

# THE NEW MUHAMMADIYAH VALUES FOR THE POST MODERN MUSLIM WORLD

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## Full Length Research Article

### THE NEW MUHAMMADIYAH VALUES FOR THE POSTMODERN MUSLIM WORLD

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#### ABSTRACT

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

#### INTRODUCTION

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

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The socialization for this program is not just in the formal institution of Muhammadiyah education, but must also be realized at the grass-roots level of Muhammadiyah members intensively. Second, in fact, Muhammadiyah has many concepts that emerge from the organization itself. The fundamental problem of Muhammadiyah in the upcoming era, actually, is how to realize these concepts especially among the universities of Muhammadiyah for improving the practical ideas by its relevances with the needs of every region of Muhammadiyah. Every region should focus in one or two excellent programs which will be models for the reconstruction process culturally and structurally throughout Indonesia, this program seen very relevance with the autonomy of Indonesian government. Third, it is the time in all of Muhammadiyah's region to focus Muhammadiyah education system toward outcome orientation rather than output one. Both skill and entrepreneurship dimensions for the students are too significant to be apart of educational advantage which is suitable with Indonesia condition that is still far from the prosperity. Fourth, the members of Muhammadiyah who are living among the plural, multicultural and political society should have the intellectual and spiritual wisdom in how to accommodate many contextual ideas and religious facts among the Muslim ummah. On the other hand, they have responsibility as well in empowering society (*taqwiyyah al-ijtima'iyah*) especially among the workers, farmers and fishermen. As we know in Muhammadiyah organization there is a sub-institution which occupies.

Fifth, until now *Muhammadiyah* has thousands of institutions around Indonesia. But if we want to criticize, all of these institutions basically still in the ideology or theology of the "traditional-sincerity (*ikhlas*)-management" in determinism/*jabariyyah* philosophy, which has not changed to the "professionalism-sincerity (*ikhlas*)-management" in respect to indeterminism/*qadariyyah* philosophy. For the future, the good networking between professional institutions and economic department in *Muhammadiyah* can stop this phenomenon, and after that the quality of institutions will increase into high-level in the upcoming era. About this phenomenon, many cases found that many leaders of these institutions creates the concept of *ikhlas* as an ideological (theological) basis to cover the weakness or unseriousness of the leader in increasing the quality of *Muhammadiyah's* employees prosperity. Many leaders of institutions in *Muhammadiyah* always hope the *ikhlas* from their employees, however the leader has little sincerity to improve the employees prosperity. It is one of the serious problem among the institutions into high-level in the quality of schools, hospitals and universities of *Muhammadiyah*.

Sixth, *Muhammadiyah* must be cleaned right away from the political interest. I assume in the year of 2014 *santri* (religious) political aroma will go up to high tension, because of the *santri* (religious) politicians were 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 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 differencing between traditional and modern even the postmodern values of *Muhammadiyah*. Because, they are many various that we can explore from *Muhammadiyah*, such as organisational or institutional (AUM: Amal Usaha *Muhammadiyah*) values, personal and collegial values, and last but not least the normative or doctrinal values. On the other hand, we must also differencing *Muhammadiyah* values from its movement period (traditional, modern and postmodern age). We can also differencing 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 balancies, 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-Jabry (the concept of *Bayani-Burhani-Irfani*); Jacques Derrida's Deconstruction; the Structuration theory from Anthony Giddens and the Autonomization 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 18<sup>th</sup> 1912 in Yogyakarta, Indonesia. Borrowing theoretic-paradigmatic framework of Prof. Dr. Fazlur Rahman (Chicago University)<sup>1</sup>, *Muhammadiyah's* logical reasoning in the era had motive:

#### Pre-Modernist Revivalism

This is a general motive of Islam's organization movement in 18-19 century which developed in Saudi Arabia, India and Africa. Several characteristics of Islam movement which is the Pre-Modernist Revivalism is inter-alia: has deep thoughtfulness upon people's socio-moral degradation; anti-TBC (*takhayyul*/mythology, *bid'ah*/harasy, *churafat*/paganism) and Sufism oriented (Islamic mysticism); anti-school of thought; opening *ijtihad* space; declining pre-deterministic attitude; along with realizing the existence of *jihad* with weapon if needed. The motive and paradigm of Pre-Modernist Revivalism generally colored *Muhammadiyah* movement in the traditional era. However, for the last indicator – *jihad* – in organizational, *Muhammadiyah* were not involved directly in the physical-contact of war of physical *jihad*. However only personal solely, concerning to the traditional *Muhammadiyah* was merely coinciding with Indonesia's situation which was still in the process to be independent and had many physical wars against colonialism of the Dutch and Japan in that time<sup>2</sup>. 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

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

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

orphans<sup>3</sup>. When there is *Muhammadiyah* involvement in politics only have been happened at once in Masyumi's pace (*Majelis Syura Muslimin Indonesia*)<sup>4</sup>. However latter, *Muhammadiyah* draw their self from practice politics purposed. Some of *Muhammadiyah* figures also involved in constitution hassle in the early independence. Merely in personal, some of *Muhammadiyah* figure such as KH Ahmad Dahlan has been active in national politics hassle likes Boedi Oetomo, and also Ki Bagus Hadikusumo in parliament meetings in the early RI's independence<sup>5</sup>. Generally, *Muhammadiyah* faced colonialism challenge, Christianization and syncretism (mixing some of paganism beliefs), and still weak challenges of poverty, stupidity, healthy, society economy<sup>6</sup>.

In value, in the first era, *Muhammadiyah* has not many engendered and formulated concepts and values of organizational<sup>7</sup>. Concern with *Muhammadiyah* movement in general is still sporadic and responsive-temporal or spontaneous toward society phenomenon which are existed in that time. Some work deeds of *Muhammadiyah* have been still developed, considers still focus of the developing cadre and organization (committee) of *Muhammadiyah* in Indonesia (regional), if exists, it is only as limit as concept or value: sincere, belief, pure devotion, limited *fiqh*, deed and the equivalences. In epistemology, logical thinking motive of *Muhammadiyah* in traditional era tends to – borrowing theory framework of M. Abed al-Jabiry<sup>8</sup> – *bayani-textual-wahaby*<sup>9</sup>. 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 *ijtihad* which is still limited the scope. Thus, the traditional *Muhammadiyah* have been also enlarged upon and fighting for the women fate (*fiqh al-mar'ah*)<sup>10</sup>, management system of hajj and tithe that is more effective-managerial-efficient, along with adopted organizational management system appropriates with professionalism in that era. Some publisher such as magazine

– *Suara Muhammadiyah*<sup>11</sup> – and books have been also pioneered by *Muhammadiyah*'s organization.

#### Modern Muhammadiyah

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

In the second era, *Muhammadiyah* began to be established, but externally, be faced with political logical reasoning of *Orde Baru* (Indonesia New Order) which is “secular” and “anti-Islam”. The positive side, the organs (committee) of *Muhammadiyah* was more developed. Also thus some thousands work deeds of *Muhammadiyah* (AUM) and area expansion, where *Muhammadiyah* had reached in almost whole area of Indonesia<sup>12</sup>. In conceptual and values, *Muhammadiyah* had also enriched qualitative ideas such as: *sakinah* family, public missionary, etc. There was also formulation of concept and values about AUM/PTM, that was about necessity of national leadership succession and organizational *tajdid* (revitalization) of organization).

In epistemology, the second era, *Muhammadiyah* – excepted use textual-normative approach – had expanded the thought motive to the more rational-empiric, or borrowing framework of Abed al-Jabiry, used epistemology logical reasoning of *burhani*. In the second half, *Muhammadiyah* movement had established the thought paradigm which is known with jargon: *purification and dynamicization*<sup>13</sup>. Purification means *Muhammadiyah* still used logical reasoning of the traditional era – *bayani* logical reasoning – that is purify thought of belief and devotion, and all at once developed transcendental purification values from all destructive unsure: TBC (*tahyul bid'ah, khurafat*). Then, it enriched thought with dynamics unsure in the more conceptual of Islamic thought. In values, *Muhammadiyah* began to consider urgency of sincere value which is enriched by professionalism value, rationalism value, etc. however in the second era, by many observers, *Muhammadiyah* was appreciated has more routine and intellectual saturation. In the second era appeared also the term: *shibghah 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

<sup>3</sup> Nowadays, Muhammadiyah has about 16.578 branches around Indonesian area: 33 provinces level; 417 cities; 3.221 under cities; 8.107 villages (see, *Profil 1 Abad Muhammadiyah* 2010, p. xii).

<sup>4</sup> Masyumi was the most popular Islamic political party in Indonesia, at 1960. The founder is Mohammad Natsir, ex Prime Minister of Indonesia).

<sup>5</sup> Those were: Ki Bagus Hadikusumo, Buya Hamka (Haji Abdul Karim Amrullah), etc.

<sup>6</sup> See, Harry J. Benda, *The Crescent and the Rising Sun: Indonesian Islam Under the Japanese Occupation 1942-1945*, The Hague: W. Van Hoeve, 1958: 12.

<sup>7</sup> Those classical values are: *Shibghah* (God orientation), Honesty, Humble, Sovereignty, Dignity, Peace, Check and balances, Moderation, Open mind, *Ikhlas*, Aqidah (Islamic theology), Pure rituality and *Fiqh* (Islamic law).

<sup>8</sup> Mohammed Abed al-Jabiry is one of the most contemporary muslim intellectual from Marokko. He propose the theories of: *bayani* (textual-literal); *burhani* (rational-empiricism); *irfani* (spiritual approach). (See, al-Jabiry, *Takwin al-'Aql al-'Araby*, Beirut: Markaz Dirasah al-Wihdah al-'Arabiyyah, 1989).

<sup>9</sup> 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. Fazlur Rahman, the Wahaby's interpretation of Islamic tradition is well known with the Pre-Modernist Revivalism.

<sup>10</sup> Majelis Tarjih Muhammadiyah - as an Islamic religious council in Muhammadiyah - was publishing a book with the title: *Fiqh al-Mar'ah fi al-Islam* (Women in Islamic Law). See, Khaled M. Abou al-Fadl, *Speaking in God's Name: Islamic Law, Authority and Women*, Oxford: One World Publications, 2001 (reprinted 2003).

<sup>11</sup> The Islamic magazine of *Suara Muhammadiyah* was published since 1915. (see, Website: [www.suaramuhammadiyah.com](http://www.suaramuhammadiyah.com)).

<sup>12</sup> See, footnote number 2; Syamsuddin, M. Din, “*Religion and Politics in Islam: The Case of Muhammadiyah in Indonesia's New Order*”, IPS, 2000.

<sup>13</sup> Muhammad Azhar and Hamim Ilyas (editor), *Pengembangan Pemikiran Keislaman Muhammadiyah: Purifikasi dan Dinamisasi*, Yogyakarta: Aditya-LPPI UMY, 2000.

*Muhammadiyah*, such as: JIMM (Jaringan Intelektual Muda *Muhammadiyah*/Network of *Muhammadiyah* Young Intellectual); MIM (*Madrasah Intelektual Muhammadiyah*), Maarif Institute and School of Philosophy of *Muhammadiyah*. New Issue, concept, and values which are related with Postmodernism logical reason appears such as: human right, pluralism, *fiqh* of water, *fiqh* of natural disaster, *fiqh* of information *fiqh* of difable, *fiqh* of women<sup>14</sup>; internationalization of *Muhammadiyah* begins to develop, in particular in some colleges (*Muhammadiyah* University), and Special Branch Management of *Muhammadiyah* (PCIM) in abroad<sup>15</sup>. In the third era, *Muhammadiyah* begins to come up from nadir of intellectual saturation and organization routine. In the third era, *Muhammadiyah* begins to do revitalization of movement, especially in Subsection Management, all in once expansion of understanding of *Muhammadiyah*'s values more contextually. A variety of new challenges such as: globalization, neo-colonialism; have emerged the other new concepts and values such as: cultural missionary; *fiqh al-Ma'um* (Islamic law of social service); concept *umamah* and citizenship; *Muhammadiyah* progressive, fresh *ijtihad*; global peace; jihad of constitution; globalism *Muhammadiyah*; philanthropy; along with formulation of more academic *manhaj tarjih* (the methodology of *Muhammadiyah* thought)<sup>16</sup>. In epistemology, the thought of *Muhammadiyah* is still in the *bayani-burhani* framework, but enriched by *irfani* nuance. One of the themes of *Ramadhan* study which is related with concept *Isnan* in *Muhammadiyah* signs the *irfani* paradigm<sup>17</sup>. The old concept, one which is continued but by giving content of wider new meaning, in order the thought of *Muhammadiyah* increases ventilation and do not have insight constriction. As Mohammed Arkoun's view which stated that the Islam people in Indonesia – as another Islamic country – is facing new challenge, then needed tradition of Islamic intellectualism that is higher academic, to open new spaces of interpretation. On February 24-26<sup>th</sup> 2015, *Tarjih* Committee of *Muhammadiyah* together with *Maarif* Institute will hold Islamic Law of Plurality). Then also the other concepts those are spirit of anti-corruption (clean governance<sup>18</sup>); resurrecting critical tradition in Sunni's world which has been lost in the long time such as philosophy, and also theosophy and science (example: science boarding as *ijtihad* of the second century of *Muhammadiyah*).

<sup>14</sup> 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 Institution) and winning the attack.

<sup>15</sup> Nowadays, Muhammadiyah has about 13 special branches or "Pimpinan Cabang Istimewa Muhammadiyah (PCIM)" around the world: Egypt, Iran, Sudan, Holland, Germany, British, Libya, Malaysia, France, USA, Japan, Pakistan and Australia Taiwan, Saudi Arabia and South Korea (see, *Profil 1 Abad Muhammadiyah*, 2010: 368).

<sup>16</sup> About those current issues, see: Majelis Tarjih Muhammadiyah, *Fiqh al-Ma'um*; Abd. Rohim Ghazali, *Muhammadiyah Progressif, Manifesto Pemikiran Kaum Muda*, Jakarta: JIMM-LESFI, 2007; Majelis Tarjih, *Manhaj Tarjih Muhammadiyah*.

<sup>17</sup> 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 who arrive from around Indonesia.

<sup>18</sup> See book, *Fikih Antikorupsi, Perspektif Ulama Muhammadiyah*, MTT PP Muhammadiyah and Governance Reform in Indonesia, 2006.

Then also need a movement: new "TBC" (*tahyul*/imagination; *bid'ah*/innovation; *churafat*/positive mythology). Related with new reading towards the concepts and values of *Muhammadiyah* which contain in the way of, can use interpretation framework of hermeneutic model by Paul Ricoeur about the autonomization of text<sup>19</sup>, 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 historical moral responsibility to expand meanings which influence to the born of new values of *Muhammadiyah*, that may be in some certain term will be different with generation of traditional and modern *Muhammadiyah* era. 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 postmodernism 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 agent<sup>20</sup>.

#### 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 moderation<sup>21</sup>; f) religious democracy<sup>22</sup>; g) open minded and

<sup>19</sup> Paul Ricoeur, "The Model of Text, Meaningful Action Considered as Text," in *Hermeneutics and Human Sciences*, trans. & ed. John B. Thompson, Cambridge: Cambridge University Press, 1982.

<sup>20</sup> Anthony Giddens, *New Rules of Sociological Method: A Positive Critique of Interpretative Sociologies*, London: Hutchinson & Co (Publishers) Ltd. 1976; Anthony Giddens, *The Constitution of Society: The Outline of the Theory of Structuration Theory*, Utp., Polity Press Cambridge-UK, 1984.

<sup>21</sup> The Muhammadiyah figures for peace and moderation are: 1) Prof. Dr. Ahmad Syaifi Maarif (ex top leader of Muhammadiyah). In Indonesia he was popular as "Guru Bangsa" (Teacher of Nation); 2) Prof. Dr. Din Syamsuddin as President of Global Peace in the World; 3) Hilman Latief, Ph.D as an executive officer at Mahatir Global Peace (MGP) in Malaysia; 4) Rachmawati Hussein, Ph.D as a

criticism<sup>25</sup>; h) sincerity and professionalism<sup>24</sup>; i) social service<sup>25</sup>; j) dialogue of civilization; k) universality and humanity<sup>26</sup>. After that, the last point is how to realize the new perspective of *Muhammadiyah* values among the Muslim society and global postmodern world?

#### Internalization of Muhammadiyah's Thought

In the thought field, *Muhammadiyah* actually has had many thought inheritance which is not only useful to Indonesian context, but can be offered more universally to the international world. Some of the thought abstracts can become starting point for the developing of *Muhammadiyah*'s thought in the future: First, *Muhammadiyah* should select variety inheritance which is existed then interpreted into foreign language in each country that is related with contemporary issues needed<sup>27</sup>. Second, in national Indonesian, *Muhammadiyah* can also overspread some new views about Islam of the Indonesian archipelago as encompassed in some science meetings in ACIS (Annual Conference of Islamic Studies) – now become AICIS (Annual International Conference of Islamic Studies)<sup>28</sup> – that every year is managed

Director of Natural Disasters and Humanity in Muhammadiyah; Carolyn Fluhr-Lobban (ed.), *Against Islamic Exterism*, USA: University Press of Florida, 1998; Francis Fukuyama, *Trust: The Social Virtues and the Creation of Prosperity*, New York: Penguin Book, 1995; Francis Fukuyama, *The Great Disruption, Human Nature and the Reconstitution of Social Order*, New York: Touchstone Rockefeller Center 1230 Avenue of the America, 2000; Peter G. Riddell, "The Diverse Voices of Political Islam in Post-Suharto Indonesia", dalam *Islam and Christian-Muslim Relations*, Vol. 13, No. 1, UK-USA: Carfax Publishing, 2002.

<sup>22</sup> See, Dr. Muhammad Azhar, MA, "The Concept of Religious Democracy as a New Political Philosophy for Muslim Countries", the best paper at International conference on ITMAR by Global Illuminators in Istanbul, Turkey, October, 22-23, 2014; See, Robert W. Hefner, *Civil Islam: Muslims and Democratization in Indonesia*, Princeton and Oxford: Princeton University Press, 2000; Azyumardi Azra, *Pergolakan Politik Islam: dari Fundamentalisme, Modernisme, hingga Post-Modernisme*, Jakarta: Paramadina, 1996; *Bali Democracy Forum*, 2014; John L. Esposito, "Islamic Fundamentalism" dalam *SDIC*, Vol. XXII, No.3-1999, p.12; John L. Esposito, and John O. Voll, *Islam and Democracy*, New York: Oxford University Press, 1996; Fazlur Rahman, "A Recent Controversy over the Interpretation of *Syūrā*", *History of Religion*, Vol. 20, No. 4/Mei 1981.

<sup>23</sup> According to Fazlur Rahman and Mohammed Arkoun: there is no final ideas and methodology in academic writing, and everything is always change, and critical thought must be accepted forever. Also, in Manhaj Tarjih Muhammadiyah: "the Muhammadiyah's thought is always open for a new ideas and methods" (see, the document of Manhaj Tarjih Muhammadiyah in website). See, Mohammed Arkoun, Mohammed, "Islamic Studies: Methodologies", dalam John L. Esposito (eds.), *The Oxford Encyclopedia of The Modern Islamic World*, New York: Oxford University Press, 1995, p. 332-340. Also, Mohammed Arkoun, *The Unthought in Contemporary Islamic Thought*, London: Saqi Books, 2002.

<sup>24</sup> Muhammad Azhar, "Muhammadiyah dan *Ikhlus Sosial*", *Suara Muhammadiyah*, 1-15 Maret 2003: 36-37.

<sup>25</sup> See book: Majelis Tarjih Muhammadiyah, *Fiqh al-Maun*.

<sup>26</sup> See, Mohammed Arkoun, *The Concept of Revelation: From the People of Book to the Society of the Book*, Claremont: Claremont Graduate School, 1987; Bobby S. Sayyid, *A Fundamental Fear, Eurocentrism and the Emergence of Islamism*, London & New York: Zed Books Ltd., 1997.

<sup>27</sup> 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.

<sup>28</sup> AICIS (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<sup>29</sup>. Fourth, *Muhammadiyah* need to involve active continuously in all variety of international forum and introduce *Muhammadiyah*'s idea about some global issues, that is in the forum: OIC (*The Organization of Islamic Cooperation*), AICIS, Global Illuminators, ICBASS, Mahatir Global Peace, Rabithah Alam Islamy, Bali Democracy Forum, International Parliament Union (IPU), IIFTHAR, etc. Fifth, the activists of *Muhammadiyah* who grapple in sciences field need to be encouraged become journal editor in international scale<sup>30</sup>. Sixth, study centre of *Muhammadiyah* in international level need to be realized to compliment that has been existed in the national scale. The point can be autonomous or subordinate. Seventh, expand and establish JIMM (Jaringan Intelektual Muda *Muhammadiyah*/Network of *Muhammadiyah* Young Intellectual) or Jaringan Intelektual Matahari Muhammadiyah/International Network of "Matahari Muhammadiyah"<sup>31</sup>. Eighth, transliteration 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-exellent of Islamic Studies". At the year 2002 in Padang (west Sumatera, Indonesia); 2003 in Yogyakarta; 2004 in Banda Aceh (Sumatera); 2000 in Makassar (south Sulawesi, Indonesia). At 2006 in Bandung with the theme: "The Relationship Study of Islam and Science for Reponding the Local and Global Challenges". At 2007 in Pekanbaru (Sumatera, Indonesia), the theme is: "The Contribution of Islamic Knowledges in Soluting the Problems of Humanity in Third Millenium". At 2008 in Palembang (south Sumatera), the theme is: "Empowering of Islamic University for Increasing the Comparative Advantage of Indonesia". At 2009 in Surakarta (middle Java), the theme is: "Reconclusing Islamic Studies in Indonesia". At 2010 in Banjarmasin, the theme is: "Rediscovering Indonesian Islam, Trend an Change". At 2011 in Babel (Bangka Belitung, middle Sumatera), the theme is: "Sinergizing of Islamic Mozaic 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. transformation of Islamic university, from STAIN (Islamic college) to IAIN (Islamic institute), and from IAIN to UIN (Islamic university); b. developing some new study programs of social and natural sciences; c. developing the paradigm and epistemology of the contemporary Islamic studies; d. existing the new Professional Association, well known with: KONAS-INDONESIA (Konsorsium Ahli Ilmu-ilmu Keislaman Indonesia/The Consorsium of Indonesian Muslim Scholar). (see: website of AICIS or Indonesian Islamic Affairs/Kemenag RI or id).

<sup>29</sup> See Azyumardi Azra in Indonesian daily, *Republika*, October, 23, 2014: There are eight Muslim world areas studies: a) Islam Nusantara (South East Asia); b) India; c) Persian (Iran); d) Arabia; e) Turkey; f) Africa (sub Sahara Africa); g) Barat (Western), and; h) Sino Islamic.

<sup>30</sup> Editor or reviewer of internasional journal: Dr. Mukti Fajar (*Social Responsibility Journal Du Monfort University*, UK); Dr. Hamim Ilyas (International Advisory Board, jurnal Asia-Pasific Social Science at College of Liberal Arts De La Salle, University Manila, Philipina); Amin Abdullah (UIN Yogyakarta); Agus Setyo Muntahar (UMY); etc.

<sup>31</sup> The picture of sun/matahari, as a symbol of *Muhammadiyah* organization.

France language (Islam and Secularism); China and Japan about unity of God and Sufists; Turkey (about Malay-Indonesian culture); Iran (Sunny-Syi'ah conflict). At the heart of matter, there is priority of transliteration appropriate with actual issues in each country. Ninth, international study and research about new world dynamic likes phenomenon ISIS, *Boko Haram*, etc. Sample of publication from ISEAS, INIS and the other similar can be references. Tenth, publication of International journal and magazine of *Muhammadiyah*. It is the time the magazine owned by *Muhammadiyah* likes *Suara Aisyiyah* 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.<sup>32</sup>. Eleventh is selective publication of local *Muhammadiyah*'s view relevant with international world issue.

#### Closing Remarks

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

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<sup>32</sup> The Muhammadiyah journal of *Tarjih* was published 15 volumes (the themes are: gender; alcohol and chemistry in medical, food and drink; hermeneutics of Quran and Hadith; sharia economic; national leadership and good governance; the authenticity of hadith; Pornography and pornoaction, etc.); *Maarif* journal, since 2003; and *Tanwir* journal since 2005. *Tajdid* journal (UMS); *Ishtaq* journal (UMS); *Profetika* journal (UMS); *Afkarina* journal (FAI UMY); etc.

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