

An overview of muhammadiyah ideology as an enlightenment movement in indonesia

Dewinta Adelia ^{a,1,*} Al Mukaromah Hidayat ^{b,2}

^a Muhammadiyah Institute of Technology and Health, West Kalimantan, Indonesia; ^b Karabuk University, Turkey

¹ dewintaadelia100@gmail.com; ² almukaromah@gmail.com

*Correspondent Author

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ABSTRACT

Muhammadiyah is a religious movement. This movement's goal is to spread Islam and amar ma'ruf nahi munkar in two groups: individuals and society. Library research was used as a research method so that researchers could examine Muhammadiyah's personality. Data is gathered by reading and researching books, journals, documents, the internet, and other sources relevant to the topic. After Masyumi (Indonesian Muslim Shuro Council) was dissolved and Muhammadiyah people involved in Islamic Political Parties returned to Muhammadiyah, the influx of political thought and ways of managing and mobilizing Muhammadiyah colored the birth of Muhammadiyah Personality (Nurhayati, 2020). This discussion covers what Muhammadiyah is, the nature of Muhammadiyah and the foundation of its charity, the guidelines for Muhammadiyah's charity and struggle, and the consequences of Muhammadiyah's charity and struggle.

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Introduction

Personality, as elucidated by Ghazali (2016), encapsulates an individual's amalgamation of motivations, needs, and choices, serving as an unfiltered expression of their inherent strengths and weaknesses (Nurul Umah Fijanati, Hafidz, Sukadi, 2023). This multifaceted construct plays a pivotal role in shaping an individual's interactions, beliefs, and actions within society (Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, 2023). Within the context of Islamic movements, such as Muhammadiyah, understanding the collective personality becomes crucial in comprehending its ethos and endeavors.

Established by KH. Ahmad Dahlan from 1868 to 1923, Muhammadiyah emerges as a dynamic Islamic movement organization, envisioned to propagate Islam and advocate for righteous conduct among both individuals and society at large (Nurhayati, 2020). Its inception in the early 20th century marked a significant juncture in Indonesia's socio-religious landscape, as it aimed to rejuvenate Islamic thought and address contemporary societal challenges.

Rooted in the renewal movements initiated by influential Islamic scholars like Muhammad ibn 'Abd al-Wahhab, Muhammad 'Abduh, and Muhammad Rasyid Ridha, Muhammadiyah's ideological foundations were deeply influenced by the quest for Islamic revival and reform (Nurhayati, 2020). These reformist impulses, originating from diverse corners of the Islamic world, converged within Muhammadiyah, shaping its vision, mission, and modus operandi.

The evolution of Muhammadiyah's personality took a significant turn following the dissolution of Masyumi, a prominent Islamic political party in Indonesia. This marked a period where Muhammadiyah members, previously involved in political movements, redirected their energies towards consolidating the organization's religious and social missions (Nurhayati, 2020). This recalibration not only underscored Muhammadiyah's resilience but also underscored its adaptability in navigating Indonesia's ever-changing sociopolitical landscape.

In summation, the exploration of Muhammadiyah's personality delves into its historical underpinnings, ideological moorings, and transformative phases (Nashihin, 2022). Such an inquiry not only sheds light on the organization's past but also offers insights into its present and future trajectories, positioning Muhammadiyah as a vital force in Indonesia's Islamic and societal fabric.

Method

The methodology employed in this research is the literature review method (Syaiful Anam, 2023), wherein data are sourced from books, scholarly articles, and documents pertinent to the research topic. The literature review method entails gathering relevant data from academic works that address the specific issues related to Muhammadiyah's personality. It focuses on elucidating Muhammadiyah's personality, comprising its essence, fundamental principles, guidelines for actions and struggles, and its inherent characteristics. Through a comprehensive review of existing literature, this research aims to synthesize and analyze various scholarly insights and perspectives on Muhammadiyah's personality. By drawing upon a diverse range of academic sources, including books, articles, and documents, the study endeavors to provide a comprehensive understanding of Muhammadiyah's ethos and identity.

The literature review method enables researchers to explore and interpret existing knowledge, theories, and findings related to Muhammadiyah's personality. By critically evaluating and synthesizing the available literature, the research seeks to contribute to the existing body of knowledge on Muhammadiyah and provide valuable insights into its personality and characteristics. Overall, the literature review method serves as a robust approach for examining Muhammadiyah's personality, offering a systematic and comprehensive analysis of relevant scholarly literature to illuminate its essence and significance within the broader context of Islamic movements.

Results and Discussion

Ideology of Muhammadiyah

Muhammadiyah is an Islamic movement aimed at spreading Islam and promoting righteous conduct within two domains: individual and societal. In the individual domain, the call to righteousness is directed towards two groups: Muslims, emphasizing renewal (tajdid) towards the pure and original teachings of Islam, and non-Muslims, urging them towards embracing Islam (Nashihin, Rachmank, et al., 2022). The second aspect involves outreach to society, encompassing reform, guidance, and admonition. These endeavors are pursued through consultation and with the sole hope of attaining the pleasure of Allah SWT. Muhammadiyah undertakes these efforts in its unique manner, aspiring to realize a righteous, just, and prosperous society, blessed by Allah SWT.

Muhammadiyah is an Islamic movement aimed at spreading Islam and promoting the principles of enjoining good and forbidding evil (amar ma'ruf nahi munkar) in two main areas: individual and societal (Nashihin, Primarni, et al., 2022). In the first area, the call to amar ma'ruf nahi munkar is divided into two groups: those who are Muslims and are inclined towards renewal (tajdid), which can be interpreted as returning to the pure and original teachings of Islam, and those who are not Muslims. The second aspect involves calling and inviting Muslims who are not practicing Islam (Ulfa et al., 2023). The call to amar ma'ruf nahi munkar to society involves improvement, guidance, and admonition. All of this is done through consultation and with the hope of seeking the pleasure of Allah. Muhammadiyah strives to guide society towards

its goal of realizing a virtuous, just, and prosperous community that is pleasing to Allah (Nurhayati, 2020).

The personality of Muhammadiyah is something inherent within the organization, reflecting the character and essence of Muhammadiyah. This personality is derived from the philosophy, fundamental principles, methods of struggle, actions, and steps taken by K.H. Ahmad Dahlan. Thus, elements that do not align with the ideas, aspirations, and exemplary behavior of K.H. Ahmad Dahlan and his disciples have been purged from this formulation. In essence, this formulation has been purified from elements that contradict the teachings and example of the Prophet Muhammad (Miftahulhaq, M, 2018).

The concept of Muhammadiyah's personality was ratified at the 35th Muhammadiyah Congress, also known as the Half Century Muhammadiyah Congress held in 1962. The formulation of Muhammadiyah's personality cannot be separated from its connection to the state of the country around 1962. According to Nashir (2010: 159), the background of the emergence of this formulation was the influx of political ideas and methods, or the Muhammadiyah Movement after the dissolution of the Indonesian Muslim Scholars Assembly and the return of Muhammadiyah members involved in political parties to Muhammadiyah. This formulation was based on a lecture given by K.H. Faqih Usman at the Muhammadiyah Mu'allimin Madrasah Leadership Course in Yogyakarta in 1961, entitled "What is Muhammadiyah?" The Muhammadiyah Central Leadership then consulted with the Muhammadiyah Regional Leadership of East Java, Central Java, and West Java, and then a team consisting of K.H. Moh. K.H. Farid Ma'ruf, M. Djarnawi Hadikusuma, M. Djindar Tamimy, Prof. H. Kasman Singodimedjo, S.H., and K.H. Faqih Usman himself as the initiator was formed (Miftahulhaq, M, 2018).

The essence of Muhammadiyah's personality is the formulation of the identity, essence, and purpose of Muhammadiyah. Muhammadiyah's personality serves as the foundation, guide, and compass for every step Muhammadiyah takes towards the realization of its goal of creating an ideal, just, and prosperous society that is pleasing to Allah. Thus, Muhammadiyah's personality is a symbol of the face and essence of the Muhammadiyah organization itself, displayed with the characteristic traits of Muhammadiyah's struggle. The substance or content of Muhammadiyah's personality is divided into four parts: (1) What is Muhammadiyah?, (2) The Foundation of Muhammadiyah's Work and Struggle, (3) Guidelines for Muhammadiyah's Work and Struggle, and (4) The Essence of Muhammadiyah. In the section "What is Muhammadiyah?" it is explained that Muhammadiyah is an effort defined as an "Islamic Movement." With the call to Islam's enjoining good and forbidding evil directed towards two groups: individuals and society. The call to Islam's enjoining good and forbidding evil is divided into two parts in the first field or individuals, namely: to those who are Muslims inclined towards renewal (reform). This means bringing them back to the purest teachings of Islam. And there is a call and invitation to those who are not Muslims to embrace Islam. The second call to society involves improvement, guidance, and admonition. All of this is done with thought and hope for Allah's pleasure (Miftahulhaq, M, 2018).

The focus of Muhammadiyah's missionary work is to create the outline of Muhammadiyah's struggle. This is reflected in the six fundamental ideas of the Preamble to the Muhammadiyah Articles of Association, namely: (1) Human life must be based on monotheism, worship, and obedience to Allah; (2) Human life must be communal; and (3) Adherence to the teachings of Islam with the belief that Islam is the only foundation of personality and order for eternal happiness. Holding firmly to the teachings of Allah is the principle of Muhammadiyah, according to the guidelines for work and struggle, moving forward to build in all fields and places using methods and paths approved by Allah (Miftahulhaq, M, 2018).

The Essence of Muhammadiyah, Muhammadiyah's Principles of Action

a. The Essence of Muhammadiyah as an Enlightener

Human civilization has evolved into an era of pluralism and multiculturalism, posing challenges to the stability of religions. Muhammadiyah, through its religious and social

activities, engages in renewal movements, purification movements, missionary endeavors, and socio-cultural movements. As an enlightener, Muhammadiyah strives through purification efforts to cleanse Islamic monotheistic beliefs from polytheism, superstition, and mysticism.

b. Principles of Action

In pursuit of its singular goal of realizing a truly Islamic society where welfare, goodness, and happiness prevail, Muhammadiyah's pioneering actions are guided by principles encapsulated in its founding principles. These principles include the affirmation of monotheism, the pursuit of beneficial human life, adherence to Islamic teachings, following the footsteps of Prophet Muhammad SAW, and engaging in organized efforts with divine approval.

Muhammadiyah's Actions

Muhammadiyah's actions encompass various fields, each serving its mission of upholding and elevating Islam. These include:

- a. Religious Field: Central to Muhammadiyah's activities, religious endeavors form the core and soul of its actions. All efforts in other fields stem from religious zeal, emphasizing the importance of Islamic teachings in all aspects of life.
- b. Educational Field: Muhammadiyah pioneered educational reform due to the inadequacy of existing institutions in Indonesia. It emphasizes providing students with cognitive and psychomotor skills tailored to their societal needs while fostering character development.
- c. Social Field: Muhammadiyah operates numerous healthcare and social welfare institutions, including hospitals, orphanages, elderly care centers, and financial assistance programs, contributing significantly to societal well-being.
- d. Political and National Field: While not a political organization or party, Muhammadiyah engages in political and governmental matters within the boundaries of its role as an Islamic missionary movement.

Guidelines for Muhammadiyah's Actions and Struggles

In line with its guiding principles, Muhammadiyah's efforts, regardless of their nature, must adhere to the principle of "holding fast to the teachings of Allah and His Messenger, engaging in all fields and areas using methods and paths approved by Allah SWT."

Traits of Muhammadiyah

Muhammadiyah possesses and must maintain certain traits, including:

- a. Working and striving for peace and prosperity.
- b. Fostering genuine Islamic brotherhood.
- c. Embracing religious and societal aspects.
- d. Respecting all laws and regulations.
- e. Promoting righteous conduct and setting a good example.
- f. Collaborating with Islamic groups to spread and practice Islam.
- g. Actively participating in societal development in accordance with Islamic teachings.
- h. Supporting the government and cooperating with other groups to build a just and prosperous nation.
- i. Exercising fairness and wisdom in internal and external affairs.

The personality of Muhammadiyah epitomizes the inherent traits present within the organization since its inception. Muhammadiyah is an Islamic movement dedicated to the establishment of a righteous, just, and prosperous society, approved by Allah SWT. It is not a political organization, nor does it seek political power (Sumedi, Nashihin et al., 2020). Rather, Muhammadiyah's struggle is directed towards upholding Islam and achieving victory for the word of Allah SWT. The Islam propagated by Muhammadiyah is authentic, derived from the Quran and the Sunnah of Prophet Muhammad SAW, and executed with logical coherence aligned with Islamic principles. Muhammadiyah's movement is not for the glorification of Muhammadiyah itself but for the triumph of Islam and the fulfillment of Allah SWT's commandments.

Conclusion

Expanding on the conclusion, it can be inferred that Muhammadiyah is an association representing the Islamic Movement. Its focus lies in Islamic outreach and the application of the principle of amar ma'ruf nahi munkar, aimed at propagating Islamic teachings and improving societal behavior in two dimensions: individual and societal. The essence of Muhammadiyah's character encompasses an understanding of what Muhammadiyah is, its organizational essence, the fundamentals of its activities, the guidelines of its struggle, and its distinctive traits. Thus, Muhammadiyah is not merely an organization or movement but also a concept underpinning actions and principles staunchly adhered to by its members in carrying out outreach and amar ma'ruf nahi munkar to achieve desired goals.

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