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UNDERSTANDING THE IDEOLOGY OF MUHAMMADIYAH

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I. Title

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PREFACE

In many Muhammadiyah forum, often times, people questioned the nature, content, essence, and importance of Muhammadiyah ideology. If one understood Islam, would he automatically understand the ideology of Muhammadiyah? What were the differences of ideologies of Muhammadiyah and the ideology of other Islamic movements? What were the official thoughts that were included in Muhammadiyah ideology? What was the relation between one official thought to another thought in Muhammadiyah such as between the Preface and the Faith Pledge and Aspirations of Muhammadiyah Life, and Basic Strategies of Muhammadiyah? Why and what for did Muhammadiyah formulate the ideas of its ideology in its movements? Was revitalization or the strengthening of Muhammadiyah ideology in the organizational environment needed and what were the steps to do that? These questions needed adequate elaboration on how to completely understand Muhammadiyah ideology according to the official thoughts in Islamic movement.

Other symptoms were still growing in some parts of Muhammadiyah surroundings. Part of members, cadres, and leaders only explained Muhammadiyah as da'wah movement, rarely called it tajdid (renewal/reform) movement; whereas, it was clearly stated in the Statutes that Muhammadiyah was an Islamic Movement, Da'wah Amar ma'ruf nahi munkar, and tajdid. The history of Muhammadiyah also showed the mission of da'wah and tajdid of Muhammadiyah. Even, in the first Statutes issued in 1912, there were two terms mentioned, which were "to spread" (menyebarluaskan) and "to develop" (memajukan) of Islamic affairs. There were also some groups that emphasize purification mission (pemurnian, tandhif) of Muhammadiyah, and dismissing or ignoring reform mission (tajdid, dinamisasi) as it was wisely formulated by Muhammadiyah Tarjih and Tajdid Council. In understanding Islam, they also only focused on bayani approach (literal-textual), lacking or dismissing burhani approach (rational-contextual) and irfani approach (intuitive-spiritual) as it was determined by the 44th Muktamar of 2000 and Munas Tarjih. By ignoring the mission of tajdid (reform), or it could be said that only focusing on da'wah and purification or other aspects of Muhammadiyah identity would be a form of defying the history, nature, and constitution of Muhammadiyah.

Therefore, intact, complete, and thorough understanding of Muhammadiyah was needed, and in this case, especially on the Ideology of Muhammadiyah, as it was written in this book. Memahami Ideologi Muhammadiyah tried to describe on the ideology of Muhammadiyah comprehensively based on the references of official ideas containing the ideology of Muhammadiyah. There were some other books discussing about ideology of Muhammadiyah; however, they did not talk about the importance, relation, and revitalization of the thoughts in the ideology. Thus, in order to complement the existing books, both in the content and the strategies and revitalization, the author tried to collate and compile complemented with adequate explanation on the ideology of Muhammadiyah, which could be the guide or manual for all members, cadres, activists, and the leaders of Muhammadiyah, including those in Muhammadiyah charity and services organizations.

Hence, the author presented Memahami Ideologi Muhammadiyah for the readers. It was hoped that this book would be perfectly guide for the sake of Baitul Arqam, Darul Arqam, Refreshing, Up-Grading, Lectures, and development of ideology in all surroundings and the institutions. Ideology supervising was highly important and strategic because Muhammadiyah was not an ordinary organization; rather, it was an organization of movement, which was for Islamic Movement that implemented da'wah and tajdid mission for the sake of the true Islamic society. This was the relevance of the material for Memahami Ideologi Muhammadiyah that was important to be understood and was made as the guide and manual for Muhammadiyah movements.

The author expressed his gratitude to Penerbit Majalah Suara Muhammadiyah for the publishing of this book. Penerbit Majalah Suara Muhammadiyah (SM) had pioneered the never-ending publication of Muhammadiyah official thoughts and/or from the authors about Muhammadiyah in all its aspects, as a form of commitment and active participation to Meneguhkan dan Mencerahkan Gerakan Muhammadiyah (to Strengthen and Enlighten Muhammadiyah Movement) as the icon of Majalah SM. The author hoped that this book would give more benefits and became the guide to deepen and to expand the knowledge on Muhammadiyah as Islamic Movement.

In conclusion, the author would always ask help and blessing from Allah Subhanahu Wa Ta'ala for all the efforts to carry out the mission of Islam through the movements of Muhammadiyah. Nashrun min Allah wa Fathun Qarib.

Author,

Haedar Nashir

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CHAPTER I

“THE DEVELOPMENT OF IDEOLOGY”



Today, Muhammadiyah is in the middle of ideology and dynamics of living vortex of complex society life, both in national and global level, especially, the development of Muslims community with all ideological orientation and movements. In the 21st Century, the development of humans' life also shows extraordinary tendency in many aspects, and it is followed by the spread of the power of liberalism, capitalism, and globalism ideology, seeping into all living structures in various situation in many countries. Daniel Bell states that the end of ideology, that the modern world is signified with the death of ideology, however, the fact of life of humans, countries, and societies is inseparable from the perspective of ideology.

The modern dynamics of living of Muslims also encounters similar condition. In the global constellation of various ideologies and models of Islamic movement grow in almost all Islamic countries, which spread to all parts of the world. Transnational Islamic movement phenomenon is the example of Islamic movement that carried Islamism, or by Olivier Roy is called Muslim groups that fought for sensible and political ideology of Islam, which he calls as neo-fundamentalism groups that have the tendency of having stricter ideology and action movement compared to previous fundamentalism movements. Extreme changing in Egypt, Syria, Libya, and so on is known as The Arab Spring (Musim Semi Arab, Lompatan Perubahan Arab) is also inseparable from ideology conflicts, with complex political interests, within Arab countries, and even more in developed countries. Muhammadiyah is in the middle of the vortex of Islamic world that is full of complex dynamics.

The development of modern Islamic demography specifically shows an interesting tendency. According to The Pew Forum's, quantitatively speaking,

the number of Muslims in 2010 reaches 1.57 billion with the growth rate of 2.9%, exceeding the rate number of population growth (2.3%). The number has reached 22% of all religious people around the world, which is number two after Christian and Catholic that reach 33%. The growth rate of Muslims, including those in Western world, will change the mapping of religion followers, which then affects the Islamic dynamics in the future. It is expected that in 2030, Muslims will be the biggest population in Europe due to the raise of birth rate or migration or religion conversion. The chance of becoming the religion with the biggest number of followers in the world is possible thing to happen, which then gives other possibilities of new moral, intellectual, and social burdens that are not simple matters to Muslims in the future. The issue of Islam versus the West shifts to Islam in the West that shows new tendency of mutual accommodation and negotiation between Islam and the West, altering the conflict paradigms or clashes between both of them.

In Indonesia, a new propensity emerged after the Reformation. The development of modern Islamic movements showed extraordinary diversity with different thoughts and actions that often collided. Islamic movements that were in the New Order went underground started to rise in the public such as NII, Ikhwanul Muslimin or Tarbiyah movement, Front Pembela Islam, Hizbut Tahrir, Majelis Mujahidin, and so on, which often times were categorized as the representations of neo-revivalism or Islami neo-fundamentalism. In another pendulum, other Islamic movements with the focus of more liberal Islamic ideology emerged, starting from moderate to radical in the genre of Islamic neo-fundamentalism. Meanwhile, Islamic traditionalist groups also showed new dynamics that initiated neo-traditionalism movement, which was to a certain limit, was considered exceeding Islamic modernism movement. In the contemporary Islamic dynamics, there was rivalry or new competition that was still expected how it would grow in the future. Muhammadiyah was in the middle of colorful Islamic dynamics and its power as Islamic movement that brought the mission of progressive reformist-modernism ideology was put to test.

Entering the second century, Muhammadiyah encounters new problems and challenges in the ever-complex life of Muslims, Nation, and the World. In order to face complex problems and challenges in the world and for the

sake of survival in the future fate according to the mission and aspirations, Muhammadiyah does not only rely on pragmatic efforts or merely following the law of natural dynamics without having firm foots in the ideological principles of its movements. Facing the challenges in life is not enough by only answering how to go through it, but also by principles or the idealism that the future should be lived carefully. Allah states in Al-Qur'an:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلَا تَسْتَأْنِفُ نَفْسَ مَا قَدَّمْتَ
لِغَدٍ وَأَتَقْرَبُوا إِنَّ اللَّهَ خَيْرٌ بِمَا تَعْمَلُونَ ٨١

O you who believed, fear Allah. And let every soul look to what it has put forth for tomorrow – and fear Allah. Indeed, Allah is Aware of what you do. [QS AL-HASYR [59]: 18]

The journey of Muhammadiyah since its establishment on 8 Dzulhijjah 1330 M or November 18, 1912 and it could survive for more than one century, besides for what it did was equivalent to and was highly needed by the society's needs, it was also caused by the fact that the ideological principles of its movements bonded together in its belief, understanding, aspirations, and the lifestyle of its leaders and activators who would relentlessly work for the development of this Islamic movement. This is based on the existence of Muhammadiyah as "Gerakan Islam, Dakwah Amar ma'ruf nahi munkar dan Tajdid" (Islamic Movement, da'wah doing good deeds and abandoning bad ones and renewal/reform) that since the establishment by Kyai Haji Ahmad Dahlan until the end of the day would always be committed to keep struggling of implementing the main mission of "upholding and revering Islam to realize true Islamic society" (Menegakkan dan menjunjung tinggi Agama Islam sehingga terwujud Masyarakat Islam yang sebenar-benarnya).

Therefore, it is important for the members and especially the cadres and the leaders of Muhammadiyah to understand the ideology of Muhammadiyah that becomes the foundation and the perspective of this Islamic movement. The ideology of Muhammadiyah as a belief and strategy of struggle in realizing the aspiration of the movements should be understood and is comprehended whole-heartedly so that it can become the guide and beacon for all members, cadres, and leaders in the surroundings of the organization, and to not act

based on others' ideology or belief, especially based on ideologies that are different and the opposite of Muhammadiyah.

A. The Context of Development

The understanding and the strengthening of Muhammadiyah ideology is highly important when this Islamic movement enters the second century by facing certain amount of power, deficiencies, challenges, and problems. In the 46th Muktamar Muhammadiyah of 2010 held in Yogyakarta, or was commonly known as Muktamar Satu Abad (One Century Muktamar), Muhammadiyah formulated objective conditions they faced. In today's development, the powers, weaknesses, opportunities, and challenges faced by Muhammadiyah are as follows:

The Powers of Muhammadiyah. As an one-century-old organization, Muhammadiyah's powers are in: (1) Islam foundation based on Al-Qur'an and Al-Sunnah (the sayings and deeds by Prophet Muhammad) complemented with *ijtihad* (independent reasoning by one who is qualified) congress are the power of Muhammadiyah, thus making it the biggest modern Islamic movement, as well as having the public trust from Muslims especially in Indonesia, and the international society in general; (2) The reputation of Muhammadiyah as the biggest modern Islamic movement is widely known both on national and international level, therefore it impacts on many accessibility and the support gained by Muhammadiyah in holding events and/or activities on national and international level, including in developing collaboration program with international institutions; (3) Organization network that has spread to all over Indonesia and some ASEAN countries and other countries that makes Muhammadiyah has easier access and gives organizational support in developing activities in grassroots level that will need hierachal coordination and involve public society in many regions; (4) The development of charity and services that rapidly grows big and quantitatively became important resources, facilities, and infrastructure asset for Muhammadiyah both for survival in critical situation, as well as in order to improve the living standard of humans; (5) Muhammadiyah as the power of social-religion organization or humanity organization that has functioned for a long time and spreads widely in Indonesia since, before, and after the

War of Independence, has made the Islamic movement to have social and moral capital that it becomes a notable nationalistic political power in this Nation.

The Weaknesses of Muhammadiyah. Besides its powers, Muhammadiyah also has weaknesses that are needed to be corrected, fixed, and renewed; they are as follows: (1) The strong tendency of Muhammadiyah as an action (amaliah) movement makes movement of ideas does not improved well, which results in lack of contribution for the improvement of Islamic and nationality thoughts in Indonesia, and in developing the thoughts for the world civilization; (2) Rapid growth of charity and services in quantitative aspect has not been followed by the improvement in the quality; hence, to a certain point they lack of competitiveness, and as the result they do not give significant wider and innovative contribution for the development of the people and the Nation; (3) The development of organization that makes Muhammadiyah tend to focus on bureaucratic and has slow response in solving problems growing in the society, especially in solving new social problems such as violations to humans' rights, structural poverty, negative effects of globalization, human trafficking, environmental devastation, corruption and white-collar crimes, and other demoralization problems that spread widely in the Country; (4) Muhammadiyah as a big organization is deemed have not optimally touched the problems in society/ citizens in the grassroots level, especially those who are marginalized such as workers, farmers, fishermen, the poor (dhua'fa) and other marginalized groups (mustadh'afin), therefore it seems that the Islamic Movement only focuses on the surface level or city level.

The Opportunities of Muhammadiyah. Muhammadiyah in its movement has several important opportunities; they are: (1) People's acceptance that is becoming better and democratic as objective condition, which is beneficial for Muhammadiyah as modern Islamic organization that has participated for a long time and in concrete form in the Nation to always improve its movement and expand it in many aspects of life; (2) Local autonomous era that gives more flexibility for the local governments to manage its household becomes the opportunity for Muhammadiyah in many regions to actively participate in public decision making and local development, so that the existence and the role of this Islamic movement will spread in

the life of Indonesian people; (3) The acceptance of international society for Muhammadiyah as one of the pillars of the civil society in Indonesia opens new wider opportunities for collaboration with the government of other countries and international organizations; hence, if these positive opportunities are utilized, it will improve the role of the organization in many aspects, especially in developing the quality of Muhammadiyah's charity and services and activities; (4) ASEAN Charter gives open opportunities for Muhammadiyah to expand its movements transcending the border of Indonesia and enters ten ASEAN countries, especially Malaysia, Singapore, Brunei Darussalam, Philippines, and Thailand; (5) The momentum of the shifting of geo-politic, geo-economy, and geo-social-cultural gravity point from Europe and North America to Asia, especially China, can be used as the tool to strengthen, modernize, and re-contextualize Muhammadiyah movements.

The Challenges/Problems of Muhammadiyah. The challenges or problems faced by Muhammadiyah are: (1) Secularism-materialism current that is ongoing on the international world becomes a big seduction and challenge for Muhammadiyah members to firmly uphold the commitment for Muhammadiyah and makes Islam as rahmatan lil-'alamin (religion [Islam] that brings mercy and blessing to the world); (2) Radical tendencies in social-politic and religious movement that provokes conflict and anarchy, becomes the challenge for Muhammadiyah to offer Islamic movements that brings us to peace, enlightenment, and blessing for the world; (3) The strong hold of global capitalism that impacts the construction and life orientation that tilts more to profit, exploitation, and material worshiping and other worldly desires in the lives of international society; thus, this affects the development of Muhammadiyah charity and services that will tend to be profit-oriented and drift away from theology and ideology Al-Ma'un as the starting movement of "Penolong Kesengsaraan Oemoem" (PKO); (4) ASEAN Charter and of the shifting of geo-politic, geo-economy, and geo-social-cultural gravity point from Europe and North America to Asia, especially China, can become a threat and challenge for Muhammadiyah if Muhammadiyah does no concrete action on this, in this case there is a threat that Muhammadiyah will become an out-of-date organization.

B. The Ideology of Modern Islam Movement

In the recent progress, there are new dynamics of the emergence of Islamic movements that have ideological orientation. Furthermore, the development on the religious understanding with all its tendencies also shows certain diversity in the dynamics. Indeed, the Islamic dynamics vary on the ideological and thought orientation, although it originates from one Islam. Muhammadiyah is in the middle of the vortex of diverse understanding and religious dynamics.

Fazlur Rahman categorizes the groups of Islamic thought into four groups. They are, first, Revivalism, which emerged in the 18th Century and the beginning of 19th Century such as Wahabiyyah movement, Sanusiyyah, and so on; second, Modernism that was pioneered by Ahmad Khan in India, Jamaluddin Al-Afghani's Islamism, and Muhammad Abduh's modernism; third, Neo-revivalism, which is the new and modern revivalism, however it is reactionist, as in Jamaat al-Islami in Pakistan, Ikhwanul Muslimin in Egypt; fourth, Neo-modernism, which combines modernism and progressive ijtihad and developing the classic Islamic traditions. Fazlur Rahman's ideals are included in Neo-modernism, in Indonesia; it is later developed further by Nurcholis Madjid and Ahmad Syafii Maarif.

Jasser Auda groups the movement of Islamic thought into three groups; first, Traditionalism, which is orientation of thoughts based on Islamic laws; second, Modernism that combines Islamic thoughts and the methods of Western thoughts with its reformist tendency and re-analyze Islam in the modern life; third, Post-Modernism, post-modern Islamic thoughts that deconstruct the text and tradition of Islamic thoughts and develop the model of Western thoughts.

In modern context, there are three groups of thought or ideological orientation emerge in Muslims environment, they are: Islamic Neo-Revivalism, Islamic Neo-modernism, and Islamic Neo-traditionalism. The three of them are the reproduction and re-actualization of Revivalism, Modernism, and Traditionalism movements, which re-emerge in the belief and religious orientation that tend to be more radical and progressive compared to the previous ones. Muhammadiyah as Islamic movement, often times are called the representative of Islamic Modernism or Reformism, iss in the middle of three Islamic movements that are getting stronger in the modern era.

William Shepard categorizes Muhammadiyah as “Islamic-Modernism” group, which focuses more on building “Islamic society” rather than “Islamic state” in which the focus on its movements in education and social welfare sectors that does not become a political organization even though the members spread in many political parties. Such modernist thoughts are different compared to secular thoughts and Islamic radical. The authors or researchers of Islam such as James L. Peacock, Mitsuo Nakamura, Clifford Geertz, Robert van Neil, Harry J. Benda, George T. Kahin, Alfian, Deliar Noer, and so on categorize Muhammadiyah as modernist Islamic movement with cultural and non-political movements. Therefore, since its establishment and it have been the facts in history that Muhammadiyah is not involved in political field and more concentrated in da’wah movement in social field.

Muhammadiyah members and Muhammadiyah itself as a movement is inseparable from the growing ideological dynamics of Islamic movements. The response and demeanor of the growing Islamic movements are also diverse. Therefore, in relation to the ideology of Muhammadiyah, it is important to know that the biggest group of the ideology of the modern Islamic movements, which will be provided in this book, is the three biggest modern group that were Islamic Neo-revivalism, Neo-modernism, and Neo-traditionalism. Muhammadiyah as Reformist-Modernist ideological movement is among the three orientation of contemporary Islamic ideologies, which of course is required to issue alternative thoughts to be able to survive and develop with its own characters as progressive Islamic movement.

1. Islamic Neo-Revivalism

Neo-revivalism is a new form of revivalism that emerged in the modern era with stronger, even tends to be radical religious character. Islamic Revivalism is Islamic movement that aspires to return to original or pure Islam, thus it is often called as Islamic Revivalism Movement. Theologically speaking, this movement has its roots in salafism (salafiyyah), with firmer or tougher character compared to other salafiyyah movements. In general, revivalism is Islamic movement that is diverse and is not a single entity, which inclines to move within moderate to rigid, conservative, and radical.

In Indonesia, Islamic movements that emerged after the Reformation outside Muhammadiyah and Nahdlatul Ulama often times were included in

Islamic Neo-Revivalism. They are Salafi, Jama'ah Tabligh, Majelis Mujahidin, Hizbut Tahrir, Ansharut Tauhid, Front Pembela Islam, gerakan dakwah Tarbiyah, Majelis Tafsir Al-Qur'an, and other Islamic movements and organizations that tend to be rigid, stiff, and exclusive. This Islamic movement is also manifested in political world, is often called as political movement of Islamic community that has a shady role in politics, symbolically. The emergence and religious characters of each Islamic movement of course have subjective reason and its own objectives; therefore it receives support amongst the Muslims.

There are two highly-related interests in Islamic Neo-Revivalism: rigid and militant-style purification movement (Islam militant) that is parallel to Islam that aspires to build Islamic system (al-nidhan al Islamy) in developing Islamic system (Islamiyah, Islamism) within a country. The relation between the orientation of puritan Islam and politics found a new Islamic movement with higher militant ideology, both in conducting da'wah or the politics or both (da'wah and politics), within a diverse Islamic system. Even though each group has different character and orientation of its movement, both have similarities as well; by showing Islamic system is vis a vis (opposition) to other systems that is non-Islam. In the 20th Century Muslim world, Islamic Neo-Revivalism emerged in a systematic movement as it was shown through Ikhwanul Muslimin in Egypt (1928-1954), Jama'at-i-Islamy in Pakistan (1941-1958), and the newest one was Taliban in Afghanistan (1993-2001). In Indonesia, similar movement emerged in Reformation era in diverse orientation and character, whether it formed similar movements or went thought metamorphosis.

Neo-Revivalism is considered stricter than Islamic revivalism. Taliban is Islamic movement that emerged in the Afghanistan War, which was originally an underground movement (1993-1995), which appeared as puritan and radical, and later it became regime inside the government (1996-2001). This movement is highly controversial because their actions are considered highly puritan, fanatic, and radical. Taliban regime is a totalitarian or having an absolute control for upholding Islamic laws including for clothing standard, especially in limited the space and clothing, for example in limiting the sphere and clothing for women by implementing punishment (Metcalf, 2002). Taliban regime that upholds Islamic laws is unique and radical such as

requiring Muslim women (Muslimah) to wear veil and they are not allowed to go to school. They also require Muslim men (Muslim) to keep beard with certain rules and punishment for those who do not abide by the law, banning music and watching television, and going to recreational places; all vehicles are required to stop at worship time (azaan), and the destroying of pre-historic relics (Abdul Rahman, 2002).

Revivalism, and especially on rigid/radical Neo-revivalism, they view women in dogmatic, monolithic, and scriptural that are also doctrinal. Whether it is domestic sphere, and especially on public sphere, radical revivalist side-eye women, they even forbid women in leadership, and are included in “humans but women” category. Women are the opposition for allowing men in leadership because they fulfill the requirement of “humans and male.” In the perspective of radical revivalist group, women are positioned in all-negative image, which is portrayed in “half-human” creature that is created by God on earth. But then again, Islamic revivalism is not in single form, it is included in viewing women that stretch from moderate ones to stiff ones (radical, fundamentalist) and conservative, which often times consider their thoughts to be absolute and do not have other thoughts.

2. Islamic Neo-Modernism

Neo-modernism is a new model and orientation and it is different from Islamic modernism. In modernism, Muslims should analyze Western world and its thoughts objectively, and so are the thoughts and teaching in Islamic religious history, so that they will be able to face the modern world and continue its living (Adnan Amal, 1989). Islamic neo-modernism is the anti-thesis of dialectic between Modernism and Traditionalism in the idiom al-muhafadhat ‘ala al-qadim al-shalih wa al-akhdz bi al-jadid al-ashlah, which create the combination that is considered richer than both and it also offers reactualization or transformation on Islam more progressively, especially in thoughts. The issues of democracy, humans’ rights, religion pluralism, feminism, and other actual problems are the focus and the commitment of Islamic Neo-Modernism, this movement does not hesitate to accommodate modern and postmodern ideas from Western world.

Until a certain point neo-modernism brushed slightly, and often times, is deemed related to secular thoughts. Actually, there are differences on the

understanding of secularism ("alamiyyah) within Muslim scholars. Some describe it as the definition in the Western World, which is the separation between religion and the national matters and furthermore lessening, even diminishing religious influence from any matters or living regulations; while others explain it as the belief that show the urgency to mend and improve people's welfare in all aspects in life. For some radical neo-modernist, religion should always be in private space and it will never be in public sphere, syncretic pluralism belief, and does many deconstructions on the principles of Islamic faith, which are seen as final value.

Muhammad Imarah (1999) concludes four characteristics of secular thought in Muslim scholars, they are: (1) comparing Islamic nash (laws) with humans' work; (2) religion is a private matter that are not related to social, political, and economic problems; (3) there are some conflicts between the concept of religion, knowledge, and technology; (4) there is perception that the West is the only alternative solution for development and modernity. On the other hand, Sjadzali thinks that secular thoughts within Islam believes that Islam is religion in Western world definition, and it had nothing to do with national problems, that Prophet Muhammad was solely a Messenger similar to those preceded him with one task of bringing humans to noble life and to uphold moral values, and a Prophet had no intention to establish and lead a country.

According to Barton (1999), "Neo-Modernism is defined as (as it is described by Fazlur Rahman, even though it is not Indonesian thought) as liberal Islamic movement, progressive after the emergence of Modernism, and synthetic between Traditional Islamic thought with the emphasis on Modernism on rationality and ijтиhad (individual interpretation of the Holy Quran), with modern Western thoughts." Barton states what is meant to be liberal Islam to have such characteristics: a commitment in rationality and reform; a belief on the importance of contextualization of ijтиhad; the acceptance of social pluralism and religious pluralism; and the separation between religion of political parties and non-sectarian position in a country.

Highly progressive neo-modernism to a certain point develops secularization and deconstruction that are often called as liberal Islamic movement, in which in Indonesia the activists are mostly youths. Other parties believe that Islamic Neo-Modernism is less critical on Western thoughts and

the principles are mostly abstract and unearthly, whereas the nation needs them. Some people often deem that the thoughts on Neo-modernism does not give alternative solution on the hegemony of liberal-secular thoughts such as on democracy and humans' rights, which makes them following the flow and merely followed what has already established and accepts them as they are. However, in this world, there is no absolute value on thoughts, including about democracy, humans' rights, pluralism, and so on.

3. Islamic Neo-Traditionalism

Islamic neo-traditionalism is new form of thoughts and Islamic movement of traditionalism. This movement is a form of reaction on modernism which is shown through de-spiritualization (annihilation on old spiritual values) and de-traditionalization (annihilation of tradition), which have been the religion reference for traditionalists. There is a jump on the thoughts within Neo-traditionalism, which is not only defending but also analyzing classic Islam heritage with deconstruction, which show progressive, even liberal, transitional thoughts.

Due to the jump on thoughts, the movement and thoughts of Neo-traditionalism is deemed similar to and is called Post-Traditionalism. Post-traditionalism is thoughts in trying to deconstruct Islamic cultural heritage based on modern standards. This group believes in Islamic heritage but is also relevant to the modern life, but they need to be read, understood, and interpreted within modern perspective. The way of interpreting Islam in Post-traditionalist is not enough to just reconstruct but also to deconstruct (Khudori Soleh, 2003).

Contemporary neo-traditionalism thoughts in Islam are Seyyed Hossein Nasr, in his thoughts on critique on Orientalism and developing the famous perennial philosophy. Classic Islamic tradition that is correlated to underdevelopment is shown in a modern model and thoughts, which results in reform. Nasr believes that it is important to understand modern human with all of its knowledge to make peace with the Islamic traditional roots, so that Islam will always be a strong world-view in the middle of modern world that slowly lost its spiritual orientation.

In Indonesia, the thoughts of Abdurrahman Wahid, Masdar Farid Mas'udi and young youngsters of Nahdlatul Ulama who have progressive

thinking is the carriage for the thought and movement of Islamic neo-traditionalism or post-traditionalism. His thoughts by some groups are equalized to neo-modernism, even post-modernism. Because the thoughts are “a tradition jump” and progressive, therefore they consider the new generation of traditionalists tend to be secular and liberal. However, the tradition is still highly elevated, such as taklid and the absolute loyalty to Muslim scholars (kyai), highly respect local cultural tradition but with no critical measure, and preserving patrimonial relation or vertical social relation between people and respected people, which results in the people empowerment in grass-roots level to be stagnant. According to some people, this group is critical to Islamic values, but it is not critical to Muslim scholars (kyai) and religious tradition that are considered status-quo in Aswaja doctrines.

C. The Strengthening of Ideology

Muhammadiyah in the past, present and the future will be always firm to the movement's commitment in upholding the da'wah and tajdid mission in all aspects of life. The members, cadres, and leaders of Muhammadiyah clearly understand that being active and make a concrete effort in motivating Muhammadiyah is a noble and honorable effort to “upholding and revering Islam to realize true Islamic society.” In implanting principles, mission, aspirations, direction, and ideology to its members as well as for the survival of the organization, Muhammadiyah always formulates official thoughts that are basic, which is called ideological thoughts such as Preface of Muhammadiyah Statutes (Muqaddimah Anggaran Dasar), Faith Pledge and Aspiration of Muhammadiyah Life, (Matan Keyakinan dan Cita-Cita Hidup), Basic Strategies (Khittah), and so forth, in every checkpoint of each struggle episode. Through such ideological thoughts, they are able to uphold the principles of its movements fundamentally, and it is meant for the implantation of ideological values so that the continuity of Muhammadiyah movements is accomplished.

Based on that ideological awareness, in 2007 Muhammadiyah formulated the steps in strengthening the ideology of its movement, which was called Revitalization of Muhammadiyah Ideology (Revitalisasi Ideologi Muhammadiyah). It is important to be grateful for positive improvements,

that Muhammadiyah is able to survive for a century due to the ideological commitment of its initiators. The members, cadres, and leaders of Muhammadiyah in every level and the environment of the organization including the charity and services show positive understanding on the ideological values of the movement. The initiators of Muhammadiyah had the militancy, loyalty, and extreme sincerity in developing Muhammadiyah in where it stood, so that this Islamic movement rapidly developed and gave impactful benefits for the improvement of its followers and people in general. They whole-heartedly live up to the meaning of their anthem Sang Surya: "Ya Allah Tuhan Rabbiku, Muhammad Junjunganku, Al-Islam Agamaku, Muhammadiyah Gerakanku." With profuse ideological spirit, insyaAllah, Muhammadiyah will be able to survive and to act to the end of time.

However, to certain point, the ideology of Muhammadiyah has not been understood by some of its members or those who are in the organization, including in its charity and services. Even, some Muhammadiyah leaders do not completely understand what ideology of Muhammadiyah is, and they can not distinguish it with other ideologies. Some of them understand Islam, but they do not understand Islam in Muhammadiyah. Some of them believe that it is important for them to understand Islam, and they will automatically understand Muhammadiyah. They forget that Kyai Dahlan established Muhammadiyah was driven by his understanding on Islam, which is characterized as progressive Islam. Muhammadiyah as Islamic movement, with the mission of da'wah and tajdid that is different compared to other Islamic movements; therefore, it is important to understand Islamic and Muhammadiyah movement characters. Thus, it is not enough to just understand about Islam, moreover if it is just based on personal knowledge, without understanding the characters of Islam and Muhammadiyah movement as Islamic Movement.

Why don't some of the members, cadres, and elite leaders understand the ideology of Muhammadiyah? That probably happens because the socialization on the ideology of Muhammadiyah is not completely implemented, carried out, and spread. It is possible that the materials regarding the ideology of Muhammadiyah are not fully available and spread in an organized way. There could be another factor such as due to the fact that the involved parties are reluctant to learn about Muhammadiyah, thus only learn what they already know. Maybe because they are focused by their own ideologies, thus they

do not want to learn the ideology of Muhammadiyah. Whatever the cause is, the internal condition that shows lack understanding of the ideology of Muhammadiyah should be ended, on the other hand, the intensification or strengthening of the ideology of Muhammadiyah is important to be carried out.

In one of the decision of Tanwir Muhammadiyah on Yogyakarta in 2007 on the Revitalization of Muhammadiyah Ideology" states that the strengthening or revitalization of Muhammadiyah ideology is deemed important because there is internal condition within the organization, which is the existence of ideological problems. The ideological problems are: (1) The weakening of basic understanding of Muhammadiyah as Islamic movement with all of its aspects that people lose their direction and commitment in Muhammadiyah movement; as how easy it is for some members to be interested in other ideologies without having deep understanding of Muhammadiyah; (2) The indications of the weakening of spirit, militancy, characters/identity, and the vision of the movement on some members/groups in Muhammadiyah as it is getting weaker to on the active role in managing Muhammadiyah; (3) The indications of weakening of perseverance and commitment on the mission, thoughts, policies, and the interest of Muhammadiyah whether it is related to religious matter for example not following the Tarjih decision for the Ied Fitri or Idul Adha celebration to the problems of subjection and active role in managing/improving Muhammadiyah; (4) The weakening of bond or collective solidarity that is signified by not improving ukhuwwah (brotherhood/unity), silaturahim (gathering), and synergy amongst the members or between institution in the Persyarikatan; (5) The growing political attraction and interest that enters into the organization, including in the charity and services sector, through the activists or political party events, which lessen the commitment towards the mission, interest, characters, and Basic Strategies of Muhammadiyah; (6) The tendency for some Muhammadiyah members, including those in the charity and services sector, to prioritize their active role to improve the organization, charity and services sector, and other activities outside Muhammadiyah, which results in unequal number of members who are committed/actively participate for the organization as well as the fact that some Organizational efforts are not implemented well; and (7) The accessibility of external ideology

that penetrates into Muhammadiyah that might be able to diminish unique characteristics of Muhammadiyah when it is not fortified with ideological strengthening, which is related to Muhammadiyah belief and struggle system (PP Muhammadiyah, 2007).

Therefore, the efforts to explain the ideology of Muhammadiyah through in-depth analysis on the “Ideology of Muhammadiyah” are an urgent matter to be carried out as it is described in the book. The members of Muhammadiyah, including the cadres and its leaders, can analyze deeply on the Ideology of Muhammadiyah in order to raise the commitment, militancy, and the respect in participating actively in realizing the purpose and aspiration of Muhammadiyah. For the members, cadres, and the leaders of Muhammadiyah, by understanding the ideology of Muhammadiyah, they will be able to learn about the identity of its movement as well as to differentiate it with other ideologies that are growing in the middle of Islamic community and in the world, in general. By always respecting ukhuwwah (brotherhood/unity) and tasamuh (tolerance) all members of Muhammadiyah will be able to whole-heartedly committed to and will not drift to another movement in carrying out the mission and aspiration of Islam through Muhammadiyah.

MUHAMMADIYAH IDEOLOGY



Is Muhammadiyah an ideology? If it is, what is Ideology of Muhammadiyah like? How does ideology of Muhammadiyah look at life including in dealing with national issues and socializing with different people according to Islamic teachings that are believed and become the mindset of its movements? With such ideology, do Muhammadiyah not become exclusive? There are many formulations on official thoughts in Muhammadiyah, which are included its ideology? How do Muhammadiyah members understand and realize the ideology in its movements? How do they respond to other ideologies in the world, especially in the Muslim community? Some questions regarding the ideology often rise within Muhammadiyah.

Muhammadiyah has always been called as modern or reformist Islamic movement. Recently, the term “Progressive Islam” (Islam yang berkemajuan) is introduced within Muhammadiyah. Can ideology of Muhammadiyah be called as modernist ideology, reformist ideology, and progressive ideology? This problem is rarely discussed in a dialogue or lectures on the ideology of Muhammadiyah. Whenever they talk about ideology of Muhammadiyah it is about Preface of Muhammadiyah Statutes or Faith Pledge and Aspirations of Muhammadiyah Life. How both main materials on the ideology of Muhammadiyah is related to Islam as an ideology, including the emergence of a predicate attached on Muhammadiyah as modernist and reformist Islamic movement.

Some members of Muhammadiyah sometimes confront Muhammadiyah and Islam. They thought that there are no need to exaggerate about the ideology and things related to Muhammadiyah, because it will only lead to closure or exclusive manner. The essential and important thing was

Islam. Talk more about Islam, not Muhammadiyah. Islam is the priority above everything else, al-Islam badaa kulla syaiy. What is the importance of prioritizing the idioms of Muhammadiyah? Some also believe that it is important to understand Islam, and then you will automatically understand Muhammadiyah. Why should we care about the ideology of Muhammadiyah, we should base our ideology on Islam, is Muhammadiyah just a tool of struggle?

At a first glance, those opinions are absolutely right. Every Muslim will put Islam as the support, foundation, base, principle, frame, view for living, and all the essence and attributes that meant everything. However, when the perception and concept about Islam should be contested and confronted as opposition (vis a vis) with Muhammadiyah, there will be problems. The first problem is that it is inappropriate to compare even to confront Islam with Muhammadiyah, because Muhammadiyah is not a religious teaching as how it is for Islam. The second problem is the fact that since its establishment, Muhammadiyah forever will be committed and fight for realizing Islam in living aspect, because its establishment as Islamic Movement is to fulfill the mission of da'wah and tajdid for the sake of the true Islamic society.

Muhammadiyah never contested or compared itself with Islam. Muhammadiyah uses Islam as the teaching and makes it the support, foundation, philosophy, frame, mission, aspiration, and furthermore as the system that becomes the guide for the effort for "lil-'izzat al-Islam wa al-muslimin." Muhammadiyah is a movement that fights for the realization of Islam and makes Muslims live based on Islamic teachings and to obtain glory in its living. Muhammadiyah is Islamic movement that always tries to make Islam as *Minhaj al-Hayat* (Living System) as well as *rahmatan lil'alamin* on Earth.

However, it is not identical that understanding Islam will make you understand Muhammadiyah. Muhammadiyah is Islamic Movement, which since its establishment based on Kyai Ahmad Dahlan's knowledge on Islam. However, the understanding that is developed by Kyai Dahlan is progressive Islam, Islam that brings da'wah mission, Islam that has tajdid or reform for its characteristics. Even though Muhammadiyah highly respects the unity with other movements, of course there are some differences in the understanding characteristics about Islam. Furthermore, whoever claims to understand

about Islam, then the subjective understanding based on interpretation (*tafsir*) and its perspective will be different with other Muslim scholars'. As the result, you will not automatically understand Muhammadiyah just because you understand Islam, and your understanding will be similar to Muhammadiyah's.

Then, it is a misunderstanding, misinterpretation, and absolutely wrong when Muhammadiyah is contested with Islam. It is also wrong when the understanding of Islam in Muhammadiyah is reduced with individual's understanding, just because those involved think they understood Islam. Moreover, if they put Islam as the second after Muhammadiyah, and made Muhammadiyah as the main priority and more than Islam. The main purpose and aim for Muhammadiyah is to "uphold and revere Islam to realize true Islamic society." Then, why should people contest Muhammadiyah with Islam? Why should there be an opinion that if stating or putting forward Muhammadiyah, it will be as if negating and diminishing Islam? Such opinion, besides it is not in accordance with Islam, it does not reflect and does not understand the essence of Muhammadiyah.

Please pay attention to what are included in the Statutes of Muhammadiyah on the Identity and Principle (*Identitas dan Asas*) as they are mentioned clearly and firmly. "(1) Muhammadiyah is an Islamic Movement, Da'wah Amar ma'ruf nahi munkar and Tajdid, based on Al-Qur'an and As-Sunnah; (2) Muhammadiyah is based on Islamic laws." (Statutes of Muhammadiyah, Article 4). Also, pay attention on the verse on Sang Surya anthem: "Ya Allah Tuhan Rabbiku, Muhammad Junjunganku, Al-Islam Agamaku, Muhammadiyah Gerakanku." Study all formulation of official thoughts, history, and whatever lived in the mindset or attitude and the living practice of Muhammadiyah members, none of them negate, disregard, ignore, disrespect, and betray Islam, and especially place Islam under and is not the priority compared to Muhammadiyah. Muhammadiyah highly upholds and reveres Islam.

Furthermore, when someone or a group of people mention, use, label, and use the name of Islam, often times, it is inseparable from opinion, analysis, and oneself's or institutional connection. For example in a book entitled "Pemikiran Islam," then the author uses Islam that is actually his own opinion which is associated and related to Islam. The same thing also happens in any books that use the name of Islam behind its title, and then

it will always be related to the author. If someone writes “Perempuan atau Laki-laki dalam Pandangan Islam,” it is actually the Islamic perspective based on the author’s perspective. Another example, a school or Islamic school (madrasah), usually the educational institution belongs to a certain person or institution or organization using the name of Islam. In brief, whatever attributes using the name of Islam actually is not identically similar to Islam itself.

Therefore, what is wrong with the name and mentioning Muhammadiyah? Is Muhammadiyah no other than Islamic Movement that fights for the sake of Islam and the realization of Islamic society? Then, why should we contest Islam to Muhammadiyah? That Islam is a religion and Muhammadiyah is a Movement, both of them are not similar entity, and even since its establishment until the end of time, it has always been and will be a movement. Since when and what is the proof that Muhammadiyah made itself into a religion? Why should they mention the Islam identity before everything else, when Muhammadiyah declares and mentions itself as an Islamic Movement, where Islam will always be attached to it? When they mention and attach itself with any ideology, the ideology of Muhammadiyah is Islam. The ideology of Muhammadiyah is the ideology of Islam, not another ideology, which is the ideology of progressive Islam!

A. Concept and Importance of Ideology

Ideology literally means “thinking system” or “a group of thoughts and ideas.” The word ideology is derived from Greek “ideos” (idea, thoughts) and “logos” (reason), which means “the science of ideas.” The word was coined by Destutt de Tracy (1757-1876), a French philosopher, who mentioned that ideology is about “the science of ideas,” meaning that it is a way of thinking on how to look at life, which he differed it with metaphysics and religious way of thinking.

Plato looked at ideology as the ultimate truth. Descartes referred ideology as the core of entire human thought. Karl Marx mentioned ideology as “false consciousness,” however, later, his way of thinking became an ideology such as Marxism and Socialism. Both ideologies are regarded one of the biggest ideology in the world, which is different from Capitalism. In

the modern era, besides Marxism, Socialism, and Capitalism, other ideologies also emerge such as Liberalism, Secularism, Nationalism, Conservatism, Fundamentalism, Feminism, Pluralism, and so on.

Ideology has main elements, they are: (1) the comprehensive view on humans, the world, and the universe based on that thought; (2) socio-political arrangement plan based on that thought; (3) the consciousness and declaration in the form of effort of doing changes based on the thought and the plan of the ideology; (4) the effort to direct people to accept the ideology that requires the loyalty and the involvement of its followers; (5) the effort to widely mobilize the cadres and masses who will be the supporters of the ideology (Riberu, 1986: 5).

In some groups of Muslims, there is a term called al-mabda' (from Arabic "ba-da-'a" that meant the beginning) as the equivalent of ideology. Al-Mabda' means the initial thought and the subsequent thoughts will follow. Al-mabda' also means the basic thought where the branch thoughts will be placed upon. Islamic ideology becomes the choice of modern Islamic movements, which is called as Islamism or Islamiyyah. Djamiluddin Al-Afghani fought for Pan-Islamism, the ideology that brought Islam as the perspective that unified its followers on the whole world. In contemporary era, there were some Islamic movements such as Revivalism, Modernism, Reformism, Neo-revivalism, Traditionalism, Fundamentalism, Radicalism, and Liberalism. In Indonesia, Pancasila is called as the Nation's ideology.

There was already a discussion of ideology within Muhammadiyah since 1968 when stated in the 37th Muktamar that reform in ideology was important. At that time, Muhammadiyah chose the term "Faith and Aspirations of Life" to replace the word ideology. In 1969 Tanwir in Ponorogo, the official thoughts of ideology of Muhammadiyah or what was known as "Faith Pledge and Aspirations of Muhammadiyah Life" was created. This was the concept of ideology in Muhammadiyah systematically, beside the concept of Preface of Muhammadiyah Statutes, which was formulated in 1946.

Muhammadiyah as Islamic movement is inseparable with ideology, which is a set of perspective on life and the strategy for efforts to realize ideals. According to K.H. M. Djindar Tamimy (1968:3), the emergence of Muhammadiyah is closely related to "ideology," which is the idea and aspiration about Islam that is attached in the thoughts and spirit of movement

of Kyai Haji Ahmad Dahlan, the founder of Muhammadiyah. Ideology is “teaching or science that systematically and comprehensively talks about the ideas, ways, aspirations or imagination inside our mind, to acquire the conviction in life and the right and appropriate living.” It is also stated that ideology means “faith of life,” which involved “1. Way of life, 2. The purpose of life, 3. Teaching and ways used to realize the way of life to acquire the purpose of life” (PP Muhammadiyah, 1968: 6).

The concept of ideology in Muhammadiyah has basic character; meaning related to and referred as “Faith and Aspirations of Life.” The ideology of Muhammadiyah is not merely a set of belief and thoughts; it is also the theory and strategy for efforts to realize the belief in daily lives. The ideology of Muhammadiyah is “the system of faith, aspirations, and the efforts of Muhammadiyah as Islamic movement for the sake of realizing the true Islamic society.” The content and essence of the ideology of Muhammadiyah is (1) to understand about Islam or understand the religion within Muhammadiyah, (2) Muhammadiyah’s nature as Islamic movement, (3) the mission, function, and strategy of struggle of Muhammadiyah. So there is no need to talk about ideology being separated from the strategy, because there is a strategy of struggle in an ideology, which in Muhammadiyah, is called as Outline of the Struggle of Muhammadiyah.

From the definition of ideology, it is important to relate everything and process of Muhammadiyah movement into the basic idealism, which is called as ideology. Ideology within its urgency is actually the world view, which is followed by Islamic Movement established by Kyai Haji Ahmad Dahlan. Therefore, all members understand and refer to “what, how, and for what Muhammadiyah is established,” in which the base and direction closely related to “faith and aspirations” that bound all members and the institutional activities.

The importance of ideology in Muhammadiyah is related to Islam as the foundation and the center orientation of the movement with the view understood by Muhammadiyah, which is Islam that has already attached to Muhammadiyah movements’ characteristics. It can be said that the ideology of Muhammadiyah is included in Al-Islam and basic Muhammadiyah thoughts, which is related to the view of Islam in Muhammadiyah, the nature of Muhammadiyah as Islamic movement, and the strategy or Khitah

Muhammadiyah that included the unique functions and missions in the struggle for Islam.

The ideology of Muhammadiyah specifically is included in two official thoughts of Preface of Muhammadiyah Statutes (1946) and Faith Pledge and Aspirations of Muhammadiyah Life (1969), while the strategic aspects were included in Basic Strategies of Muhammadiyah of 1956, 1971, 1978, and 2002. However, in another official thought such as The Twelve Strategies of Muhammadiyah (1938), Al-Masail Al-Khamsah (Five Affairs) (1954/1955), Characteristics of Muhammadiyah (1962), Guidelines for an Islamic Life for Muhammadiyah Members (2000), Statement of Muhammadiyah Thoughts Approaching the First Century (2005), and Statement of Muhammadiyah Thoughts Approaching Second Century (2010) included ideological thoughts.

If one outlines the emergence of Muhammadiyah official thoughts, including ideological thoughts, it also includes not only the substantive concept (unbiased and fundamental), but also those related to contextual or situational and conditional underlying and accompanying them. Preface of Muhammadiyah Statutes contained the principle thoughts that become the base for the constitution of Muhammadiyah movements as the Preamble of 1945 Indonesian Constitution with the Body Part of 1945 Indonesian Constitution of the basic constitution for the Republic of Indonesia. Included within the constitution are the inspirations and systemization of the initial generation Muhammadiyah thoughts as it was put by Kyai Haji Ahmad Dahlan as the founder. Ki Bagus Hadikusuma as the initiator the concept of Preface with other members such as Prof. Farid Ma'ruf and the others formulated them as the framework of basic thoughts containing the spirit of Muhammadiyah moment to be used as important guide for Muhammadiyah members. The context of its emergence in 1946 was in a crucial and decisive situation, which when Muhammadiyah was in new phase of the independence of Indonesia in 1945. In one hand, there was an initial process of modernization in the life of Indonesian people, which brought tremendous influence in the perspective of people including the members. On the other hand, the disintegration the values of idealism movement within Muhammadiyah was happening.

Faith Pledge and Aspirations of Muhammadiyah Life (Matan Keyakinan dan Cita-Cita Hidup Muhammadiyah/MKCHM) emerged in the

condition when Indonesia shifted from the Old Order to the New Order, with a condition ridden with oppositions or discordances. In the same time, the second phase process of modernization grew rapidly with secular and pragmatic values coloring the public life as the beginning of national construction that brought lots of changes in every aspect of life. In order to stop Muhammadiyah members lost the movement idealism, in 1968 as the result of the 37th Muktamar in Yogyakarta and was followed up by Tanwir in Ponorogo in 1969, MKCHM was created as the concept of Ideology of Muhammadiyah. MKCHM contained the ideological thoughts on the nature of Muhammadiyah, religious knowledge in Muhammadiyah, and the function and mission of Muhammadiyah in our beloved Republic of Indonesia to realize Baldatun Thayyibatun Wa Rabbun Ghafur. Muhammadiyah with Islamic principle and its nature as Islamic Movement united under one container, the Republic of Indonesia, did not separate even aspire for another format of a county as it became the national consensus where Muhammadiyah important figures such as Ki Bagus Hadikusuma actively participated as the founder of Indonesia. That was where the ideological identity of Muhammadiyah should be understood by all members, especially the cadres and leaders in all parts and levels.

The emergence of Characteristics of Muhammadiyah was different. The content was about the emphasis on the nature of Muhammadiyah as da'wah and tajdid movement with ten characteristics reflected in every member of Muhammadiyah. The ten characteristics are the distinguishing points of Muhammadiyah and other movements. If it is summed up from Muhammadiyah characteristics, it can be clearly seen the middle character (moderate, wasithiyah) of Muhammadiyah; it means it is not extreme, neither left nor right. The context of its emergence was in 1956 as the result of Muktamar in Palembang and was ratified in 1962 related to that year political condition. After the disbandment of Partai Masyumi, there were many Muhammadiyah leaders who were active in Islamic parties returned and led the organization, but they used political ways just as they did when they lead political parties. Furthermore, after Muhammadiyah was busy on being the member of Masyumi, there was a tendency that the social charity and services were abandoned because they were busy with political affairs. To prevent the same thing from happening and to prevent any involvement in

politics or using political ways in managing or leading Muhammadiyah, they created Characteristics of Muhammadiyah. Taken from Characteristics of Muhammadiyah, they should reflect ten characteristics of moderate character, but stronger in upholding the principles in each members, especially the cadres and leaders of Muhammadiyah, as the fact that Muhammadiyah as an organization should not be taken to real politics world that in managing or involving in Muhammadiyah, there should not be any form of politics or any political attitude-behavior and actions as the manners of politicians who used the way of politics.

Similar thing happened on the creation of Basic Strategies of Muhammadiyah. Khittah Ponorogo in 1969 and Khittah Ujung Pandang in 1971 and was complemented by Khittah Surabaya in 1978, substantially had the meaning and function of limiting Muhammadiyah to not affiliate and involve in anyway with any political parties. Actually, there was Khittah Palembang in 1956, but it was more to the outline of struggle and program policy, not the strategy of movement. Based on Basic Strategies of Muhammadiyah 1971 and 1978, Muhammadiyah freed all its members in determining their political decision of each member based on their possessed political freedom. The limitation is actually not a formality, but as the limitation for political behavior. It means that Muhammadiyah should not be positioned and functioned as political party, that makes it as social organization that carries out its mission and with da'wah character as if is not different to political party. However, one also interpret from the Basic Strategies that Muhammadiyah is allergic to and anti-politic, which is not true because Muhammadiyah gives liberation to the members who want to enter political world through political party, with a condition that they will not involve Muhammadiyah as an organization. Moreover, they also make another solution from Khittah Denpasar in 2002; firstly, they put political affairs as al-umur al-duniawiyah (worldly affairs) that should be taken care of carefully and properly based on Islamic laws. Whereas, the role of political-nationality broadly, Muhammadiyah can play the role as interest group through opinion, lobby, and so on but still in the role of da'wah organization and not as political organization. Therefore, the Basic Strategies is not allergic and anti-politic, especially hypocritical to politics, instead, limiting political way and attitude elegantly not to involve the organization. The attitude is proven because based on historical experience;

it is not because the members are not qualified and able to play political roles. The main focus of this actually once a person is involved in political affairs; the risk is bigger compared to the benefits as social organization, which is different from political organization or party.

The creation of Guidelines for an Islamic Life for Muhammadiyah Members (Pedoman Hidup Islami Warga Muhammadiyah/PHIWM) in 2000 in the the 44th Muktamar in Jakarta had its own background. Muhammadiyah needed special guide to rule the attitudes based on Islamic values they understood deeply and broadly in every aspect of life. Islam was not merely on the verbal forms and norms, but it should be done and addressed to actual or concrete daily lives actions. Initially, the concept of PHIWM was related to the plan in composing philosophical concept as the explanation and had the relation to MKCHM in the form of Faith of Islamic Life (Keyakinan Hidup Islami) according to Tanwir Muhammadiyah in 1992 in Jakarta. However, this philosophical concept did not work, then there should be a practical breakthrough or it could be in the form of actual norms that could be the mode for action of Muhammadiyah members in acting and performing in Islamic ways in life. At that time, there was attitude gap within Muhammadiyah body between Islamic values that should be carried out based on Islam ideology according to Muhammadiyah with the real daily live. Therefore, PHIMW should be just a discussion; it should be implemented and exemplified of being the good role model (*uswah hasanah*) in the Muhammadiyah live, therefore Islam would be equal in verbal and action.

As important as implementing Islamic values in Muhammadiyah live in general, Muhammadiyah also established Ideology Revitalization as the result of Tanwir 2007 in Yogyakarta. Since the reformation, there were many Islamic groups and movement that penetrated Muhammadiyah, which attracted some members, even did some activities within the organization and in Muhammadiyah charity and services effort. Some members, cadres or Muhammadiyah leaders defended and even actively participated and supported the Islamic movements that had different ideology with Muhammadiyah, because they were considered “consentient” with Muhammadiyah and together, “fight for” Islam. As the result, Muhammadiyah became similar to free-trade that many movements freely penetrated the house of Muhammadiyah, which were later known that these movements had their own

mission, ideology, and interest that were different to Muhammadiyah's. To a certain extent even negating and preying upon the mission, ideology, and the interest of Muhammadiyah. Based on this fact, to prevent wider disadvantage and harm the future of Muhammadiyah, they issued Revitalization of Ideology, including through Decision Letter of Muhammadiyah Central Executive Number 149/KEP/I.0/B/2006 on Consolidation of Organization and Charity and Services of Muhammadiyah. This ideological attitude does not mean that Muhammadiyah is anti-ukhuwwah and antagonize other movements. It is actually the opposite. In order to realize ukhuwwah, Islamic organizations should not intervene and disturb other Islamic organizations. All Islamic movements should play their own roles based on their ideology within their own environment with tolerance and respect for the sake of the Nation. To all Muhammadiyah leaders in any levels, there should be rigor and firmness in supporting Muhammadiyah; therefore, by showing ukhuwwah Islam, but also have the rigor in defending the ideology, mission, and the interest of Muhammadiyah. Now after the consolidation process of ideology relatively ends or at least is enough to keep Muhammadiyah from the penetration of other ideology and movement, then, what should be done now is the strengthening of ideology within Muhammadiyah in every level. If one does not want the mosque and Muhammadiyah charity and services get influenced by outsider, then we should be able to take care of our own mosque and charity and services well with concrete and optimal commitment, integrity, and sincerity, as well as doing some steps that are better than other movements.

Statement of Muhammadiyah Thoughts Approaching Second Century was the result of the 46th Muktamar in 2010 held in Yogyakarta. Statement of Thoughts was created as the declaration or manifest of Muhammadiyah in appreciating a century journey they had went through as well as to welcome the second century, which would be full of challenges. Besides describing the activities done by Muhammadiyah for a century, the content also substantially includes religious view that its essence is to declare Progressive Islam (Islam yang Berkemajuan), Muhammadiyah views on nationality that includes the meaning of Islamic and Indonesian integration in constituting Republic of Indonesia as the final result of national consensus, Muhammadiyah views in facing global dynamics by putting forward Islamic cosmopolitanism, and

the declaration of strategic steps for the second century by implementing Enlightening Movement (Gerakan Pencerahan). If it is summed up, the content of Statement of Muhammadiyah Thoughts Approaching Second Century includes the manifest of Progressive Islam views and the strategies of Enlightening Movement in welcoming the second century. The Manifest of Progressive Islam and Enlightening Movement (Manifesto Islam yang Berkemajuan dan Gerakan Pencerahan) should be the main issue as well as the frame, guide, and orientation of Muhammadiyah movements in the new era of second century.

B. Modernist-Reformist Ideology

Ideology of Muhammadiyah in academic view is often called as modernist or reformist ideology. The experts from abroad often categorize Muhammadiyah as reformist or modernist Islamic movement. Although it uses foreign term in the analysis of social sciences, as to clearly differentiate one movement from another, then there is no need in being allergic on labeling or categorization as long as we keep acting critically and do not make it as absolute value. The categorization is relative but beneficial in order to identify a certain trait of an ideology or Islamic movement. Today, Muhammadiyah through Statement of Thoughts towards Second Century as the result of the 46th Muktamar in 2010 at Yogyakarta, Muhammadiyah often uses “Islam yang Berkemajuan” (Progressive Islam), which substantially includes some elements from Islamic reformism or modernism, while specifically relatively similar to progressive Islamic movement.

Alfian (1989) called Muhammadiyah as reformist movement. Deliar Noer (1996) called Muhammadiyah as Islamic modern movement, which is more moderate compared to Persatuan Islam. Soekarno gave Muhammadiyah the predicate as progressive Islamic movement, even though Muhammadiyah is also criticized for wearing hijab. On the other hand, William Shepard (2004) categorized Muhammadiyah as “Islamic Modernism” group, which focuses more on building “Islamic Society” rather than on the “Islamic State”; that focuses on education, social welfare sector and refrains from becoming political organization despite the fact that some members are active in some political parties. Islamic modernism ideology is differed prominently

into traditional Islam, revivalist Islam, fundamentalist Islam, radical Islam, liberal Islam, and secular Islam in many references of Islamic studies or social sciences study on the Islamic movement. Once again, the perspective of categorizing study is used to clarify the character of a movement or the ideology of a religious movement.

Meanwhile, Charles Kurzman (2003) categorized Kyai Dahlan's thoughts and Muhammadiyah as "liberal Islam," similar to Aligarh in India and other similar Islamic movements in other parts of Muslim world. Liberal Islam meant by Kurzman, is Islamic movement that "presents the past for the sake of modernity," which is different to revivalist Islam that only returns to the past (the first generation Islamic period) and rejects the traditional practices in religion (Kurzman, 2003: xvii). Therefore, Kurzman chose the word "liberal" Islam with the same urgency as "modern," and it does not refer to liberal with the connotation as completely free as how the current ideology grows and refers to "liberal-secular" ideology.

According to Jainuri (2004), the orientation of reformist-modernist religious ideology is signified by the religious knowledge that states that Islam is the teaching norms that should give the base to all living aspects and therefore should be practiced in daily lives. For reformist-modernist group, this experience is not only limited to ritual-*ubu-diyah* problems, but also includes all social aspects of life. Furthermore, reformist-modernist group accepts the changes related to social problems; has future orientation and emphasizes on the long-term program; acts rationally in viewing problems; easily accepts new experiences; has high mobility; is tolerant; easily adapts to new environment. In the beginning of the 20th century, this is shown through the attitude of Muslims modernists who accept modern Western cultures in their social and education programs. They believe that wherever the knowledge comes from, as long as it does not contradict with the basic principles of Islamic teachings, they are permissible.

Reformism-modernism ideology looks at Islam of having structural aspects but also having urgency, there is *qath'iy* domain but also *dhanniyy*, the nation is regarded as important but the main focus will be on social construction. In Islamic modernism, that Islam believes in whole teaching, but the construction and the implementation is no single. That the teaching aspects in Islam need to be re-interpreted to confront and to face today's challenges,

while remaining in the foundation of Islam. Islam does not annunciate that it understands national affairs firmly, but Islamic values become the foundation and frame the national living. Reformist-modernist believes on the perfection and the wholeness of Islamic teaching, but the implementation in daily lives should be done step by step and continuously based on the living standard of the followers, therefore, it is not absolute. Our common sense is validated to understand and implement Islamic teachings based on the spirit of Islamic teaching. The matters that are not Islamic can be made Islamic through process; it is not ultimately rejected or otherwise changed drastically.

Modernism that is shown in Muhammadiyah is slightly different to the Islamic modernism or Islamic revivalism movement (*al-sahwa al-Islamy*) in the Muslim world, which previously tends to harden in the ideology of Salafiyah or stiff Islamic revivalism. Muhammadiyah, according to Azyumardi Azra, believes that even though theologically or ideologically has the same roots as Salafism or Salafiyah, the traits or the nature is moderate or is called Salafiyyah Wasithiyyah (Republika, 13 October 2005). Therefore, even though commonly it is positioned in the chain link of Islamic reform movement in the Muslim world that mainly focuses on *al-ruju' ila Al-Qur'an wa al-Sunnah* (a return to the pristine teaching of the Qur'an and Sunnah), Muhammadiyah does not have thick Middle East movement, because the trait and orientation of its movement is more flexible and moderate. The ideology of Muhammadiyah, which is reformist-modernist (reform) shows more on the progressive Islam, which combines between purification and reformation and is moderate (wasithiyyah) in believing, understanding, and practicing Islamic teachings, therefore, Islam always tries to be actual and the religion for civilization (*din al-hadlarah*) forever.

The face of Islamic modernism shown through Muhammadiyah by Nakamura was portrayed by multi-faceted. Nakamura (1983) portrayed it as followed: "Muhammadiyah is a movement that showed many faces. From far away it looks like doctrinaire. But from closer look, we realize there is theological systematization. It seems that what is in there is the arrangement of moral teachings taken from Al-Qur'an and Hadits. It looks exclusive from the outside, but it appears to be welcoming if you step on it. Organizationally, it looks burdensome, but actually Muhammadiyah is a set of individuals who respect personal dedication. It looks as if extremely discipline organization,

but there should not be any more effective disciplining tool compared to our own consciousness. It looks aggressive and fanatic, but in fact, the spreading process is through slow and tolerant one. And probably, the most important one, it looks anti-Javanese tradition, but in actuality Muhammadiyah realizes the good traits of Javanese. Perhaps we could say this here that we have a case from a universal religion such as Islam that becomes the religious tradition that lives in Java land.”

From the above thought, reformism-modernism of Muhammadiyah is moderate with the orientation in progressive Islam as its orientation of ideology. The reformist and moderate trait of Muhammadiyah seems stronger when it is related to the formulation of official thoughts produced by Muhammadiyah such as The Twelve Strategies of Muhammadiyah, Preface of Muhammadiyah Statutes, Characteristics of Muhammadiyah, Faith Pledge and Aspirations of Muhammadiyah Life, Basic Strategies of Muhammadiyah, Guidelines for an Islamic Life for Muhammadiyah Members, Manhaj Tarjih, and Statement of Muhammadiyah Thoughts Approaching Second Century, besides the thoughts by Kyai Dahlan and first generation of Muhammadiyah leading figures. Generally and contextually, the reformist and moderate traits are compatible to the condition and cultural aspect of Indonesian people and the development of the world that needs such religious orientation.

However, the label use of reformist and moderate ideology or whatever the terms are should not be twisted that suggesting that the ideology of Muhammadiyah is unclear. Reformist trait should also not be seen as secular and liberal, and the moderate trait should not be seen as having no principles and in the grey area, and Muhammadiyah is directed to the opposite direction, which is Neo-revivalist Islam. In fact, Muhammadiyah uses the authentic (pure) Islamic principles as its foundation, which from the start has always been said in the idiom “sepanjang kemampuan ajaran Islam” (as long as the capabilities of Islamic teachings). In the next phase, the perspective of Islamic ideology in Muhammadiyah is firmly formulated in tajdid orientation that means to be purification and reformation (modernization) or under development of manhaj tarjih by using bayani, burhani, and irfani approaches as the effort to comprehensively understand Islam. Such ideological perspective is clear about the basic character of Muhammadiyah as Islamic movement that carries out the mission of da’wah and tajdid.

Being moderate should not be negative rhetoric as if it would be on the grey area, because if it is referred to the principle of Muhammadiyah movement, including the religious understanding in Muhammadiyah, everything will be crystal clear. Being moderate should not be twisted into does not take side to the right or left, because the position will be unclear. For example, try to read Characteristics of Muhammadiyah, it will be clearly stated there of the characters of this Islamic movement. Was it *khair al-‘umur awsatuha* (the best of things is the moderate one), that the best affair will be the moderate one? Being moderate, Muhammadiyah will be eclectic or has dynamic movement, therefore it will be able to show the wealth owned or in the opposition, of what is not owned of those tend to be extreme in Islamic movement. Probably for those who are used to be in the right or left side, being in the middle is regarded as not clear, the fact that the position is in the middle. However, being in the middle should not be regarded as rigid or stiff in the straight line or being linier, because there will always be the dynamics in movement and enrichment of thought and action.

Being moderate does not mean that one should combine extreme elements, because there are some elements from the extreme Islamic movements that could not be applied because they do not in accordance with the principles of Muhammadiyah movement. Combining extreme elements could be a new problem when it is not done wisely, selectively, and based on the principles of Muhammadiyah movement. Muhammadiyah should be really developed the principles and the characteristics of its movement without being trapped in exclusivity, which might eliminate itself from the movements that go passed. It is probably wise and sensible to just take the lesson of positive sides of other Islamic movements and to repair self-weaknesses as well as to enrich and develop the benefits of the movement to reach alternative strengths. Do not hesitate, be numb, and lose self-confidence in taking the moderate position, moreover when it has strong, rich, superior, and alternative ideological characteristics. This is the importance of *istiqamah* as well as aptitude to understand, analyze, and actualize the ideology of Muhammadiyah in the middle of other diverse Islamic movements.

Muhammadiyah as a moderate position as Islamic movement is clearly reformist-modernist with the base of progressive Islam, which has played an important role as the enlightener for the nation and its people on it's a

hundred years journey. Being pulled to wherever, Muhammadiyah's strengths with reformist-modernist character based on progressive Islam has played a role and worked its hardest to realize the concrete action (amaliah) of Islam in many aspects of life such as in da'wah aspect bi-lisan, education, health, social service, and other efforts with the efforts for da'wah of bilih that enlighten people's lives, the nation, and universal human world. It is possible that poor thoughts for example Islamic Neo-Modernism, but the thoughts are relatively sufficient and it is as important to implement them through Islamic social rules, which creates enlightenment in the form of liberation, empowerment, and development of live concretely and could be felt the sincerity by people in general. Reformist-modernist ideology based on progressive Islamic attached to Muhammadiyah actually emphasize strong character on the Islamic action (amaliah) ideology; therefore, we could sense the mission as the spreader of rahmatan lil-'alamin.

Some people consider that Muhammadiyah thoughts are not as vast as Islamic neo-modernism, because it focuses on the reform main ideas and the actualization remains for a particular purpose only; that is used as a criticism and it is not a big problem for correction and enrichment. However, the basic reform ideas is relatively sufficient at that time and it is meant to be a breakthrough that trigger reform; however, with the current big heart of Muhammadiyah of course there will be analysis and good development on ideology and practical model for its movement based on what has been actualized. Furthermore, the strengths of the thoughts of reformist-modernist Muhammadiyah could systematically and concretely shown through organization actions such as education, PKO activities or Al-Ma'un through social service and health, as well as other action breakthroughs through modern social institution. Amaliah institution is highly of importance because there is no other manifestation other than talking about Islam, excepting charity and services body. Muhammadiyah thoughts that are with main ideas and arranged action are actually seen as advanced and new, which is seen as different compared to normal Muslims and could be called as "blasphemy" (kafir) or bringing the mission of a "new religion."

Today, Muhammadiyah has been running for a century. Criticism on the modernism of Muhammadiyah since the 41st Muktamar in 1985 in Surakarta had grown to be a suggestion and self-reflection. Some experts

criticized that the modernism movement of Muhammadiyah is fixated to arranged (specific, temporary) matters and is not developed to wider or comprehensive tajdid matters, including in enriching the religious thoughts. Arranged matters are indeed important to answer the problems present that time such as purification movement on religion, education, health service, social service, and so on. However, in the modern context and in the ever-growingly complex humans' living space in the middle of sophisticated modern world, the reform of thoughts or wider tajdid is needed.

The reformist or modernist trait attached in Muhammadiyah of course would need criticism within and new improvement. Both in idea and action, Muhammadiyah needs improvement of in-depth perspective and has alternative options that transcend the previous ones. Routine makes Muhammadiyah drown in practical thoughts, thus shows lacking richness of thoughts in the middle of other thoughts that grows in the neo-modernism and post-traditionalism area and they grow rapidly and become new references. It is as if Muhammadiyah has lost the spirit of "Sang Pencerah" as it is exemplified by Kyai Dahlan and the ethics of Laskar Pelangi (Rainbow Troops) in education and the charity and services and are courageous enough to make a breakthrough different from the prevalence, as well as offering transformation or changes that are enlightening even though they look unpretentious. Muhammadiyah looks strong in the show of force and physical improvement, but as if losing the oasis of thoughts and spirituality, which are sought by the new middle class people and people in the grass-roots level.

Likewise, in facing liberalization and secularization in thoughts that is growing in Muslim world, and is strictly responded by conservative groups. If there are worries within Muhammadiyah with the developing of Liberalism-Secularism, actually Muhammadiyah can give exceeding alternative reformist and modernist Islamic thoughts without being trapped in liberalistic and secularist orientation. The alternative thoughts should show Islamic comprehensions that are superior and beyond, not by running to other pendulum, which is Islam that is conservative and anti-progress. Therefore, Muhammadiyah creates al-fikrah al-badillah or alternative thoughts that transcend every extreme thought that are not merely in discourse but also practical and action movement. In this position, reformist-modernist

ideology with solid faith, view, and Islamic compassion can become the alternative of both right and left extreme thoughts.

C. Progressive Ideology

Ideology of Muhammadiyah is also progressive. The use of term “Islam yang berkemajuan” (Progressive Islam) according to Prof. Dr. M. Amin Abdullah is more appropriate and Indonesian like to Muhammadiyah, which he thought is similar to progressive ideology. After the 46th Muktamar or Muktamar Satu Abad (One Century Muktamar), they developed the concept and term for “Islam yang berkemajuan.” If it is analyzed from various ideological significance and Muhammadiyah thoughts, then there is a firm sign that reformist-modernist ideology of Muhammadiyah is more moderately said as progressive ideology, which includes the spirit of reform and improvement based on Islamic teachings. The progressive traits and ideology is clearly seen through the importance of “religious view” as it is contained in Statement of Muhammadiyah Thoughts Approaching Second Century in 2010.

In Statement of Muhammadiyah Thoughts Approaching Second Century, it is declared that Muhammadiyah is an Islamic movement that implements da’wah and tajdid mission for the realization of true Islamic society. For Muhammadiyah, Islam is the main value as the foundation and inspiration source that integrates within every pulse of the movement. Muhammadiyah believes that Islam as the message brought by the Prophet to the last Prophet Muhammad SAW as the complete and perfect Allah’s religion. Besides containing the teachings, Islam also includes commands and prohibitions for the humans’ survival in the world and in the afterlife.

Muhammadiyah believes that Islam is the religion with progressive values to realize enlightened human life. Progressiveness in Islam is the main goodness, which creates physical and spiritual excellence of living. Da’wah and tajdid for Muhammadiyah is a way of change to actualize Islam as a religion for living progress of mankind throughout the ages. In Muhammadiyah perspective, Islam is progressive religion (*din al-hadlarah*), in which its presence brings blessing to the universe.

Progressive Islam emits illumination for life. Progressive Islam and creates theological illumination is the reflection of transcendence, liberation,

emancipation, and humanization values as how it is included in Al-Qur'an Surah Ali Imran 104 and 110, which become the inspiration of the establishment of Muhammadiyah. Ideologically, progressive Islam for enlightenment is the transformation of Al-Ma'un for realizing da'wah and tajdid in actual form in the struggle for life of people, nationality, and universal humanity. Progressive and enlightening Islamic transformation is the realization of the efforts to strengthen and expand the religious view based on Al-Qur'an and As-Sunnah by developing ijтиhad in the middle of the challenges of modern life in 21st Century that is very complex.

Progressive Islam sows seeds of truth, goodness, peace, justice, benefit, welfare, and excellence of live dynamically for all mankind. Islam highly upholds humans' honor, both men and women without discrimination. Islam animates the mission of anti-war, anti-terrorism, anti-violence, anti-oppression, anti-underdevelopment, and anti- all kinds of devastation on earth such as corruption, power abuse, crimes against humanity, nature exploitation, and all kinds of evil deeds that might bring destruction to life. Islam positively creates the virtues that overarching the diversity of nation, race, group, and culture of all mankind on earth.

Muhammadiyah is committed to always developing the view and mission of progressive Islam according to the spirit of its establishment in 1912. The view of progressive Islam introduces by Muhammadiyah founder had created progressive ideology, which is widely known as Islamic reformism and modernism ideology. Enlightenment (tanwir) as the form of progressive Islam is the way of Islam that liberates, empowers, and improves the life of all forms of underdevelopment, oppression, stagnation, and injustice of all mankind.

With the view of progressive Islam and spreading enlightenment, then Muhammadiyah does not only succeed in strengthening and enrichment of meaning about faith, worship, and morals of Muslims, but also does reform on mu'amalah duniaiyah (world management and public supervision) that brings improvement on life as the willingness of Islam. The ideology of progressive Islam further reinforces the perspective of tajdid that has the meaning of purification and reformation in Muhammadiyah movement, which all of them based on the movement that returns to Al-Qur'an and As-Sunnah (al-ruju' ila Al-Qur'an wa al-Sunnah) to face the challenges of the world.

The character of progressive Islam for enlightening of civilization has given dynamic power in confronting Islam with the changes of times. For Islam to face the reality of the times is by doing ijtihad by using common sense and knowledge as the instrument for improvement, so that Islam will be truly a religion for live in contextual term without losing the authentic roots as the source of teaching. Ijtihad and tajdid in Muhammadiyah since the beginning has found the articulation space in the contextualization of Islam as it was developed by Kyai Haji Ahmad Dahlan. The rationalization has a solid frame as it is called by the founder of Muhammadiyah as “akal pikiran yang suci” (pure common sense), while in Faith Pledge and Aspirations of Muhammadiyah Life is called “akal pikiran yang sesuai dengan jiwa ajaran Islam” (common sense that is in accordance with the spirit of Islamic teaching).

Muhammadiyah views that in the struggle of life for all ages Islam should be practiced through action. Islam highly upholds action as high as faith and knowledge, therefore Islam is present in balanced and humble ideology in life. In a concrete life, there is no other manifestation other than action in Islam. Kyai Ahmad Dahlan used Muhammadiyah that he founded pioneered real reinterpretation of Islamic doctrine for changes as how it was reflected in theology Al Ma'un. Out of theology Al-Ma'un, emerges transformation of Islam to change the life, with the trait of liberation, empowerment, and development. The model of understanding Islam and its implementable interpretation shows the vitality and ability of Muhammadiyah in re-formulating Islamic messages and values that are responsive to social problems, and could relate to the reality in intelligent and enlightening way.

Muhammadiyah understands that Islam has the view on the society it aspires, which is the true Islamic society. In Al-Qur'an (Ali Imron 110; Al Baqarah 143), the desired Muslim society is the realization of khaira ummah (the best people) that has the position and role as umatan wasatha (moderate people), and syuhada 'ala al-nas (historical actors) in human life. Islamic society is a society that uses Islamic teachings and it animates all aspects of life, which is characterized by believing in God and having religion, brotherhood, having moral and civilized, abiding to laws, welfare, having congress, ihsan, progressive, having leader, and disciplined. Therefore, Islamic society shows the characters of being moderate, which creates balanced cultural format and civilization.

Islamic society aspired by Muhammadiyah has the same characters with civil society that is advanced, just, prosperous, democratic, independent, dignified, sovereign, and noble (*al-akhlaq al-kharimah*) imbued with Godly values. Islamic society as civil power (civil society) highly upholds the diversity of religion and siding of the interest of all elements in the society, peace, anti-violence, and becomes the big tent for all groups and society groups without discrimination. Islamic society aspired by Muhammadiyah is the best society that can create the main civilization as an alternative that brings enlightenment for human life in the middle of struggle in life.

Of the progressive Islam, then we can see the difference of orientation or perspective of Muhammadiyah with other Islamic movements that tend to be extreme. First, Muhammadiyah is different to liberal Islamic comprehension and does deconstruction (critically) of the Islamic teachings, thus it is relative as it is done by the group of liberal Islamic comprehension. Second, Muhammadiyah is also different from Islamic comprehensions and movements that tend to be radical-conservative or radical-fundamentalist such as Salafi, Wahhabi, Tarbiyah/Ikhwanul Muslimin, Taliban, Jama'ah Tabligh, Islam Jama'ah, Jama'ah Islamiyah, Hizbut Tahrir, Majelis Mujahidin, Ansharut Tauhid, Islam Tradisional, Majelis Tafsir Al-Qur'an, and Syiah Group. Muhammadiyah is different and has opposite characters to the Islamic political parties, including with any *da'wah* party, because those political organizations have their own ideology and all of them fight within the line of real politics.

Even though Muhammadiyah is different from other Islamic movements, it is believed that all of them fight for "al-izzat al-Islam wa al-muslimun" or for the sake of the glory of Islam and Muslims. Therefore, ukhuwwah and tolerance between other Islamic movements is extremely needed and each movement should not negate and fight against the others that will result to the weakness on the unity and the strength of Islam as a whole. There should not any form of intervention with negative view, especially in the form of deceiving, of the Islamic movements in this Nation and in the Muslim world. However, as an ideological attitude of the members, especially the cadres and leaders of not understanding the characters of other Islamic movements, and letting them freely penetrate in the institutions and Muhammadiyah members, because those Islamic movements have their own

mission and interest. Ukhluwwah and being tolerant is important, but firm action and prioritizing the ideology of Muhammadiyah is also important. Thus, there is ukhuwwah in difference and in ukhuwwah there are characters of each movement that should be kept and respected without colliding with each other. This is the importance of understanding the ideology of Muhammadiyah and to be assertive and be loyal to all members, cadres, and leaders in all lines and levels within Muhammadiyah.

D. Crystallization of Ideology

From the discussion of the ideology of Muhammadiyah as explained above, it can be summed up that:

First, Muhammadiyah as an ideology. That Muhammadiyah with its identity as “Islamic movement, Da’wah Amar ma’ruf nahi munkar and Tajdid, based on Al-Qur’an and As-Sunnah” had the “view system” or “set of ideas” that is called as ideology, which is ideology of Muhammadiyah. Ideology of Muhammadiyah is “view system includes the belief, aspirations, and strategy of movement for the realization of true Islamic society.” The essence or the content of ideology of Muhammadiyah as it is especially included in Preface of Muhammadiyah Statutes, Faith Pledge of Aspirations of Muhammadiyah Life, Characteristics of Muhammadiyah, and Outline of the Struggle of Muhammadiyah.

Second, ideology of Muhammadiyah is ideology of Islam. Islam as the foundation (law, base) as well as world view or way of life, which is the Minhaj al-Hayat (system of life) for Muhammadiyah that constructs the faith, mindset, character, and attitude/action in the life of Muhammadiyah members. Islam that becomes the law and orientation of Muhammadiyah movement is believed to be Revelation of Allah that brings message based on Al-Qur’an and As-Sunnah that are shahihah/maqbulah that develop our mindset based on Islamic teaching (*ijtihad*), which includ all aspects of life (aqidah, ibadah, akhlaq, and mu’amalah-duniawiyah). Fundamental and whole Al-Qur’an should be spread and realized in private, family, and society life for the sake of the happiness for all mankind in the world and in the afterlife through a movement called Muhammadiyah. Muhammadiyah cannot be contested with Islam, because Muhammadiyah is an Islamic Movement, in

which the movement will be based and carried out the mission of da'wah and tajdid. Of the foundation and the fundamental Islamic comprehension, emerges the slogan that becomes the ideological attitude of Muhammadiyah members: "Islam Agamaku, Muhammadiyah Gerakanku" (Islam is my religion, Muhammadiyah is my movement).

Third, Islam for Muhammadiyah is the identity of its movement. It is stated in Statutes of Muhammadiyah that "Muhammadiyah is an Islamic Movement, Da'wah Amar ma'ruf nahi munkar and Tajdid, based on Al-Qur'an and As-Sunnah." With that identity, Muhammadiyah and its members do not only make Islam as the symbol and self-attribute, it is also to carry out the mission of da'wah and tajdid, so that Islam is realized in our life. In order to make the attitude of Muhammadiyah members, both personal and collegial, reflect the values and norms of Islam, it is then formulated within Guidelines for an Islamic Life for Muhammadiyah Members, which becomes the mode of action for all Muhammadiyah members in all aspects of life. Islam identity in Muhammadiyah is actualized in Characteristics of Muhammadiyah that includes ten characters/traits that becomes the collective characteristics of Muhammadiyah members. Characteristics of Muhammadiyah shows moderate (wasithiyyah) trait as well as being progressive, by still being istiqamah (effortful) in the Islamic principles they believe, understand, and practice as the movement identity. Within its Islamic identity, Muhammadiyah carries out its main mission of da'wah and tajdid, therefore, Muhammadiyah identity is characterized as da'wah and tajdid. Muhammadiyah is a movement of da'wah and tajdid, it is not only da'wah movement but also for tajdid, and the opposite, it is not only tajdid movement but also for da'wah. Da'wah and tajdid blend as Muhammadiyah identity as Islamic movement, therefore, it can be said that ideology of Muhammadiyah is the ideology of da'wah and tajdid.

Fourth, ideology of Muhammadiyah is "reformist-modernist" and "progressive Islam". In the reference or contemporary referral, Muhammadiyah religious ideology is reformist-modernist (reform) ideology that shows the trait of progressive Islam, combining purification and reformation and being moderate (wasithiyyah) in believing, understanding, and implementing Islamic teachings. Therefore, Islam will always be actual and religion for civilization (din al-hadlarah) to the end of time. "Reformist-

modernist” and “progressive” ideology combine substantive (essence, content) Islamic values and container (structure, pillar), between text and context, between purification and reformation; as well as combining all dimensions of Islamic teachings that are aqidah (faith), ibadah (worship), akhlak (moral), and mu'amalah-duniawiyah (world management and public supervision) into one unity of teaching system that should be realized in private, familial, and social life. Muhammadiyah, according to its traits that are “wasithiyah,” “reformist-modernist,” and “progressive” is different from other extreme Islamic movements that are “radical-fundamentalist” (“radical-conservative”) and “radical-liberal” (“radical-secular”), by showing richer, superior, and alternative view. Moderate ideology is not an ideology that is not clear, flexible, and wishy-washy as it is pointed out by other parties because Muhammadiyah has assertive, clear, and strong principles in its religious view and traits as it is seen through manhaj of Muhammadiyah movement. The negative accusation of moderate trait could come from those who have rigid and extreme belief.

Fifth, Muhammadiyah aspiration is to realize “the true Islamic society”. The true Islamic society is the actualization of process and purpose that is fought continuously that probably will not be absolutely or ideally acquired until the End of the World. However, as an organization, such ideal aspirations should always be the main orientation and hope to be realized, for at least to the closest of what is idealized. True Islamic society is the quality of Khaira Ummah (the best people) (Ali Imran: 110), those who have Rabbaniyah traits as the reflection of Ilahiah (habu minallah) values as well as are reflected to the noble or main İnsaniyah traits into the main humanity relations (hablu minnana), in which its existence becomes a blessing for the universe. True Islamic society should be reflected in Keluarga Sakinah (a happy family), Qoryah Thayyibah (a village/society where the people follow Islamic teaching in all aspects of life), and Baldah Aminah as the ideal reflection of Baldatun Thayyibatun Wa Rabbun Ghafur (a just and prosperous nation and blessed by Allah SWT). True Islamic society is not just the end of achievement, but it is also a process that is made continuously through da’wah and tajdid mission that is realized through many efforts of Muhammadiyah for as long as its historical journey to the End of the World.

Sixth, ideology of Muhammadiyah contained Outline of the Struggle. Muhammadiyah and its struggles as organization of da’wah and tajdid made

Outline of the Struggle, which is a line of struggle as the choice of strategy to act in the “social” field or to “build the society” and to not act within “real politics” or “the struggle for nation’s power,” that affirms itself as religious-social organization instead of political organization or party. By choosing the struggle for social da’wah and not getting involved in real politics (politics that is oriented to the struggle of power as is done by political party) does not mean Muhammadiyah is allergic to or is anti-politics, especially believing in secular that separates religion and politics. Muhammadiyah sees politics as al-umur al-dunyawiyyah (worldly affairs) in which the concept, format, and its ways is not single and absolute, but it has many options and uses ijtihad. The view of the Basic Strategies is ijtihad to concentrate on as well as to the division of labor struggle between sphere of struggle as da’wah movement organization and by not choosing of becoming and through political party to prevent any conflict of interest and to prevent political polarization, in which actually causes more conflict within Muslim world if seen in its historical record. Muhammadiyah gives total freedom to those who want to act through political matters by joining political party according to their heart (qalbu) and common sense, by expecting that they could also bring the mission and principles of Muhammadiyah. Moreover, as a citizen, Muhammadiyah members should be able to convey their political aspirations according to the mission and principles of Muhammadiyah. As an organization, Muhammadiyah can do its political role in the nation through lobbying, communicating, and other interest group functions according to the mission and principles of Muhammadiyah. Furthermore, national role of Muhammadiyah is done through its efforts and its purpose to educate and improve the life of the nation since its Independence Day to the End of the World according to the mission of Muhammadiyah.

Seventh, Muhammadiyah and Indonesia-ness. Muhammadiyah struggled in the life corridor of nation and the of Republic of Indonesia under Pancasila, to strive together to realize a just and prosperous nation and blessed by Allah SWT (baldataun thayyibatun wa rabbun ghafur). The ideals and strategy of struggle of Muhammadiyah is to uphold and revere Islam through da’wah and tajdid for the realization of true Islamic society in the Republic of Indonesia under Pancasila and 1945 Constitutions. Therefore, Muhammadiyah in its struggle to unify Islamic values in Indonesia-ness and

to make Muslims are unified under Indonesia. Muhammadiyah is not in the line of or is different from the movements that aspire to make their own state model that defy against Republic of Indonesia. For Muhammadiyah, Indonesia has become the national consensus as the ideals of independence in 1945 where the Muslim leading figures and Muhammadiyah were involved in the placement of the National principle and ideals. Muhammadiyah believes that format/form of Nation as the choice of political struggle is ijтиhad under the sphere of “al-umur al-dunyawiyyah (worldly matters), which is not absolute and is always open to any options and alternatives. Within the five principles of Pancasila are according to Islamic values. The role of Ki Bagus Hadikusuma (the Chairman of PB Muhammadiyah) at that time in formulating the first Principle of Sila KeTuhanan becoming KeTuhanan Yang Maha Esa (Belief in the one Supreme God) was highly decisive, so that Muhammadiyah accepted Pancasila as the ideology of the Nation and Republic of Indonesia as the result of national consensus (dar al-ahdi) and the field for da’wah and tajdid (dar al-syahadah) according to the main mission of Muhammadiyah. The most important thing was so that Indonesia should always be imbued, framed, influenced, and directed by noble religious values to become Baldatun Thayyibatun Wa Rabbun Ghafur.

Eighth, Muhammadiyah moves with organizational system. In realizing its aspirations, Muhammadiyah moves within organizational system (*jam’iyah*), which is controlled by structured collective-collegial leadership system from the Central to Sub-district for the prosperity of Muslim people, the Nation, and all mankind. The existence of organization for Muhammadiyah is the instrument or strategic tool that is compulsory to exist in its struggle to realize the mission and ideals of Islam. Organization is not bid’ah (heresy) because it is within mu’amalah-duniawiyah, which is chosen and becomes important to realize the mission and ideals of Islam. Organization for Muhammadiyah is the realization of Allah’s command in Ali Imran: 104 that obliging the emergence of some chosen Muslims to carry da’wah mission. Due to its attachment to da’wah mission, organization becomes compulsory matter as it is stated in “ma layatim al-wajib illa bihi fa huwa wajib,” that if the function of something is not achieved, then its existence becomes compulsory. If the struggle of Islam needs an organization, then organization needs to be established. Muhammadiyah as an organization becomes important for the

fight of Islam.

Out of the ideological thought within Muhammadiyah as it is explained before, there are clear and strong main ideas of ideology of Muhammadiyah. If it is crystallized or is taken its main ideas, then what is meant by the nature, essence, substance of ideology of Muhammadiyah is “the whole view system containing the belief, ideals, and outline of struggle for the realization of true Islamic society.” The character or the main identity of ideology of Muhammadiyah is “Islamic Ideology,” which is Islamic ideology to carry out the mission of da’wah and tajdid to realize the true Islamic society. In the academic discussion, Islamic ideology is attached and becomes the character of Muhammadiyah is “reformist-modernist Islamic ideology,” which in terminology Muhammadiyah specifically mentions as “progressive Islamic ideology.” The character of ideology of Muhammadiyah that is reformist, modernist, and progressive differed clearly and firmly of other extreme ideologies, whether it is Fundamentalism-Neofundamentalism, Revivalism-Neorevivalism, Traditionalism-Neotraditionalism, Neomodernism-Postmodernism, or especially Liberalism-Secularism. This is the difference of ideology of Muhammadiyah from other ideologies in the Islamic movements and other ideological struggles of the world.

CHAPTER III

PREFACE OF MUHAMMADIYAH STATUTES AND THE EXPLANATION



A. Introduction from Author

Muqaddimah (Preface) Statutes of Muhammadiyah is the introduction of the formulation of Muhammadiyah Statutes, containing the basic thoughts inspirited the Statutes of Muhammadiyah. The concept of Preface was formulated since 1945 on the initiative of Ki Bagus Hadikusuma with the help of other members, after that it was ratified in 1951. The formulation of Preface was motivated by two things: (a) the growth and development of Muhammadiyah spirit was cornered by physical development; (b) The penetration of unsuitable outside factor that was getting stronger.

To ensure the foundation for basic principle and thought for Muhammadiyah, it is considered important to formulate the fundamental main thoughts of Muhammadiyah, in which modern language is known as ideology of Muhammadiyah. Then, Preface of Muhammadiyah Statutes is often categorized as Ideology of Muhammadiyah. In the future, Muhammadiyah Central Executive compiles Explanation of Preface of Muhammadiyah Statutes to ensure the same interpretation and could be used as guidance for all members of Muhammadiyah.

It was important to know that for the first time in Muhammadiyah Statutes, which used to be called Statuten Muhammadiyah, since 1946 was formulated the purpose of “the true Islamic society,” which showed the strong impression of the growth of ideological thought within Muhammadiyah. Within the struggle of Muhammadiyah, it was important that the ideals of Islam was formulated clearly, which was “upholding and revering Islam for the realization of true Islamic society.”

This view asserts the ideology of Muhammadiyah as ideology of Islam, containing the faith, aspirations, strategy of struggle for the realization of true Islamic society. The real profile of Islamic society is not exclusive society. In 1986 on the 37th Muktamar Muhammadiyah year 1968 at Yogyakarta, they formulated ten characteristics of true Islamic society, they are: a. believing in God and having religion; b. brotherhood; c. having moral and civilized; d. abiding to Islamic laws; e. welfare; f. having congress; g. ihsan (perfection); h. progressive; i. having leader and disciplined." (Tanfidz Decision of the 37th Muktamar year 1968).

B. Preface of Muhammadiyah Statutes

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۗ ۱ۖ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۗ ۲ۖ أَرْحَمُنَ الرَّحِيمَ ۗ
۳ۖ مَلِكُ يَوْمَ الدِّينِ ۗ ۴ۖ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۗ ۵ۖ أَهْدَنَا الصِّرَاطَ
الْمُسْتَقِيمَ ۗ ۶ۖ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ عَبْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
۷ۖ الظَّالِمِينَ ۗ

"In the name of Allah, the Entirely Merciful, the Especially Merciful. [All] praise is [due] to Allah, Lord of the worlds The Entirely Merciful, the Especially Merciful. Sovereign of the Day of Recompense. It is You we worship and You we ask for help. Guide us to the straight path – The path of those upon whom You have bestowed favor, not of those who have earned [Your] anger or of those who are astray." (Al-Qur'an Surah Al-Fatihah).

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

AMMA BADU, 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:

وَلْتَكُن مِّنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَايُونَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ٤٠١

“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 Muktamar.

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.

C. The Main Ideas of Preface of Muhammadiyah Statutes

The main ideas or principles included in Preface of Muhammadiyah Statutes are:

First main idea: Human life has to be based on Tauhid (monotheism, believing in one supreme God) for Allah: believing in, worship for, be submissive and obedient towards Allah.

Second main idea: Human life is to socialize with people.

Third main idea: Only God’s laws are to be the only ones that should be the basis and foundation to shape the main Muslim’s personality and to regulate the order of collective life (societal life) to realize truly happy and prosperous life in the world and in the hereafter.

Fourth main idea: Struggling to uphold and revere Islam to realize the true Islamic society is an obligation, as a form of worship towards Allah, do ihsan (perfection) and ishlah (reconciliation) to people/society.

Fifth main idea: The struggle to uphold and revere Islam to realize the true Islamic society will succeed by following the Prophets’ strategies of struggle (ittiba’), especially the struggle of Prophet Muhammad.

Sixth main idea: The struggle to realize the main ideas will work well and succeed if it is done by practicing organization. Organization is the best tool or mean of struggle.

Seventh main idea: The main ideas as described and explained above is the only one that can realize the faith and aspirations of life especially to reach the purpose that becomes the ideals, which is the realization of just and prosperous society, physically and mentally blessed by Allah, the true Islamic society.

D. The Explanation of Preface of Muhammadiyah Statutes

Preface of Muhammadiyah Statutes

1. The essence of Preface of Muhammadiyah Statutes

In the essence, Preface of Muhammadiyah Statutes is the ideology of Muhammadiyah that gives the presentation of Muhammadiyah view on humans' lives on earth, the aspirations aimed to be fulfilled, and the strategies used to fulfill those aspirations. As an ideology, Preface of Muhammadiyah Statutes inspired Muhammadiyah's struggle and programs and the process of making the cooperation system done to fulfill its purpose.

2. Pledge of Preface of Muhammadiyah Statutes

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ أَكْرَمٌ
۝ مُلْكُ يَوْمَ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِنُ ۝ أَهْدِنَا الصَّرِطَ
الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
الظَّالِمِينَ ۝

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

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

AMMA BADU, 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.

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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.

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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:

وَلَا تُكُنْ مِّنْ كُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمُعْرُوفِ وَنَهَايُونَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ٤٠١

“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 Muktamar.

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.

3. The Explanation of Preface of Muhammadiyah Statutes

- a. The Basic Foundation of Muhammadiyah establishment. Muhammadiyah is an organization, is a mean of struggle to reach a purpose. Muhammadiyah is established based on and to realize the main ideas that are the principles/establishments for life and struggle. The referred main ideas/principles/establishments are the ideological obligations and living values of Muhammadiyah. The referred main ideas/principles/establishments are explained within Preface of Muhammadiyah Statutes.
- b. The Making Process of Preface of Muhammadiyah Statutes
 - 1) Preface of Muhammadiyah Statutes was made by Ki Bagus Hadikusuma (the Chairman of Executive Board of Muhammadiyah in 1942 - tg13), with the help of some of his friends. It began with the compilation in 1945 and was ratified in Tanwir Conference in 1951.
 - 2) The creation of Preface of Muhammadiyah Statutes became an important background to understand its function.
 - 3) The background of the creation was there was uncertainty within Muhammadiyah as the result of post-30 years of its existence, marked by:
 - a. The growth and development of Muhammadiyah spirit was cornered by physical development
 - b. The penetration of unsuitable outside factor that was getting stronger.

- 4) Preface of Muhammadiyah Statutes was the initiative from Ki Bagus to reflect on the main ideas by KH A. Dahlan, which were his ideologies in the struggle of his life, and the establishment of Muhammadiyah was one of them.
 - 5) Ki Bagus hoped that the creation of Preface of Muhammadiyah Statutes would be able to organize, maintain, or reform Muhammadiyah, to make it clear on the definition of what Muhammadiyah is.
- c. The Content of Preface of Muhammadiyah Statutes
- Preface of Muhammadiyah Statutes contained 7 main ideas/principles/establishments, they are:
- 1) First main idea
 “Human life has to be based on Tauhid (monotheism, believing in one supreme God) for Allah: believing in, worship for, be submissive and obedient towards Allah.” This main idea is included in Preface of Muhammadiyah Statutes as follows:
 ‘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 are the only compulsory obligation of each creature, especially humans.’

Explanation:

1. Tauhid (monotheism) teaching is the essence of static Islamic teachings since the first Islam to the last.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ٥٢

“And We sent not before you any messenger except that We revealed to him that, “There is no deity except Me, so worship Me.” (Al Anbiya’: 25)

Islamic teachings focused on and are manifested in tauhid belief. Based on the true Tauhid in its true meaning and proportion means it is based on Islam.

2. Tauhid belief has three aspects:
 - a. Belief and faith that Allah is the only one, who is able to create, maintain, manage, and rule the world.
 - b. Belief and faith that Allah is the only Supreme God. Belief and faith that Allah is the only one eligible for and is obliged to be worshipped.

إِنَّ رَبَّكُمْ أَلَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ

“Indeed, your Lord is Allah, who created the heavens and earth.” (Al-A’raf: 54)

**فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرُ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ
وَلِمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقْلِبَكُمْ وَمَثَوْكُمْ ٩١**

“So know, [O Muhammad], that there is no deity except Allah.” (Muhammad: 19)

وَقَضَى رَبُّكَ أَلَا تَعْبُدُوا إِلَّا إِيَّاهُ

“And your Lord has decreed that you not worship except Him.” (Al-Israa: 23)

3. Tauhid belief shape two belief/awareness:
 - a. Belief on the Doomsday, when humans will be recompensed for their deeds when they were alive.
 - b. Aware that the life of humans in this world is only for doing good deeds.
4. By practicing those bases in their life, humans will be able to place themselves in their true position, according to why Allah creates humans.
5. By practicing those bases in their life, humans will be able to maintain their values, remain being the noblest creature, and vice versa.

**لَقَدْ خَلَقْنَا الْإِنْسَنَ فِي أَحْسَنِ تَقْوِيمٍ ۖ هُمْ رَدَدُنَّهُ أَسْفَلَ سُفِلِينَ ۝ إِلَّا الَّذِينَ ظَاهَرُوا وَعَمِلُوا الصَّلِحَاتِ فَلَهُمْ أَجْرٌ
غَيْرُ مَنُونٍ ۝**

“We have certainly created man in the best of stature; Then We return him to the lowest of the low, Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.” (At-Tin: 4-6)

6. By practicing those bases in their life, humans will be able to give all their lives to worship Allah (do righteous deeds) for His reward.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٦٥

“And I did not create the jinn and mankind except to worship Me.” (Adz-Dzariyat: 56)

7. What is worship?

“Worship is to dedicate one’s life (to submit one’s self) to Allah, by abiding to His commands, staying away from His prohibitions, and practicing all righteous deeds as He allows.”

There are two forms of worship: 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. (Decision of Tarjih Council)

Therefore, life for worship is to live by submitting oneself to the Supreme God by doing the provisions that become His rules for the sake of His blessing.

8. The form of life for worship

Humans in this world are bestowed the responsibility to bear God’s Trust.

إِنَّا عَرَضْنَا أَلَّامَانَةَ عَلَى السَّمُوتِ وَالْأَرْضِ وَالْجَبَالِ فَأَبَيَنَ
أَن يَحْمِلْنَهَا وَأَشْفَقَنَ مِنْهَا وَحَمَلَهَا أَلِإِنْسَ إِنَّهُ كَانَ ظَلُومًا
جَهُولًا ٢٧

“Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.” (Al-Ahzab: 72)

God’s Trust that becomes humans’ lives’ burden and responsibility in this world is being God’s caliphate (successor) on earth and the tasks are to:

- a. Manage, build, and flourish the world
- b. Create, preserve, and maintain the security and order in it.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً
قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِلُ الْدَّمَاءَ
وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنَقْدِسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا
لَا تَعْلَمُونَ ۖ ۳

“And [mention, O Muhammad], when your Lord said to the angels, “Indeed, I will make upon the earth a successive authority.” They said, “Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?” Allah said, “Indeed, I know that which you do not know.” (Al-Baqarah: 30)

وَهُوَ الَّذِي جَعَلَكُمْ خَلِيفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ
فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَلْوُكُمْ فِي مَا ءَاتَنَاكُمْ إِنَّ رَبَّكَ
سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ە ۶۱

“And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.” (Al-an’am: 165)

وَإِلَيْنَا تُمُدَّ أَخَاهُمْ صِلْحًا قَالَ يَقُومُ أَعْبُدُوا أَللَّهَ
 مَا لَكُمْ مِّنْ إِلَهٍ غَيْرُهُوَ أَنْشَأْكُمْ مِّنَ الْأَرْضِ
 وَأَسْتَعْمِرُكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي
 قَرِيبٌ بِحِبٍ ١٦

“He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive.”
 (Hud: 61)

Therefore, the form of life for worship is to dedicate one's life for Allah, use one's life to fulfill His Trust as His caliphate on earth, build and manage the world as well as create and preserve the security and order to flourish it by abiding to the provisions that become His rules.

9. The obliged righteous deeds is not only the ones related to the relation between humans and God such as prayer, fasting, hajj, reciting Al Qur'an, and so on, but also good deeds related to ishlah (reconciliation) and ikhsan (perfection) towards people and society, which is to struggle for the happiness and prosperity of people/society.
10. For and within Muhammadiyah, the societal good deeds by struggling for goodness, happiness, prosperity of people/society is the ones done as the complementary element of private deeds directly related to Allah.
11. Comprehension/way of life based on true Islam, in which the main ideas are tauhid teachings as explained above, is no other than fulfilling the purpose of life on this world for the realization of good society, as it was stated in Muhammadiyah's purpose is formulated as “to realize true Islamic society” is as a form of worship to fulfill God's Trust.

2) Second Main Idea

“Human life is to socialize with people.”

This main idea is included in Preface of Muhammadiyah Statutes as follows:

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

Explanation:

1. For Muhammadiyah, humans and their lives are the main objects in the devoted lives for Supreme God.
2. Humans are impersonal God’s creatures. By learning the personality and life structure of humans on earth, it is proven that humans, however they are considered as the most perfect ones, will have no life meaning and value if they live their own lives separately.
3. Society life is a requirement and exists to give true values for humans’ lives.
4. Therefore, humans’ personality and collective life order is the main element in forming and realizing good, happy, and prosperous society.

3) Third Main Idea

“Only God’s laws are to be the only ones that should be the basis and foundation to shape the main Muslim’s personality and to regulate the order of collective life (societal life) to realize truly happy and prosperous life in the world and in the hereafter.”

This main idea is included in Preface of Muhammadiyah Statutes as follows:

“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.

Explanation:

1. This point of view is born and later becomes a strong and firm belief is the result after reviewing, learning, and understanding Islamic teachings in its real meaning and nature.
2. Islam contains perfect and truthful teaching, is God's guidance and grace for humans to acquire true and happy life in the world and in the hereafter.

وَمَن يَتَّسِعُ غَيْرُ إِلَّا سُلْطَنٌ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ
مِنَ الْخَسِيرِينَ ٥٨

- a. Indeed, the religion in the sight of Allah is Islam.

إِنَّ الَّذِينَ عِنْدَ اللَّهِ إِلَّا سُلْطَنٌ وَمَا أَخْتَلَفَ الَّذِينَ أَوْتُوا
الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ
وَمَن يَكُفُرُ بِأَيْتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ٩١

- b. And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers. (Ali Imran: 19; 85).

تُمْمَتْ أَوْ مُكْنَىٰ مُكْلَ تُلْمَكَأَ مَوْيِلَأَ
مَلِسٍ إِلَّا مُكْلَ تُي ضِرَوْ يِتِمَعِنْ مُكْيِلَعَ
انِي دِ

“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.” (Al-Maidah: 3).

وَمَا أَرْسَلْنَا إِلَّا رَحْمَةً لِّلْعَالَمِينَ ٧٠ ١

“And We have not sent you, [O Muhammad], except as a mercy to the worlds.” (Al-Anbiya: 107).

3. What is religion?

“Religion (Islam) is what has been prescribed by God through His Prophets in the form of commands and

prohibitions as well as guidance for the good of His humble servants in the world and in the hereafter.” (Decision of Tarjih Council)

“Religion (Islam brought by Prophet Muhammad) is God’s revelation within Al-Qur’ān and is called in saheeh Sunnah, in the form of commands and prohibition as well as guidance for the good of His humble servants in the world and in the hereafter.” (Decision of Tarjih Council)

4. From religious ta’rif mentioned above it can be known that Muhammadiyah believe that the foundation of Islamic law/teachings is Al-Qur’ān and saheeh Sunnah (hadits). Whereas, regarding Qiyas, Muhammadiyah has definition as follows:
 - a. Absolute foundation in determining Islamic law/rule is Al-Qur’ān and Hadits,
 - b. In dealing with the existing matters and it is needed to know the law because it will be practiced, and because that matter is not related to mahdli worship, while there is no mantuq sharīh text in Al-Qur’ān and Hadits on the reason behind it, in order to know the regulation for it, ijtihad (understanding) and istimbath (ratification of law) of the existing texts is used by comparing illat (the reason for ratification of a law), as it is done by salaf and khalaf religious scholars. (Decision of Tarjih Council)
5. Muhammadiyah in understanding or istimbath of religious law is to return to Al-Qur’ān and/or saheeh Sunnah by using astute and free common sense, by doing the ways that is terminologically called Tarjih, is by comparing the opinions from religious scholars (either from within or outside of Muhammadiyah, including the opinions of religious imams/leaders) done in a conference, to take the one with strongest foundation and reason. Hence, Muhammadiyah understanding on religion is dynamic,

progressive and can accept changes with hujjah (proof) and stronger reason.

6. From religion ta’rif mentioned above, Muhammadiyah has an understanding that Islamic teachings are not only about private matters such as goodwill, worship, and moral, but also including all living aspects in society, either individual or collective living aspect such as goodwill, worship, moral, culture, education-teaching, knowledge, social, economy, and national politics and so on. Religious teachings are for the sake of happy human life in the world and in the hereafter.
- 4) Fourth main idea

“Struggling to uphold and revere Islam to realize the true Islamic society is an obligation, as a form of worship towards Allah, do ihsan and ishlah to people/society.”

The fourth main idea is included in Preface of Muhammadiyah Statutes as follows:

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.

Explanation:

1. The effort to uphold and revere Islam to realize its teachings to acquire God’s blessing is called Sabilillah (One who fights for the cause of Allah/for the sake of Allah).
“Sabilillah is the way (media) to deliver matters blessed by God of all the good deeds He allows, to honor His religion and to practice His laws.” (Decision of Tarjih Council)
2. The struggle to uphold and revere Islam to realize the true Islamic society (jihad fi Sabilillah: the struggle for the cause of Allah) is the characteristic of one’s faith.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَأُوا
وَجْهَهُدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ أَوْلَئِكَ هُمُ
الْصَّادِقُونَ ٥١

“The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful.” (Al-Hujurat: 15).

3. The point of view is the framework and the nature of struggle of Muhammadiyah as a whole. There shall not be even one program in Muhammadiyah that strays or deviates of the fixed framework and nature.
4. The struggle is initiated by two factors:
 - a. Subjective Factor
 1. The awareness of responsibility for worship towards Allah, do ikhsan and ishlah towards people or society.
 2. Understanding the true Islamic teachings with wholehearted belief for the primacy and precision for the foundation and regulate human or society's life.
 - b. Objective Factor

The moral declining of Islamic society in particular and society in general, is caused by the fact that they often times stray or deviate from Islamic teachings, either because they did not fully understand the teachings or because of people who try to defeat Islam with other teachings.
5. Islamic teachings, according to Muhammadiyah understanding, include all human living aspects. Therefore, to fulfill the purpose of struggle: “Upholding and revering Islam” so that humans or society in general can understand and comprehend and after that want to accept and practice Islamic teachings, becomes the responsibility of Muhammadiyah to be able to prepare or arrange complete,

clear, and scientific concept on the matters related to all living aspects such as goodwill, worship, moral, culture, education-teaching, knowledge, social, economy, and national politics and so on based on original and pure Islamic teachings, both in the theories and the practical guidance, in which all of them are the effort to fulfill the purpose of struggle: “the realization of true Islamic society”. With such concept, Muhammadiyah will be able to struggle in the middle of arena filled of belief, spirit, and positively and organizedly will be able to confront all kinds of challenges.

6. People allowed by God to fulfill their Trust as His caliphate on earth are people who believe in His religious teachings and they are able to practice or realize them.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا أَسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ
وَلَيُمَكِّنَنَّ لَهُمْ دِينُهُمُ الَّذِي أَرَتَصَنِي لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ
بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ
بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَسِقُونَ

“Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.” (An-Nur: 55).

The verse above, it is explained that the required condition to be able to fulfil His Trust as His caliphate is the skill in religious matter (religious scholar) and skill in worldly or general knowledge (scholars). Thus,

Muhammadiyah should have those two groups, religious scholar and scholar, and they should integrate in fulfilling the aspirations of the struggle.

7. It is proven that Muhammadiyah is religious (Islamic) movement that has the awareness and full responsibility upon a country, nation, and nationalness of Indonesia. In the struggle of upholding and revering Islam for the realization of true Islamic society, Muhammadiyah believes that they will be able to contribute for the nation, Republic of Indonesia, based on Pancasila and 1945 Constitutions, for the realization of just and prosperous, flourishing and contented society. Even, Muhammadiyah believes that by applying Islamic teachings, Muhammadiyah is able to fulfill and practice Pancasila and 1945 Constitutions concretely and perfectly, and will be able to bring and give many benefits. In that perspective, Muhammadiyah struggles to help the Government in national struggle in building and maintaining the country to realize just and prosperous society blessed by God.

Conclusion

The first, second, third, and fourth main ideas mentioned above are the ones related to principle matters. Those are the main matters of ideology of Muhammadiyah.

Within Preface of Muhammadiyah Statutes, those main ideas are formulated concretely in Article 4 and 6, about the principle and objective, as follows:

Article 4: Principle

Muhammadiyah is an Islamic-based organization.

Article 6: Objective

Muhammadiyah aims to uphold and revere Islam so as to realize a real Islamic society.

On the other hand, the next main ideas, the fifth and the sixth, are the main ideas on how to struggle for the ideology.

5) Fifth main idea

The struggle to uphold and revere Islam to realize the true Islamic society will succeed by following the Prophets' strategies of struggle (ittiba'), especially the struggle of Prophet Muhammad.

The main idea is included in Preface of Muhammadiyah Statutes as follows: "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."

Explanation:

1. The life of the Prophets, especially the life of Prophet Muhammad is the life of a fighter in upholding religious aspirations that should be the ideal example for Islamic fighters.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ
يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۖ ۲۱

"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often." (Al-Ahzab: 21)

2. Every fighter who wants to uphold and revere Islam should learn the history of the Prophets' struggle, especially Prophet Muhammad SAW, thus, they will understand the secrets of their victory factors to imitate and copy them.

3. The main traits of struggle of the Prophets, especiall Prophet Muhammad SAW that we should follow, besides devout worship towards Allah, is to do jihad (wholeheartedly, use all power and skills as well as sincere dedication), sincere (only expecting God's blessing), full of responsibility, full patience, and full of trust.
4. And therefore, this is why our Persyarikatan is named "Muhammadiyah" by its founder, KH.A. Dahlan for tafaul (good expectation) to be able to follow the example of Prophet Muhammad.

6) Sixth main ideas

The struggle to realize the main ideas will work well and succeed if it is done by practicing organization. Organization is the best tool or mean of struggle.

The main idea is formulated within Preface of Muhammadiyah Statutes as follows:

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

وَلَتَكُنْ مِّنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَاوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ٤٠

"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 Muktamar.

Explanation:

1. Organization/Persyarikatan is a permanent bond between two parties or more because they have mutual purpose and each is willing to cooperate in struggling to reach the purpose under organized and orderly regulations and job division. Or organization is a group of people who have ideal, structural, and constitutional bond.
2. Organization is a mean of struggle.
3. The law of establishing organization to fulfill the responsibility (religious command) based on general rule is obligatory.
“An obligation is not accomplished unless the existence of a matter, then that matter is an obligation.” (Fiqh Suggestion)
4. Based on Ali-Imran 104, it is proven that Muhammadiyah is an organization with Movement-based nature, possessing the following characteristics:
 - a. Muhammadiyah is the subject leader and the society in general is the object/the ones they command.
 - b. Dynamic, progressive, always on the frontliner, and militant.
 - c. Revolutionary, has strong, competent, assertive, and authoritative leader.
 - d. Has complete and up to date organizational structure.
5. According to Islamic principles, Muhammadiyah use “syura” (Muslims’ rights towards the Caliphate) and “conference” (musyawarah) as the foundation in taking decision and deciding on democratic actions.

وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ

“And whose affair is [determined by] consultation among themselves.” (Asy-Syura: 38)

فِيمَا رَحْمَةً مِّنَ اللَّهِ لِنَتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيلًا الْقَلْبِ
 لَا نَفَضُّلُونَا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ
 فِي الْأَمْرِ إِذَا عَزَّمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ
 الْمُتَوَكِّلِينَ ٩٥١

“So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah.” (Ali-Imran: 159)

6. Based on Surah Ali-Imran: 104, it is clear that the main tasks of Muhammadiyah are:
 - a. Islamic da’wah
 - b. Amar ma’ruf (doing good deeds)
 - c. Nahi munkar (abandoning bad ones)

Islamic da’wah is to summon/invite people/society to Islamic teachings, by giving explanation and awareness on the truth of Islamic teaching, thus people/society can realize the goodness, advantages, and virtues of learning Islamic teachings to shape one’s personality and arrange the order of collective living, in all living aspects of people/society. Amar ma’ruf is encouraging people/society to do good deeds according to Islamic teachings in all living aspects. Nahi munkar is to prevent people/society to bad matters denied by Islamic teaching in all living aspects. Amar ma’ruf nahi munkar is the continuation and the realization/content of Islamic Da’wah. Islamic da’wah accompanied with amar ma’ruf nahi munkar is the nature of societal empowerment.
7. Muhammadiyah Theory of Struggle To fulfill the objective and purpose of Muhammadiyah (Islam) struggle is to: “uphold and revere Islam for the realization of true Islamic society.” All means/media that will directly shape the form and nature of societal living should be used.

There are two means/media that will shape the form and nature of societal living, they are:

- a. National Politics, which means the one with governing power (within democratic nation) is through governmental institution). The function is to create constitutions and regulations based on Islamic teaching, implement and supervise the enforcement.
 - b. Society matters, which means to directly manage/deal with the society according to Islamic teaching. For the interest and the glory of Islam, both fields of struggle should be filled and dealt with, so that both of them will be excelled to implement the objective in obtaining the purpose that becomes its ideals.
8. Since a long time ago to implement its ideological struggle, Muhammadiyah divides Muslims' struggle into two fronts: one front to deal with national politics matter and one front to deal with society matters. Each works with its own strategies and each works with its own ways, but both still have mutual understanding with single purpose. Theoretically, Muhammadiyah is aware in choosing and positioning itself struggling for society matter. Muhammadiyah struggled to directly manage/deal with the society by giving understanding and raising awareness of the society, so that the society will be able to accept and implement Islamic teachings and regulations for all living aspects. On the other hand, for the struggle in national political matters (real politics struggle), Muhammadiyah believes that it should be done through other means (political means of tool such as political party) that is on the outside and aside of Muhammadiyah, which will be able to fight for the national aspirations according to the comprehension and vision of Muhammadiyah. Therefore, for the sake of Muhammadiyah struggle, it is important for the members, especially the leaders of Muhammadiyah to have the awareness and political perspective/orientation.

9. Deciding on the theory, strategy, and tactics of struggle is not something unequivocally regulated/decided by religion, rather, it is a thought and calculation included within worldly matters.

“What is meant by “worldly matters” in Prophet Muhammad’s statement, “You understand your worldly matters better,” is all matters that are not the tasks of the Prophets” (Decision of Tarjih Council).

10. In struggling dealing with society matters, Muhammadiyah divided people/society into two parts:

- a. The ones who have not accepted Islamic teachings are called Da’wah People
- b. The ones who have accepted Islamic teachings are called Ijabah People.

Towards da’wah people, Muhammadiyah’s obligation is to keep struggling until they are willing to accept the truth of Islamic teachings, at least until they understand and does not against it.

While towards ijabah people, Muhammadiyah’s obligation is to keep and maintain their religion, as well as trying to purify and perfect it in their “knowledge and practice.”

All of them are done within Islamic da’wah and amar ma’ruf nahi munkar that is supposed to be delightful (tabsyir), reform/renewal (tajdid), and constructive (ishlah).

11. Muhammadiyah does not do real politics. Muhammadiyah does not and will not be political party. In the first case, Muhammadiyah does not enter political departments. All of them is not caused by negative nature/perspective on political struggles, but it is the theory and strategy (outlines of strategies/khittah) of struggle and completely aware that its task dealing with society matters is heavy and noble

as it is, it is as important as the struggle in real politics within a struggle as a whole. Whereas, regarding the matter of political principles and political theories, especially those that become the religion interest and Muslims in general or Muhammadiyah interest in particular, Muhammadiyah can, even is obliged to, deal with it organizationally. Only, the way to do it is according to the unique way of Muhammadiyah, which is without political ambition, and solely for da'wah and amar ma'ruf nahi munkar.

12. It is already the nature of Muhammadiyah to obey the laws, constitutions, regulations, and the legal national basic principle and philosophy. If there are laws, constitutions, national regulations that are considered deviation towards Islamic principles or is detrimental to Muhammadiyah interest, Muhammadiyah feels obliged to correct it, as Islamic da'wah and amar ma'ruf nahi munkar.
13. The task to carry out Islamic da'wah and amar ma'ruf nahi munkar become the obligation of each Muhammadiyah member (men and women) and Muhammadiyah as an organization. Therefore, Muhammadiyah members, and its authorities should have the trait as "sholihul-mushlih," which is a righteous person and is willing and able to struggle to correct others.
14. To maintain so that the life and progress of Muhammadiyah can be:
 - a. Appropriate, according to and will always be in line with its principles.
 - b. Correct, according to its theory of struggle and straight to its objective and purpose.
 - c. Orderly, suitable and not confusing.
 - d. Efficient, keep moving forward to quickly reach its purpose.

Thus, some regulations are needed, in the form of:

- a. Statutes.
- b. Bylaws.

- c. Rules.
 - d. Other needed regulations.
- 7) Seventh main idea

The seventh main idea: (is the obligation) “Main ideas/principles/establishments as described and explained above is the only one that can realize the faith and aspirations of life especially to reach the purpose that becomes the ideals, which is the realization of just and prosperous society, physically and mentally blessed by Allah, the true Islamic society.

The main ideas are formulated within Preface of Muhammadiyah Statutes as follows:

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.

Explanation

1. What becomes the absolute purpose and aspiration of struggle of Muhammadiyah is the realization of a society where prosperity, happiness, and virtues spread equally; (Characteristics of Muhammadiyah) prosperous, secure, peaceful, affluent, and happy society that is realized under justice, honesty, brotherhood, and mutual cooperation based on the true God’s laws, without influence from satan and

- worldly desire (Preface of Muhammadiyah Statutes).
2. That society is briefly formulated as: “True Islamic Society.”
 3. The true Islamic society is God’s blessing to the world that will be wholly guaranteed: the justice, equality, security, safety, and liberty of all within it.
 4. The true Islamic society is, besides happiness in the world for all mankind, is also the stepping stone for Muslims to enter the gateway to “Jannatun Naim” paradise to receive the eternal God’s blessing. Insya Allah.

FAITH PLEDGE AND ASPIRATIONS OF MUHAMMADIYAH LIFE AND GUIDELINES TO UNDERSTAND THEM



A. Introduction from the Author

Faith Pledge and Aspirations of Muhammadiyah Life (Matan "Keyakinan dan Cita-Cita Hidup Muhammadiyah") was ratified by Tanwir Muhammadiyah in 1969 in Ponorogo as the continuation of mandate of the 37th Muktamar Muhammadiyah in 1968 in Yogyakarta. The formulation of this Pledge was changed and perfected by Muhammadiyah Central Executive, especially on the terminologies aspect based on the mandate and authority of Tanwir Muhammadiyah in 1970.

The concept of Faith Pledge and Aspirations of Muhammadiyah Life is actually the substantial sentence: "Faith and Aspirations of Life," in which the meaning and view is no other than "ideology," while "Matan" means "subject matter" or "content." The initial formulation was arranged by Biro Ideologi dan Chittah (Bureau of Ideology and Chittah) that was presented in the 37th Muktamar at Yogyakarta, which later was discussed in Tanwir Ponorogo in 1969 with "Aspirations and Faith of Life," then it was changed and perfected by Muhammadiyah Central Executive to "Faith Pledge and Aspirations of Muhammadiyah Life." Since then, these official thoughts are applied to Muhammadiyah and are called Faith Pledge and Aspirations of Muhammadiyah Life (Matan Keyakinan dan Cita-Cita Hidup Muhammadiyah) and are often abbreviated with "MKCH" of Muhammadiyah.

Initially, before the 37th Muktamar, MKCH was initiated as one of the package of “Re-Tajdid” or the effort to “re-reform” Muhammadiyah, which was in “ideology” aspect or “the belief and aspirations.” Other aspects that became the agenda of Muktamar was tajdid in “Khittah” or “Outline of struggle,” tajdid in “Da’wah,” tajdid in “Charity and services,” and tajdid in “Organization.” One of tajdid thoughts that were successfully done was in ideology field that was MKCH, outline of struggle as khittah, and da’wah as Gerakan Jama’ah and Da’wah Jama’ah. On the other hand, reform in effort/charity and services and was not formulated yet, although it was then carried out through concepts and programs on the next period until today.

Reform in the ideology field that created MKCH, which was seen as an important matter at that time, was caused by two situations. First, the emergence of New Order that did some policy changes in depoliticization and deideologization that affected social organizations. Second, social changes due to modernization that brought changes in people’s living style. In anticipating new condition of living, it was important for Muhammadiyah members to have guidelines that worked as ideology in the form of nature of action, religious view, and the mission and function in the middle of changing life.

In fact, on Tanwir 1992, they decided the importance of philosophical concept of MKCH, which was called “Keyakinan Hidup Islami Menurut Muhammadiyah,” (Islamic Faith of Life According to Muhammadiyah) but, this agenda discontinued. However, while waiting for the philosophical concept, on the 44th Muktamar Muhammadiyah in 2002, more practical concept that could become the guide for life, which was Guidelines for an Islamic Life for Muhammadiyah Members (PHIWM) was formulated and ratified. Thus, inside the thoughts of Muhammadiyah leading figures at that time, there were three ideological thought as a unity: first, MKCH containing basic main ideas; two, Keyakinan Hidup Islami (Islamic Faith of Life) that was more completed and philosophical concept; and three, PHIWM that was more of practical concepts.

Even though MKCH is already attached to Muhammadiyah life in practice and mindset of some members, it is still not completely understood as a whole. For example on the function of common sense on the third main idea states that “Muhammadiyah in implementing Islam is based

on: a. Al-Qur'an: Holy Qur'an bestowed to Prophet Muhammad SAW; b. Sunnah: explanation and implementation of teachings based on Al-Qur'an given by Prophet Muhammad SAW, by using common sense by applying Islamic teachings. In the working paper of MKCH on the 37th Muktamar, it is stated that "common sense works as a tool to understand the teachings of Al-Qur'an and Sunnah." There are still some Muhammadiyah members who are not appreciative to the function of common sense, whereas it is actually mentioned clearly in MKCH. Of course the use of common sense in understanding Islamic teaching is not carelessly done; it should be based on Islamic teachings and is guided with Manhaj Tarjih by using Burhani, Bayani, and Irfani approaches.

The second example, some members often forget about the fifth main point, which talks about Muhammadiyah's acknowledgment to Republic of Indonesia based on Pancasila and 1945 Constitutions. There are some members who ask why Muhammadiyah does not aspire to build their own Islamic Caliphate or Islamic State, even following the belief of other movements, while it is already stated in the last point of MKCH. It was then reaffirmed on Tanwir 2012 in Bandung that Republic of Indonesia was established in 1945 for Muhammadiyah was a finished national consensus (as Dar al-Ahdi and Dar al-Syahadah), which meant that Muhammadiyah did not think of any other Nation format other than the current Republic of Indonesia and Muhammadiyah leading figures became "The Founding Fathers." The mission and function of Muhammadiyah in Indonesia was to make the country and the nation to become Baldatun Thayyibatun Wa Rabbun Ghafur.

B. Faith Pledge and Aspirations of Muhammadiyah Life

Pledge:

FAITH AND ASPIRATIONS OF MUHAMMADIYAH LIFE

1. Muhammadiyah is Islamic Movement and Da'wah Amar ma'ruf nahi munkar, believing in Islam, and based on Al-Qur'an and Sunnah, aspires to and works for the realization of true Islamic society, to carry out the function and mission of mankind as a humble servant and khalifah (caliph) of God on earth.

2. Muhammadiyah believes that Islam was God's religion revealed to His Prophets, starting from Adam, Noah, Abraham, Moses, Isa 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 SAW.
 - b. Sunnah: The explanation and implementation of teachings based on Al-Qur'an revealed to Muhammad by using common sense suitable to the soul of Islamic teachings.
4. Muhammadiyah works for the realization of Islamic teachings that cover:
 - a. 'Aqidah (faith)
 - b. Akhlak (morals)
 - c. 'Ibadah (worship)
 - d. Mu'amalah Duniawiyat (world management and public supervision)
 - a) Muhammadiyah works for upholding pure and untainted Islam faith, which is free from musyrik practices (polytheism) and bid'ah and khurafat (deceitfulness) without neglecting the tolerant principles based on Islamic teaching.
 - b) Muhammadiyah works for the upholding of noble moral values based on the teachings of Al-Qur'an and Sunnah, not based on man-created values.
 - c) Muhammadiyah works for the upholding worship guided by Prophet Muhammad, without any additional changes from human being.
 - d) Muhammadiyah works for the implementation of mu'amalat duniawiyat (world management and public supervision) based on Islamic teachings and made all the activities in this field 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 work together to be a just prosperous country blessed by the Almighty God (Allah Subhanahu wata'ala): BALDATUN THAYYIBATUN WA RABBUN GHAFUR (A PROSPEROUS COUNTRY BLESSED BY GOD).

C. The Systematic and Guidelines to Understand the Formula of Honor of “Faith and Aspirations of Muhammadiyah Life SYSTEMATIC

The formulation of “Faith Pledge and Aspirations of Muhammadiyah Life” consists of five points. Those five points can be divided into three groups:

FIRST GROUP: including main points regarding ideological matter, which are point 1 and 2, stating that:

1. Muhammadiyah is Islamic Movement and Da'wah Amar ma'ruf nahi munkar, believing in Islam, and based on Al-Qur'an and Sunnah, aspires to and works for the realization of true Islamic society, to carry out the function and mission of mankind as a humble servant and khalifah (caliph) of God on earth.
2. Muhammadiyah believes that Islam was God's religion revealed to His Prophets, starting from Adam, Noah, Abraham, Moses, Isa 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.

SECOND GROUP: including religious matter according to Muhammadiyah, which are point 3 and 4, stating that:

3. Muhammadiyah implements Islam based on:
 - a. Al-Qur'an: Holy Book bestowed to Prophet Muhammad SAW.
 - b. Sunnah: The explanation and implementation of teachings based on Al-Qur'an revealed to Muhammad by using common sense suitable to the soul of Islamic teachings.
4. Muhammadiyah works for the realization of Islamic teachings that

cover: (a) 'Aqidah (faith), (b) Akhlak (morals), (c) 'Ibadah (worship), (d) Mu'amalah Duniawiyat

- a. Muhammadiyah works for upholding pure and untainted Islam Aqidah, which is free from musyrik practices (polytheism) and bid'ah and khurafat (deceitfulness) without neglecting the tolerant principles based on Islamic teaching.
- b. Muhammadiyah works for the upholding of noble moral values based on the teachings of Al-Qur'an and Sunnah, not based on man-created values.
- c. Muhammadiyah works for the upholding worship guided by Prophet Muhammad, without any additional changes from human being.
- d. Muhammadiyah works for the implementation of mu'amalat duniawiyat (world management and public supervision) based on Islamic teachings and made all the activities in this field become the worship for God.

THIRD GROUP: including matters on the function and mission of Muhammadiyah within the Republic of Indonesia people, which is point 5, states that:

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 work together to be a just prosperous country blessed by the Almighty God (Allah Subhanahu wata'ala): BALDATUN THAYYIBATUN WA RABBUN GHAFUR (A PROSPEROUS COUNTRY BLESSED BY GOD).

GUIDELINES TO UNDERSTAND THEM

Brief explanation on "Faith Pledge and Aspirations of Muhammadiyah Life"

1. Main points on ideological matters included in point number 1 and 2 of "Faith Pledge and Aspirations of Muhammadiyah Life" are:
 - a. 'Aqidah: Muhammadiyah is a Movement that believed in Islam.
 - b. Ideals/purpose: aspires to and works for the realization of true Islamic society.
 - c. Teachings used to carry out faith ('aqidah) to achieve the ideals/

purpose: Islam is God's religion as the God's guidance and mercy to mankind forever to ensure material and spiritual life on earth and in the hereafter.

2. The function of “aqidah” in the matter of Faith and Aspirations of Life is as a determining source of the form of faith and aspirations. It is based on Islam, meaning that Islam is the source of teaching that determines faith and aspirations. Islamic teachings, in which the main teachings is in the form of faith: tauhid (monotheism), forming faith and aspirations of life; that humans in this world only to pray to Allah SWT for the sake of happiness in the world and in the afterlife. Living life and pray according to Islamic teachings is to dedicate one's life for Allah SWT, by doing His Trusts and abiding His provisions that becomes His rules for the sake of acquiring His blessings. Allah's Trust that determines humans' function and mission for living in the world, which is humans as His servants and Khalifa (successor) to manage and to build the world, and to create and maintain security and order for the sake of prosper world.
3. The function of ideals/purpose in the matter of “Faith and Aspirations of Life” serves as the continuation/consequence of ‘Aqidah. Living with believing in Islam as it is summed up in point number 4 above, could no other than raising awareness on oneself, that ideals/purpose achieved in the world is the realization of good governance of community life, for the actualization of world prosperity in order to serve Allah SWT. In this relation, Muhammadiyah has affirmed its ideals/purpose of its efforts by: “... for the realization of true Islamic society” (Statutes Article 2). The structure/form of true Islamic society will need to be formulated in clear, vivid, and thorough concept.
4. Based on the faith and aspirations believing in Islam and supported with scientific, historical, and sociological research, Muhammadiyah believes that the teachings enabling people to live according to one's “faith” to acquire one's living “ideals/purpose” and one's struggle as it was aimed, is Islam. Therefore, concrete, systematic, and thorough formulation on the concept of Islamic teachings including all living aspects and human/society life as part of true Islamic society is needed.
5. The matters of Faith and Aspirations of Muhammadiyah Life that

is briefly explained before is formed or determined by the definition and belief on Islam. Islam is the source of faith and aspirations of Muhammadiyah life. Therefore, understanding the religion for Muhammadiyah is an essential matter for the sake of belief and aspirations of Muhammadiyah.

6. Understanding the Religion

- a. Islam is God's religion revealed to His Prophets, starting from Adam to the last Prophet, Muhammad SAW. Prophet Muhammad SAW as the last prophet was sent to bring the perfect religious laws for all mankind for the rest of time. Therefore, religion bestowed to Prophet Muhammad SAW remained valid until today and for the next periods. Meaning: The religion (which is Islam brought by Prophet Muhammad SAW) is what Allah revealed in Al-Qur'an and what is mentioned in authentic Sunnah, in the form of commands and prohibitions and guidance for human goodness in the world and in the afterlife. Meaning: Religion is what Allah prescribed by Prophets as His intermediaries, in the form of commands and prohibitions and guidance for human goodness in the world and in the afterlife. (Decision by Tarjih Council)
- b. The Base of Islam
 - 1) Al-Qur'an: God's revelation to Prophet Muhammad SAW.
 - 2) Sunnah: The explanation and implementation of teachings based on Al-Qur'an revealed to Muhammad by using common sense suitable to the soul of Islamic teachings.
(Excerpt from Matan)
- c. Al-Qur'an and Sunnah as the explanation is the legal basis principals/Islamic teaching included true doctrine. Common sense is a tool to:
 - 1) To reveal and to understand the truth contained in Al-Qur'an and Sunnah.
 - 2) To understand the purposes included in the explanation of Al-Qur'an and Sunnah.

In order to find ways and means to implement the teachings of Al-Qur'an and Sunnah to guarantee the prosperity of the world, dynamic and progressive minds has an important role and vast

field to do so. Reasonable mind could also determine how far the influence of condition and time was for the implementation of one law in the limitation of one main law in religious teaching.

- d. Muhammadiyah believes that the door to ijтиhad should always open.
- e. Muhammadiyah believes that in practicing religion, one should do it based on the right definition, with ijтиhad or itiba'.
- f. In determining the guidance related to religious matter, both for personal or movement life, Muhammadiyah determines those by the bases mentioned above; done by discussion of the experts, by doing the most common practice called "tarjih," which is by comparing opinions within a discussion and then take the opinion with strongest explanation.
- g. With policy and understanding the religion as it is mentioned above, Muhammadiyah believes that Islamic teachings is a "unity of teaching" that should not be divided and including:
 - 1) 'Aqidah: teachings related to faith.
 - 2) Akhlaq: teachings related to establishment of mental attitude.
 - 3) Tbadah (mahdhah): teachings related to the rules and code of conduct of the relation between humans and God.
 - 4) Mu'amalat Duniyawiyat: teachings related to managing the world and community development.

All of them focus on and to reflect "Tauhid" in life and human life, in the form and life form and life that is only to pray to Allah SWT. It is in a wide and whole definition, as the meaning of 'ibadah (worship) formulated by Tarjih Council:

Meaning: 'Worship is to dedicate one's life (to submit one's self) to Allah, by abiding to His commands, staying away from His prohibitions, and practicing all righteous deeds as He allows. There were common worship and special worship.

- (a) Common worship is all deeds allowed by Allah.
- (b) Special worship is whatever assigned by Allah by its details and its specific ways.

- h. Function and mission of Muhammadiyah
- 1) Based on the belief and aspirations based on the pure Islamic teaching mentioned above, Muhammadiyah realizes its responsibilities: to struggle and to encourage all groups from all levels of Indonesian people to manage and build the Republic of Indonesia, for the realization of just and flourishing, prosperous and happy society and nation, materially and spiritually blessed by Allah SWT.
 - 2) Remembering the historical development and the fact of Indonesia until today, everything that Muhammadiyah wants to do and achieve of faith and aspirations are not new and the nature of it is something natural.
 - 3) Whereas, the pattern of Muhammadiyah's outline of struggle in the implementation and the achievement of its belief and aspirations in Republic of Indonesia, Muhammadiyah applies da'wah Islam amar ma'ruf nahi munkar in its real and proportional meaning, as the only way to do it. Further explanation on this can be fathomed and understood in "Outline of the Struggle of Muhammadiyah."

Furthermore, in order to fully and deeply understand Faith and Aspirations of Muhammadiyah Life, there should be further explanation regarding this matter.

CHAPTER V

CHARACTERISTICS OF MUHAMMADIYAH AND THE EXPLANATION



A. Introduction from Author

The concept of Characteristics of Muhammadiyah was ratified on the 35th Muktamar in 1962 in Jakarta, also commonly known as Muktamar Setengah Abad or Half Century Muktamar. On the closing of Muktamar that was held at Gelora Senayan at that time, Soekarno presented an interesting speech entitled "Makin Lama Makin Cinta Muhammadiyah." In that speech, Bung Karno, who had been the member of Muhammadiyah since the 1930s and had ever been the committee of Education Council when he was in Bengkulu, questioned why since he became the President no one asked for membership fee. Young Soekarno's interest to Muhammadiyah, according to his confession, was because the progressive Islamic comprehension of this reformist organization was in accordance with his mindset, that Islam was progressive religion.

The book Characteristics of Muhammadiyah was formulated to answer the question: "What is Muhammadiyah?" that was often expressed by K.H. Fakih Usman, Muhammadiyah public figure under the leadership of K.H. Yunus Anis (1959-1962). Fakih Usman, who came from Gresik, East Java, then became the Chairman of Muhammadiyah Central Executive as the result of the 37th Muktamar in 1968 in Jakarta. However, he died a week after elected as the Chairman, which then the meeting of Muhammadiyah Central Executive elected K.H. A.R. Fakhruddin as the Acting Chairman until he was elected as the longest Chairman of Muhammadiyah Central Executive in the history and went through some numbers of Muktamar until 1990.

Kyai Fakih Usman's question at that time was given in a lecture held at Madrasah Mu'allimin Muhammadiyah Yogyakarta. Considering the importance of this matter, then they made a team that formulated the answer. Besides the one who asked the question, they included other Muhammadiyah figures such as H. M. Saleh Ibrahim (Chairman of Muhammadiyah Provincial Executive of East Java), R. Darsono (Muhammadiyah Provincial Executive of Central Java), H. Adang Affandi (Muhammadiyah Provincial Executive of West Java), and the concept complementary team such as K.H. Mohammad Wardan, Prof. K.H. Farid Ma'ruf, M. Djarnawi Hadikusuma, and M. Djindar Tamimy.

In fact, the idea of the importance of Characteristics of Muhammadiyah had emerged in the Muktamar 1956 in Palembang, which created Khittah Palembang. The background for that was at that time Muhammadiyah was the Special Member of Masyumi and the leaders and members were active and became the committee members of that popular Islamic party, established in 1945 and was disbanded or was self-dismissed in 1962. Due to long active time in that political party, many Muhammadiyah leaders and members used political ways in managing Muhammadiyah, which of course was not in accordance with Muhammadiyah as da'wah organization. Moreover, disagreement or conflict caused by politics also disturbed the rhythm of Muhammadiyah movement, and da'wah works in empowering society and charity and services were also abandoned.

As the result, Muhammadiyah as Islamic Movement carrying out da'wah mission, having da'wah mindset, carrying out da'wah ways, which were bil-hikmah (wise), wal mauidhatil hasanah (good education), wa jadil-hum bi-allati hiya ahsan (the best dialog) according to Allah's command in Al-Qur'an Surah Al-Nahl 125, furthermore, Muhammadiyah da'wah strategies followed the examples of Prophet Muhammad, and practiced by Kyai Haji Ahmad Dahlan as the founder gradually began to disappear. Therefore, it is important to revert to the identity or character of Muhammadiyah as "Islamic Movement and Da'wah Amar ma'ruf nahi munkar and Tajdid" that carries out da'wah movement fostering the community and does not focus on real politics as in political parties. Muhammadiyah also needs to assert itself that is open, tolerant, is willing to cooperate with other groups, and if delivering criticism or correction within and to outside party is done wisely, and other

moderate characteristics. Moderate characters (tawasuth, moderate) become the essence or the main character of the values included in the Ten characters of Characteristics of Muhammadiyah.

B. Characteristics of Muhammadiyah

1. What Muhammadiyah is

Muhammadiyah is an organization that is based on Islamic movement. The purpose of its movement is Da'wah Islam and amar ma'ruf nahi munkar that is intended to two fields: individual and society.

Da'wah and amar ma'ruf nahi munkar on the first field is divided into two groups:

- a. To those who are Muslims, as a reform (tajdid), which is reverting to pure Islamic teachings.
- b. To those who are not Muslims, as an incitement or encouragement to be a Muslim.

The second group of da'wah and amar ma'ruf nahi munkar is to the society, as a restoration, guidance, and warnings. They are all done by holding congress based on piety (taqwa) and only for the blessing from Allah.

By implementation of da'wah and amar ma'ruf nahi munkar with its proper ways, Muhammadiyah mobilizes the society to its main purpose: "for the realization of true Islamic society."

2. Base for Muhammadiyah charity and services

In its efforts to do its charity and services to reach the main purpose: for the realization of true Islamic society, where prosperity, goodness, and happiness spread justly, Muhammadiyah based all actions and charity and services based on the principles that are summed up in Preface of Muhammadiyah Statutes, they are:

- I. Human life should be based on monotheism, worship, and be loyal to Allah.
- II. Social human life.
- III. Obeying Islamic teachings by believing that Islamic teachings were the only ones as the base of personality and collective discipline for the sake of happiness in the world and in the afterlife.
- IV. Upholding and revering Islam in the society was the obligation as

- a part of worship to Allah and beneficence to humanity.
- V. Ittiba' to the steps and struggles of Prophet Muhammad SAW.
 - VI. Succeeding charity and services and outline of struggle by implementing organization order.
3. Guidelines for Muhammadiyah charity and services and outline of struggle

Looking at the basic principles aforementioned, then anything that is cultivated and how Muhammadiyah struggles to achieve its single purpose should be based on: "holding firmly on Allah's and His Prophets' teaching, engaged in developing all aspects and fields by using methods and the path that Allah approved of."

4. Characteristics of Muhammadiyah

Focusing on the explanation above on the: (a) What Muhammadiyah is; (b) Base for Muhammadiyah charity and services; and (c) Guidelines for Muhammadiyah charity and services and outline of struggle, Muhammadiyah possesses and is obliged to preserve its characters, especially those mentioned as follows:

- (1) Do good deeds and struggle for peace and prosperity.
- (2) Be acquainted with many people and practice ukhuwwah Islamiyah.
- (3) Be tolerant, open-minded with upholding Islamic teachings.
- (4) Be religious and social.
- (5) Abiding to all laws, constitutions, rules, and the legal base and philosophy of the state.
- (6) Amar ma'ruf nahi munkar in all fields and becomes a good role model.
- (7) Be active in social empowerment with the intent of Ishlah (reconciliation) and development based on Islamic teachings.
- (8) Cooperate with any Islamic groups in spreading and practicing Islamic teachings, and struggle for its purposes.
- (9) Help the government and cooperate with other groups in maintaining and developing the Nation to realize just and prosperous society blessed by Allah
- (10) Be just and corrective in and outside the organization wisely.

C. The History of the Formulation of Muhammadiyah Characteristics

“Characteristics of Muhammadiyah” was created when Muhammadiyah was under the leadership of Colonel H. M. Yunus Anis, which was 1959-1962. Initially, “Characteristics of Muhammadiyah” came from the explanation of K. H. Fakih Usman, when he was giving explanation on a training held by Muhammadiyah Central Executive at Madrasah Mu'allimin Muhammadiyah Yogyakarta. At that time, the almarhum (the deceased) K. H. Fakih Usman talked about a speech entitled “Apa sih Muhammadiyah itu” (What Muhammadiyah is).

After that, Muhammadiyah Central Executive discussed with the Provincial Executive of East Java (H. M. Saleh Ibrahim), Central Java (R. Darsono), and West Java (H. Adang Affandi). It was then perfected by a team consisted of: (1) K. H. Moh. Wardan, (2) Prof. K. H. Farid Ma'ruf, (3) M. Djarnawi Hadikusuma, and (4) M. Djindar Tamimy. Prof. H. Kasman Singodimejo, S.H., also attended the discussion, besides the initiator, K. H. Fakih Usman.

After the formulation was quite perfect, then it was presented in Tanwir Court before the 35th Muktamar in Jakarta (Muktamar Setengah Abad). And in the 35th Muktamar, “Characteristics of Muhammadiyah” was ratified after having some suggestions to perfect it. Therefore, the formulation of “Characteristics of Muhammadiyah” was the result of the perfected outline in the 35th Muktamar Setengah Abad in 1962, the end of leadership period of H. M. Yunus Anis.

What Characteristics of Muhammadiyah is

In fact, Characteristics of Muhammadiyah is an expression of the characteristics attached to Muhammadiyah since its establishment. K. H. Fakih Usman at that time only qualified – licensed – something that already existed; so it was not a new thing within Muhammadiyah. For those who assumed that Characteristics of Muhammadiyah as a new matter probably because they found that Muhammadiyah was not in its original state.

K.H. Fakih Usman as a person who had been involved in Muhammadiyah for a long time had understood what Muhammadiyah special characteristics (distinctive features) were. Therefore, for those who did not act as how it was within Muhammadiyah, he actually could distinguish them clearly.

The one that he could really feel was the fact that Muhammadiyah was an Islamic Movement, based on Islam, aimed to realize true Islamic society, not through ways of politics, not through state administration; instead, it was realized through social development, without focusing on how political structure mastered it; since the colonialism by the Dutch, Japanese militarism era, and the independence era of Republic of Indonesia.

Muhammadiyah was not blind to political matter, nor scared of politics; Muhammadiyah was not political organization. Muhammadiyah did not intervene with political matters, but whenever those political affairs intruded Muhammadiyah or those political affairs interfered with Islam, Muhammadiyah would play its role according to its ability, ways, and cadences.

Since political party Masyumi was disbanded by President Soekarno, Muhammadiyah members who fought in the fields of real politics resumed their roles within Muhammadiyah. However, due to their habits in politics, after they joined Muhammadiyah, they still used their old political ways.

Almarhum K. H. Fakih Usman and the Chairman of Muhammadiyah Central Executive at that time believed that those ways were the ones that could damage the tone and cadence of Muhammadiyah.

Muhammadiyah has its own unique outline of struggle. Muhammadiyah moves not for “Muhammadiyah” as a group. Muhammadiyah works and struggles for Islam, for the glory of Kalimah Allah (God’s words), for the realization of true Islamic society. It is just that Islam followed by Muhammadiyah is Islam that is sadajah, Islam that is simple (straightforward), Islam that is according to Al-Qur'an and Sunnahullah SAW, and practicing them by applying common sense in accordance with the spirit of Islam.

Therefore, it is important that Muhammadiyah members understand what Muhammadiyah actually is and how to spread the teachings. Spreading ideology of Muhammadiyah actually spreading the true Islam; and therefore, in order to spread Muhammadiyah properly, we should follow the ways of Rasulullah SAW of spreading Islam in its first emergence.

Understanding Characteristics of Muhammadiyah Means:

1. Understanding what Muhammadiyah actually is.
2. Because Muhammadiyah is an organization; an organization believing on Islam and based on Al-Qur'an and Sunnah, then it is needed to be

understood what Islam needs to uphold and revere, remembering that there are many blurry lines in Islam in Indonesia. And this is also the one to be used for the underlying and inspiring all Muhammadiyah charity and services as an organization.

3. Then, the traits and the ways we take as an example from the history of da'wah by Rasulullah SAW on how it was carried out, that was how we moved in practicing da'wah Muhammadiyah, with proper adjustments on the conditions and realities we encounter.

To Whom We Lead/Give Our Characteristics of Muhammadiyah?

As it is explained before, basically the characteristics of Muhammadiyah is to give the understanding and awareness to the members so that they will know their duties and obligation, know the foundations and bases of their good deeds, also know the traits and how they should act/perform when carrying out their duties and obligations.

How to give or to guide them

There are no other ways in giving or in guiding the characteristics of Muhammadiyah aside from theory and practice of giving understanding and real implementation.

1. Deepening the understanding of da'wah/ttabligh (verbal propaganda).
2. Encouraging and strengthening da'wah duties. One should not feel inferior (minderwaardig Bld.) in doing da'wah; but one should not look down on people who work in the field (e.g., politics, economy, arts-culture, and etc.).
3. For those the members deciding specific duties, not only volunteer work. If it is needed, it should be done with certain commitment, for example by agreement, by bai'at (initiation) and so on.
4. Based on the current condition, discussions to evaluate the duties need to be done.
5. Based on the current condition, it should be done by applying interesting formality, of course the ones that does not disobey the religious laws and also by giving out logistic aid.
6. Muhammadiyah District and Sub-District Executive and its members discuss on the purposes, materials need to be carried and divided to the committees based on their abilities and targets.

7. On congress regarding evaluation, it can also be added the materials and provisions needed, that will be distributed to the people as muballigh/muballighat.

BASIC STRATEGIES OF MUHAMMADIYAH



A. Introduction from Author

Basic Strategies containing "Outline of the struggle of Muhammadiyah" is an aspect or element of ideology of Muhammadiyah. This is because the concept of ideology in general, besides containing belief and aspirations, also contains strategy to realize the belief and aspirations in life. Strategy in a certain ideology, for example Capitalism that is oriented to individualism struggle is different to the strategy in Socialism that is oriented to collectivism class struggle. The two different strategies show different ideology it brings.

Ideology of Muhammadiyah is no other Islamic ideology, which is reformist-modernist Islamic ideology or progressive ideology. Ideologically, Muhammadiyah chooses the strategy of struggle by non-political da'wah that focuses more on the society development for the realization of Islamic society and avoids the struggle to take away government political power (real politics) as how it is with political party. Non-political strategy of struggle is a form of ijтиhad of Muhammadiyah movement that distinguishes it with the ideology of other Islamic movements that go through political strategy of struggle or through political party or aspire for the realization of Islamic state.

The option of non-political struggle for Muhammadiyah does not mean this movement is secular that separates politics and religion. Muhammadiyah believes that politics is one of the aspects of mu'amalah-duniawiyah (al-umur al-dunyawiyyah) that should be inspirited, framed, and directed by Islamic teaching values. Politics is a part of Islam. Muhammadiyah struggles for politics in a broader context, which is the structure of life of nation and people that should be projected by da'wah for the realization of Baldatun

Thayyibatun Wa Rabbun Ghafur. The roles of society, people, and nation are implemented by Muhammadiyah through many media, so that this Islamic movement will give more color for the Republic of Indonesia.

However, in the struggle through political party, Muhammadiyah does ijihad, which does not make them as da'wah and political organization, does not establish their own political party and does not affiliate with any political party. Muhammadiyah had ever been a Special Member (Anggota Istimewa) of Masyumi (1945-1959), established Partai Islam Indonesia (1937) and initiated the foundation of Partai Muslimin Indonesia or Parmusi (1968) or approved its leading figure, Amien Rais, in doing "political ijihad" to struggle in political field continuing the reformation fight by establishing Partai Amanat Nasional (1998); but those strategies are conditional political attitudes and are not a form of disavowal of its existence as community organization. Furthermore, Muhammadiyah after that reaffirmed its Outline of Struggle through Basic Strategies that reaffirms itself as non-political Islamic movement, which still focuses in community da'wah, and does not have any organizational relation with any political party until today and forever.

The non-political da'wah outline of struggle has been consistently believed by Muhammadiyah since its establishment until they formulated Khittah Palembang 1956, Khittah Ponorogo 1969, Khittah Ujung Pandang 1971, Khittah Surabaya 1978, and Khittah Denpasar 2002. Indeed, there are variations of certain attitude in each Basic Strategies in accordance with the condition at that time, but generally, Muhammadiyah affirms itself in the non-political outline of struggle as how it was established by Kyai Haji Ahmad Dahlan.

The struggle through political party or real politics does not mean that it is considered less important by Muhammadiyah both in its Islamic or people context and for the importance of its movement. Real politics that struggles through political party and government is truly important and strategic. Nevertheless, Muhammadiyah does not act on it due to some reasons, they are: (1) the struggle through political party or real politics is under ijihad context, therefore, Muhammadiyah has the option of not taking it and prefers the struggle through community da'wah; (2) Community da'wah is as important and strategic for the struggle of Islam and nation, and Muhammadiyah is more focused in and flexible in doing it; (3) Muhammadiyah can participate

in national struggle through tactic-strategic functions as a big community organization in influencing the life of people and nation in its history as much as the interest groups; (4) By combining itself as community da'wah organization and political party is proven to have more problems, conflicts, and solely makes da'wah as political tool; (5) Muhammadiyah's experience with Sarekat Islam and Masyumi or with any political party had proven to reduce the Characteristics, da'wah participation, charity and services, and movement orientation; and (6) Role division or function of Muhammadiyah with political party, and the absence of self-integration and double position between both, has given more freedom for people to struggle optimally and focused in each field, in which comes to the glory of Islam and Islamic society (*lil-'ijjati al-Islam wa al-Muslimin*), the realization of primary Nation with noble civilization (*Baldatun Thayyibatun Wa Rabun Ghafur*), and the glory of Islamic civilization as *rahmatan lil-'alamin*.

Therefore, Basic Strategies of Muhammadiyah since Khittah Palembang 1956 to Denpasar 2002, we should place a wide and broad sketch on the history and long journey of Muhammadiyah until its one century year old. Borrowing the statement by Amien Rais, that political party comes and goes or goes up and down in the stage of history, but Muhammadiyah as da'wah movement, insya Allah, will always be eternal for the struggle of "upholding and revering Islam for the realization of true Islamic society" in Indonesia and on earth.

B. Khittah Palembang

BASIC STRATEGIES OF MUHAMMADIYAH 1956

(Decision of the 33rd Muktamar Muhammadiyah at Palembang in 1956)

Bismillahirrahmanirrahim

PREFACE

Kiai Haji Ahmad Dahlan established Muhammadiyah on 8 Dzulhijjah 1330- November, 18, 1912, coinciding with the emergence of "Islam Revivalism" in Egypt and in Mecca with the slogan: "Return to Quran and Sunnah, upholding true Islamic society."

Development, if it is pioneered by some groups of people by focusing its opinion on: "The efforts to obtain power in the hands of Islam"; and some groups of people who believe in: "besides snatching political power, the struggle of Muslims should be started by renewing the sources where religious scholars come from and producing cadres who will be spread to all over the world as the pioneers of liberation, thinking, and deciding community reform strategies."

If one looks at the old Statutes of Muhammadiyah (Colonialism Era):

1. Developing and enriching Islamic education and teaching in Indonesia.
2. Developing and enriching Islamic way of life to its followers (allies).

In fact, decisive act by Muhammadiyah in realizing true Islamic society:

1. Correcting morals, cleaning principal and mindset and socializing Islamic teaching.
2. And if it is known, it will not work unless it is practices. And all of the efforts should not decrease; it should keep moving forward, and is done delightfully and spiritfully.

Islamic teachings are not only to be taught and learnt, they should also be practiced. It is not other people who are invited and told to practice the teachings, it should start from the members of Muhammadiyah. They should try to develop and enrich Islamic way of life as far as it is allowed by Islamic teachings.

That is how Muhammadiyah had worked with complete and broad awareness, dedicating life and soul for God and upholding ihsan, filled with spirit of jihad, living with mutual cooperation, enveloped with the spirit of ukhuwwah, and with appealing morals. Hence, Muhammadiyah diligently and patiently kept moving forward, be courageous in overcoming the challenges that come from many causes and directions, banishing stupidity, stagnation, blind taqlid (acceptance of traditional interpretations propounded by ulama), political sentiments, in the middle of Dutch colonialism and Japanese militarism.

Alhamdulillah, Muhammadiyah had firmly and had created new pattern and society and mobilized people directly and indirectly towards the realization of new living according to the purpose of Muhammadiyah.

In 1946, the Statutes of Muhammadiyah was reaffirmed until it stated: "upholding and revering Islam for the realization of true Islamic society." It was in a broad meaning, including all living fields of humans starting from the maintenance of spiritual energy, mindset, personal, to households, society, and nation.

In order to implement the teachings, it should also be prepared well. Besides by reminding people to what had become the power of Muhammadiyah after having experience for dozens of years and paying attention on good tradition that had been set and adapted many times, we should also formulate on whether the planned complete pattern of Islamic society is already according to the demand of liberated and developed people and resulting in blessed life.

The formulation was socialized and practiced to create a society with quality people and was perfected by creating educated human resources and skillful cadres as a form of uswatun hasanah.

The requirements for perfect society also needed to be paid attention to, such as: organization, administration, spiritual bond called by ukhuwwah, and life with mutual cooperation.

Remembering the points mention above, Muhammadiyah decided on Khittah (strategies limited to certain amount of time) for 1956-1959 as follows:

1. Animating the souls of the members, especially the leaders of Muhammadiyah by:
 - a. Strengthening and reinforcing tauhid
 - b. Perfecting prayer with concentration (khusyu' and tawadhu)
 - c. Improving morals
 - d. Broadening knowledge
 - e. Mobilizing Muhammadiyah with confidence and responsibility, only hoping for God's blessing and people's happiness.
2. Practicing uswatun hasanah:
 - a. Muhammadiyah should always be in the front line, guiding the direction of public opinion, thus having the trait of always moving forward, developing, and reforming. Muhammadiyah can move dynamically and progressively.
 - b. Upholding Islamic da'wah by showing the world on the beauty of Islam, teaching them to noble character, thus Islamic regulations can be applicable in the society.

- c. Forming happy households according to Islamic teaching and realizing a good relationship among the inhabitants.
 - d. Organizing the life between the households and their neighbors, starting from the birth, marriage, and death, to realize Islamic community in village, city, and finally Islamic state community.
 - e. Muhammadiyah members should be able to adapt their lives and their attitudes as members of true Islamic society.
3. Complementing organization and maintaining administration.
- a. With the strong unity of our organization and with the orderly administration we are prevented from defamation.
 - b. Reforming and renewing administrative staffs, if it is needed, by mutating some Council so that the leadership is in the hands of fresh and diligent staff.
 - c. Implanting awareness of organization to all members to realize a strong organization.
 - d. Administration is organized according to the applicable guidelines.
 - e. Maintaining Muhammadiyah property/fortune (inventory) carefully and meticulously according to one's maintenance towards the mandate entrusted to him/her.
 - f. Cataloging the experts of Muhammadiyah family perfectly in case they will be needed.
4. Increasing and developing the quality of charity.
- a. Fixing and complementing charity and services of Muhammadiyah (including worshipping building in schools) so that it can bring benefits to people from all levels and groups.
 - b. Mobilizing programs in library, composing stories, translating, publishing, reading room, and kutub khanah (library).
 - c. Founding boarding schools in places where high schools are available by giving physical and spiritual education.
5. Increasing the quality of members and creating more cadres:
- a. Deciding the minimum religious understanding and deeds needed to be possessed by every Muhammadiyah member.
 - b. Giving reward to every Muhammadiyah family and children, and Muslims in general who contribute to the society; the senior citizens are respected, the young ones are loved.

- c. Developing the members according to their talent and skill (farmers, workers, merchants, staffs, educated people, and so on) according to Islamic teachings.
 - d. Positioning sympathizer and supporter of Muhammadiyah in ascending order: sympathizer, candidate members, ordinary members, important members.
 - e. Organizing community courses in regions.
6. Strengthening ukhuwwah.
- a. Strengthening relationship among Muslims towards the unity of Muslims.
 - b. Actualizing real bond, for example: collective prayer, periodic gathering, ta'ziyah (visit to express condolence), and so on.
 - c. Organizing ishlah institution for:
 - 1) A moderator if there is a split among members;
 - 2) Preventing things that may trigger breakage;
 - 3) Preventing and averting things that may trigger quarrel and dispute.
7. Guiding the life of members.

Leading the ventures of Muhammadiyah family, which include all matters, problems, living and money earning and distributing them to channel which leads to perfection.

C. Khittah Ponorogo

OUTLINE OF THE STRUGGLE OF MUHAMMADIYAH 1969

(Decision of Tanwir Muhammadiyah Conference in Ponorogo year 1969)

1. Basic pattern of struggle
- a. Muhammadiyah struggles to realize an aspiration and faith of life based on Islamic teaching.
 - b. Da'wah Islam and amar ma'ruf nahi munkar in its real meaning and proportion as how it was exemplified by Prophet Muhammad is the only way to realize the aspiration and faith of life.
 - c. Da'wah Islam and amar ma'ruf nahi munkar as contemplated should be done through two channels:

- 1) National politics channel
 - 2) Society channel
- d. To do Da'wah Islam and Amar ma'ruf nahi munkar as contemplated above, tools to do it are made, in the form of organization:
 - 1) For political channel with political party (real politics)
 - 2) For society channel with non-party organization
- e. Muhammadiyah as an organization chooses and positions itself as "Islamic movement and amar ma'ruf nahi munkar in the community field." Whereas, for tool of struggle in the field of national politics (real politics), Muhammadiyah established a party outside Muhammadiyah.
- f. Muhammadiyah should realize that the party is its object and has the responsibility to supervise it.
- g. There is no organizational relation between Muhammadiyah and the party, but both still have ideological relation.
- h. Each of them stands and walks on its own according to their own ways, but with same understanding towards single purpose.
- i. In principle, having double position is not allowed, especially being a leader on both of them, for the order of work division.

2. Basic program of struggle

With Da'wah Islam and amar ma'ruf nahi munkar in its real meaning and proportion, Muhammadiyah should be able to prove conceptual theoretically, operationally, and real concretely, that Islamic teachings are able to organize people within Republic of Indonesia with Pancasila and 1945 Constitutions as their national foundation to be a just and prosperous society, as well as affluent, happy, and spiritually well and blessed by Allah SWT.

D. Khittah Ujung Pandang

BASIC STRATEGIES OF MUHAMMADIYAH 1971

(Decision of the 38th Muktamar Muhammadiyah year 1971)

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.

E. Khittah Surabaya

OUTLINE OF THE STRUGGLE OF MUHAMMADIYAH 1978

(Decision of the 40th Muktamar Muhammadiyah in Surabaya year 1978)

1. Nature of Muhammadiyah

The development of people in Indonesia, either caused by dynamic power from the inside or due to the contact with outside culture, has caused certain changes. The changes include all aspect of life in the society, among them social, economy, politics, and culture field, and those related to structural changes and the changes of attitude and behavior in the relation between people.

Muhammadiyah as a movement, in following the development and changes, always has the need for amar ma'ruf nahi munkar, and carrying out the movement and charity and services according to the field it chooses, the community, as an effort of Muhammadiyah to acquire its purpose: "upholding and revering Islam for the realization of true Islamic society."

In implementing the effort, Muhammadiyah walks upon the principles of its movement, as it is meant within Faith Pledge and Aspirations of Muhammadiyah Life.

The Faith and Aspirations of Muhammadiyah Life has always become the foundation of Muhammadiyah movement, also for the movement and charity and services and its relation with the community and national life, and in cooperating with other Islamic movements.

2. Muhammadiyah and society

According to Basic Strategies, Muhammadiyah as Persyarikatan chooses and positions itself as Islamic Movement Amar Ma'ruf Nahi Munkar in the society, with the main purpose of creating prosperous family and society according to Dakwah Jama'ah.

In addition, Muhammadiyah also organizes charity and services as it is mentioned within the Statutes Article 4, and always keeps trying to improve its quality.

The management of charity and services is a part of Muhammadiyah efforts to fulfill Faith Pledge and Aspirations of Life based on Islamic teaching and for the realization of true Islamic society.

3. Muhammadiyah and politics

In the field of politics, Muhammadiyah tries to stick with its basic strategies: with da'wah amar ma'ruf nahi munkar in its real meaning and proportion, Muhammadiyah should be able to prove conceptual theoretically, operationally, and real concretely, that Islamic teachings are able to organize people within Republic of Indonesia with Pancasila and 1945 Constitutions as their national foundation to be a just and prosperous society, as well as affluent, happy, and spiritually well and blessed by Allah SWT. In carrying out the efforts, Muhammadiyah still adheres to its characteristics.

The struggle of Muhammadiyah in political field is a part of its movement within the community, and is carried out based on the applicable foundation and regulation within Muhammadiyah.

In this case, the 38th Muktamar Muhammadiyah affirms that:

- a. 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.

- b. 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.
4. Muhammadiyah and Ukhuvvah Islamiyah

According to its characteristics, Muhammadiyah will cooperate with any Islamic groups in spreading and practicing Islam as well as defending its interest.

In carrying out the cooperation, Muhammadiyah does not mean to merge and subordinate the organization with any organization or institution.

5. Base of Muhammadiyah programs

Based on the foundation and the principle mentioned above and by considering the capabilities and potency of Muhammadiyah and its parts, some policy strategies are needed to be determined as follows:

- a. Restoring Muhammadiyah as Persyarikatan that gathers part of community, of Muslims (men and women) who have strong faith, discipline in prayer, noble morals, and become good role models among people.
- b. Improving the understanding and maturity of Muhammadiyah members on the rights and responsibilities as citizen of Republic of Indonesia and raising the social awareness on the problems and ordeals encountered by people.
- c. Positioning Persyarikatan Muhammadiyah as a movement to carry out da'wah amar ma'ruf nahi munkar to all corners and levels of people as well as in all living aspects in the Republic of Indonesia that is based on Pancasila and 1945 Constitutions. Authorize Muhammadiyah Central Executive to compile explanation for Outline of the Struggle to prevent double interpretation of some groups of Muhammadiyah members who distort the identity of Muhammadiyah and its struggle as Da'wah Amar Ma'ruf Nahi Munkar Movement.

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MUHAMMADIYAH CENTRAL EXECUTIVE ON OUTLINE OF THE STRUGGLE OF MUHAMMADIYAH

(Decision of the 40th Muktamar in Surabaya)



I. Introduction

As it is affirmed in Faith Pledge and Aspirations of Muhammadiyah Life, that Muhammadiyah is true Islamic Movement, to do the function and mission of humans as God's humble servant and caliph on earth.

In order to attain the aspirations, one needs guidelines containing: direction, policy, and strategies one should take so that the efforts done truly are able to realize the aspired ideals. The guideline is even more necessary, because in the excursion of life, Muhammadiyah always encounters various problems and experiences changing situations. Without having guideline, it is almost confirmed that there will be confusions for struggles and hesitation in encountering the changing situations. This guideline is widely known as "Outline of the Struggle" within Muhammadiyah life.

In Muhammadiyah journey from time to time, there has been Outline of the Struggle. The last one is: Outline of the Struggle as decision of the 40th Muktamar Muhammadiyah in Surabaya.

With the ratification of Outline of the Struggle by the 40th Muktamar Muhammadiyah does not mean that the previously ratified Outline of the Struggle become invalid. In the history of Muhammadiyah life, there is no saying that Outline of the Struggle that are previously ratified will become invalid. This is of course as long as the matters included in Outline of the

Struggle are not against the matters of the currently-ratified Outline of the Struggle.

Within Outline of the Struggle by the 40th Muktamar Muhammadiyah, according to the problems and situations currently encountered by and are predicted to be faced by Muhammadiyah, are re-highlighted the nature of Muhammadiyah as Islamic Movement and the relation with the field it chooses, which is the community. In addition, the relation of Muhammadiyah with political matters and ukhuwwah Islamiyah is also highlighted.

Based on the principles of the problems highlighted, finally Outline of the Struggle formulated short-term programs that should be elaborated and implemented by Muhammadiyah members.

The short-term programs are:

- 1) Restoring Muhammadiyah as Persyarikatan that gathers part of community, of Muslims (men and women) who have strong faith, discipline in prayer, noble morals, and become good role models among people.
- 2) Improving the understanding and maturity of Muhammadiyah members on the rights and responsibilities as citizen of Republic of Indonesia and raising the social awareness on the problems and ordeals encountered by people.
- 3) Positioning Persyarikatan Muhammadiyah as a movement to carry out da'wah amar ma'ruf nahi munkar to all corners and levels of people as well as in all living aspects in the Republic of Indonesia that is based on Pancasila and 1945 Constitutions.

II. Nature of Muhammadiyah

In the process of attaining its aspirations, Muhammadiyah is not in the situation of emptiness; rather, it is in a changing and shifting situation.

In encountering and going through the similar situations, Muhammadiyah cannot be swayed and carried away with the situation; it should be able to firmly uphold its own characteristics and view of life. With its view of life, Muhammadiyah should be able to develop the situation it encounters towards the purpose and aspirations.

Within Muhammadiyah view of life, it has been explained thoroughly

on the nature of Muhammadiyah, in which no other than Islamic Movement, aspires and works for the realization of true Islamic society, to carry out the function and mission of humans as God's humble servant and caliph on earth. Moreover, it is also explained the view of Muhammadiyah towards Islam, the bases in practicing the teachings and Muhammadiyah's intention to practice Islamic teachings through the fields of: faith, moral, worship, and mu'amalat duniawiyah (world management and public supervision).

III. Muhammadiyah and Society

As it is confirmed in Faith Pledge and Aspirations of Muhammadiyah Life, that Muhammadiyah is Islam-based movement, aspires and works for the realization of true Islamic society.

According to the aspiration, community is the field and movement arena of Muhammadiyah, in which they will wholeheartedly develop to a prosperous life under God's blessing. In developing the community to a prosperous life, Muhammadiyah has determined to use Da'wah Jama'ah system: da'wah process that uses direct approach system towards community through the problems the society goes through to be developed towards a prosperous life.

In addition, by keeping the orientation on community welfare, Muhammadiyah also determines to improve the implementation of their task pattern as it is formulated in the Statutes of Muhammadiyah article 4, so that the existence of Muhammadiyah in all living aspects could be really felt by the society.

IV. Muhammadiyah and Ukhnuwwah Islamiyah

According to the affirmation by Allah SWT and His Prophets, both in Al-Qur'an and As-Sunnah on the importance of ukhuwwah Islamiyah, as an Islamic-based movement, Muhammadiyah does not stop from trying to realize and gather up cooperation and unity among Muslims. Many forms of cooperation should be developed and realized, especially in the efforts of propaganda and practicing Islamic teachings and defending its cause.

In gathering and developing the cooperation, as an independent Islamic Movement, it is also affirmed that Muhammadiyah does not mean to merge and subordinate the organization with any organization or institutions.

V. Muhammadiyah and Politics

1. The 40th Muktamar Muhammadiyah had reaffirmed that: Muhammadiyah is Islam Da'wah Movement that does good deed in all living aspects of people and society, does not have any organizational relation and does not affiliate with any political party or organization.
The affirmation implies that:
 - a. In practicing charity and services, Muhammadiyah does not choose only one or a part of living aspect of people and society.
 - b. The target of charity and services of Muhammadiyah is people, both as individual or as a part of group/community.
 - c. The field of state administration or government that is commonly known as political field is just one part of living aspects of people and society.
 - d. As an organization, Muhammadiyah is independent with the definition that it is not a part, does not have organizational relation, does not affiliate, and does not have organizational bond with other organizations. Muhammadiyah has autonomous authority and has the rights to manage its household and the regulations of its organization.
2. The affirmation of the 38th Muktamar, which later based on the 40th Muktamar also includes some parts of materials from Outline of the Struggle of Muhammadiyah, which basically are the principles of Muhammadiyah since its establishment in 1912. Especially on da'wah related to the field of state administration and government, often times there are problems related to 'structure' that becomes the place of such activities. Thus, political problem within Muhammadiyah is not on the problem of whether Muhammadiyah carries out da'wah in the field of state administration and government or not.
3. Problems related to 'structure,' Muhammadiyah shows its flexible traits. The Education, Teaching, and Culture Council, People Welfare Service Council, and Tabligh Council have underwent

changes on function and structure for a couple of times. Similar thing also happened to councils with the task to carry out da'wah in the field of state administration and government; they also underwent some changes. However, if those councils are made, they are still structural parts of Muhammadiyah.

4. The periodization of Muhammadiyah and politics

a. 1912 – 1926

Muhammadiyah was established in 1912 and was not stated as political organization. However, it did not mean that the members completely did not have any political aspiration. In this period, some Muhammadiyah members became the member and were active in SI/PSII, Komite Tentara Nabi Muhammad, Budi Utomo, and so on. Muhammadiyah never decided on official attitude regarding the involvement of some members, because those matters were not or not yet problems within Muhammadiyah.

b. 1927 – 1959

In 1927, PSII decided the discipline of organization that PSII members were not allowed to have double position with having membership in Muhammadiyah. This decision was not that significant because Muhammadiyah was in development era while PSII was in their receding period due to dissents within the organization. In this period, Muhammadiyah affirmed itself as Islamic organization for doing good deeds, but it did not decide official attitudes to the members involving with or becoming member of political parties. In 1927, some branches of PSII that were dissatisfied with the policy of their Central Executive on the discipline of organization on Muhammadiyah members, founded a new political party called PRII; however, the intent had never been realized.

c. 1938 – 1945

In 1938, the leading figures of JIB (Jong Islamieten Bond) and Muhammadiyah successfully founded PII (Partai Islam Indonesia). Even though many Muhammadiyah members joined the activities of the party, Muhammadiyah did not determine

any official attitude on the existence of this party. In Tanwir Conference in 1938, the Court decided on allowing KH Mas Mansur – at that time the Chairman of PB Muhammadiyah – to become one of the members of PII Executives. PII did not live that long due to the colonialism of Japan in Indonesia.

d. 1942 – 1945

Muhammadiyah and other Islamic organizations established MIAI (Majelis Islam A'la Indonesia), which then was changed to Masyumi (Majelis Syura Muslimin Indonesia). Muhammadiyah remained of not becoming part of Majelis.

e. 1945 – 1960

In 1945, Masyumi was decided as Political Party. Muhammadiyah declared itself as special member. Masyumi was the only party that Muhammadiyah got involved in as structural of political party. This could be understood because in 1946 in Muslimin Congress of Indonesia (Kongres Muslim Indonesia), Masyumi was declared as the only Islamic political party in Indonesia. However, this condition did not last long. One by one, the political elements of Masyumi separated themselves. It began with PSII, followed by PERTI and NU. In 1960, by the command of President Soekarno, Masyumi disbanded. Previously, in Masyumi Congress in Yogyakarta in 1959, Masyumi took off the special membership institution; therefore, Muhammadiyah membership in Masyumi was declared off.

f. 1960 – 1965

This period was a hard period for Muhammadiyah. There were efforts of some political party, including NU, to erase the existence of Muhammadiyah by stating that Muhammadiyah was the place for former members of forbidden party, Masyumi. Muhammadiyah Central Executive decided green light strategy. In addition, there were efforts to make Muhammadiyah as political party, but it never worked.

g. 1966 – 1968

The government declared Muhammadiyah as community organization with real politics function and had the rights of

owning representatives in political institutions. In this period, Muhammadiyah officially had its representatives in legislative institutions. In this period, there were some efforts in establishing new Islamic political party as a place for Muslims whose political aspirations were not accommodated in the available political parties. Because there was a program in reducing the number of political parties and community organization, Muhammadiyah has three alternative options:

- (a) Muhammadiyah became political party;
- (b) Reviving Masyumi;
- (c) Cooperating with other Islamic community organizations in establishing new political party.

Finally, the one realized was alternative option c by establishing Partai Muslimin Indonesia. With the establishment of this new party, Muhammadiyah still possessed its independence. The commitment made was that the party was a place for accommodating the political aspirations of Muhammadiyah members.

In 1969 by Tanwir Conference, OUTLINE OF THE STRUGGLE OF MUHAMMADIYAH was decided, stating that:

A. BASIC PATTERN OF STRUGGLE

1. Muhammadiyah struggles to realize the function: realizing an aspiration and faith of life based on Islamic teaching.
2. Da'wah Islam and amar ma'ruf nahi munkar in its real meaning and proportion as how it was exemplified by Prophet Muhammad is the only way to realize the aspiration and faith of life.
3. Da'wah Islam and amar ma'ruf nahi munkar as contemplated should be done through two channels simultaneously:

- 3.1. National politics channel (real politics)
- 3.2. Society channel.
- 4. To do Da'wah Islam and Amar ma'ruf nahi munkar as contemplated above, tools to do it are made, in the form of organization:
 - 4.1. For political channel/field (real politics) with political organization.
 - 4.2. For society channel/field with non-party organization.
- 5. Muhammadiyah as an organization chooses and positions itself as ISLAMIC MOVEMENT AND AMAR MARUF NAHI MUNKAR in the community field. Whereas, for tool of struggle in the field of national politics (real politics), Muhammadiyah established a party outside Muhammadiyah.
- 6. Muhammadiyah should realize that the party is its object and has the responsibility to supervise it.
- 7. There is no organizational relation between Muhammadiyah and the party, but both still have ideological relation.
- 8. Each of them stands and walks on its own according to their own ways, but with same understanding towards single purpose.
- 9. In principle, having double position is not allowed, especially being a leader on both of them, for the order of work division.

B. BASIC PROGRAM OF STRUGGLE

With Da'wah Islam and amar ma'ruf nahi munkar in its real meaning and proportion, Muhammadiyah should be able to prove conceptual theoretically, operationally, and real concretely, that Islamic teachings are able to organize people within Republic of Indonesia with Pancasila and 1945 Constitutions as their national foundation to be a

just and prosperous society, as well as affluent, happy, and spiritually well and blessed by Allah SWT.

h. 1971 until today

The 38th Muktamar Muhammadiyah in Ujung Pandang had reaffirmed the relation of Muhammadiyah with its political function as it was stated in point 1 above.

The Muktamar decision was basically the adaptation of Outline of the Struggle 1969 accompanied with political development, with the understanding that:

- 1) As Islamic Movement, Muhammadiyah believes that Islam includes all scopes and fields of humans' and society life. Muhammadiyah focuses more on 'the strategies' as it is decided in the Characteristics of Muhammadiyah.
- 2) Outline of the Struggle 1969, related to the existence and relation with political party is not relevant to the current political system in Indonesia.
- 3) The problems remain on how the mechanism of Muhammadiyah political function does not harm the image of Muhammadiyah as Islamic Da'wah Movement.

5. Political Function

Political functions within input numbers for political system include:

- a. Political Socialization (Political Education)
- b. Political Recruitment (Development of Political Actor)
- c. Interest articulation (Articulation between political interest and opinion).
- d. Interest aggregation (Conveying political opinion/interest)
- e. Political communication.

For Muhammadiyah, then the socialization function becomes the duty of the Education, Teaching, and Culture Council, besides the Tabligh Council.

The function of Recruitment and Interest articulation becomes the duty of Bureau of Wisdom. On the other hand, aggregation and communication are handled directly by the Central Executive.

Bureau of Wisdom carries out its duty to organize:

1. Leaders Meetings of Bureau of Wisdom to prepare the materials for the interests of Central Executive.
2. Seminars, discussions, and other forms of studies to gain more input from the society.
3. Cadre trainings for Muhammadiyah members who have the talent and interest in political field.
4. Communication amongst the members of political organizations, parties, Golkar, and other political organizations.

Yogyakarta, 20 Safar, 1402 H

17 December 1981 M

Muhammadiyah Central Executive Chairman, Secretary,dto.

dto. (H.A.R. Fakhruddin) (H.Djarnawi Hadikusuma).

C. Khittah Denpasar

**BASIC STRATEGIES OF MUHAMMADIYAH
2002**

**BASIC STRATEGIES OF MUHAMMADIYAH
IN THE LIFE OF NATION AND STATE**

(Decision of Tanwir Muhammadiyah in Denpasar year 2002)

Muhammadiyah is Islamic movement that carries out Da'wah Amar ma'ruf nahi munkar with the objective and purpose as to uphold and revere Islam for the realization of true Islamic society. Muhammadiyah believes that Islam includes all living aspects such as faith, worship, morals, and mu'amalat duniawiyah, which are one complete unity and should be implemented in the life of a person and collective. By carrying out the mission of movement, Muhammadiyah can realize or actualize Islam as rahmatan lil-'alamin in the life on earth.

Muhammadiyah believes that participating in the life of nation and state is a form of mission and function of implementing da'wah amar ma'ruf nahi munkar as it has become its historical call since its establishment to the

beginning and after the independence of Indonesia. The role in the life of nation and state is actualized in strategic and tactical actions according to the characteristics, faith and aspirations of life, and basic strategies of struggle as the reference for its movements as a form of commitment and responsibility in realizing “*baldatun thoyyibatun wa rabbun ghafur*.”

The role in the national and state life can be done through two strategies and field of struggle. First, through political activities oriented to the struggle of power/nation (real politics, practical politics) as it is done by political parties and formal power in the state administration level. Second, through community activities related to society development or empowerment or through indirect political activities (high politics) that mean to influence the national policy by moral force to realize a better life in the society and national level, as they are done by some interest groups.

Muhammadiyah, in particular, takes the role in community service with the belief that society field related to society empowerment is as important and strategic as the struggle in political force. The struggle in society field is directed to the creation of primary society or civil society as the main pillar for the creation of independent people state. The community role is done by community organization such as Muhammadiyah. On the other hand, the struggle to attain power is focused on forming government in realizing the national aspiration, in which the role is formally and directly done by political parties and national institutions through the applicable political system. Both roles can be implemented objectively and interconnected through the operation of good political system by all national power for the realization of National aspiration.

Muhammadiyah as social-religious organization (community organization), carrying the mission of da'wah

amar ma'ruf nahi munkar and always having active and constructive attitude in all construction efforts and national reformation according to the outline of struggle and will not stand still in facing critical conditions experienced by the state and nation. Therefore, Muhammadiyah is always felt compelled in participating in the state and national life based on the outline of struggles 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-dunyawiyyat*) that should always be motivated, inspirited, 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 "Baladatun 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.

CHAPTER VII

CRYSTALLIZATION OF MUHAMMADIYAH IDEOLOGY



A. Introduction from Author

In many opportunities, the nature or the essence of Muhammadiyah ideology is often asked. Muhammadiyah has had ideological thoughts such as Preface of Muhammadiyah Statutes, Faith Pledge and Aspirations of Muhammadiyah Life, Characteristics, and Basic Strategies. However, there are still some members or leaders who do not fully comprehend the main ideas of those ideological thoughts of Muhammadiyah.

Therefore, in Tanwir Muhammadiyah Bandung on 1 to 4 of Sya'ban 1433 M or June 21 to 24, 2012 held in Bandung, Kristalisasi Ideologi (Crystallization of Muhammadiyah Ideology) and Basic Strategies of Muhammadiyah were discussed and formulated. Even though Basic Strategies containing statement on movement strategy conceptually was included in the ideology, its title mentioned it along with ideology to emphasize on the strategy chosen by Muhammadiyah in its movement.

In the Tanwir decision regarding Crystallization of Ideology and Basic Strategies of Muhammadiyah, it also includes the main ideas that are substantive of Muhammadiyah ideology as they are included in Preface of Muhammadiyah Statutes, Faith Pledge and Aspirations of Muhammadiyah Life, Characteristics, and Basic Strategies of Muhammadiyah. It also comprises the background of why every Muhammadiyah members, especially the cadres and the leaders, should understand the content or the essence of Muhammadiyah ideology. It also encompasses the ideological view and demeanor of Muhammadiyah to the existence of Republic of Indonesia including Pancasila, 1945 Constitutions, and Bhineka Tunggal Ika.

With the ideological main ideas as the crystallization of Muhammadiyah's ideological thoughts, of course every member, cadre,

and leader within the organization should be able besides to understand to distinguish Muhammadiyah ideology with other ideologies, and to actualize and to socialize the values to others, in and outside the organization. The members, especially the cadres and the leaders of Muhammadiyah, including those who are in the charity and services field, will have clear understanding and commitment in practicing ideology of Muhammadiyah and will not be having two ideologies or to wander off to another ideology.

B. Crystallization of Ideology and Khittah
CRYSTALLIZATION OF IDEOLOGY AND BASIC
STRATEGIES OF MUHAMMADIYAH

(Decision of Tanwir Muhammadiyah Bandung 2012)

The development of contemporary world shows a great dynamics in the varieties of ideological tendency, either it is in social action in general or religious movements. The diversity in Islamic thoughts is also getting wider and sharper, that often shows conflict among Muslims and the extreme ideologies. In the same time, national development in general is signified by countless of problems, challenges, and complex tendency including in the diversity of thoughts and ideological struggle. Meanwhile, in global level, the growth of capitalism that flourishes along with globalism and postmodernism is getting stronger as a giant power that influences the living aspects of all mankind around the world. Besides indicated by spectacular development in many fields, the modern world that is full of tendency has also damaged primary noble values in human life.

The dynamics of life in this nation also shows development filled with problems, challenges, and tendencies in almost every area of life. The development of politics, economy, law, education, region autonomy, and local dynamics are extremely complex. Conflict between groups due to political, social, economic, and religious dispute are often quite harsh and causes new problems in societal and nation life. On the other hand, life orientation that idolizes money and possessions (materialism), worldly pleasure (hedonism), pragmatism, liberalism, secularism, and nihilism keep growing within the nation. Corruption is getting wider, money politics, violence, humans' rights

violation, and liberal democracy create convoluted problems in national level. Various paradoxical behaviors develop in the daily lives of people, both the commoners and elitists in the middle of Indonesian people who claim to be religious, noble-cultured, and living based on Pancasila. The life in this nation is in the middle of many contradictions that often lose its meaning in behaving and acting, which is consistent to religious, moral, and noble civilization values.

In entering the second century, Muhammadiyah encounters many new problems and challenges in the life of societal and nation life and the increasingly complex world of humanity. With paradigm da'wah and tajdid based on Progressive Islam, Muhammadiyah is demanded to reinforce and refine its tajdid orientation that is meant for purification and reformation; thus, it will be able to be an alternative movement in the middle of diverse Islamic movements and social-civic movement. Muhammadiyah will need ingenious steps in da'wah and tajdid to face against the problems of democracy, humans' rights, and new awareness in the middle of globalization. The same thing is needed when we faced moral and spiritual crisis problems triggered by modern life that lost its balance in human civilization.

In the dynamics of movement and the growth of colorful and dynamic life, Muhammadiyah is tested for the strength of its ideology. One sometimes finds uncertainty of ideology in some members of Muhammadiyah, including cadres and leaders. This is caused by one or two causes that among the members, cadres, and leaders experience militancy decay in practicing Muhammadiyah ideology. On the other hand, the tendency of other movements has high militancy and expansion rate, thus to certain point they poses as problem and challenge for Muhammadiyah. In facing complex life dynamics, one sometimes loses his rich treasures of thought and orientation that in some groups tend to own black-white mindset and are narrow-minded. Whereas, the roles of Muhammadiyah as reform movement is long awaited to offer alternative perspective and solution that can enlighten people, the nation, and humanity as universal. This is the importance of our efforts to reinforce and refine the ideology and the actualization of Muhammadiyah ideology.

The ideology of Muhammadiyah as a view system containing faith, aspirations, and outline of struggle became the foundation, frame, mindset, and direction in facing immense problems. Ideology of Muhammadiyah can

strengthen commitment, militancy, solidity, and strong collective solidarity among the members, cadres, and leaders in carrying out the mission to achieve the sole purpose. Ideology of Muhammadiyah can raise awareness of members regarding common purpose (al-humayat), ability to build self-defense against outside threat (al-mudafa'at), and do expansion (al-muthalabat) in one strong line (al-bun-yan al-marshus) within the Organization. With the ideological bases it owns, Muhammadiyah has broad and basic understanding perspective on the fundamental problems of human life accompanied with behavior and strategy for action in encountering them wisely, collectively, and by giving enlightening solution.

Therefore, it is important for the crystallization of ideology and Basic Strategies of Muhammadiyah, which is the reinforcing and refining the Ideology and Basic Strategies of Muhammadiyah, both in its substantial understanding and the actualization and implementation in challenging ideological dynamics and increasingly complex development of life. The followings are the matters related to crystallization (reinforcing and refining) strategies of Ideology and Basic Strategies of Muhammadiyah:

1. Ideology of Muhammadiyah is a view system that contains faith, aspirations, and strategy of struggle for Muhammadiyah as an Islamic Movement to achieve the actualization of true Islamic society. The substantial content of ideology of Muhammadiyah is especially included in Preface of Muhammadiyah Statutes and Faith Pledge and Aspirations of Muhammadiyah Life; it is also generally included in The Twelve Strategies of Muhammadiyah, Characteristics of Muhammadiyah, Outline of the Struggle of Muhammadiyah, Guidelines for an Islamic Life for Muhammadiyah Members, Statement of Muhammadiyah Thoughts Approaching First Century, Statement of Muhammadiyah Thoughts Approaching Second Century, Manhaj Tarjih, and other official thoughts in Muhammadiyah. The importance of Ideology of Muhammadiyah is the result of crystallization and development of basic thoughts by Kyai Haji Ahmad Dahlan as the founder of Muhammadiyah, in which the foundation referred to Islamic thoughts based on maqbulah (saheeh) Al-Qur'an and Prophet's Sunnah.
2. Ideology of Muhammadiyah is progressive Islamic ideology. Progressive ideology viewed Islam as Din al-Hadlarah, which is a

religion containing teaching values on the development to realize primary human civilization. Progressive ideology viewed tajdid as reform to Al-Qur'an and Al-Sunnah by promoting ijтиhad that shows the traits of purification and reformation to actualize Islamic teachings throughout the ages. Reformist-modernist progressive ideology has the trait of "wasathiyah" (middle, moderate) and distinguishes them from other extreme ideologies; prioritizing pro-development behavior and anti-stagnation, pro-peace and anti-violence, pro-justice and anti-oppression, pro-equality and anti-discrimination, and upholding authentic values according to the spirit of Islam. Progressive ideology brings the mission of practical da'wah based on Al-Maun and Ali Imran 104 to realize Islam in enlightening actions that liberating, empowering, and improving humans' lives. Progressive ideology aspires to realize the true Islamic society that shows the best society with the primary civilization (Khayra Ummah) as the aspirations of Muhammadiyah.

3. Muhammadiyah with its movement's ideology does political ijтиhad and chooses to focus the strategy of struggle in social empowerment and avoiding political-practical action in the realm of state-power. Basic Strategies of Muhammadiyah is based on the thought that politics is worldly matter (al-umr al-dunyawiyyat) in which the format and strategy will be within the realm of ijтиhad. However, since its establishment in 1912, since the Independence Day until present day and to the future, Muhammadiyah has had and will keep its proactive roles in national problems to enlighten, to prosper, and to promote the life within the nation as the realization of da'wah amar ma'ruf nahi munkar in national level. Basic Strategies of Muhammadiyah does not encompass anti-politics and a-politics meaning; rather, it positions politics in wider meaning as the aspect and tool of action in improving the life of the nation.
4. Muhammadiyah accepts Republic of Indonesia, Pancasila, 1945 Constitutions, and Bhineka Tunggal Ika as national consensus tying all people and the nation's components. Those four pillars should be placed as open livelihood systems of national and state; thus they might bring Indonesia in achieving national aspirations in the spirit of Independence and unity. Muhammadiyah continues to strive to

integrate Islamic and national values so that the people of this nation will grow into religious, moderate, wise, and independent selves. Muhammadiyah and all components of the nation will make every effort to make Indonesia as an advanced, just, prosperous, dignified, and sovereign country in the spirit and idealization of “Baladatun Thayyibatun wa Rabbun Ghafur”.

5. In facing the dynamics of political life especially related to President Election and Regional Election that is held once in five year, every Muhammadiyah members should actively participate as voters who were critical, wise, and upheld moral values; does not involve organization in political-practical chessboard; avoiding money politics and other despicable actions; giving good example in politics that prioritized civilized democracy, and always tried to obey Basic Strategies and organizational policy applicable in the Organization. Muhammadiyah ideology-based politics is accompanied by proactive behavior in playing the roles in national level that led to improvement and prevented all kinds of behaviors or policies that damaged the life of the nation and state according to the principles of amar ma'ruf nahi munkar ingeniously and prudently.
6. In an attempt to uplift and enlighten ideology of Muhammadiyah among the members as the essence containing in Preface of Muhammadiyah Statutes, Characteristics of Muhammadiyah, Faith Pledge and Aspirations of Muhammadiyah Life, Basic Strategies of Muhammadiyah, Guidelines for an Islamic Life for Muhammadiyah Members, Muhammadiyah Statement of Thoughts Approaching the First, and Statement of Muhammadiyah Thoughts Approaching Second Century; thorough ideological strategy is carried out within whole Organization. The ideological process is done through Ideopolitor (Ideology-politics-organization), Darul Arqam, Baitul Arqam, Up-Grading, Refreshing, Pengajian Pimpinan (Religious Lecture for Leaders), Pengajian Anggota (Religious Lecture for Members), and other activities that are systemized and become an obligation for Organization Executives, Councils, Institutions, Autonomous Organizations, Charity and Services, and other institutional units in all levels within Muhammadiyah.

7. In socializing the ideology of Muhammadiyah to the public, there are some attempts such as dialogs, seminars, religious lectures/congress, and publication via countless media so that it will bring more color in the development of life in local, national, and global level. External ideologicization (the ways taken to spread the ideology) should be accompanied with good role model (uswah hasanah) from all members especially the cadres and leaders who show the profile of Muhammadiyah Characteristics with their characters such as strong, intelligent, trustworthy, flexible, and open-minded both in mind and in action. Socializing the ideology of Muhammadiyah to the public shows Muhammadiyah member as syuhada ala al-Nas and the bearer of Rahmatan lil 'Alamin mission for all mankind.

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CHAPTER VIII

REVITALIZATION OF MUHAMMADIYAH IDEOLOGY



A. Introduction from Author

Muhammadiyah views that its ideology is completely understood and then practiced by all members, including those who are in charity and services. The leaders, either within Persyarikatan or Charity and Services should make ideology of Muhammadiyah as an important and basic part in leading the movement; therefore, it is reflected in the mindset, attitude, and behavior in bringing this Islamic movement to the fulfillment of its purpose. All Muhammadiyah members, wherever they are, should have coordinated understanding, mindset, attitude, and behavior as reflected the principles of Muhammadiyah ideology. Based on that interest, on Tanwir 2007 held at Yogyakarta, it was formulated and decided the policy and thought on the Revitalization of Muhammadiyah Ideology as explained below.

Revitalization means restrengthening. Revitalization is a policy strategy that is meant to make some changes based on what is already owned, in which the changes might strengthen or fortify the organization. There is a certain weak or weakening condition within Muhammadiyah that needs restrengthening. Revitalization in Muhammadiyah, including the ideology, is done step by step and systemized through process of arrangement, supervision, improving, and developing.

Tanwir Decision 2007 in Yogyakarta on the Revitalization of Ideology includes complete or comprehensive thought, including describing the meaning and scope of ideology concept, as understanding materials. In Tanwir Decision 2007, there are two decisions: first, related to the policies in the form of organizational strategies entitled Revitalization of Ideology; and the second is entitled Revitalization of Ideology as Consolidation for Faith and Aspirations of Muhammadiyah Life. With complete and

comprehensive Tanwir Decision, it is hoped that the members, especially cadres and leaders within Persyarikatan, Autonomous Organization, Councils, Institutions, Charity and Services entirely understand the details of Muhammadiyah ideological thought to be used as reference in being active within Muhammadiyah and in leading Muhammadiyah.

Why Revitalization of Ideology? As it is mentioned within Tanwir Decision 2007 on the importance of Ideology Revitalization, which are internal and external situations within Muhammadiyah in the forms of factors that if it is ignored will be able to weaken Muhammadiyah movement, ideologically in particular. In Revitalization of Ideology, it is needed to have correct and thorough understanding in what Muhammadiyah ideology is within various aspect and its relations. After that, some strategical steps of Ideology Revitalization containing affirmation and reinforcement are needed; so that each member and leader within Muhammadiyah, including those in charity and services have the mindset, attitude, and behavior and in leading Persyarikatan and Charity and Services is in accordance with the principles of Muhammadiyah ideology.

B. The Policy of Ideology Revitalization
REVITALIZATION OF IDEOLOGY
(Tanwir Decision 2007)
Year 1428 H/2007 M

Tanwir Muhammadiyah 2007 was held after the 45th Muktamar Muhammadiyah 2005 held at Malang that created new spirit in realizing revitalization of movement as it was included in the theme and main ideas of Muktamar decision. The policy of revitalization, in which including reinforcement and affirmation all aspects of movement and mobilizing all Muhammadiyah potencies especially on ideological aspects should be the commitment of all leaders and members of Persyarikatan and Autonomous Organization (Organisasi Otonom/Ortom) and Charity and Services of Muhammadiyah (Amal Usaha Muhammadiyah/AUM).

Revitalization is a process and reinforcing strategy that is moderate or middle strategy. Due to its moderate nature, then revitalization is realized in strategic and operational steps related to arrangement, confirmation,

enhancement, and development. Revitalization of ideology is not only for the interest of internal consolidation within the Organization, but also for the power to the enlightenment of the nation's progress. The requirement to do revitalization and consolidation within ideological aspect, insight of thought (fikrah), organization (jam'iyah), and effort ('amaliyah) become the power of Muhammadiyah movement.

Underlying Problem

The effort to do ideology revitalization is caused by some problems and factors, both in internal and external. Some of the internal problems and factors are:

1. Some members easily get attracted towards other movements' ideology without having thorough understanding on Muhammadiyah;
2. The weakening of movement's spirit, militancy, characters/identity, and vision on some members/groups within Persyarikatan, such as lack of active role in mobilizing Muhammadiyah;
3. The indication of decreasing of compliance and commitment on the mission, thought, policy, and interest of Muhammadiyah, both related to religious view and related to contribution and active role in mobilizing/improving Muhammadiyah;
4. The weakening of bond or collective solidarity, indicated by an underdevelopment of ukhuwwah (bond), friendship, and synergy between members or between institutions within Persyarikatan;
5. The tendency of some members of Muhammadiyah, including those who are in the charity and services to prioritize their active role in developing organization, business, and other activities outside Muhammadiyah, even by using facilities owned by Persyarikatan.

On the other hand, external problems and factors include:

1. The intensification of political attraction and interest that penetrates Persyarikatan, including charity and services through activists or political party activities;
2. The increasing number of outside ideologies that are different from Muhammadiyah ideology and try to penetrate Muhammadiyah.

Strategical Steps for Revitalization

Based on aforementioned problems, in the effort of doing ideology revitalization, Tanwir decided on the following strategic operational steps:

1. Optimization of regular lectures (weekly/monthly) with the materials of Muhammadiyah ideology carry out in all level of Persyarikatan and Autonomous Organization, starting from Sub-district level to Central level, and Charity and Services.
2. Strengthening for the materials of Muhammadiyah ideology as introduction for formal and informal meeting held at every level of Persyarikatan.
3. Intensive organization of cadreship programs such as Darul Arqam, Baitul Arqam, and so on in every level of Persyarikatan.
4. The introduction of Muhammadiyah ideology for high school students and its internalization for students of Muhammadiyah universities for education process.
5. The deliverance of Muhammadiyah ideology materials in every training, profession upgrading, and skill development for leaders and people who work in charity and services.
6. The improvement of quality and quantity of collective da'wah in all ranks of Persyarikatan and Autonomous Organization.
7. Especially for people who work and will work at Charity and Services to make letter of work agreement related to the commitment to be Muhammadiyah member.
8. Every person who works at Charity and Services should participate on the activities held by Muhammadiyah.
9. Tightening the ideological requirements for acquiring Muhammadiyah Member Card (Kartu Tanda Anggota Muhammadiyah/KTAM).
10. Every leader of Muhammadiyah and Autonomous Organization in every level of Persyarikatan and leader of Charity and Services should show:
 - a. Strong commitment and loyalty to Muhammadiyah;
 - b. Self-control to everything that might cause confusing to all members of Persyarikatan;
 - c. Courage to show the truth in the middle of Muhammadiyah

members and people.

11. Be wary to all kinds of help coming from everywhere.
12. Teachers and lecturers of Al-Islam and Muhammadiyah-ness should teach according to the religious understanding and ideology of Muhammadiyah.
13. The penetration of other ideology or understanding and political interest through da'wah activity inappropriate to ideology of Muhammadiyah should be rejected wisely and firmly.
14. Be selective in choosing mubaligh (religious/Islamic sermon giver) and da'i (religious scholar) who will become the keynote speaker, especially for religious lectures for Muhammadiyah members.

Bestowing Reward and Punishment

1. Reward is given to each member, leader or people who work in Charity and Services and show one's achievement in each level of Persyarikatan and Charity and Services.
2. The reward can be material reward or token of appreciation, according to the condition of each level in Persyarikatan and Charity and Services.
3. Punishment is given to each leader and member of Persyarikatan or people who work in Charity and Services and they are proven to intentionally violate the commitment in being Muhammadiyah member.
4. The form of punishment is according to the level of rule violations, including:
 - a. Warning, given in two phases:
 - 1) Verbal warning
 - 2) Written warning
 - b. The offer to choose one;
 - 1) Restore the commitment to be Muhammadiyah members on good terms, or
 - 2) Resign from being a member, position, or one's job.
 - c. If one chooses point b. 1), but he still violates the regulation, Persyarikatan has the rights to take firm action against it.

C. Revitalization of Ideology

REVITALIZATION OF MUHAMMADIYAH IDEOLOGY CONSOLIDATION OF FAITH AND ASPIRATIONS OF LIFE

(Decision of Tanwir Muhammadiyah Year 1428 H/2007 M)

1. Iftitah

Ideology is one of important and highly influential worldviews, besides religion and knowledge. Even though in the beginning of 21st Century there is an opinion stating about “the death of ideology” or “the end of ideology,” especially after the end of the Cold War, in reality, ideology remains as the reference for humans’ mindset in this modern era. “Political” Islamic movements emerged in the Reformation Era 1988 even brought up “Islamic ideology” as an alternative, which was Islam as “mabda” (ideology) in one package of establishing “Islamic system” (al-nidhâm al-Islamy) that was considered or believed by its activists as a rival ideology of the world ideologies that are considered as different to or conflicted to Islamic comprehension.

Ideology is “a complex belief system that explains social arrangements and relationship” (Vago, 1989: 9), as “an idea system underlying and explaining social and political action” (Jary, 1991: 295), a “belief system or a set of comprehensive thinking that expect to explain the world and try to change it” (Riberu, 1986: 4). According to Shariati (1982: 146), ideology is a belief and theory of struggle believed strongly by a group of people to a certain social objective in life. Ideology has main elements, they are: (1) comprehensive view on people, the world, the universe in life; (2) social-political plan of arrangement based on the belief; (3) the awareness and declaration in the form of struggle by doing changing based on the belief and plan of the ideology; (4) the effort to encourage people in accepting the ideology, which demands loyalty and involvement of its followers; and (5) the effort to mobilize as wide as possible the cadres and mass who will be the supporters of the ideology (Riberu, 1986: 5).

In “Rumusan Pokok-Pokok Persoalan tentang Ideologi Keyakinan Hidup Muhammadiyah” compiled by Tajdid Committee Section “Ideology Keyakinan Hidup Muhammadiyah” in the 37th Muktamar year 1986, it is stated that ideology is “systematic and comprehensive teaching or knowledge

describing about ideas, ways, aspirations or mental image, to obtain convictions about life and the true and appropriate life.” It is also stated that ideology means “faith of life,” that includes: “1. View of life, 2. Purpose of life, and 3. Teaching and ways used to carry out view of life in obtaining the purpose of life.”

Of the above definition, ideology is not merely a set of belief or thought, but it is also theory or system of struggle or strategy of struggle to realize the belief in life. For example in an Islamic political ideology movement, politics is not solely a practical or technical matter regarding choices, but it is also a system of struggle that realize Islam as political aspirations or power within a nation; therefore, political matter as strategy or method of struggle and its underlying political ideology cannot be separated. Hence, any ideology is a belief system and a struggle, done with systemized and full of militancy movement to realize it, starting from practical or technical sphere to strategical field and ideological belief they aspire to.

Within Muhammadiyah, even though it is not binding and monolithic, the discussion and importance of “ideology” or “faith and living aspirations” has grown from a long time ago. In 1935s, the discussion on Muhamamdiyah “ideology” or “belief and system of struggle” had begun, which created the thought on Twelve Strategies (1938) and initial discussion on “Five Affairs” (*al-Masail al-Khmasah*, initiated in 1938 and ratified in Muktamar Khususi in 1954/1955). In the beginning of Indonesia Independence (1946), the discussion on “ideology of Muhammadiyah” particularly had created Preface of Muhammadiyah Statutes year 1946, as rather basic and systemized ideological concept. The discussion and importance of ideology in Muhammadiyah movement was particularly and systematically occurred in the beginning of New Order, which was the 37th Muktamar 1986 and Tanwir Ponorogo Court 1969, which created monumental ideological concept, which were Faith Pledge and Aspirations of Muhammadiyah Life. Similarly, the creation of concept for Muhammadiyah Characteristics (discussed in 1956 in Muktamar held at Palembang and ratified in 1962, the concept for Outline of the Struggle of Muhammadiyah in 1956 (*Khittah Palembang*), *Khittah Ujung Pandang* in 1971, and *Khittah Denpasar* in 2002. According to K. H. M. Djindar Tamimy (see: PP Muhammadiyah, Bundelan Putusan Muktamar Ke-37 dengan segala rangkaianya, 1968: 3), the establishment

of Muhammadiyah was even attached to “ideology,” which is idea and aspirations of Islam attached to the thought and spirit of movement of Kyai Haji Ahmad Dahlan, the founder of Muhammadiyah.

Therefore, the discussion and importance of revitalization of ideology within Muhammadiyah right now is not something new, but it is also not a conditional or situational demand. The importance is an urgent matter and is attached to the history of Muhammadiyah development as Islamic movement, and as a basic urgency to maintain the unity and the survival of Muhammadiyah as Islamic movement that has “faith and aspirations of life” as it has become the fundamental mindset.

2. Underlying Thought

That revitalization or affirmation and reinforcement of ideology is an important requirement in Muhammadiyah movement. In factual situation (situational), the importance of affirmation and reinforcement of ideology is based on the consideration to face the new changes that may influence Muhammadiyah, which is based on the life situation that grows and develops especially related to ideological aspect from various social groups in Reformation Era. The fact has shown that Reformation Era has created new tendency, which is the emergence or development of various movements such as political parties, interest groups, and so on that will influence the dynamics of national life. Those new movements emerge not only to fight for their interest but also their belief, either moderate or radical, including religious belief and movement within Muslims. The new tendency is the logical consequence of transparency era, in which everything has the spirit to build a new structure for the better life for the nation. However, it is also acknowledged that it creates new social fragmentation which might trigger conflict between beliefs and interests among components of the nation, including within Islamic society.

For Muhammadiyah, the emergence of those new movements encourages the spirit of “fastabiq al-khairat” (be competitive in doing as much good deeds as possible) to build the people and the nation for a better future. However, it is acknowledged that the new development gives more opportunity for the entry of various beliefs and interests, either political or religious and thinkings that harm Muhammadiyah. In a certain condition,

this is a common thing and it all depends on the internal condition of Muhammadiyah to fortify or have a strong resistance. Nevertheless, if it is ignored without any preventive actions and systemized anticipation, then it might be possible that it will weaken the internal condition of Muhammadiyah, including the weakening of ideology. The weakening of ideology meant is the deteriorating of commitment (loyalty) and bond towards mission, aspirations, and struggle of Muhammadiyah in realizing its objective and purpose, which is upholding and revering Islam for the realization of true Islamic society. This is the importance of anticipation and preventive action regarding those problems through the effort in affirmation and reinforcement of Muhammadiyah ideology.

The importance of affirmation and reinforcement of ideology besides is related to the anticipation towards the development, is also related to the existence of Muhammadiyah as Islamic movement. Muhammadiyah as a big Islamic movement has grown and developed of becoming a shelter for many people who are interested in joining due to similar idealism or other practical interests. Muhammadiyah is like a “melting pot” or a place for various group or people who connect with each other inside it. This condition becomes a positive power for Muhammadiyah because it can mobilize the potency of human resources and skills heterogeneously and inclusively. However, if it is not accompanied with solid support system and the efforts to implant systemized idealism, then it is possible for Muhammadiyah to be solely a stopover and it will lose its large power essentially, functionally, and systematically. Furthermore, if those various interests are not synergized or even are different to the mission and interest of Muhammadiyah, there will be weakening within Muhammadiyah, either organizational or ideological weakening.

Muhammadiyah condition right now, besides showing positive development and significant progress, there also has been problems regarding ideology, they are: (1) The weakening of basic understanding of Muhammadiyah as Islamic movement with all of its aspects that people lose their direction and commitment in Muhammadiyah movement; as how easy it is for some members to be interested in other ideologies without having deep understanding of Muhammadiyah; (2) The indications of the weakening of spirit, militancy, characters/identity, and the vision of the movement on

some members/groups in Muhammadiyah as it is getting weaker to on the active role in managing Muhammadiyah; (3) The indications of weakening of perseverance and commitment on the mission, thoughts, policies, and the interest of Muhammadiyah whether it is related to religious matter for example not following the Tarjih decision for the Ied Fitri or Idul Adha celebration to the problems of subjection and active role in managing/improving Muhammadiyah; (4) The weakening of bond or collective solidarity that is signified by not improving ukhuwwah, silaturahim, and synergy amongst the members or between institution in the Organization; (5) The growing political attraction and interest that enters into the organization, including in the charity and services sector, through the activists or political party events, which lessen the commitment towards the mission, interest, characters, and Basic Strategies of Muhammadiyah; (6) The tendency for some Muhammadiyah members, including those in the charity and services sector, to prioritize their active role to improve the organization, charity and services sector, and other activities outside Muhammadiyah, which results in unequal number of members who are committed/actively participate for the organization as well as the fact that some Organizational efforts are not implemented well; and (7) The accessibility of external ideology that penetrates into Muhammadiyah that might be able to diminish unique characteristics of Muhammadiyah when it is not fortified with ideological strengthening, which is related to Muhammadiyah belief and struggle system.

With the spirit of “muhasabah” (self-introspection) and “mujahadah” (exert all capabilities to mend the condition), it is time for Muhammadiyah to revitalize its movement, especially in ideology. Muhammadiyah as organization (persyarikatan, jam’iyah) or a movement as a whole (Islamic movement), needs strong bonding agent, which is able to maintain the values of movement, history of movement, the bond of movement, and the sustainability of movement in carrying out the efforts and realization of the objective of movement. Muhammadiyah also needs strategies to mobilize all members and institutions/infrastructure it owns optimally and systematically; thus large number of members will also create large or even larger movement energy. This is the importance of ideology revitalization within Muhammadiyah.

Revitalization of ideology as an effort to reinforcing and reasserting

the belief system and struggle of Muhammadiyah to all members has become important and strategic for the significance of maintaining and strengthening the existence of Muhammadiyah as Islamic movement. All members and whoever in the institutions of Persyarikatan are expected to understand and actualize the movement of Muhammadiyah according to the idealism of its movement. Even though it is not as binding as other world ideologies, especially the ones with totalitarian property, Muhammadiyah as Islamic movement needs adhesive for ideology. Ideology as belief system (faith and aspirations of life and the struggle to realize it) in Muhammadiyah movement can be functioned to serve some interests, they are:

- 1) Ideology can give direction and explanation on system of life belief it brings based on religious (Islamic) belief they believed in and how all Muhammadiyah members act based on that belief system;
- 2) With ideology, Muhammadiyah can bind collective solidarity (movement ukhuwwah) that functions to maintain inside ties and face the challenges and threat from the outside;
- 3) Ideology of Muhammadiyah can shape the characteristics of Muhammadiyah members collectively as it is included within Characteristics of Muhammadiyah and Guidelines for an Islamic Life for Muhammadiyah Members that includes various personalities and pattern of behavior one should possess and implement in the life of Muhammadiyah members;
- 4) Through ideology, Muhammadiyah forms the strategies of struggle as it is based on Basic Strategies as the foundation, to create a systemized and focused movement within one system of Persyarikatan movement;
- 5) With ideology, Muhammadiyah will be able to organize and mobilize its members, cadres, and leaders in one system of movement to carry out its efforts and obtain the purpose in one firm row, does not walk individually and does not disintegrate.

This is the importance of ideology revitalization is the restrengthening of idealism related to belief system and struggle of the whole Muhammadiyah movement. With ideology revitalization, it is hoped that Muhammadiyah as Islamic movement can be completely solid just like neat orderly rows and like a strong building as it is stated in God's revelation:

إِنَّ اللَّهَ يُحِبُّ الْمُلْكِينَ يُقْتَلُونَ فِي سَبِيلِهِ صَفَا كَأَنَّهُمْ بُنِينٌ مَرْصُوصٌ

“Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.” (Ash-Shaff: 4)

3. Foundation and Purpose of Revitalization

Today, Muhammadiyah needs ideological bonding agent through revitalization of ideology. Ideology is needed to build the system, solidarity, direction, members' mobilization, and strategy of struggle according to the principles of Muhammadiyah movement. Therefore, revitalization of ideology is important within Muhammadiyah movement. Organizationally, revitalization of ideology needs to have certain foundation and purpose, as follows:

1. Foundation of Revitalization
 - 1) Al-Qu’ran and saheeh Sunnah
 - 2) Statutes and Bylaws of Muhammadiyah
 - 3) The decisions of Muktamar and Tanwir
 - 4) Formal thoughts within Muhammadiyah
 - 5) Organizational policies
 - 6) Decision Letter of Muhammadiyah Central Executive Number 149/KEP/I.0/B/2006 on Consolidation of Organization and Charity and Services of Muhammadiyah
2. Purpose
 - 1) To socialize and implantation of Muhammadiyah idealism, either related to the belief and fundamental thoughts or dedication and loyalty to Organizational policies for all members and parties within Muhammadiyah.
 - 2) The optimal functioning of all institutions within Persyarikatan in implementing its mission and interest of Muhammadiyah as Islamic movement and da’wah amar ma’ruf nahi munkar and tajdid, both inside and outside Muhammadiyah.
 - 3) The development of Muhammadiyah members in all

lines of organization, including the ones in grass-roots level, thus becoming the core power of Muhammadiyah movement.

- 4) The implementation of program and activities related to systemized and synergized ideological development such as jamaah movement and jamaah da'wah, Darul Arqam and Baitul Arqam, religious lectures for members and leaders, and other activities.

4. Ideology of Muhammadiyah

In Muhammadiyah, ideology is “faith of life” (H.M. Djindar Tamimy, 1968: 6) or “faith and aspirations of life” as it is stated in Faith Pledge and Aspirations of Muhammadiyah Life. To sum up, “ideology of Muhammadiyah” is “a set of thinking and system of struggle to realize it” or “belief system and struggle to realize it” that is “Islamic comprehension and Muhammadiyah movement system.” Thus, it is not merely a belief or thought, but also the system of its movement. In the ideological movement framework, even practical and strategic matters cannot be separated from ideology, including within Muhammadiyah movement.

Within H.M. Djindar Tamimy’s working paper delivered on the 37th Muktamar year 1968 held at Yogyakarta entitled “Tajdid: Ideologi dan Chittah Perdjoangan Muhammadiyah,” the importance of “movement ideology” actually had emerged since Kyai Dahlan established Muhammadiyah because Kyai Dahlan established this movement driven by ideas and faith of life about Islam that should be realized in life as it is stated in Al-Qur'an Surah Ali Imran 104, which becomes the inspiration of the establishment of a movement. The guidance of the importance of ideology later hardened in the 1930s when the discussion of the independence of Indonesia was getting more attention and talked, whereas according to the “sabiquna al-awwalun” there had been “indications or weakening signs within Muhammadiyah in its idealism-ideology terms.”

Ideological thoughts was getting stronger in the beginning of Indonesia independence with the creation of Preface of Muhammadiyah Statutes in 1945 by Ki Bagus Hadikusuma (the Chairman of PB Muhammadiyah period 1942-1953), which was later ratified in Tanwir conference in 1961. The reason

of the creation of Preface of Muhammadiyah Statutes was based on the fact that after 30 years of Muhammadiyah establishment, there were two main tendencies: first, “the growth and development of Muhammadiyah spirit was cornered by physical development” and two “the penetration of unsuitable outside factor that was getting stronger” (read Explanation of Preface of Muhammadiyah Statutes, chapter: Introduction).

Therefore, the concept of Preface of Muhammadiyah Statutes often times is called as the concept of ideology within Muhammadiyah, as it is for Faith Pledge and Aspirations of Muhammadiyah Life. Ki Bagus Hadikusuma and his team or friends compiled the concept as systematization of thoughts or ideas by Kyai Haji Ahmad Dahlan in establishing and struggling for Muhammadiyah in its establishment. The substance of Preface of Muhammadiyah Statutes is included in six main ideas as follows:

- 1) Human life has to be based on Tauhid (monotheism, believing in one supreme God) for Allah: believing in, worship for, be submissive and obedient towards Allah.
- 2) Human life is to socialize with people.
- 3) Only God's laws are to be the only ones that should be the basis and foundation to shape the main Muslim's personality and to regulate the order of collective life (societal life) to realize truly happy and prosperous life in the world and in the hereafter.
- 4) Struggling to uphold and revere Islam to realize the true Islamic society is an obligation, as a form of worship towards Allah, do ihsan and ishlah to people/society.
- 5) The struggle to uphold and revere Islam to realize the true Islamic society will succeed by following the Prophets' strategies of struggle (ittiba'), especially the struggle of Prophet Muhammad.
- 6) The struggle to realize the main ideas will work well and succeed if it is done by practicing organization. Organization is the best tool or mean of struggle.

Ideology of Muhammadiyah is also formulated in Faith Pledge and Aspirations of Muhammadiyah Life (Matan Keyakinan dan Cita-Cita Hidup Muhammadiyah/MKCH) as the result of Tanwir Ponorogo year 1969 as the continuation and mandate of the 37th Muktamar year 1968 in

Yogyakarta. At that time, there was a shift of value orientation in practicing Muhammadiyah due to two things, the first was the political influence after some Muhammadiyah members were involved in political activities in the emergence era of Masyumi (Majelis Syura Muslimin Indonesia), the second was the influence of modernization that emerged along with the New Order. However, at that time Muhammadiyah preferred to use the term of "faith of life" or "faith and aspirations of life" rather than "ideology" because the use of "ideology" might trigger another problem because at that time the New Order regime was doing "depoliticization" and "deideologization" policy that only allowed a national ideology, Pancasila. By creating the concept of "faith and aspirations of life," Muhammadiyah Central Executive at that time, according to the mandate of the 37th Muktamar, wanted to carry out "re-tajdid" (re-reform) that was "re-socializing Muhammadiyah movement" in the field of ideology, besides doing "re-tajdid" in the field of strategies, da'wah, charity and services, and organization.

Within the main ideas formulated by the Tajdid Committee, the division of Muhammadiyah Ideology and Strategies of Struggle (1968), it is stated the importance of "ideology" of "faith of life" of Muhammadiyah, as follows: (1) Almarhum KH.A. Dahlan established Muhammadiyah was driven by the ideas lived within his personal life, which were the ideology/ faith of his life, based and originating from Islamic teachings. The ideas, ideology or faith of life then became the foundation that gave the direction and shaped Muhammadiyah activities of struggle; (2) the ideology/faith of life becomes the fixed standard/norm to determine the right or wrong of Muhammadiyah life and struggle; (3) recently within Muhammadiyah, there are people who do not exactly know Muhammadiyah ideology/faith of life, and as the result they do not know the standard/norm used to determine the right or wrong of Muhammadiyah life and struggle; hence it might obscure the struggle of Muhammadiyah and this is highly harmful; (4) therefore, besides the importance of "tajdid of Muhammadiyah ideology/faith of life," in the sense of giving the correct understanding to Muhammadiyah members in particular, and people in general of the true Muhammadiyah ideology/faith of life (see: PP Muhammadiyah, Buntelan Putusan Muktamar Ke-37, 1986: 6). Out of those thoughts, the need for creating ideology of Muhammadiyah is encouraged, which created Faith Pledge and Aspirations

of Muhammadiyah Life as the result of Tanwir Ponorogo year 1969.

Faith Pledge and Aspirations of Muhammadiyah Life contains five fundamental main ideas. In the explanation of MKCH, the five main ideas are grouped into three aspects, in which the first and second point includes “ideological main problems,” third and fourth point containing “religious understanding according to Muhammadiyah,” and the fifth point is about “the function and mission of Muhammadiyah for the society of the Republic of Indonesia” (see: MPKSDI PP Muhammadiyah, Pedoman BerMuhammadiyah, 2003: 13). Faith Pledge and Aspirations of Muhammadiyah Life related to ideological aspect on the first and second point is stated that: (1) Muhammadiyah is Islamic Movement and Da’wah Amar ma’ruf nahi munkar, believing in Islam, and based on Al-Qur'an and Sunnah, aspires to and works for the realization of true Islamic society, to carry out the function and mission of mankind as a humble servant and khalifah (caliph) of God on earth; (2) Muhammadiyah believes that Islam was God’s religion revealed to His Prophets, starting from Adam, Noah, Abraham, Moses, Isa 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 (Faith Pledge and Aspirations of Muhammadiyah Life/ MKCHM point 1 and 2).

The MKCH is a monumental organizational work that needs to be socializes and re-implanted to all Muhammadiyah members along with other formal thoughts in Muhammadiyah such as Preface of Muhammadiyah Statutes, Characteristics, Basic Strategies of Struggle, Guidelines for an Islamic Life for Muhammadiyah Members, Pernyataan Pikiran Muhammadiyah Jelang Satu Abad, and other organizational decisions that become official guide within Muhammadiyah. The substance of Preface and MKCH as materials of ideology within Muhammadiyah is strengthened by Characteristics of Muhammadiyah containing the confirmation of Muhammadiyah identity, including ten traits of Muhammadiyah. Ten traits of Muhammadiyah that become the feature of Characteristics of Muhammadiyah are: (1) do good deeds and struggle for peace and prosperity; (2) be acquainted with many people and practice ukhuwwah Islamiyah; (3) be tolerant, open-minded with upholding Islamic teachings; (4) be religious and social; (5) abiding to all laws, constitutions, rules, and the legal base and philosophy of the state; (6)

amar ma'ruf nahi munkar in all fields and becomes a good role model; (7) be active in social empowerment with the intent of Ishlah (reconciliation) and development based on Islamic teachings; (8) cooperate with any Islamic groups in spreading and practicing Islamic teachings, and struggle for its purposes; (9) helped the government and cooperate with other groups in maintaining and developing the Nation to realize just and prosperous society blessed by Allah; (10) be just and corrective within and outside the organization wisely (Pimpinan Pusat Muhammadiyah, Himpunan Keputusan-keputusan PP Muhammadiyah dalam Bidang Tajdid Ideologi dan Garis Pimpinan, Yogyakarta: Sekretariat PP Muhammadiyah, 1973: 15-16).

The ideological dimension, especially in confronting the political life can be done by the effort in re-explaining Basic Strategies of Struggle of Muhammadiyah of 1971 and Khittah Denpasar 2002. Basic Strategies of Muhammadiyah is outline of struggle of Persyarikatan in confronting political development, especially what is known as real politics. Basic Strategies of Muhammadiyah that is applicable today is "Outline of the Struggle of Muhammadiyah" year 1971, which is the result of Muktamar held at Ujung Pandang in 1971. This Basic Strategies becomes the main guidelines and is applicable and widely known within Muhammadiyah. Substantially, Basic Strategies year 1971 is perfected and becomes one unity with "Outline of the Struggle of Muhammadiyah" year 1978 (the Result of the 40th Muktamar 1978 in Surabaya) that becomes the main official guide and is applicable until today in determining the position and attitude of Muhammadiyah towards politics.

Essentially, Basic Strategies of Muhammadiyah in 1971/1978 contained two strategies of struggle of Muhammadiyah as follows: (1) Muhammadiyah is Islamic da'wah movement that do good deeds in all living aspects of people and society, does not have organizational relation and is not affiliation of any Political Party or Organization; and (2) Every Muhammadiyah member, according to their rights, have the option of not to join or to join another organization, as long as it does not deviate from the Statutes, Bylaws, and other requirements applicable within Persyarikatan Muhammadiyah (PP Muhammadiyah, Pedoman Bermuhammadiyah (Yogyakarta: MPKSDI PP Muhammadiyah, 2003: 24). In application, the Basic Strategies is interpreted by the Policy of PP Muhammadiyah on the requirements of double position

within Muhammadiyah and position within political party.

Meanwhile, the other “Basic Strategies” that are more general and serve as complement and become inseparable part of Khittah 1971 and 1978 is “Basic Strategies of Muhammadiyah in National and State Life,” the result of Tanwir Denpasar year 2002. The Basic Strategies contains the general position of Muhammadiyah in the national life, which position Muhammadiyah as moral power and interest groups in the life of Indonesia. The Basic Strategies still uses Khittah 1971 as its source, that Muhammadiyah does not have organizational relation with any power or political party and gives total liberation to its members in conveying their political aspirations according to their rights. However, Khittah Denpasar gives the framework for Muhammadiyah members to not be allergic and have negative impression towards politics, especially do not dissociate Muhammadiyah from national problems in wider scope. Muhammadiyah keeps having active participation in the dynamics of life of people, nation, and state according to Khittah 1971.

Another thorough ideological aspect is Guidelines for an Islamic Life for Muhammadiyah Members as the result of the 44th Muktamar year 2000 at Jakarta. Guidelines for an Islamic Life for Muhammadiyah Members (PHIWM) is a set of Islamic values and norms based on Al-Qur'an and Sunnah to become the behavioral pattern of Muhammadiyah members in living everyday lives, for the realization of the true Islamic society. PHIWM is the guide in living the lives in the sphere of personal, family, society, organization, maintaining charity and services, doing business, developing profession, in national life, preserving environment, improving knowledge and technology, and developing culture and arts, which shows the attitude of uswah hasanah or good role model.

Ideological dimension of Muhammadiyah also can be substantially referred to the essence of Muhammadiyah as Islamic movement since its establishment until today. Muhammadiyah is Islamic movement, da'wah amar ma'ruf nahi munkar and Tajdid, based on Al-Qur'an and Sunnah. Muhammadiyah is based on Islam. Meanwhile, the objective and purpose of Muhammadiyah is to uphold and revere Islam for the realization of true Islamic society. With the existence of fundamental movement, Muhammadiyah has the mission for: (1) the upholding of pure tauhid, (2) the spread of Islam based on Al-Qur'an and As-Sunnah, and (3) realizing Islamic charity in the

personal, familial, and societal life. The main mission is carried out by many efforts, which are realized in charity and services, programs, and activities of Persyarikatan.

In carrying out the mission and reaching the strategic purpose, Muhammadiyah does the programs with organizational system. Therefore, Muhammadiyah is named as Persyarikatan, a place to assemble or to gather that has a set of idealism in one system of movement either related to the place (*jam'iyyah*), the member (*jama'ah*), and the leadership (*imamah*) to acquire the purpose of Muhammadiyah. Hence, organization is important, and the establishment of Muhammadiyah related to Al-Qur'an Surah Ali Imran 104, is often times stated as the command to assemble in an organization in carrying out *da'wah amar ma'ruf nahi munkar*. According to H. M. Djindar Tamimy, the existence of organization for Muhammadiyah is highly important in fulfilling the theorem of *mā layatimu al-wajib illā bihi fa huwa al-wajib*, that if to reach something, a tool (organization) is needed, and then the existence of the tool becomes compulsory.

Since its establishment on November 18, 1912 M/8 Dzulhijjah year 1330 H, Muhammadiyah has always had participated consistently as Islamic movement. Since its establishment, Muhammadiyah has been consistently carried out the movement of "return to Al-Qur'an and As-Sunnah" with the movement of "tajdid fil-Islam" (reform in Islam) which includes four main strategies, they are: (1) cleaning Islam in Indonesia of the non-Islamic influence and habits; (2) reformulation of Islamic doctrine with modern mindset; (3) reformulation of Islamic teaching and education; and (4) defending Islam of the outside influence and attack (H. A. Mukti Ali, 1990: 332). With the fundamental and strategic movement orientation, Muhammadiyah until its one century old keeps trying to participate for the development of people and nation as the realization of message of *rahmatan lil-'alamin*. Today, with countless of harder problems and challenges, Muhammadiyah does not give up and keeps trying to carry out the movement to a better direction and phase.

Therefore, all members and organizational lines within Muhammadiyah are expected to unify the commitment, dedication, integrity, and capabilities optimally to carry out the noble and honorable Muhammadiyah movement. This is the importance of idealism of movement supported by strong bond of

all members and organizational lines as stated in God's revelation to "fight in His cause in a row as though they are a [single] structure joined firmly" (Ash-Shaff: 4), that Muhammadiyah keeps being strong as an Islamic movement in this country. Without a firm row, no matter how big the organization or movement is, it will experience a weakening or solely run as how it is.

That of the substance or content aspect of ideology concept within Muhammadiyah actually is complete and basic enough as the reference of view and behavior of Muhammadiyah members in facing life. However, due to lack of socialization and efforts for internalization and institutionalization intensively, earnestly, and systematically, some groups within Persyarikatan lose their guide or foundation for ideological orientation. This is the importance of ideology revitalization in Muhammadiyah, as a systemized effort to re-implant and practice the life view of Muhammadiyah in its movement.

5. Revitalization Strategies

Revitalization of Ideology as a systematic effort to restrengthen Muhammadiyah ideology and strategy of struggle within Persyarikatan is an important and strategic ways especially to strengthen, integrate, and mobilize Muhammadiyah movement. The followings are the most important and strategic ways of ideology revitalization within Muhammadiyah:

- 1) Increasing the effort of implanting, socializing, and implementing of Islamic comprehension in Muhammadiyah accompanied with guidance, direction, orientation, and development for all members and institutional environment of Persyarikatan intensively, earnestly, and systematically. They also include the effort to socialize and implement the decision of Tarjih Muhammadiyah. This is the importance of Risalah Islam (Message of Islam) within comprehensive Muhammadiyah view to serve as the general guide as well as the main manual for Muhammadiyah members, and for the reference on the view of Muhammadiyah about Islam.
- 2) Intensifying the efforts to strengthen and re-implant the understanding and appreciation of formal thoughts in Muhammadiyah such as Preface of Muhammadiyah Statutes, Characteristics, Khittah, Faith and Aspirations of Life, Guidelines

for an Islamic Life for Muhammadiyah Members, Pernyataan Pikiran Muhammadiyah Jelang Satu Abad, Statutes and Bylaws of Muhammadiyah, and other formal thoughts and decisions that become the foundation of Muhammadiyah. In this case, it is also important to publish Muhammadiyah sebagai Gerakan Islam (Muhammadiyah as Islamic Movement) that becomes the main book reference in understanding Muhammadiyah.

- 3) Solidifying the direction and strategies of Muhammadiyah as Islamic movement in the field of da'wah and tajdid, and is not involved in real politics. It also includes re-socializing the implementation of Outline of the Struggle of Muhammadiyah among the members and institutional environment of Muhammadiyah. By not involved in real politics (low politics, power politics) then Muhammadiyah has flexible move to all fields and society groups in carrying out the mission of da'wah and tajdid. Muhammadiyah can also be spared from conflicts that may harm the parts of its movement. However, by not being active in real politics does not mean Muhammadiyah is apathy to the situation, Muhammadiyah should play its moral roles in the life of people, nation, and state. This is the importance of concept integration of Khittah Palembang 1956, Khittah Ujung Pandang 1971 that was perfected in the 40th Muktamar at Surabaya in 1978, and Khittah Denpasar 2002, and the Policy of Muhammadiyah Central Executive in the prohibition of having double position with political party into one integral concept of Basic Strategies of Muhammadiyah; thus avoiding many interpretation on the attitude and relation of Muhammadiyah towards politics.
- 4) Consolidation of charity and services as part of ideological development. One should not let the charity and services off the commitment and responsibility in carrying out the mission of Persyarikatan. Charity and services are owned by Muhammadiyah, while Muhammadiyah is Islamic movement to realize the true Islamic society. Therefore, charity and services should be in the system of Muhammadiyah movement. The concept and strategies

of Pola Pembinaan Amal Usaha Muhammadiyah (Pattern of Development for Muhammadiyah Charity and Services) needs to be created.

- 5) Intensifying the implementation of a more integrated and systemized cadreship in all levels and lines of Persyarikatan in a sustainable way, including the ones in charity and services and institutions owned by Persyarikatan. This also includes preparing cadres for Persyarikatan in various aspects and lines of movement, who have commitment, integrity, capabilities, and high collective solidarity in carrying out the mission of Muhammadiyah as well as in fortifying oneself from weakening process both from the inside and the outside with strong/istiqamah, wise, courageous/firm, and obedient attitude towards the strategy of struggle and policy of Persyarikatan. Therefore, the decision of the 45th Muktamar on the perfection of Sistem Perkaderan Muhammadiyah (Cadreship System of Muhammadiyah), which is still in the process of completion by Cadre Education Council, is realized quickly by more integrated and focused system, including the cadreship within autonomous organization and Muhammadiyah educational institutions.
- 6) Mobilizing/raising the ethics of jihad (struggle) and action f-sabilillah (struggle in God's way) amongst the members and especially the leaders of Muhammadiyah, as the basis to build the passion/spirit/soul of movement. With the ethics of jihad and action in wider meaning and scope, Muhammadiyah can have more optimal participation in the middle of pulse of life of people, nation, and the world according to the mission of da'wah and tajdid it brings.
- 7) Implementing and intensifying ideological development in all lines and levels of Persyarikatan such as Darul Arqam/ Baitul Arqam, Gerakan Jamaah and Dakwah Jamaah, religious lectures for leaders, religious lectures for members, refreshing, up-grading, religious discussions/intensive Councils, systemized development for mosque/mushala (prayer room in a building), and other activities held by Persyarikatan that is related to

- ideological matters or implantation of idealism in a more programmed and systemized way.
- 8) Socializing and implementing Decision Letter of Muhammadiyah Central Executive Number 149/KEP/I.0/B/2006 on Consolidation of Organization and Charity and Services of Muhammadiyah in all levels and within the institutions of Persyarikatan.

6. Khatimah

Ideology in Muhammadiyah is not merely to be believed and understood but it also needs implementation to form attitude and behavior in accordance with the ideology in all lines/body of Persyarikatan. Therefore, revitalization of Muhammadiyah ideology is needed, which is systemized strategy by doing arrangement, guidance, enhancement, and development to strengthen the commitment and bond of all members on the values, mission, efforts, and main interest of Persyarikatan.

Muhammadiyah is a movement and organization with long experience in the history of this nation. Its active role for the life of people, nation, and world has been known and is significant. There has been high support and sympathy from people in general. Therefore, ideological bonding agent that is able to utilize the potency optimally as well as to mobilize its capabilities in realizing the purpose of its movement is needed. If there is a deficiency within Muhammadiyah body, then it is the responsibility of all members, including those who are in charity and services and all lines of Persyarikatan in mending, perfecting, and developing Muhammadiyah.

Muhammadiyah should be built, raised, and developed by the members of Muhammadiyah with all loyalty and dedication. The future of Muhammadiyah is on the shoulder of its members, especially of its cadres and leaders. In mobilizing Muhammadiyah, loyalty, responsibility, and active participation is expected from all members and organizational lines to be in one firm and orderly row to ensure accumulation or double gathering of dedication and efforts to realize the purpose of Muhammadiyah, which is the realization of true Islamic society.

Therefore, intensive, serious, and systemized revitalization of ideology in all lines of Persyarikatan is needed. With this revitalization of ideology,

Muhammadiyah as Islamic movement, besides getting stronger within the Organization, will be able to do important and strategic role optimally in the life of people, nation, and dynamics of global living. Finally, through important and strategic ways, Muhammadiyah will not only be able to optimize its efforts in acquiring the purpose, which is the realization of true Islamic society, but as well as improving/expanding its role in spreading the message of Islam as *rahmatan lil-‘alamin*.

STATEMENT OF MUHAMMADIYAH THOUGHTS APPROACHING SECOND CENTURY



A. Introduction from Author

On 3-8 of July, 2010 Miladiyah coinciding with 22-27 Rajab 1431 Hijriyah Muhammadiyah held the 46th Muktamar in its founding city, Yogyakarta. The 46th Muktamar was also called as Muktamar Satu Abad (One Century Muktamar) because in that years span, Muhammadiyah would be a century or a hundred years old, as well as the time of entering new chapter of its second century. On that event, Muhammadiyah created an important decision, which was Statement of Muhammadiyah Thoughts Approaching Second Century (*Pernyataan Pikiran Muhammadiyah Abad Kedua*). Actually, they also decided on Muhammadiyah Statement of Thoughts Approaching the First Century (*Pernyataan Pikiran Muhammadiyah Jelang Satu Abad*) on the 45th Muktamar year 2005 in Malang, but that thought remained as a bridge or embryo, in which the main ideas were absorbed and integrated within Statement of Muhammadiyah Thoughts Approaching Second Century in the 46th Muktamar.

Muhammadiyah Statement of Thoughts (*Pernyataan Pikiran Muhammadiyah*) can be included in Muhammadiyah ideological thoughts because it includes basic and fundamental state of mind, which should be the reference and frame of Muhammadiyah thought for entering the second century. Statement of Muhammadiyah Thoughts Approaching Second

Century includes basic thoughts on the Reflection of struggle of this Islamic movement for a century since its establishment, Islamic Comprehensions, Insight of Nationalism and Humanity, and the Agenda of Muhammadiyah Movement.

It is officially formulated within the Statement of Thoughts on the Islamic comprehension of Muhammadiyah that is Progressive Islam, which is very basic and insightful, which of course should be the mind set of every member, especially activists, cadres, and leaders of Muhammadiyah. Other view on the Insight of Nationalism and Humanity includes the view regarding nationalism of Muhammadiyah, emphasizing its commitment to the Republic of Indonesia based on Pancasila and 1945 Constitutions and being consistent in integrating Islam and Indonesia. In terms of humanity insight, Muhammadiyah affirms the view of Islamic Cosmopolitanism, harboring the message of Islam as Rahmatan Lil-'Alamin. Whereas, on the agenda of second century, Muhammadiyah underlines the determination and effort to always maintain the movement as Enlightening Movement that carries out mission of liberating, empowering, and improving human life.

Those basic thoughts are not utopic and for show off, but it indeed presents the ideology of Muhammadiyah as progressive Islamic Movement in carrying out da'wah and tajdid mission, which is proven to have significant implication for a century it has passed and now is entering its second century full with complex problems and challenges. In entering its new century as how it was before, Muhammadiyah has idealism and basic thoughts as the direction and frame of movement so that it can go through the fight in the new century with strong and enlightening foundation. Those Muhammadiyah basic thoughts portray the spirit and theme of Muktamar Satu Abad: "Movement through the Ages, Da'wah and Tajdid towards the Primary Civilization" (Gerak Melintasi Zaman, Dakwah dan Tajdid Menuju Peradaban Utama).

B. Muhammadiyah Statement of Thoughts

MUHAMMADIYAH STATEMENT OF THOUGHTS TOWARDS SECOND CENTURY ZHAWÂHIR AL-AFKÂR AL-MUHAMMADIYYAH LI AL-QARNI AL-TSÂNI

BISMILLAHIRRAHMANIRRAHIM

(In the name of Allah, the Entirely Merciful, the Especially Merciful)

I. Gratitude to God

A century is an important historical milestone for Muhammadiyah in the struggle of carrying out da'wah and tajdid mission in the middle of vigorous trajectory of age. In a century, Muhammadiyah has worked in improving the life of people, nation, and the world civilization. Muhammadiyah's struggle has finally acquired recognition from people as Islamic movement that carved gold ink of reform in Indonesia.

The success of a century struggle is the God's gift that should be thankful of based on God's commandment on Al-Qur'an, Ibrahim verse 7 and becomes the most valuable spiritual asset to walk forward optimistically. The gratitude is accompanied with the awareness of self-reflection for the flaws and weaknesses that should be reformed carefully to carve another major success story in the second story.

By always expecting blessing from Allah SWT and efforts for continuous reform for entering the new century, Muhammadiyah as da'wah and tajdid movement declares Statement of Muhammadiyah Thoughts Approaching Second Century that includes the manifestation of progressive, civilized, and just enlightening movement for the life of Organization members, Muslims, the nation, and universal humanity.

II. Reflection of One Century

Since its establishment in 1912, Muhammadiyah asserts itself as Islamic movement that struggles to spread and develop Islamic teachings in Indonesia, inspired by God's statement in Surah Ali Imran 104. Muhammadiyah's mission is known as da'wah and tajdid movement realized through prioritizing in reform religious understanding, reformation of Islamic education system, improvement in the regulation of social services and social empowerment based on Penolong Kesengsaraan Oemoem (PKO), encouraging the role of Muslim women (Aisyiyah) in public sphere, organizing zakat and hajj, establishing library and publication, educating tabligh, and increasing Islamic actions in improving life.

In national life, Muhammadiyah has taken part through phases of ages filled with dynamics and they go through it with sincerity and restless

struggle. In the colonial age, Muhammadiyah played its role in national revival movement towards the Independence of Indonesia. Approaching and on the beginning of Independence, Muhammadiyah actively participated in placing the national foundation that was based on Pancasila and 1945 Constitutions. In the Old Order era, Muhammadiyah kept struggling for keeping Indonesia stayed in the path of constitution and its independence aspirations, accompanied with social modernization actions to improve the life of the nation. In the New Order era, Muhammadiyah played its active role with social works to improve the life of the nation, complemented with wise behavior in dealing with national political situations. In the Reformation era, Muhammadiyah became an important pillar for civil society and pioneered new era in Indonesia, which was democratic, respecting humans' rights, having insights in plurality, and was responsive and critical to the government correspond to the Characteristics of Muhammadiyah. Muhammadiyah's movement in one century is the realization of reform (*tajdid*) pioneered by Kyai Haji Ahmad Dahlan as the founder of this Islamic movement. The spirit of reform has been an attached awareness in the first generation of Muhammadiyah movement to understand and reinterpret Islamic teachings to enlightening humanity and social works. Muhammadiyah has passed every episode of history with optimistic attitude to keep struggling to realize Islam in improving life.

In a century, Muhammadiyah has asserted the process of social modernization based on Islamic reform. Religious understanding and da'wah method developed by Muhammadiyah has become the blueprint of Islamic modernism in Indonesia. Islam as shown by Muhammadiyah is characterized as wasithiyah (moderate) and historical, thus creating a format of Islamic Indonesia. Advanced mindset accompanied with strong principle is able to create an institutionalized action (*amaliah*) tradition for the sake of people. Reformist Islamic comprehension and live aspirations become important and implementable because it is organized in a form of organization supported by human resources with progressive ideology and new and modern social institutions, thus creating an Islamic social system in Indonesia.

In the national progress full of dynamics of struggle, Muhammadiyah along with other Islamic elements participate in founding the constitution and orientation of Islamic politics based on moral and national vision. At

the same time, concrete work of Muhammadiyah in field of knowledge, education, and social awareness also becomes the seedbed of civil society and democracy values for the realization of civilization and social improvement. With reform ideology that creates modernization, Muhammadiyah actually has played its part throughout the ages in improving the life of the nation widely as it is stated in the aspirations of independence.

Today, Muhammadiyah encounters the life of people, nation, and universal human that is in crucial bet due to problematic issues. That Muslims in Indonesia as the most populous one still encounters problems in low quality of human resources, poverty, underdevelopment, and many living aspects that are still lagging behind. Even though in international level, the number and development of Muslims in Western world is quite encouraging and promising, it still encounters some problems of discrimination, conflict, and negative stereotype from outside. In the middle of new tendency of Islamic splendor in public space, internal issues between Muslims surfaces; such as poverty of leadership, religion commodification, religion conservatism and formalism that ignores development and substance, biased view in understanding plurality and the non-existent social relation with gender equality.

In the life of the nation, in the middle of new hope of reformation and the growth of democracy valued by the world, Indonesia still encounters many crucial problems. In politics, there are confusions in constitutional system between presidential and parliamentary system that causes many problems, ineffective state institutions between permanent and ad hoc state institutions, multi-party political party that is not productive and prone to problems, and the growth of political pragmatism done by elitists and political parties. In the field of law, there is trust crisis between law enforcement institutions, weak eradication of corruption, the growth of law mafia, and moral erosion of the law enforcers. Within the field of economy, it is in the inconsistent economic paradigm, dualistic economic structure, dependent fiscal policies, monetary and banking system that did not favor the people, liberal trade and industry policies, and the hold of neoliberal economy that creates many problems in building constitutional and favoring-people economy. Whereas, in social-cultural aspect, there are growing problems in the fading of national sense and bonds, disorientation of religious values, the fading of social cohesion and integrity, and the weakening of the national positive character and mentality.

In universal humanity, there are still some problems that required the sympathy from all power of the world. Worldwide crucial problems is crisis of modern humanity, poverty of some developing countries in the middle of the abundant prosperity of developed countries, food and energy crisis, economic crisis especially on monetary and fiscal, environment crisis and climate change, global migration, and those related to cross-civilization relation. Other problems are international terrorism, political injustice and double standard carried out by developed countries to developing countries, and especially massive and systemized Islamophobia faced by Muslims in Western worlds.

In passing the age from the first century to the second century and in facing the complex problems of people, nation, and universal humanity, Muhammadiyah has a strong commitment to become a part of the problem solver by taking the initiative, participation, and proactive and strategic steps. On the second century, Muhammadiyah asserts the commitment of its movement to have proactive role in improving the life of people, nation, and universal humanity that was full of challenges.

III. Islamic comprehensions

Muhammadiyah is an Islamic movement carrying out its mission of da'wah and tajdid for the realization of true Islamic society. For Muhammadiyah, Islam is the main value as a foundation and center of inspiration that integrates within every pulse of its movement. Muhammadiyah believes that Islam as the message brought by the Prophets to the last Prophet, Muhammad, is complete and perfect God's religion. Besides containing teachings on commands and prohibitions, Islam also includes guidance for human life on earth and in hereafter.

Muhammadiyah considers that Islam is a religion with progressive values to the realization of enlightened human life. Progress in Islamic comprehension is the main goodness that creates excellence in physical and spiritual life. Da'wah and tajdid for Muhammadiyah is a way of change to actualize Islam as a religion for the improvement of life of all mankind throughout the ages. In the perspective of Muhammadiyah, Islam is a progressive religion (*din al-hadlarah*), which its existence brings blessing to the world.

Progressive Islam radiates enlightenment for life. Progressive Islam and creating enlightenment theologically is the reflection of transcendence, liberation, emancipation, and humanization values as they are included in Surah Ali Imran 104 and 110 that becomes the inspiration for the establishment of Muhammadiyah. Ideologically, progressive Islam for enlightenment is a form of transformation Al Ma'un to present the actual da'wah and tajdid in the life of people, nation, and universal humanity. Transformation of progressive and enlightening Islam is the form of effort to reinforce and expand religious view based on Al-Qur'an and As-Sunnah by developing ijtihad in the middle of complex life challenges of 21st century.

Progressive Islam sows seeds of truth, goodness, peace, justice, benefits, prosperity, and life excellence dynamically for all mankind. Islam upholds humans' honor both men and women without discrimination. Islam ignites the mission of anti-war, anti-terrorism, anti-violence, anti-oppression, anti-underdevelopment, and against all forms of destruction in the world such as corruption, power abuse, humans crime, nature exploitation, and all kinds of malevolence that damages life. Islam positively initiates excellence that overarching the diversity of nation, race, group, and culture of all mankind in the world.

Muhammadiyah is committed to always develop the view and mission of progressive Islam as it is the spirit of its establishment in 1912. Progressive Islamic comprehension introduced by the founder of Muhammadiyah has created ideology of progress, which is known as Islamic reformism and modernism ideology, that in the end creating enlightenment for life. Enlightenment (*tanwir*) as a form of progressive Islam is Islamic way that liberates, empowers, and improves life off every from of underdevelopment, oppression, stagnation, and injustice of humans' life.

With Islamic comprehension that is progressive and spreading enlightenment, Muhammadiyah does not only succeed in reinforcing and meaning enrichment of faith, worship, and moral of Muslims, but also reforming of mu'amalat duniawiyah that brings life improvements as the willingness of Islamic teachings. Progressive Islamic comprehension further reinforces perspective of tajdid that is about purification and improvement of Muhammadiyah movement, which everything is originated from Al-Qur'an and As-Sunnah (*al-ruju' ila Al-Qur'an wa al-Sunnah*) to face the change of times.

Progressive Islam's character for the enlightenment of civilization has given dynamic power in facing Islam with the change of times. Facing Islam with the reality of times is by developing ijтиhad by using common sense and knowledge as the instrument of improvement; thus Islam truly becomes religion for life that is contextual without losing its authentic base on teaching source. Ijtihad and tajdid in Muhammadiyah movement since its beginning has found articulation space in the contextualization of Islamic teaching as it was developed by Kyai Haji Ahmad Dahlan. The rationalization of acquiring strong frame as by the founder of Muhammadiyah was called as "pure common sense," while within Faith Pledge and Aspirations of Muhammadiyah Life is called "common sense that was in accordance with the spirit of Islamic teaching."

Muhammadiyah considers that Islam in the struggle of life throughout the years should be realized in action. Islam highly upholds action along with faith and knowledge, thus Islam is present within the ideology of balance and earthbound in life. In a concrete life, there is no other manifestation of Islam except of action. Kyai Haji Ahmad Dahlan with Muhammadiyah he established, pioneered reinterpretation of Islamic doctrines in concrete action for reform as it was reflected in theology Al-Ma'un. Of the theology Al-Ma'un, it is created transformation of Islam to change the life that is liberating, empowering, and improving. The model of understanding Islam doctrine and its implementable interpretation shows vitality and ability of Muhammadiyah in reformulating Islamic responsive messages and values with the problems of humanity, as well as having dialog with the reality of times ingeniously and brighten.

Muhammadiyah understands that Islam has its own view on its aspired society, which is the true Islamic society. In Al-Qur'an Surah (Ali Imran: 110; Al-Baqarah: 143), the idealized Muslim society is the realization of khaira ummah (the best people) who have position and role as umatan wasatha (moderate people), and syuhada 'ala al-nas (historical actors/role model and patron for humankind) in the human life. Muslim society is a society where Islamic teachings are applied and inspirit all living aspects, characterized by believing in God and having religion, brotherhood, having moral and civilized, abiding to laws, welfare, having congress, ihsan, progressive, having leader, and disciplined. Therefore, Muslim society shows the characters of

being moderate, creating balanced format of culture and civilization.

Muslim society idealized by Muhammadiyah has the same characters as civil society, which is developed, just, prosperous, democratic, independent, dignified, sovereign, and noble (*al-akhlaq al-kharimah*) imbued with Godly values. Muslim society as civil power (civil society) highly upholds the diversity of religion and siding of the interest of all elements in the society, peace, anti-violence, and becomes the big tent for all groups and society groups without discrimination. Muslim society aspired by Muhammadiyah is the best society that can create the primary civilization as an alternative that brings enlightenment for human life in the middle of struggle in life.

IV. Insight of Nationalism and Humanity

Muhammadiyah in passing through the first century to the second confirms the view on the insight of nationalism and universal humanity as the commitment affixed to its movement. That Indonesia and universal human world is the socio-historical field of Muhammadiyah in spreading da'wah and tajdid mission. The mission of da'wah and tajdid in national and humanity context is the actualization of the function of message and blessing of Islam for the enlightened civilization.

In the national life, Muhammadiyah since the start struggles for the integration of Islam and Indonesia-ness. That Muhammadiyah and Muslims are integral part of Indonesia and have participated in building Indonesia since the national development era until the Independence. Muhammadiyah actively participated in the forming and determination of national foundation based on Pancasila and 1945 Constitution. Muhammadiyah contributed in developing the nation's education and maintaining Islamic politics based on national wisdom in the midst of the world ideological contention. Since its establishment, Muhammadiyah has clear national insight that Republic of Indonesia was proclaimed at August 17, 1945 was the national consensus which was final and bound all elements of nation by making Muhammadiyah as the nation's moderator and unifier, in accordance with Al-Qur'an Surah Al-Hujurat 13.

Muhammadiyah considers that 1945 Proclamation was a new phase for Indonesia of becoming an independent country. With the independence, Indonesia with its sovereignty decided its own fate and future manifested

in the formulation of national aspirations as it was stated in the Preamble of 1945 Constitutions, which are: (1) Independent Indonesian State which shall be free, united, sovereign, just and prosperous; (2) A free Nation; (3) Government of the State of Indonesia that shall protect whole people of Indonesia and the entire homeland of Indonesia, and in order to advance general prosperity, to develop the nation's intellectual life, and to contribute to the implementation of a world order based on freedom, lasting peace, and social justice. Those three noble national aspirations were the embodiment of national spirit and independence, as well as the value and main direction of national journey.

Besides deciding national aspirations, the formation of Indonesia is also to confirm the national characters as it is reflected in Pancasila. As the National principle, Pancasila is a noble commitment and national consensus that bound the nation. Within the national philosophy and ideology included Indonesian characters that combines values of religion and humanity (religious humanism). Those values are reflected through individual and social relations, democracy and deliberation, and justice and prosperity.

The ideal national aspirations and philosophy needs to be transformed to all national living system to realize Indonesia as a developed, just, prosperous, sovereign, and dignified country before other countries. Nationalism ideology and all kinds of thoughts and efforts developed in constructing Indonesia should be within the framework of nation-state and is projected dynamically for the actualization of the noble national aspirations. Nationalism is not absolute doctrine to the extent of love of homeland extent but it should be interpreted and functioned as positive energy to build Indonesia with dynamic and transformative in realizing the national aspirations in the middle of problems and challenges of the world.

That all kinds of separatism that wants to separate itself from Indonesia and aspiration to make other country format actually is against the national commitment and the ideals of Proclamation of Independence. Similarly, all kinds of debauchery in managing the country, corruption, collusion, nepotism, the sale of national assets, natural resources and environmental devastation, oppression of people, authoritarianism, humans' rights violation, submission to foreign force, and all actions that damage the lives of the nation are betrayal to the aspirations of independence.

Indonesia actually has noble values that crystallize and become social resources and important culture. Between those values are fighting spirits, endurance to distress, prioritizing harmony, and mutual cooperation. Those noble values are still relevant, but they need adaptation and improvement along with dynamics and challenges of times. Challenges of globalization require the orientation toward quality, rivalry, and competitiveness that demand Indonesia to be competitive, dynamic, progressive, and excellent as well as being strong in showing the national identity.

In facing the changes of universal humanity, Muhammadiyah develops insight of cosmopolitan Islam. Cosmopolitanism is awareness on the diversity of the international society and all mankind that transcends barrier of ethnic, group, nation, and religion. Cosmopolitanism morally implicates the solidarity of universal humanity and universal responsibility to fellow human beings without judging on the difference and primordial and conventional dividing wall.

Muhammadiyah has quite strong cosmopolitan historical roots. Socio-historically, Muhammadiyah was established in the colonialism era with trans-national interaction between indigenous inhabitants, Europeans, Chinese, and Arabs that created national unity. The first generation Muhammadiyah founders had cosmopolitan insight and cultural association and interacted with people from Europe, Turkey, Arab, China, India, and so on. Intellectually, the founder and leading figure of Muhammadiyah interacted with well-educated people from Middle East and West, which formed and expanded cosmopolitan horizon. Ideologically, Muhammadiyah is a modernist Islamic movement that adopts many Western approaches, methods, and elements of modernism as the embryo of cosmopolitanism without being trapped within Westernization.

Islamic cosmopolitanism developed by Muhammadiyah can be the bridge for the interest of the development for dialog between Islam and the Western world and dialog between civilizations. In the new perspective, conflict between civilizations is an outdated view and can be the trigger of the real clash. The new world structure needs dialog, cooperation, alliance, and coexistence between civilizations. In terms of relation between civilizations and development of universal humanity today, global ethic and global wisdom are needed to guide, direct, and lead the world towards enlightened civilization.

Along with that, Muhammadiyah considers that global civilization is demanded to always have dialog with local cultures so that the world civilization is not trapped within culture colonization as how it happened in the past history of colonialism that brought suffering to many countries. Globalism and multiculturalism do not bring new hegemony of colonialism that may kill the potency of local culture, instead, it can have dialog and able to give cultural space for the growth of local genius and local wisdom as important pillars for the endurance of world civilization.

V. Agenda of Second Century

On the second century, Muhammadiyah has strong commitment to do enlightening movement. Enlightening movement (*tanwir*) is the practice of progressive Islam to liberate, empower, and improve life. Enlightening movement is present to give answers of humanity problems such as poverty, ignorance, underdevelopment, and other structural and cultural problems. Enlightening movement displays Islam to answer the problems in spiritual depravity, moral crisis, violence, terrorism, corruption, ecological devastation, and other malevolence in humanity. Enlightening movement is committed to improve impartial social relation without discrimination, to honor the values of men and women, to uphold tolerance and diversity, and to construct the major social institutions.

In its enlightening movement, Muhammadiyah always moves in carrying out the mission of *da'wah* and *tajdid* to present Islam as a teaching which develops moderate attitude (*wasithiyah*), realizing peace, respecting diversity, valuing humans' honor—both men and women, enriching the life of people, upholding noble values, and improving the life of people. That commitment shows the characters of dynamic and progressive Islamic movement in confronting the challenges of life, without losing the identity and reference of authentic Islam.

Muhammadiyah in carrying out enlightening movement tries to develop strategy of revitalization (re-strengthening) to transformation (dynamic change) to create charity and services and social actions that take side of the poor (*dhu'afa*) and *mustadh'afin* and strengthen civil society for the improvement and prosperity of the country. In improving the thoughts, Muhammadiyah stands on the corridor of *tajdid* that is meant for purification

and improvement, as well as the development of practice orientation for problem solving of life. Muhammadiyah improved the education sector as a strategy and culture space for the development of humans' potency and reason as a whole. Whereas, religious guidance is done by enriching faith, worship, moral, and mu'amalat-duniawiyah values that will build the righteousness of individuals and society that will form a more religious and humanistic new social structure.

In its enlightening movement, Muhammadiyah interprets and actualizes jihad (struggle) as an effort to exert all one's capabilities (badlul-juhdi) to realize an advances, just, prosperous, dignified, and sovereign life for all mankind. Jihad, according to Muhammadiyah, is not a struggle through violence, conflict, and quarrel. Muslims in encountering various problems and challenges of life are expected to do change of strategy of fighting against something (al-jihad li-al-muaradhah) to fighting by confronting something (al-jihad li-al-muwajahah) in the form of giving the best alternative answers to realize the primary life.

In national life, Muhammadiyah schedules revitalization of national vision and characters, and encouraging movement in educating people of the nation as the national aspiration. In confronting the competition of high civilization with other countries and for the sake of Indonesia's future, the national mentality transformation towards Indonesian people with strong character is also needed. Man with strong character is illustrated by mental capacity that distinguishes him with other people such as reliability, sincerity, honesty, courage, rigor, obstinacy, strong with his principles, and other special characters attached to him. On the other hand, other national values that should be further developed are spirituality, solidarity, discipline, independence, development, and eminency values.

On the second century, Muhammadiyah encounters cosmopolitan changes of the world. In cosmopolitanism perspective that creates worldwide relation between people, the commitment of Muhammadiyah as an integral part of the international community is expected to extend enlightening movement for the creation of universal humanity insight that upholds peace, tolerance, diversity, goodness, refinement, and noble values. The orientation of cosmopolitan movement does not necessarily make Muhammadiyah lost its strong footing in nationalism and locality of its local culture, and deprive itself from the characteristics of Muhammadiyah.

VI. Closing

After passing its first century, Muhammadiyah always asked God's help for entering the second century that He would always strengthen the determination and earnest action in carrying out the enlightening mission of da'wah and tajdid. Enlightening movement was done through transformational process that was to liberate, empower, and improve human life.

Therefore, Muhammadiyah invited all elements of Muslims, the nation, and all people to cooperate in enlightening movement for the realization of prosperous life. Muhammadiyah enlightening movement was projected for the realization of true Islamic society and the widespread of Islam as rahmatan lil'alamin (Al Anbiya': 107) that would create the primary civilization.

وَمَا أَرْسَلْنَا إِلَّا رَحْمَةً لِّلْعَالَمِينَ ١٠٧

“And We have not sent you but as a mercy to the worlds.”

Reference of Al-Qur'an Verses:

1. Ibrahim: 7

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ
٧

And [remember] when your Lord proclaimed, ‘If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.’”

2. Ali Imran: 104

وَلَتَكُنْ مِّنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَايُونَ عَنِ
الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ٤٠ ١

And there 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”.

3. Ali Imran: 110

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجْتَ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْلَا إِيمَانَ أَهْلِ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ
وَأَكْثَرُهُمُ الْفَسِيْقُونَ ۖ ۱۱

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.

4. Al-Baqarah: 143

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطَا لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ
الرَّسُولُ عَلَيْكُمْ شَهِيداً وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْها إِلَّا لِنَعْلَمَ
مَنْ يَتَّبِعُ الرَّسُولَ مِنْ يَنْقِلِبُ عَلَى عَقِبِيهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى
الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيغَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ
رَّحِيمٌ ۳۴۱

And thus We have made you a median [i.e., just] community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith [i.e., your previous prayers]. Indeed Allah is, to the people, Kind and Merciful.

5. Al-Hujurat: 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَاوَرُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْسِمُكُمْ إِنَّ اللَّهَ عَلَيْمٌ خَيْرٌ ۲۱

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Aware

6. Al-Anbiya': 107

۱۰۷ نَيْمَلْعُلْلَةَ مَحَرَّالِكَنْلَسَرَأَمَوَ

And We have not sent you, [O Muhammad], except as a mercy to the worlds.

CONCLUSION



Ideology of Muhammadiyah is a view system containing the conviction, aspirations, and strategy of struggle for the realization of true Islamic society. Ideology of Muhammadiyah is the ideology of Islam that contains the views of progressive Islam and in academic reference, Islamic reformist-modernist ideology. Ideology of Muhammadiyah with characters of Islam, which is progressive, reformist and modernist, is also moderate or wasithiyah that distinguished them from other ideologies that tend to be extremist. Such moderate ideology is clear and has its principles, not wishy-washy one and was not in grey area, as how it can be viewed from Characteristics of Muhammadiyah and other official thoughts of Muhammadiyah.

Ideology of Muhammadiyah in politics chooses struggle of da'wah by social empowerment and general national roles, it does not choose to focus its strategy of struggle in real politics orienting on power politics through political party. Through its choice of strategy, Muhammadiyah is not secular because it is based on clear Islamic comprehensions. That political ideology of Muhammadiyah is a form of political ijtihad through Basic Strategies that begins from Islamic comprehension that places politics (as-siyasah) as al-umur al-dunyawiyyah (worldly matters), and its format and strategy are not single and monolithic and how they practice it (kaifiyah) is given to each individual. However, it should be based on the mission of bringing and reflecting Islamic values for the goodness of all. By not practicing political practice in its strategy of struggle, it is proven that Muhammadiyah is able to survive and play a significant role in the social and national life for a century and now is entering its second century.

Ideology of Muhammadiyah in the context of social movement is good deeds ideology. This ideology places Islam not only as normative and theoretical teachings in good deeds, but it should also be practiced in private,

family, and social life in its broadest context. For Muhammadiyah, there is no other manifestation of Islam instead of action (good deeds), action integrated with faith and knowledge. Muslim civilization will not be realized without any systematic action movement as the da'wah and tajdid commitment of Muhammadiyah that was bi-lisan and bi-hal. Therefore, Muhammadiyah builds its charity and services in many living fields as an actualization of good deeds ideology in addition to da'wah movement, which tends to be direct social empowerment to develop people, the nation, and humans. Even, the charities of Muhammadiyah are to liberate as it was seen through Al-Ma'un movement founded by Kyai Dahlan since its establishment. Thus, ideology of Muhammadiyah in its social movement is the Ideology of Liberation in Islamic movement.

Ideology of Muhammadiyah seen from its importance and historical is highly associated with the spirit and view of Kyai Haji Ahmad Dahlan on Islam as it was actualized in the establishment of Muhammadiyah. Muhammadiyah was founded to break the established and mistaken view of Islam, and then it created tajdid or renewal/reform, which was objected and different from traditional groups. Muhammadiyah reform act is in the form of purification and reformation, thus it was classified as moderate as the ideology of reformist and modernist group. Muhammadiyah reform act also creates institutionalized action movement and brings development in the social life, which differentiates Muhammadiyah from the previous Islamic reform movement in Muslim world. The distinctiveness of Muhammadiyah movement as Islamic Movement shows the characters of Muhammadiyah movement ideology as how the foundation was placed by the founder who was known as Sang Pencerah. Therefore, it is not enough for Muhammadiyah members to only understand Islam separately without understanding and relating it with the characters of Muhammadiyah as Islamic Movement. Thus, ideology of Muhammadiyah is attached to its characters since its establishment.

Ideology of Muhammadiyah seen from its importance and distinct characters is included in the thoughts of Preface of Muhammadiyah Statutes and Faith Pledge and Aspirations of Muhammadiyah Life. However, the ideological thoughts are also included in Characteristics of Muhammadiyah, Basic Strategies of Muhammadiyah, Statement of Muhammadiyah Thoughts

Approaching Second Century, and other Muhammadiyah official thoughts. Within Guidelines for an Islamic Life for Muhammadiyah Members, especially in its introduction and general part, includes ideological thoughts, and the rest is about the behavioral norms of Islam, in which this book will not talk about or included because it is already a separate guide book. Those ideological thoughts then are formulated in Crystallization of Ideology and Basic Strategies of Muhammadiyah as the decision of Tanwir Bandung in 2012, which included the essential main ideas.

Reformist-modernist and Progressive Islam-based ideology of Muhammadiyah is already proven in the history of Islam movement in one century it had been through and now is entering its second century. Ideology of Muhammadiyah as a set of view and strategy of struggle to realize the true Islamic society needs commitment, understanding, and total practice for all members and institutions within the Organization. Therefore, complete and thorough explanation is needed to find out the relation between the substance and context of the thoughts of Muhammadiyah ideology as it is described within this book, Memahami Ideologi Muhammadiyah (Understanding Ideology of Muhammadiyah). Through complete and thorough understanding, one will acquire the correct and accurate understanding; therefore faith, commitment, integrity, militancy, and effortful demeanor will be embedded in each member to practice the ideology of Muhammadiyah.

Ideology of Muhammadiyah is not only to be understood and become verbal or written commitment, it should also be actualized, which was to be socialized and planted in the mindset of all members that it can be the guide for behavior and action of all members of Organization. Through autonomous organization, Councils, Institutions, Charity and services, and other institutions within Muhammadiyah, socializing ideology should be made by holding Darul Arqam, Baitul Arqam, Up-Grading, Refreshing, Ideopolitor (Ideology-politics-organization), religious lectures, and other systemized activities. Through its members, cadres, and leaders, ideology of Muhammadiyah is reflected in the faith, view, attitude, and action that it becomes mode for action and state of mind that integrated and deeply ingrained in each individual. From both ways, personal and institutional ways, then the process of socializing Muhammadiyah ideology works simultaneously.

The process of socializing Muhammadiyah ideology will succeed if it is progressed if the actors completely believe in, understand, and are strongly committed in upholding the principles, systems, and the efforts done with high dedication. In this case, the role of leaders in every structural line is extremely important. Role and duties of a leader is to motivate, direct, show, guide, control, regulate, and provide examples on how to work for the organization to reach the purpose. The leaders are as important to show uswah hasanah or good example, which is to optimally dedicate themselves in managing the organization and in succeeding all efforts done to acquire the purpose based on the movement ideology. The leaders of Muhammadiyah of the Central to Sub-District Executive, including those in the Councils, Institutions, Autonomous Organizations, and Charity and services should not be hesitant and in the grey area when they are practicing Muhammadiyah ideology; thus all members or people could imitate confidently and effort fully as how maknum follows imam in a collective prayer. All members, especially the cadres and leaders including those in charity and services should be in one line in practicing Muhammadiyah ideology as God's command in striving in His cause: "Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly" (Ash-Shaf: 4). It was all done to realize the purpose of Muhammadiyah, which was to realize the true Islamic society.

Why is socialization of Muhammadiyah ideology needed, and what is the urgency of ideology within Muhammadiyah? The urgency or importance to make people understand, embed, and practice ideology of Muhammadiyah is based on some things, they are: (1) Muhammadiyah Movement in its actualization is always attached to "Faith and Aspirations of Life" as the principles and idealism that underlie, inspirit, direct, and become the center of orientation and commitment of the movement; (2) The emergence of other movements that look the same at a glance, besides the different ones, they have Islamic comprehension and characteristics, which are actually different from Muhammadiyah that it often blurs the demeanor and commitment of some Muhammadiyah members and by double-crossing Muhammadiyah with other movements; (3) Muhammadiyah has manhaj or principles, missions, strategies, purposes, and interests that should be fought for continually until its success by each member who completely understands Muhammadiyah

ideology and does not embrace another ideology; (4) In realizing the struggle through charity and services, programs, and other Muhammadiyah activities in many fields, not only on strategic and practical aspects that should be made into consideration, but also ideological consideration, which sometimes resulting in integration or combination of vision, mission, and strategy of movement; (5) As the background, experience, propensity, and personal interest of each Muhammadiyah member within its institutions and levels is getting more diverse, leaders will need ideological bond and commitment collectively and well-organized so that every aspects will have the same spirit, integrity, view, purpose, and mission as Muhammadiyah; (6) If there is a decay or weakening of ideology in some group within Muhammadiyah that will need re-strengthening of Muhammadiyah ideology so that each member, especially cadres and leaders are completely loyal to Muhammadiyah and are willing to sacrifice for the sake of mission and the struggle of its movement as a form of worship and jihad (struggle) in God's way through Muhammadiyah; (7) The necessity of realizing the aspiration or the purpose of Muhammadiyah, which is the realization of true Islamic society, is through all efforts that demand commitment, integrity, view, understanding, and consistency of the implementation fortified with idealism of its movement as it is implanted in the principles of Muhammadiyah ideology; (8) The survival of Muhammadiyah extremely depends on the ideological values and spirit implanted in all its members.

Therefore, systemized and simultaneous understanding, embedment, and the implementation of Muhammadiyah ideology are needed. Ideology should not stop in the perfect view system; ideology should be realized in the social life as identity and strategy of struggle attached to the existence of Muhammadiyah. Ideology as a view concept should be implemented to determine the directions of strategy (Basic Strategies of struggle) and the steps (policy and efforts) of Muhammadiyah that is based on ideological idealism. Along with its development, Muhammadiyah sometimes has its ups and downs due to many factors; one of the challenges for its downs is the fading or weakening of ideology. The fading or weakening ideology can be viewed from the tendency of some Muhammadiyah members who do not understand Al-Islam and Muhammadiyah, lack of commitment and integrity to the movement mission, active as members in Muhammadiyah but

have negative thoughts about Muhammadiyah, tend to other ideologies or movements or double-crossing Muhammadiyah, only active for a momentary cause, and make Muhammadiyah as a stepping stone for politics or to receive certain benefits that have no relation with the mission and aspiration of this Islamic Movement. This is the importance of what is decided by Tanwir Muhammadiyah year 2007 in Yogyakarta, which is to do Revitalization of Ideology.

Revitalization of ideology is the process to strengthen ideology within Muhammadiyah through structuring, guidance, enhancing, and development on ideological aspects. Revitalization as an effort to implant and reinforce view system and struggle of Muhammadiyah to all members and institutions within the Organization in order to: (1) socialize and implant idealism of Muhammadiyah, both related to the ideology and fundamental thoughts and related to dedication and adherence of the Organizational policies for all members and everyone who is within Muhammadiyah; (2) to optimize the function of all institutions and organizations within Muhammadiyah in carrying out the mission and interest of Muhammadiyah as Islamic movement and da'wah amar ma'ruf nahi munkar and tajdid, both inside and outside organization; (3) guide all Muhammadiyah members in every part of organization, including in the grass-roots level that will be the main power of Muhammadiyah movement; and (4) implement all programs and activities that are related to systemized and synergized ideological guidance activities such as Gerakan Jama'ah and Dakwah Jama'ah, Darul Arqam and Baitul Arqam, pengajian anggota and pimpinan (religious lecture for members and leaders), and other activities (Decision of Tanwir Muhammadiyah year 2007). In implanting and socializing the ideology, besides official thoughts in Muhammadiyah, it will also be done through other media that give access on the reinforcing and enlightening for ideology such as Suara Muhammadiyah magazine, containing Islamic orientation and guidance and other important and actual information and knowledge on Islam and Muhammadiyah.

Finally, in realizing ideology, which is faith, aspiration, and strategy of struggle, Muhammadiyah requires the bond of commitment and integrity of all members, cadres, and leaders in all institutions within the Organization that striving through Muhammadiyah is the manifestation of worship and Caliphate function to achieve the life goal to be save on earth and on the

hereafter in the embraces of blessing and grace of Allah, which is “yabtaghuna fadhan min Allah wa ridlwana” (Al-Fath: 29). To acquire God’s blessing and grace, every Muhammadiyah member has to practice their worship function (Adz-Dzariyat: 56) and Caliphate on earth (Al-Baqarah: 30, Hud: 61), which then, every Muhammadiyah member as their ideological principles believe that struggling through Muhammadiyah as a noble, true, and fundamental struggle.

In terms of principle, meaning, and function of worship and Caliphate for God’s true blessing and grace, then every Muhammadiyah members, especially the cadres and leaders within the Organization will give their best in carrying out the mission of da’wah and tajdid. At the same time, they have high commitment, militancy, and loyalty, and without double-crossing Muhammadiyah to uphold and revere Islam to realize the true Islamic society. With Muhammadiyah ideology to found and frame it, every Muhammadiyah members believe with their heart and mind (soul) that Muhammadiyah is no other than sacred calling bringing the message of Islam as God’s command in Al-Qur'an: “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” (Ali Imran: 104).

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GLOSSARY

al-umur al-duniawiyah	: worldly affairs
good role model	: uswah hasanah
hujjah	: proof
khair al-‘umur awsatuha	: the best of things is the moderate one
tajdid	: renewal/reform
Amar ma'ruf	: doing good deeds
nahi munkar	: abandoning bad ones
Al-Sunnah	: the sayings and deeds by Prophet Muhammad
ijtihad	: independent reasoning by one who is qualified)
action	: amaliah
the poor	: (lemah/dhu'a'fa) and other marginalized groups (kaum tertindas/mustadh'afin)
Muslim scholars	: kyai
jihad fi Sabilillah	: the struggle for the cause of Allah
Sabilillah	: One who fights for the cause of Allah/for the sake of Allah
ukhuwwah	: brotherhood
silaturahim	: gathering
tasamuh	: tolerance
wasithiyah	: moderate
interpretation	: tafsir
Islamic modernism or Islamic revivalism movement	: al-sahwa al-Islamy
al-ruju' ila Al-Qur'an wa al-Sunnah	: a return to the pristine teaching of the Qur'an and Sunnah
religion for civilization	: din al-hadlarah
blasphemy	: kafir

al-fikrah al-badillah	: alternative thoughts that transcend every extreme thought that are not merely in discourse but also practical and action movement
Enlightenment	: tanwir
aqidah	: faith
ibadah	: worship
akhlak	: moral
mu'amalah duniawiyah	: world management and public supervision
Khaira Ummah	: the best people
Baldatun Thayyibatun Wa Rabbun Ghafur	: a just and prosperous nation and blessed by Allah SWT
national consensus	: dar al-ahdi)
the field for da'wah and tajdid	: dar al-syahadah
organizational system	: jam'iayah
bid'ah	: heresy
ihsan/ikhsan	: perfection
ishlah	: reconciliation
struggle	: ittiba'
Syura	: Muslims' rights towards the Caliphate
tafaul	: good expectation
delightful	: tabsyir
reform/renewal	: tajdid
constructive	: ishlah
sholihul-mushlih	: which is a righteous person and is willing and able to struggle to correct others
bid'ah and khurafat	: deceitfulness
musyrik practices	: polytheism
dedicate one's life to submit one's self	: taqarrub
Muktamar Setengah Abad	: Half Century Muktamar

bil-hikmah	: wise
wal mauidhatil hasanah	: good education
wa jadil-hum bi-allati hiya ahsan	: the best dialog
piety	: taqwa
rahmatan lil-'alamin	: a religion Islam that brings mercy and blessing to the world
bai'at	: initiation
ta'ziyah	: visit to express condolence
syuhada ala al-Nas	: role model and patron for humankind
historical actors	: pemeran sejarah
fastabiq al-khairat	: be competitive in doing as much good deeds as possible
tajdid fil-Islam	: reform in Islam
taqlid	: acceptance of traditional interpretations propounded by ulama
responsibility	: amanah
noble moral	: akhlaq al-karimah
good role model	: uswah hasanah
reconciliation	: ishlah
common purpose	: al-humayat
ability to build self-defense against outside threat	: al-mudafa'at
do expansion	: al-muthalabat
in one strong line	: al-bun-yan al-marshus)
muhasabah	: self-introspection
mujahadah	: exert all capabilities to mend the condition
Memahami Ideologi Muhammadiyah	: Understanding the Ideology of Muhammadiyah
Pengurus Besar Muhammadiyah	: Executive Board of Muhammadiyah
Preface	: Muqaddimah

Preface of Muhammadiyah Statutes	: Muqaddimah Anggaran Dasar Muhammadiyah
Faith Pledge and Aspirations of Muhammadiyah Life	: Matan Keyakinan dan Cita-Cita Hidup
Faith and Aspirations of Life	: Keyakinan dan Cita-Cita Hidup
Basic Strategies of Muhammadiyah	: Khittah Muhammadiyah
Outline of the Struggle (of Muhammadiyah)	: Khittah Perjuangan Muhammadiyah
Characteristics of Muhammadiyah	: Kepribadian Muhammadiyah
Crystallization of Muhammadiyah Ideology	: Kristalisasi Ideologi Muhammadiyah
Revitalization of Muhammadiyah Ideology	: Revitalisasi Ideologi Muhammadiyah
Statement of Muhammadiyah Thoughts Approaching Second Century	: Pernyataan Pikiran Muhammadiyah Abad Kedua
Statement of Muhammadiyah Thoughts Approaching the First Century	: Pernyataan Pikiran Muhammadiyah Jelang Abad Kesatu
Statement of (Muhammadiyah) Thoughts	: Pernyataan Pikiran Muhammadiyah
The Twelve Strategies of Muhammadiyah	: Duabelas Langkah Muhammadiyah
Al-Masail Al-Khamsah(Masalah Lima)	: Five Affairs
Guidelines for an Islamic Life for Muhammadiyah Members	: Pedoman Hidup Islami Warga Muhammadiyah (PHIWM)
Faith of Islamic Life	: Keyakinan Hidup Islami
Statutes	: Anggaran Dasar
Bylaws	: Anggaran Rumah Tangga
Identity and Principle	: Identitas dan Asas
Preamble of 1945 Indonesian Constitution	: Pembukaan UUD 1945

Body Part of 1945 Indonesian Constitution	: Batang Tubuh UUD 1945
Education, Teaching, and Culture Council	: Majelis Pendidikan, Pengajaran, dan Kebudayaan
Tabligh Council	: Majelis Tabligh
uphold(ing) and revere(ing) Islam to realize true Islamic community	: Menegakkan dan menjunjung tinggi Agama Islam sehingga terwujud Masyarakat Islam yang sebenarnya
akal pikiran yang suci	: pure common sense
akal pikiran yang sesuai dengan jiwa ajaran Islam	: common sense that is in accordance with the spirit of Islamic teaching
bayani approach	: (literal-textual)
burhani approach	: rational-contextual
irfani approach	: intuitive-spiritual
Islamic society	: masyarakat Islam
Islamic state	: Negara Islam
despiritualisasi	: de-spiritualization annihilation on old spiritual values
detradisionalisasi	: de-traditionalization/annihilation of tradition
Progressive Islam	: Islam yang berkemajuan
Minhaj al-Hayat	: Living System
Muktamar Satu Abad	: One Century Muktamar
Enlightening Movement	: Gerakan Pencerahan
The Manifest of Progressive Islam and Enlightening Movement	: Manifesto Islam yang Berkemajuan dan Gerakan Pencerahan
Politik praktis	: real politics
depoliticization and deideologization	: depolitisasi, deideologisasi
Bureau of Wisdom	: Biro Hikmah
Ideopolitor	: Ideology-politics-organization

ideologicization	: the ways taken to spread the ideology
Billahi fi sabilil haq, fastabiql khairat: Rumusan Pokok-Pokok Persoalan Nashrun min Allah wa Fathun Qarib tentang Ideologi Keyakinan Hidup al-Islam badaa kulla syaiy al-muhafa- Muhammadiyah	
dhat 'ala al-qadim al-shalih wa al-akhdz	
bi al-jadid al-ashlah lil-'izzat al-Islam	
wa al-muslimin (al-izzat al-Islam	
wa al-muslimun) qudrat iradat Manhaj	
Tarjih	
salaf and khalaf	: religious scholars
Istimbath	: ratification of law
Illat	: the reason for ratification of a law
fighting against something	: al-jihad li-al-muaradhhah
fighting by confronting something	: al-jihad li-al-muwajahah
fikrah	: insight of thought (wawasan pemikiran)
religious ta'rif	: ta'rif agama
Istiqamah	: effortful
Umat da'wah	: da'wah people
Umat ijabah	: ijabah people
licensed	: mengidharkan
berTuhan dan beragama, berpersaudaraan, berakhhlak dan beradab, berhukum syar'I, berkesajahteraan, bermusyawarah, berikhwan, berkemajuan, berkepemimpinan, dan berketertiban	: believing in God and having religion, brotherhood, having moral and civilized, abiding to laws, welfare, having congress, ihsan, progressive, having leader, and disciplined
Keluarga Sakinah	: a happy family
Qoryah Thayyibah	: a village/society where the people follow Islamic teaching in all aspects of life (Baldah Aminah)

those who have Rabbaniyah traits as the reflection of Ilahiah	: hablu minallah
values as well as are reflected to the noble or main nsaniyah traits into the main humanity relations ma layatim al-wajib illa bihi fa huwa wajib	: hablu minnana
sepanjang kemampuan ajaran Islam	: that if the function of something is not achieved, then its existence becomes compulsory
kutub khanah	: as long as the capabilities of Islamic teachings
noble-cultured, and living based on Pancasila	: library
Revitalization of Ideology as Consolidation for Faith and Aspirations of Muhammadiyah Life	: berkebudayaan luhur, dan berfalsafah Pancasila
mubaligh	: Revitalisasi Ideology sebagai Konsolidasi Keyakinan dan Cita-Cita Hidup Muhammadiyah
da'i	: religious/Islamic sermon giver
Surat Keputusan Pimpinan Pusat Muhammadiyah Nomor 149 (/KEP/I.0/B)/2006 tentang Konsolidasi Organisasi dan Amal Usaha Muhammadiyah	: religious scholar
me-Muhammadiyah-kan kembali	: Decision Letter of Muhammadiyah Central Executive Number 149/ KEP/I.0/B/2006 on Consolidation of Organization and Charity and Services of Muhammadiyah
Islamic Comprehensions	: re-socializing Muhammadiyah movement
Insight of Nationalism and Humanity	: Pandangan Keislaman
the Agenda of Muhammadiyah Movement	: Wawasan Kebangsaan dan Kemanusiaan
Movement through the Ages, Da'wah and Tajdid towards the Primary Civilization	: Agenda Gerakan Muhammadiyah
	: Gerak Melintasi Zaman, Dakwah dan Tajdid Menuju Peradaban Utama