s Muhammadiyah appears new generation of

– Suara Muhammadiyah\(^11\) – and books have been also pioneered by Muhammadiyah’s organization.
Muhammadiyah, such as: JIMM (Jaringan Intelektual Muda Muhammadiyah/Network of Muhammadiyah Young Intellectual); MIM (Madrasah Intelektual Muhammadiyah), Maarif Institute and School of Philosophy of Muhammadiyah. New Issue, concept, and values which are related with Postmodernism logical reason appears such as: human right, pluralism, *fiqh* of water, *fiqh* of natural disaster; *fiqh* of information *fiqh* of difable, *fiqh* of women14; internationalization of Muhammadiyah begins to develop, in particular in some colleges (Muhammadiyah University), and Special Branch Management of Muhammadiyah (PCIM) in abroad15. In the third era, Muhammadiyah begins to come up from nadir of intellectual saturation and organization routine. In the third era, Muhammadiyah begins to do revitalization of movement, especially in Subsection Management, all in once expansion of understanding of Muhammadiyah’s values more contextually. A variety of new challenges such as: globalization, neo-colonialism; have emerged the other new concepts and values such as: cultural missionary; *fiqh al-Ma’un* (Islamic law of social service); concept ummah and citizenship; Muhammadiyah progressive, fresh *ijtihad*; global peace; jihad of constitution; globalization Muhammadiyah; philanthropy; along with formulation of more academic *manhaj tarjih* (the methodology of Muhammadiyah thought)16. In epistemology, the thought of Muhammadiyah is still in the bayani-burhani framework, but enriched by *irfani* nuance. One of the themes of *Ramadhan* study which is related with concept *Ihsan* in Muhammadiyah signs the *irfani* paradigm17. The old concept, one which is continued but by giving content of wider new meaning, in order the thought of Muhammadiyah increases ventilation and do not have insight constriction. As Mohammed Arkoun’s view which stated that the Islam people in Indonesia – as another Islamic country – is facing new challenge, then needed tradition of Islamic intellectualism that is higher academic, to open new spaces of interpretation. On February 24-262015, *Tarjih* Committee of Muhammadiyah together with *Maarif* Institute will hold Islamic Law of Plurality). Then also the other concepts those are spirit of anti-corruption (clean governance18); resurrecting critical tradition in Sunni’s world which has been lost in the long time such as philosophy, and also theosophy and science (example: science boarding as *ijtihad* of the second century of Muhammadiyah).

Then also need a movement: new “TBC” (*tahyid*/imagination; *bid’ah*/innovation; *churafat*/positive mythology). Related with new reading towards the concepts and values of Muhammadiyah which contain in the way of, can use interpretation framework of hermeneutic model by Paul Ricoeur about the autonomization of text19, that as a discourse – especially concept and values of Muhammadiyah in the first and second era – are poured in the written of text, then the concept and values have been getting loose from the author supervision (author) and begins “the life” itself. The reader – in the context is generations of Postmodernism Muhammadiyah – which will determine property or vacuum, expansion or restriction, disobedience or reactivation of a text, includes variety of meaning in the way of. The reader – generations of Postmodernism Muhammadiyah – may not receive a text by understanding all the meaning whole. As a statement follows “every author is originally a reader, while not every reader is an author”.

Thereby, generation of Postmodernism Muhammadiyah, has a rights and historically moral responsibility to expand meanings which influence to the born of new values of Muhammadiyah, that may be in some certain term will be different with generation of traditional and modern Muhammadiyah era. Borrowing deconstruction theory of Jacques Derrida, generation of Postmodernism Muhammadiyah have to do breaking off paradigm, concept and value content of the old Muhammadiyah that traditional-local and modern-rational; to the new values which is more global-spiritual-plural and humanist insight which is more universal. Realization of the new values very depends on progressivity and creativity of the Postmodernism Muhammadiyah generations itself. By borrowing structuration theory of Anthony Giddens: the actor or cadre of Muhammadiyah in postmodern era must act as active, creative and innovative agent to observe and investigate variety challenge of structure domination – politics, economy, social and culture – and correlation with space and time dynamics that around the agent20.

Relevance and Contextualization of New Muhammadiyah Values

From those points I like cited above, that is significant perspective that we can explore from Muhammadiyah which has differentiation by the other researcher of Muhammadiyah, it is about the postmodern values of Muhammadiyah and the contributions for the postmodern Muslim society in the world. The new Muhammadiyah values, those are: a) ritual and eschatology; b) humble and honesty; c) accountability and transparency; d) dignity and sovereignty; e) peace and moderation1; f) religious democracy22; g) open minded and

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14 The themes of “Fiqh Air” (water in Islamic law) and “Fiqh Kebencanaan” (disaster in Islamic law) were discussing in “Munas Tarjih” (Islamic religious council in Muhammadiyah forum) on 2014 in Palembang and 2015 in Yogyakarta. Special issue in the problem of natural sources in Indonesia, Muhammadiyah has taken a legal attack to the Indonesian government in Mahkamah Constitution (Constitution Institution) and winning the attack.

15 Nowadays, Muhammadiyah has about 13 special branches or “Pimpinan Cabang Istimewa Muhammadiyah (PCIM)” around the world: Egypt, Iran, Sudan, Holland, Germany, British, Libya, Malaysia, France, USA, Japan, Pakistan and Australia Taiwan, Saudi Arabia and South Korea (see, Profil I Abad Muhammadiyah, 2010: 368).


17 In every Ramadan month, Muhammadiyah always holds the annual meeting for discussing many current issues in Indonesia and global area. The participants are selective members and Muhammadiyah leaders whose arrive from around Indonesia.


21 The Muhammadiyah figures for peace and moderation are: 1) Prof. Dr. Ahmad Syafii Maarif (ex top leader of Muhammadiyah). In Indonesia he was popular as “Guru Bangsa” (Teacher of Nation); 2) Prof. Dr. Din Syamsuddin as President of Global Peace in the World; 3) Hilman Latief, Ph.D as an executive officer at Mahatir Global Peace (MGP) in Malaysia; 4) Rachmatwai Hussein, Ph.D as a
Internalization of Muhammadiyah’s Thought

In the thought field, Muhammadiyah actually has had many thought inheritance which is not only useful to Indonesian context, but can be offered more universally to the international world. Some of the thought abstracts can become starting point for the developing of Muhammadiyah’s thought in the future: First, Muhammadiyah should select variety inheritance which is existed then interpreted into foreign language in each country that is related with contemporary issues needed. Second, in national Indonesian, Muhammadiyah can also overspread some new views about Islam of the Indonesian archipelago as encompassed in some science meets in ACIS (Annual Conference of Islamic Studies) – now become AICIS (Annual International Conference of Islamic Studies) – that every year is managed by The Ministry of Religion of RI. Third, a uniqueness of Islam of the Indonesian Archipelago can be promoted by Muhammadiyah to the international world.

Fourth, Muhammadiyah need to involve active continuously in all variety of international forum and introduce Muhammadiyah’s idea about some global issues, that is in the forum: OIC (The Organization of Islamic Cooperation), AICIS, Global Illuminators, ICBASS, Maharit Global Peace, Rabbiith Alam Islamy, Bali Democracy Forum, International Parliament Union (IPU), IFTITHAR, etc. Fifth, the activists of Muhammadiyah who grapple in sciences field need to be encouraged become journal editor in international scale.

Sixth, study centre of Muhammadiyah in international level need to be realized to compliment that has been existed in the national scale. The point can be autonomous or subordinate. Seventh, expand and establish JIMM (Jaringan Intelektual Muda Muhammadiyah/Network of Muhammadiyah Young Intellectual) or Jaringan Intelektual MahaTari Muhammadiyah/International Network of “Matahari Muhammadiyah”.

Eighth, translation program establishment of Muhammadiyah’s books appropriate with issue context each country as discourse priority, for example: critics about Wahabism and Sunni-Syiah in Arabic language: Islam phobia issue in English, Germany and Dutch languages; "Launching Islamic Post Graduate (PTAI) as Par-excellent of Islamic Studies". At the year 2002 in Padang (west Sumatera, Indonesia); 2003 in Yogyakarta; 2004 in Banda Aceh (Sumatera); 2000 in Makassar (south Sulawesi, Indonesia). At 2006 in Bandung with the theme: “The Relationship Study of Islam and Science for Responding the Local and Global Challenges”. At 2007 in Pekanbaru (Sumatera, Indonesia), the theme is: “The Contribution of Islamic Knowledges in Solving the Problems of Humanity in Third Millennium”. At 2008 in Palembang (south Sumatera), the theme is: “Empowering of Islamic University for Increasing the Comparative Advantage of Indonesia”.

At 2009 in Surakarta (middle Java), the theme is: “Reconciling Islamic Studies in Indonesia”. At 2010 in Banjarmasin, the theme is: "Rediscovering Indonesian Islam, Trend an Change". At 2011 in Bali (Indonesia, middle Jinn), the theme is: “Increasing of Islamic Mosaic in Public Sphere for the Character Nation Building”. At 2012 in Surabaya (east Java), the theme is: “Islamic Studies Revisited: From Theoretical to Practical Knowledge”. At 2013 in Mataram, the theme is: “The Unique Paradigm of Indonesian Islamic Studies: Toward the Renaissance of Islamic Civilisation”. At 2014 in Bali (Indonesia, middle Jinn), the theme is: “Responding the Challenges of Multicultural Societies: The Contribution of Indonesian Islamic Studies”.

From those seminars above, at least there big four points were produced: a. transformation of Islamic university from STAIN (Islamic college) to IAIN (Islamic institute), and from IAIN to UIN (Islamic university); b. developing some new study programs of social and natural sciences; c. developing the paradigm and epistemology of the contemporary Islamic studies; d. existing the new Professional Association, well known with: KONAIS-INDONESIA (Konsorsium Ahli Ilmu-Ilmu Keislaman Indonesia/The Consorsium of Indonesian Muslim School). (see: website of AICIS or Indonesian Islamic Affair/Kemenag RI.or.id).


For the contemporary issues which develop in Muslim world, see: Abdullah Saeed, Interpreting the Qur’an, Towards a contemporary approach, London and New York: Routledge Taylor and Francis Group, 2006: 148.
France language (Islam and Secularism); China and Japan about unity of God and Sophists; Turkey (about Malay-Indonesian culture); Iran (Sunny-Syi’ah conflict). At the heart of matter, there is priority of transliteration appropriate with actual issues in each country. Ninth, international study and research about new world dynamic like phenomenon ISIS, Boko Haram, etc. Sample of publication from ISEAS, INIS and the other similar can be references. Tenth, publication of International journal and magazine of Muhammadiyah. It is the time the magazine owned by Muhammadiyah likes Suara Atsiyyah and Suara Muhammadiyah is published for international edition. Better if those are transliterated into many various languages in every country. Then thus is journal Tarjih, Maarif, Tanvir, etc. Eleventh is selective publication of local Muhammadiyah’s view relevant with international world issue.

Closing Remarks

Thus, some points of thought can be developed in the conference. For more important is some points above exactly need task force existence such as SC (Steering Committee) and OC (Organizing Committee), under and beyond the country/PCM (Muhammadiyah Branches). Besides that, need also arrangement about manual activity, infrastructure support, funding, networking and juridical fundamental of Muhammadiyah related with internationalization effort of new values of Muhammadiyah. Wallahu a’lam bisshabab.

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--- The Muhammadiyah journal of Tarjih was published 15 volumes (the themes are: gender; alcohol and chemistry in medical, food and drink; hermeneutics of Quran and Hadith; sharia economic; national leadership and good governance; the authenticity of hadith; Pornography and pornoaction, etc.); Maarif journal, since 2003; and Tanvir journal since 2005. Tajdida journal (UMS); Ishrivy journal (UMS); Profetika journal (UMS); Afkaruna journal (FAI UMY); etc.

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