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

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

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

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

Academic Approaches

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

Traditional Muhammadiyah

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

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

1 Fazlur Rahman, a Muslim thinker from Pakistan and his career as a Professor at Chicago University, USA. His popular work is: Major Themes of the Quran, etc. The Muhammadiyah movement has many same with the Gulen Movement in Turkey, which founded by Fethullah Gulen (see, Muhammed Cetin, The Gulen Movement, Civic Service Without Borders, New York, Blue Dome Press, 2010).
2 Muhammadiyah was born at February, 18, 1912 in Yogyakarta, Indonesia. KH Ahmad Dahlan was a founder of this Islamic organization. Many foreign researcher cited that Muhammadiyah is the most largest modern Islamic organization in the world (see, James L. Peacock, Muslims Pacific: Reformist Psychology in Southeast Asian Islam, London: University of California Press, 1978: 24).
In value, in the first era, Muhammadiyah has not many engendered and formulated concepts and values of organizational. Concern with Muhammadiyah movement in general is still sporadic and responsive-temporal or spontaneous toward society phenomenon which are existed in that time. Some work deeds of Muhammadiyah have been still developed, considers still focus of the developing cadre and organization (committee) of Muhammadiyah in Indonesia (regional), if exists, it is only as limit as concept or value: sincere, belief, pure devotion, limited fikih, deed and the equivalences. In epistemology, logical thinking motive of Muhammadiyah in traditional era tends to – borrowing theory framework of M. Abed Al-Jabri5 – bayani-textual-wahabiy. The used of bayani logical reasoning is more fetched up to the understanding of textual-normative of Qu’ran and Hadith, as main references of Muhammadiyah, except ijihhad which is still limited the scope. Thus, the traditional Muhammadiyah has been also enlarged upon and fighting for the women fate (fiqih al-mar’ah)6, management system of hajj and tith that is more effective-managerial-efficient, along with adopted organizational management system appropriates with professionalism in that era. Some publisher such as magazine

5 Nowadays, Muhammadiyah has about 16.578 branches around Indonesian area: 33 provinces level; 417 cities; 5.221 under cities; 8.107 villages (see, Prof. I Abed Muhammadiyah 2010, p. xx).

6 Masyuni was the most popular Islamic party in Indonesia, at 1960. The founder is Mohammad Natsir, ex Prime Minister of Indonesia.

7 Those were: Ki Bagus Hadikusumo, Baya Hanka (Haji Abdul Karim Annurullah) etc.


9 Those classical values are: Shi’ahgh (God orientation), Honesty, Humble, Sovereignty, Dignity, Peace, Check and balances, Moderation, Open mind, Ikhlas, Aqídah (Islamic theology), Pure rituality and Fiqih (Islamic law).

10 Mohammad Abed Al-Jabry is one of the most contemporary muslim intellectual from Marokko. He propose the theories of: bayoni (textual-linear); hurbihi (rational-empiricism); ‘atfani (spiritual approach). (See, al-Jabry, Takwin Al-‘Ash Al-Rabbi, Beirut: Markaz Dirasha Al-Wahab Al-‘Arabiyyah, 1989).

11 The Wahaby’s school of thought, originally was design by Muhammad bin Abdul Wahab in Saudi Arabia, who has textual or normative approach in Islamic interpretation. According to Prof. Dr. Faizur Rahman, the Wahaby’s interpretation of Islamic tradition is well known with the Pre-Modernist Revivalism.


– Suara Muhammadiyah11 – and books have been also pioneered by Muhammadiyah’s organization.

Modern Muhammadiyah

Then, Muhammadiyah in modern era (1970 – 2010) – still borrowing paradigm-theoretical framework of Fazlur Rahman – was more colored by Classical Modernism motive of 19th in the West as framework of Western idea: expanded ijihhad content; the more intense and deeper relationship between mind and vision; social renewal of education field and women role; renewal politics and constitution; relation between Western regulation and Islam tradition; Muhammadiyah adopted logical reasoning and attitude toward Hadith and gender issue, health, IT, economy, etc.

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

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

Postmodernism Muhammadiyah

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

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


Muhammadiyah, such as JIMM (Jaringan Intelektual Muda Muhammadiyah Network of Muhammadiyah Young Intellectual), MIM (Madrassah Intelektual Muhammadiyah), Maarif Institute and School of Philosophy of Muhammadiyah. New Issue, concept, and values which are related to Postmodernism logical reason appears such as: human right, pluralism, fiqh of water, fiqh of natural disaster; fiqh of information fiqh of disable, fiqh of women14, internationalization of Muhammadiyah begins to develop, in particular in some colleges (Muhammadiyah University), and Special Branch Management of Muhammadiyah (PCIM) in abroad15. In the third era, Muhammadiyah begins to come up from nadr of intellectual saturation and organization routine.

In the third era, Muhammadiyah begins to do revitalization of movement, especially in Subsection Management, all in one expansion of understanding of Muhammadiyah's values more contexto. A variety of new contexts such as globalization, neo-colonialism, have emerged the other new concepts and values such as: cultural missionary; fiqh al-Ma'tan (Islamic law of social service); concept ummah and citizenship, Muhammadiyah progressive, fresh jihrid, global peace, jihad of constitution; globalism Muhammadiyah; philanthropy, along with formulation of more academic manhaj tarjih (the methodology of Muhammadiyah thought)

16 In epistemology, the thought of Muhammadiyah is still in the bayani-buhani framework, but enriched by tfirani nuance. One of the themes of Ramadhan study which is related with concept Ihsan in Muhammadiyah signs the irfan paradigm17. The old concept, one which is continued but by giving content of wider new meaning, in order the thought of Muhammadiyah increases ventilation and do not have insight construction. As Muhammed Arkoun's view which stated that the Islam people in Indonesia - as another Islamic country - is facing new challenge, then needed tradition of Islamic intellectualism that is higher academic, to open new spaces of interpretation. On February 24-2620 2015, Tarjih Committee of Muhammadiyah together with Maarif Institute will hold Islamic Law of Pluralism. Then also the other concepts those are spirit of anti-corruption (clean governance)18, resurrecting critical tradition in Sunni's world which has been lost in the long time such as philosophy, and also theology and science (example: science boarding as jihrid of the second century of Muhammadiyah).

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

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

Relevance and Contextualization of New Muhammadiyah Values

From those points I like cited above, that is significant perspective that we can explore from Muhammadiyah which has differentiation by the other researcher of Muhammadiyah, it is about the postmodern values of Muhammadiyah and the contributions for the postmodern Muslim society in the world. The new Muhammadiyah values, those are: a) ritual and eschatology; b) humble and honesty; c) accountability and transparency; d) dignity and sovereignty; e) peace and moderation21; f) religious democracy22; g) open minded and

14 The themes of "Fiqh Air" (water in Islamic law) and "Fiqh Kebencanaan" (disaster in Islamic law) were discussing in "Munas Tarjih" (Islamic religious council in Muhammadiyah forum) on 2014 in Palembang and 2015 in Yogyakarta. Special issue in the problem of natural sources in Indonesia, Muhammadiyah has taken a legal attack to the Indonesian government in Mahkamah Konstitusi (Constitution Court) and winning the attack. Nowdays, Muhammadiyah has about 15 special branches or "Pimispin Cabang Istimewa Muhammadiyah (PCIM)" around the world: Egypt, Iran, Sudan, Holland, Germany, British, Libya, Malaysia, France, USA, Japan, Pakistan and Australia Taiwan, Saudi Arabia and South Korea (see, Prof. Prof. Abdi Abol Muhammadiyah, 2010: 368).
15 About those current issues, see: Majelis Tarjih Muhammadiyah, Fiqh al-Ma'tan; Abd. Rahim Ghazali, Muhammadiyah Progressif: Manifesto Pemikiran Kau Muda, Jakarta: JIMM-LESFI, 2007; Majelis Tarjih, Manhaj Tarjih Muhammadiyah. 16 In every Ramadan month, Muhammadiyah always holds the annual meeting for discussing many current issues in Indonesia and global area. The participants are selective members and Muhammadiyah leaders whose arrive from around Indonesia.

21 The Muhammadiyah figures for peace and moderation are: 1) Prof. Dr. Ahmad Syafi'i Maarif (ex top leader of Muhammadiyah). In Indonesia he was popular as "Guru Bangsa" (Teacher of Nation); 2) Prof. Dr. Din Syamsuddin as President of Global Peace in the World; 3) Hilman Latief, Ph.D as an executive officer at Mahalir Global Peace (MGP) in Malaysia; 4) Rachmawati Hussein, Ph.D as a
In the thought field, Muhammadiyah actually has had many thought inheritances which is not only useful to Indonesian context, but can be offered more universally to the international world. Some of the thought abstracts can become starting point for the developing of Muhammadiyah’s thought in the future: First, Muhammadiyah should select variety inheritance which is existed then interpreted into foreign language in each country that is related with contemporary issues needed. Second, in national Indonesian, Muhammadiyah can also up-end some new views about Islam of the Indonesian context. As demonstrated as encompassed in some science meetings in ACIS (Annual Conference of Islamic Studies) – now become ACIS (Annual International Conference of Islamic Studies) – that every year is managed by


25 See book; Majlis Tarjih Muhammadiyah, Fiqh al-Mamun.


27 For the contemporary issues which develop in Muslim world, see: Abdullah Saeed, Interpreting the Qur’an, Towards a contemporary approach, London and New York: Routledge Taylor and Francis Group, 2006: 148.

28 ACIS (old; ACIS), was producing 14 annual meeting, since year 2001 in Semarang (middle Java, Indonesia), with the themes: by the Ministry of Religion of RI. Third, a uniqueness of Islam of the Indonesian Archipelago can be promoted by Muhammadiyah to the international world. Fourth, Muhammadiyah need to involve active continuously in all variety of international forum and introduce Muhammadiyah’s idea about some global issues, that is in the forum: OIC (The Organization of Islamic Conference), Global Illuminators, ICBASS, Maharit Global Peace, Rabihah Alam Islam, Bali Democracy Forum, International Parliament Union (IPU), IFTTHAR, etc. Fifth, the activists of Muhammadiyah who grapple in sciences field need to be encouraged become journal editor in international scale. Sixth, study centre of Muhammadiyah in international level need to be realized to compliment that has been existed in the national scale. The point can be autonomous or subordinate. Seventh, expand and establish JIMM (Jaringan Intelektual Muda Muhammadiyah/Network of Muhammadiyah Young Intellectual) or JIMM and International Muhammadiyah/International Network of “Matahari Muhammadiyah”. Eighth, translation program establishment of Muhammadiyah’s books appropriate with issue context each country as discourse priority, for example critics about Wahabism and Sunni-Syiah in Arabic language: Islam phobia issue in English, Germany and Dutch languages; “Launching Islamic Post Graduate (PTAI) as Par-excellent of Islamic Studies”. At the year 2002 in Padang (west Sumatera, Indonesia); 2003 in Yogyakarta; 2004 in Bandung (Sumatera); 2000 in Makassar (south Sulawesi, Indonesia). At 2006 in Bandung with the theme: “The Relationship Study of Cooperation Science for Responding the Local and Global Challenges” At 2007 in Pekanbaru (Sumatera, Indonesia), the theme is: “The Contribution of Islamic Knowledges in Solving the Problems of Humanity in Third Millennium”. At 2008 in Palangka (south Sumatera), the theme is: “Empowering of Islamic University for Increasing the Comparative Advantage of Indonesia”. At 2009 in Surakarta (middle Java), the theme is: “Reconciling Islamic Studies in Indonesia”. At 2010 in Banjarmasin, the theme is: “Rediscovering Indonesian Islam, Trend or Change”. At 2011 in Babel (Bangka Belitung, middle Sumatera), the theme is: “Sinergizing of Islamic Mozac in Public Sphere for the Character Nation Building”. At 2012 in Surabaya (east Java), the theme is: “Islamic Studies Revisited: From Theoretical to Practical Knowledge”. At 2013 in Mataram, the theme is: “The Unique Paradigm of Indonesian Islamic Studies: Toward the Renaissance of Islamic Civilization”. At 2014 in Balikpapan (Kalimantan, Indonesia), the theme is: “Responding the Challenges of Multicultural Societies: The Contribution of Indonesian Islamic Studies”. From those seminars above, at least there big four points were produced: a. developing some new study programs of social and natural sciences; c. developing the paradigm and epistemology of the contemporary Islamic studies; d. existing the new Professional Association, well known with KONAI-INDONESIA (Konsorsium Ahli Ilmu-ilmu Keislaman Indonesia/The Consortium of Indonesian Muslim School). (see: website of ACIS or Indonesian Islamic Affairs/Kemenag RI or id).
France language (Islam and Secularism); China and Japan about unity of God and Sophists; Turkey (about Malay-Indonesian culture), Iran (Sunny-Siyah conflict). At the heart of matter, there is priority of translation appropriate with actual issues in each country. Ninth, international study and research about new world dynamic likes phenomenon EIS, Boko Haram, etc. Sample of publication from ISEAS, INIS and the other similar can be references. Tenth, publication of International journal and magazine of Muhammadiyah. It is the time the magazine owned by Muhammadiyah likes Suara Asyiyyah and Suara Muhammadiyah is published for international edition. Better if those are transliterated into many various languages in every country. Then thus is journal Tarjih, Maarif, Tanwir, etc.12. Eleventh is selective publication of local Muhammadiyah's view relevant with international world issue.

Closing Remarks

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

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12 The Muhammadiyah journal of Tarjih was published 15 volumes (the themes are: gender, alcohol and chemistry in medical, food and drink, hermeneutics of Quran and Hadith, sharia economy, national leadership and good governance; the authenticity of hadith; Pornography and pornography, etc.); Maarif journal, since 2005; and Tanwir journal since 2005. Tajdid journal (UMS); Ishraq journal (UMS); Profesi journal (UMS); Akraban journal (FAI UMY); etc.

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