

MUHAMMADIYAH: ISLAM AND LOCAL WISDOM

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Abstrak: Muhammadiyah has waded through the ark of life for a century, with tides and ups and downs. Many opportunities as well as challenges are increasingly pointed, moreover how Muhammadiyah is able to survive until now. The organization founded by KH. Ahmad Dahlan in 1912, precisely on November 18 (8 Dzuhiyah 1330 H) in Yogyakarta, a city called the heart or capital of Javanese culture. It should be noted that the Muhammadiyah movement at the beginning stood up to face many problems in the form of people's refusal to the modern education and health system, the translation of the Qur'an into Malay or Javanese, the distribution of charities (zakat maal and zakat fitrah) and the sacrificial meat to the poor. In addition, the anti-tradition image in the blood of Muhammadiyah which is considered hard to eradicate TBC (tahayul, bid'ah, khurafat) like Wahabi is the second generation after KH. Ahmad Dahlan died in 1923. If Muhammadiyah is that hard, of course, since the temples and other cultural heritage in Yogyakarta and its surroundings have been burned down. The fact is that until now the beauty of cultural heritage can still be enjoyed in the past and even become an icon for domestic and foreign travelers. Because Muhammadiyah uses cultural propaganda which implies the value of Islam in all dimensions of life by paying attention to human potential and tendency as cultural beings. Its success in facing these challenges by not eroding cultural values and then creating a renewal movement is one of the causes of the existence of Muhammadiyah.

Abstrak: Muhammadiyah telah mengarungi bahtera kehidupan selama satu abad, dengan gelombang pasang dan surut silih berganti. Banyak peluang sekaligus tantangan yang kian runcing, terlebih lagi bagaimana Muhammadiyah mampu survive sampai sekarang. Organisasi yang didirikan oleh KH. Ahmad Dahlan pada tahun 1912, tepatnya tanggal 18 November (8 Dzuhiyah 1330 H) di Yogyakarta, kota yang disebut sebagai jantung atau ibu kota kebudayaan Jawa. Perlu diketahui bahwa gerakan Muhammadiyah pada awal berdiri menghadapi banyak problem berupa penolakan umat terhadap sistem pendidikan dan kesehatan modern, penerjemahan Al-Qur'an ke dalam bahasa Melayu atau Jawa, pembagian zakat (zakat maal dan zakat fitrah) serta daging qurban kepada fakir miskin. Selain itu, citra anti-tradisi dalam darah Muhammadiyah yang dianggap keras memberantas TBC (tahayul, bid'ah, khurafat) seperti Wahabi adalah generasi kedua sesudah KH. Ahmad Dahlan wafat 1923. Apabila Muhammadiyah sekeras itu, tentu sejak dulu candi-candi dan warisan kebudayaan lainnya di Yogyakarta dan sekitarnya sudah dibumihanguskan. Faktanya

sampai saat ini masih bisa dinikmati keindahan peninggalan kebudayaan jaman dulu tersebut bahkan menjadi icon bagi pelancong domestik dan mancanegara. Karena Muhammadiyah menggunakan dakwah kultur yang mana menanamkan nilai Islam dalam seluruh dimensi kehidupan dengan memperhatikan potensi dan kecenderungan manusia sebagai makhluk budaya. Keberhasilannya dalam menghadapi tantangan tersebut dengan tidak menggerus nilai-nilai budaya kemudian memunculkan gerakan pembaharuan merupakan salah satu sebab dari eksistensi Muhammadiyah.

Keywords : Muhammadiyah; Islam; budaya lokal.

INTRODUCTION

Based on the projections of the 2013 National Development Planning Agency (Bappenas) the population of Indonesia in 2018 reached 265 million. This number consists of 133.17 million male and 131.88 million female.¹ With the composition of the percentage of population 87.2% are Muslim. Muhammadiyah is one of the largest Islamic organizations in Indonesia.² Not only that, Muhammadiyah has a large share in the development of the Indonesian nation, with the majority of its population being Muslims. It should be understood that Muhammadiyah which was born by its birth by KH. Ahmad Dahlan in 1912, was thirty years older than the birth of the Unitary Republic of Indonesia (NKRI), which was newly independent in 1945. Therefore, Muhammadiyah can be seen as one of the pillars that helped build the house of the Republic of Indonesia. Muhammadiyah's contribution is not small in the process of forming the Republic of Indonesia until now. The contribution was made, among others, through the involvement of elite figures or Muhammadiyah leaders, such as KH. Mas Mansur, Ki Bagoes Hadikusumo, KH. Abdul Kahar Muzakkir, Mr. Kasman Singodimedjo and Jendral Sudirman. Even Soekarno, the Proclamator and President of the Republic of Indonesia I, was one of the elite figures of the Muhammadiyah because he had been a member of the Muhammadiyah in Bengkulu.³

Muhammadiyah is indeed not Ahmad Dahlanism. Even Muhammadiyah is not Ahmad Dahlanism. However, the introduction of the figure of KH. Ahmad Dahlan as the founder was absolute to understand Muhammadiyah. Every imagination someone likens KH. Ahmad Dahlan

¹ Population Census 2010, "2018 Jumlah Penduduk Indonesia Mencapai 265 Juta Jiwa", accessed on the page <https://databoks.katadata.co.id>, on August 13, 2018 at 11:12 p.m. WIB.

² Indonesia Investments, "Agama di Indonesia", accessed on the page <https://www.indonesia-investments.com>, on August 13, 2018 at 11:20 p.m. WIB.

³ Suwarno, *Muhammadiyah sebagai Oposisi*, (Yogyakarta: Tim UII Press, 2001), x.

with other reformers would distance understanding of the true purpose of the organization he founded. Profile introduction of KH. Ahmad Dahlan and the development of Muhammadiyah, namely the extent to which the shift occurred in the next period.⁴

When Muhammadiyah was established by KH. Ahmad Dahlan in 1912, Muslims were in a bad condition. Together with the entire Indonesian nation, they are underdeveloped, with very low levels of education, severe economic prosperity and powerless political abilities. Even more alarming, Islamic identity is one of the negative points of people's lives. Islam at that time was identical with the *santri* who only took care of the afterlife, while not knowing and not wanting to know the times. While religious institutions or organizations are also still struggling in matters that are not in contact with the dynamics of social reality, let alone trying to advance.⁵

In the past, the movement of KH. Ahmad Dahlan with Muhammadiyah could take the role as an alternative to colonial power, as well as royal power, without having to be labeled as an opposition.⁶ A position like this, certainly attracts a group of people who are now called civil society. Likewise with groups that can be said to be middle class, on the one hand feel comfortable and interested in being involved in this movement. At that time, perhaps what could be included in this group were *priyayi*, those who worked as colonial government employees and courtiers, courtiers in urban areas and wealthy farmers and educated people.⁷

While the common people and the oppressed feel that they are protected and defended, when the various activities and programs of this movement are more a part of empowering the poor or proletariat.⁸ The symbol of modernity on the one hand and religious spirituality through modern social actions, including the women's movement in the public space, is a magnet capable of absorbing various elements of society, including women.⁹

⁴ Ahmad Sarwono and Shofrotum binti Husein, *The Untold Story K.H.R.Ng Ahmad Dahlan (Pembaharu, Pemersatu dan Pemelihara Tradisi Islam)* (Yogyakarta: Matan, 2013), iii.

⁵ Abdul Munir Mulkhan, *Menggugat Muhammadiyah* (Yogyakarta: CV Adipura, 2000), vi.

⁶ Lexically, opposition can be interpreted as a person or class of opposition. Look at the page <https://www.kbbi.web.id>, accessed on August 14, 2018 at 4:03 p.m WIB.

⁷ Abdul Munir Mulkhan, *Jejak Pembaharuan Sosial dan Kemanusiaan Kiai Ahmad Dahlan* (Jakarta: Kompas, 2010), xiii.

⁸ The proletariat is a person from the proletariat. Look at the <https://www.kbbi.web.id/>. The definition of the proletariat itself is 1) the lowest social layer, 2) the class of workers, especially the industrial workers who do not have the means of production and live from selling labor. Also see the <https://www.kbbi.web.id/proletariat> accessed on August 14, 2018 at 4:12 p.m WIB.

⁹ Abdul Munir Mulkhan, *Jejak Pembaharuan Sosial dan Kemanusiaan Kiai Ahmad Dahlan*, xiv.

The problem is whether the fourth generation, after Muhammadiyah surpasses the age of one century, is able to maintain and enlarge the magnet to absorb all the social elements that become the great power of the founding movement's social movements? On the other hand, the fourth generation of the largest modernist Islamic movement in a country that is predominantly Muslim and the world has begun to re-question the linkages of Wahabism and Muhammadiyah, when it wants to actualize universal national and humanitarian ideas developed by its founder. Simultaneously there arose tensions between persyarikatan activists, which among other things suspected of other "ideological" viruses seeping into the body of this oldest Islamic movement. How big and in what way the influence of Muhammad ibn Abdul Wahab (Wahabi) on the Persyarikatan, will be clear when read and recognized by the figure of KH Ahmad Dahlan, the founder of Muhammadiyah.¹⁰ The emergence of fatalist Sunni ideology in rural or urban areas, depends on the dominance of local culture such as Weber's patrimonial variables (1972; Turner 1984).¹¹

Thought and life KH. Ahmad Dahlan was important to be identified again in understanding the struggles and views that are currently fighting over the influence on the body of this movement. First, let's say conservatives who strongly reject ideas and thoughts that come from the West. In addition, the people also reject terms that have been known from the West, let alone cooperation with Western institutions. Second, let's say that liberals see the need to continue to reinterpret the Qur'an and sunnah because similar interpretations are also carried out by KH. Ahmad Dahlan. Such a reinterpretation gave Muhammadiyah the basis of birth and movement in the early stages of its development as an embryo in almost all forms of movement activities.¹² Even KH. Ahmad Dahlan was once labeled as an infidel kyai because he adopted the Western education system.¹³

Popularity as a movement that purely purifies local traditions, proudly carried by its activists, actually only appeared about a decade after the founder of Muhammadiyah died in February 1923. The fourth generation of the Muhammadiyah movement is now beginning to try to rediscover energy,

¹⁰ *Ibid.*, xiv.

¹¹ Abdul Munir Mulkhan, *Marhaenis Muhammadiyah Ajaran dan Pemikiran KH. Ahmad Dahlan* (Yogyakarta: Galang Press, 2013), 307.

¹² Abdul Munir Mulkhan, *Jejak Pembaharuan Sosial dan Kemanusiaan Kiai Ahmad Dahlan*, xv.

¹³ Zakiya Darajad, "Muhammadiyah dan NU: Penjaga Moderatisme Islam di Indonesia", *Journal of Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, Volume 1 Number 1 (January 2017).

vital elites and movement magnets derived from authentic ideas of KH. Ahmad Dahlan about Islam, humanity and nationality.¹⁴

When examined, the real reasons why KH. Ahmad Dahlan founded Muhammadiyah, as follows; 1) Muslims do not hold fast to the guidance of the Qur'an and Hadith, thus causing rampant shirk, bid'ah and khurafat. As a result, Muslims are not a respectable group in society, in line with the Islamic religion which no longer exudes its purity. 2) Colonialism caused by the condition of the Islamic community is very sad, both in political, economic, social and cultural life. 3) Absence of unity and unity among Muslims. This happened due to the lack of "ukhuwwah Islamiyah" and the absence of a strong Islamic organization. 4) The failure of Islamic education institutions in producing Islamic cadres, because they can no longer meet the demands of the times. 5) There are challenges and indifference among our intellectuals to the religion of Islam, which they consider to be old-fashioned. 6) The influence and encouragement of reform movements in the Islamic world.

To establish a Muhammadiyah organization requires a great sacrifice and a resilient will and endures the test. Much support was given to the reformer, KH. Ahmad Dahlan. But some are opposed and try to frustrate it. KH. Ahmad Dahlan received insults and reproaches and obstacles from Muslims including the family, but that did not undermine KH. Ahmad Dahlan to carry out the Muhammadiyah organization.¹⁵

The teachings of Islam seemed to be a fetter that increasingly buried its people in a situation that was worthless and helpless. On the other hand, groups of people who are educated become allergic to Islam and Muslims, because they are considered as a source of backwardness of society and cannot be used as a way to build a better future.¹⁶ As reflected in the profile of its founder, Muhammadiyah was present as a breakthrough. Inspired by the reformation of Islam in the international world, Jamaluddin AL-Afghani, Muhammad Abduh, Rashid Ridho and others Muhammadiyah moves to explore the true and universal values of Islam as a guide to life and life.¹⁷

When people still go to shamans to cure illness and believe in heirlooms and talismans, Muhammadiyah builds hospitals as health facilities. When people go to a place to study just to "*ngilangi bodo*", Muhammadiyah builds a modern school that teaches worldly sciences as a provision for students to lead a better life. And when people still give zakat to the kiyai, Muhammadiyah

¹⁴ *Ibid.*, xv.

¹⁵ Nasruddin Anshoriy, *Matahari Pembaharuan Rekam Jejak KH Ahmad Dahlan* (Yogyakarta: Galang Press, 2013), 85-86.

¹⁶ Abdul Munir Mulkhan, *Menggugat Muhammadiyah*, vi.

¹⁷ *Ibid.*, vi.

young people distribute zakat to the poor.¹⁸ Then Muhammadiyah developed in the direction of the modernist movement, as an event grade of Indonesian people who were emerging from long sleep and nightmares for three and a half centuries under the arm of colonialism. In line with the logic of modernism, Muhammadiyah accumulatively develops into a network of large organizations with charitable efforts that are increasing in number and variety.¹⁹

There are two directions of the development of Muhammadiyah within the framework of its kemodernannya. First, growth and progress. The idea of growth and progress are the two main keywords of modern culture that describe the accumulation of quantities and the increase in diversity. Both are derivative formulas of the main characteristics of modernism, namely materialism. The Muhammadiyah tries to inject the values of materialism into a society that is porous because it considers the material-worldly life to have no religious-eschatological value^{20, 21}

The growth and progress in Muhammadiyah's movement is reflected in its charitable efforts. Formal education starting from kindergarten, elementary school, junior high school, high school, vocational school, high school, academy to university; orphanages; hospitals and health care institutions and others. All of the business charities from year to year are encouraged in the amount and diversity. The second direction of development is systematization which is a derivative formula of other principles of modernism, namely rationalism. This systematization not only leads to organizational movement with the formation of various autonomous assemblies and organizations, but also in religious life. An institution was formed to systematize understanding, thought and implementation of worship, namely the Tarjih Assembly and the results were systematized in a manual: the Association of Tarjih Decisions.²²

The two breakthroughs above; growth, progress and systematization proved to be eventful in an effort to build the Muslim community, from a society that is stupid, poor, underdeveloped and colonized into an independent, prosperous and educated society. Islam and Islam are no longer a negative container of society, instead they become pride and trend. By displaying its

¹⁸ *Ibid.*, vi.

¹⁹ *Ibid.*, vii.

²⁰ Eschatology lexically means theological teachings about the end of time such as the Day of Judgment, the resurrection of all men, and heaven. Look at the <https://www.kbbi.web.id/eskatologi>, accessed on August 14, 2018 at 04:16 p.m WIB.

²¹ *Ibid.*, vii.

²² Abdul Munir Mulkhan, *Menggugat Muhammadiyah*, viii.

Islamic image, people become more respectable, civilized and have social, economic and even political advantages.²³

Based on the explanation above, it is necessary to be more in-depth in studying Muhammadiyah in addressing local culture in Indonesia and the challenges of renewal that occur from time to time related to the spirit of Muhammadiyah in dealing with existing local culture.

MUHAMMADIYAH FOUNDING FIGURE

KH. Ahmad Dahlan was born in Kauman, Yogyakarta, on August 1, 1868. He was the fourth of seven children with a father named K.H Abu Bakr. His mother named Siti Aminah who was the daughter of H. Ibrahim who at that time served as the head of the Ngayogyakarta Hadiningrat Sultanate. KH. Ahmad Dahlan was born with the name Muhammad Darwis. He was the 12th generation of one of the walisongo who spread Islam in Gresik, Maulana Malik Ibrahim.²⁴

As for the family tree of KH. Ahmad Dahlan in more detail is Muhammad Darwis bin Kiai Haji Abu Bakar bin Kiai Haji Muhammad Sulaiman bin Kiai Murtadhlo bin Kiyai Ilyas bin Demang Juru Kapindo bin Demang Gorge Juru Sapisan bin Maulana Sulaiman (KI Ageng Gribig) bin Maulana Fadlullah bin Maulana 'Ainul Yakin bin Maulana Ishak ibn Maulana Malik Ibrahim. KH. Ahmad Dahlan is the fourth of seven children. They are Nyai Ketib Harum, Nyai Muhsin, Nyai Nur, Nyai H. Shaleh, KH. Ahmad Dahlan, Nyai Muhammad Fakhir and Basir.²⁵

KH. Ahmad Dahlan once performed the Hajj when he was 15 years old and settled in Makkah for 5 years. While there, he deepened the knowledge of religion and interacted with Muhammad Abduh, Al-Afghani, Rashid Ridho and Ibn Taymiyyah who had the ideas of the reformers of Islam. Precisely, in 1888, after returning to my hometown, the name Muhammad Darwis was changed to Ahmad Dahlan. Then, he returned to Makkah and stayed for 2 years there in 1903. He had studied with Sheikh Ahmad Khatib.²⁶

Upon his return from Makkah in 1912, KH. Ahmad Dahlan founded Muhammadiyah in his hometown, Kauman. But in 1921, Muhammadiyah was given permission by the government to establish branches in other regions. then, he made a lot of great efforts directed, such as establishing a

²³ *Ibid.*, vii.

²⁴ Agus Nur Cahyo, *Kebiasaan Sehari-hari Para Guru Bangsa* (Yogyakarta: IRCiSod, 2014), 106.

²⁵ Nur Rokhim, *Kiyai-Kiyai Kharismatik & Fenomenal Biografi dan Inspirasi Hidup Mereka Sehari-hari* (Yogyakarta: IRCiSod, 2015), 29.

²⁶ Agus Nur Cahyo, *Kebiasaan Sehari-hari Para Guru Bangsa*, 107.

medical home, hospital, orphanage, caring for the poor, schools and madrasas after Muhammadiyah was established. Before founding Muhammadiyah, he was once registered as a member of the Budi Utama and Sarekat Islam (SI).²⁷

In 1896, the name KH. Ahmad Dahlan became a talk, especially in Yogyakarta. He justified the Qibla direction of the violations and mosques in Yogyakarta based on Falak Science. Qibla direction of the island of Java should be inclined to the north approximately 24.5 degrees. At that time, most places of worship faced east and many people prayed facing straight west.²⁸

In the course of his life, KH. Ahmad Dahlan was married five times. From the first wife named Siti Walidah was also a cousin, then was blessed with six children, namely Djohanah, Siradj Dahlan, Siti Busyro, Irfan Dahlan, Siti Aisyah and Siti Zaharah. Aside from being a wife, Siti Walidah was also a national hero who became the founder of Aisyiyah, she was better known as *Nyai Dahlan*.²⁹

In the second marriage, KH. Ahmad Dahlan married Nyai Abdullah, widow of H. Abdullah. His third marriage was conducted with the younger brother of Kiyai Munawwir in Krapyak named Nyai Rum. The fourth marriage with Nyai Aisyah Cianjur, Adjengan Penghulu's sister. They have one child named Dandanah. The last marriage was with Nyai Yasin Pakualam Yogyakarta.³⁰

KH. Ahmad Dahlan experienced health problems since 1922 because of very high mobility. With doctor's advice, in 1923 he took time to take a break at Mount Tritis, Malang, East Java before returning to Yogyakarta to attend the annual Muhammadiyah meeting. In the opening of the meeting, he still had time to give a speech. Then, his health continued to decline until he finally closed his eyes leaving the world on February 23, 1923 and was buried in Karangajen Yogyakarta and given the title National Hero by the government of the Republic of Indonesia.³¹

CONTRIBUTION OF KH. AHMAD DAHLAN

As an active person in community activities, it is possible for KH. Ahmad Dahlan to be easily accepted and respected in the midst of the community. Not long, KH. Ahmad Dahlan got a place in the organization Jam'iatul Khair, Budi Utomo and the Committee for the Defense of the Prophet Muhammad SAW.

²⁷ *Ibid.*, 107.

²⁸ *Ibid.*, 107.

²⁹ *Ibid.*, 108.

³⁰ *Ibid.*, 108.

³¹ *Ibid.*, 108.

In 1912, KH. Ahmad Dahlan established a Muhammadiyah organization to carry out the ideals of Islamic reform in the archipelago. KH. Ahmad Dahlan wanted to make an update in the way of thinking and charity according to the guidance of Islam. He wants to invite Indonesian Muslims to return to life according to the Qur'an and Al-Hadith.

KH. Ahmad Dahlan said "Do not seek life in Muhammadiyah, but live the Muhammadiyah," then it can be interpreted that Muhammadiyah must provide a decent life to the community.³² Judging from the time of his birth, Muhammadiyah was one of the Islamic organizations that was born during the national awakening of the Indonesian nation. Because of this, Muhammadiyah brought traits as pioneers. Muhammadiyah is an Islamic organization that was born as a manifestation of the will and demands of its time. At that time the life of Islam showed fading and gloom. Likewise Muslims who live in ignorance and coldness. Because of that Muhammadiyah's birth was tasked with eliminating the gloomy and fading atmosphere that surrounded the life of Islam in Indonesia.

This association was established on 18 November 1912 AD or 8 dzulhijjah 1330 hijriyah. The first nine core administrators were KH. Ahmad Dahlan as chairman and Abdullah Sirait as secretary. Meanwhile, its members are Ahmad, Abdul Rahman, Sarkawi, Muhammad, Jaelani, Akis and Mohammad Fakhri.³³

Since the beginning KH. Ahmad Dahlan has determined that Muhammadiyah is not a political organization, but is social and engaged in education. The idea of establishing Muhammadiyah by KH. Ahmad Dahlan was able to get resistance, both from his family and from the surrounding community.³⁴

In general, for people who want to spread goodness, there is little temptation. KH. Ahmad Dahlan also did not escape from various slanders, accusations and incitement. He was accused of wanting to establish a new religion that violated Islam. Some accused him of being false because he had imitated a Christian Dutch and various other accusations. There are even people who want to kill him. But the obstacles are faced patiently.³⁵

His determination to continue the ideals and struggle for renewal of Islam in the country can overcome all these obstacles. On December 20, 1912, KH. Ahmad Dahlan submitted an application to the Dutch East Indies

³² Syafi'i Maarif, *Muhammadiyah dan NU: Reorientasi Wawasan Keislaman* (Yogyakarta: LPPI UMY, 1993), 6.

³³ Nasruddin Anshoriy, *Matahari Pembaharuan Rekam Jejak KH Ahmad Dahlan*, 56.

³⁴ *Ibid.*, 57.

³⁵ *Ibid.*

Government to gain legal legitimacy. The request was only granted in 1914, with Government Decree No.81 dated August 22, 1914. The permit only applies to the Yogyakarta area. This limitation of movement occurred because the Dutch East Indies Government was concerned about the development of this organization.³⁶

Although Muhammadiyah was restricted, in other areas such as Srandakan, Wonosari, Imogiri and others Muhammadiyah branches had been established. This is clearly contrary to the wishes of the Dutch East Indies Government. To overcome this, KH. Ahmad Dahlan worked on this by suggesting that the Muhammadiyah branch outside Yogyakarta use another name. For example Nurul Islam Pekalongan, in Ujung Pandang with the name Al-Munir, in Garut under the name Ahmadiyah. Whereas in Solo stood the Siddiq-Amanah-Tabligh-Fathanah association (SATF) which received leadership from the Muhammadiyah branch. Even in the city of Yogyakarta itself he advocated the existence of worshipers in the association to conduct recitation and carry out the interests of Islam.³⁷

Muhammadiyah also guides various associations and congregations consisting of the Muslim Brotherhood, Taqwimuddin, Cahaya Muda, Holy Hambudi, Khayatul Qulub, Priya Utama, Islamic Council, Thaharatul Qulub, Thaharatul-Aba, Ta'awanu alal Birri, Ta'ruf bina kanu wal- Fajri, Wal-Ashri, Jamiyatul Muslimin and Syahratul Muhtadi. The idea of renewing Muhammadiyah was disseminated by KH. Ahmad Dahlan by holding tablighs to various cities, as well as through his trade relations. This idea turned out to have received a great response from people in various cities in Indonesia. KH. Ahmad Dahlan often held tabligh in Surabaya, namely in Peneleh Gang. In the recitation of HOS Cokroaminoto, Bung Karno and Roeslan Abdoelgani for the first time listened to an explanation of Islam from KH. Ahmad Dahlan.³⁸

Scholars from various other regions came to him to express their support for Muhammadiyah. Muhammadiyah is growing more and more throughout Indonesia. Therefore, on May 7, 1921, KH. Ahmad Dahlan applied to the Dutch East Indies government to establish Muhammadiyah branches throughout Indonesia. This request was granted by the Dutch East Indies government on September 2, 1921.³⁹

In that same year, one of the Muhammadiyah leaders named Fakhruddin went to the holy land of Mecca. There are two things he does, namely to perform the Hajj and carry out the tasks given by Hoofdbersttur Muhammadiyah to

³⁶ *Ibid.*

³⁷ *Ibid.*, 57.

³⁸ *Ibid.*, 58.

³⁹ *Ibid.*

investigate the system of travel for Indonesian pilgrims to be repaired. The mission was carried out because the conditions of the Indonesian pilgrims' travel system that were in effect at that time were not good and were detrimental to Indonesian Muslims. In carrying out this task, he had the opportunity to face King Syarif Husein to discuss the improvement of the Indonesian pilgrims' travel system, as well as to introduce the Muhammadiyah movement. In fact he also played a major role in pioneering the formation of the Persaoedaraan Djamaah Haji Indonesia (PDHI).⁴⁰

Another great service from Ahmad Fahlan last year was his success in pioneering the Soera Moehammadiyah magazine to become his official magazine Hoofdbestuur Muhammadiyah under the auspices of the Library Section. In addition, he also contributed in pioneering the establishment of Printing Union as a printing company owned by Muhammadiyah. It was through this printing that the Muhammadiyah movement's publications in the form of magazines, annual news, almanacs and books could be published and disseminated to their supporters in the regions.⁴¹

In October 1922, KH. Ahmad Dahlan led the Muhammadiyah delegation in the Al-Islam congress in Cirebon. The congress was organized by the Sarekat Islam (SI) to look for new actions to consolidate Muslim unity. At the congress, Muhammadiyah and Al-Irsyad (a group of advanced Arab groups under the leadership of Sheikh Ahmad Surkati) were involved in a sharp debate with orthodox Muslims from Surabaya and Kudus. The Muhammadiyah was blamed for attacking established schools (traditionalist-conservatives) to build new schools outside the four existing schools.

Muhammadiyah is also accused of trying to impose a new interpretation of the Qur'an, which according to traditional orthodox is prohibited. Responding to the attack, KH. Ahmad Dahlan replied with the words that Muhammadiyah tried to aspire to promote Islam from a backward state. Many followers of Islam uphold the interpretations of the scholars from the Qur'an and Hadith. Muslims must return to the Qur'an and Hadith. Must learn directly from the source, and not only through the books of interpretation.⁴²

KH. Ahmad Dahlan in the historical record has contributed a lot to this nation. As a democratic person, Ahmad Dahlan also facilitated freedom of opinion for Muhammadiyah members. This is done including the process of job evaluation and the selection of leaders. During his life in the activities of the Muhammadiyah missionary movement, twelve meetings were held (once

⁴⁰ *Ibid.*, 58.

⁴¹ *Ibid.*, 59.

⁴² *Ibid.*

a year), which at that time used the term *Algemeene Vergadering* (general trial).

For the services of KH. Ahmad Dahlan in raising the awareness of this nation through Islamic renewal and education, the Government of the Republic of Indonesia established it as the Indonesian National Hero with a Presidential Decree No. 657 of 1961. The basics of the determination were as follows: 1) KH. Ahmad Dahlan has pioneered the rise of Muslims to realize his fate as a colonized nation that still has to learn and do. 2) With the Muhammadiyah organization he founded, he had given a lot of pure Islamic teachings to his people. Teachings that demand progress, intelligence and charity for society and people, on the basis of faith and Islam. 3) With its organization, Muhammadiyah has pioneered social and educational charity that is indispensable for the rise and progress of the nation, with the soul of Islamic teachings. 4) With its organization, the women's section of Muhammadiyah (Aisyiyah) has pioneered the rise of Indonesian women to label education and social functions, on a par with men. 5) KH. Ahmad Dahlan gave an example in terms of militancy in Muhammadiyah.⁴³

MUHAMMADIYAH: CULTURAL PROPAGANDA

Associated with the third idea raised by the 43rd Muhammadiyah Congress in Banda Aceh in 1995, namely: the strategy of the movement and da'wah in industrial society and the era of globalization “, Muhammadiyah seems eager to always reformulate its da'wah strategy. In responding to plural realities in various sectors of life, including religious life in Indonesia and in order to create cooperation on the basis of humanity, Muhammadiyah established itself to transform its model of Islamic da'wah from the normative-structural da'wah model; which emphasizes the power of rationalization, demystification and demilitarization, towards cultural propaganda; a new model that is more inclusive, transformative, emancipatory and feasible. With this model of cultural propaganda, it is effective to carry out projects to empower and enlighten the progress of the people and the nation.⁴⁴

Cultural propaganda is a part of the cultural strategy and management of social management by Muhammadiyah. In the context of cultural propaganda, Muslims are led to pay attention to or at a minimum realize the current of the developing reality, both past and present. Including also realizing the factual

⁴³ *Ibid.*, 62-63.

⁴⁴ Syarif Hidayatulloh, *Muhammadiyah dan Pluralitas Agama di Indonesia* (Yogyakarta : Pustaka Pelajar, 2010), 118.

context of the current flow of reality.⁴⁵ Cultural propaganda also means retradition, conservation and innovation to ground religious messages into the realities of life so that they become more humanistic, religious and civilized. Muhammadiyah does not mean that cultural propaganda is intended to preserve traditions and cultures that are contrary to religious norms and also not only to utilize local traditions and culture as a medium of da'wah, but the moral message and values contained in it remain knotted with *tauhid* (monotheism).⁴⁶

Intended cultural propaganda (PP Muhammadiyah, 2004: pp. Ix-xi and 27) is an effort to instill Islamic values in all dimensions of life by paying attention to human potential and tendency as a broad cultural creature, in order to realize the true Islamic society. With this cultural mission, Muhammadiyah will try to understand the potential and tendency of humans as cultural beings. Thus, it means that you will also understand ideas, customs, symbols and physical things that have a certain meaning and live fertile life in society. This understanding is framed by the views and value system of Islamic teachings that carry the message of rahmatan lil'alam. That's why cultural propaganda emphasizes the dynamics of da'wah in addition to purification.⁴⁷

Thus, Muhammadiyah da'wah will be able to appreciate (appreciate) the potential and tendency of humans as cultural creatures in a broad sense, as well as making efforts to bring the culture to the advancement and enlightenment of human life. Whereas with purification, Muhammadiyah preaching is directed to avoid cultural preservation which is evident in terms of Islamic teachings as shirk, superstition, bid'ah and khurafat. However, cultural propaganda is not intended to preserve or justify things that are shirk, bid'ah, superstition and khurafat but is a way of understanding and reacting to it by using the glasses or the dakwah approach.⁴⁸

Muhammadiyah's cultural da'wah uses various channels or areas of strategy, including: 1) cultural propaganda in the context of local culture; 2) cultural propaganda in the context of global culture; 3) cultural propaganda through appreciation of art; 4) cultural propaganda through multimedia; 5) cultural propaganda through the Jamaah and Jama'at Da'wah movements (GJDJ). Muhammadiyah as one of the pillars of great power in Indonesia and the Muslim world, according to Haedar Nashir (Hamid, 2000-pp. 41-45), is

⁴⁵ Muh Syamsuddin, "Gerakan Muhammadiyah dalam Membumikan Wacana Multikulturalisme (Sebuah Landasan Normatif-Institusional)", *Jurnal Pemberdayaan Masyarakat : Media Pemikiran dan Dakwah Pembangunan UIN Sunan Kalijaga Yogyakarta* Volume 1 Number 2 (2017), 378.

⁴⁶ Syarif Hidayatulloh, *Muhammadiyah dan Pluralitas Agama di Indonesia*, 118.

⁴⁷ *Ibid.*, 119.

⁴⁸ *Ibid.*, 119.

obliged to give testimony profetin in the 21st century. Muhammadiyah is also required to actively involve themselves in influencing and participating in determining the history of humanity entering this new millennium era. Muhammadiyah seeks to provide an ethical and prophetic foundation in all dimensions of the life of the people, the nation and the world of humanity. With the enthusiasm of Ali Imran 104 and 110, Nashir said, Muhammadiyah would appear as a missionary movement which became rahmatan lil'alam in the true meaning and function in the global system of human life.⁴⁹

Therefore Muhammadiyah is required to reorient the pattern of da'wah from conventional patterns in the flow of formal and monolithic thinking to the orientation of transformative da'wah that transcends and is marked by the spirit to carry out significant reforms by prioritizing religio-cultural approaches such as the propaganda movement pioneered by KH. Ahmad Dahlan. Citing Moeslim Abdurrahman, Nashir argued that the transformative Islamic movement involves a comprehensive and reflective reform, both related to the aspects of teaching and institutionalization and social formation. Thus, transformative da'wah can be a humanitarian movement that brings people into equal dignity before God and is the most humane way to change human history in a participatory manner.⁵⁰

In this new era of multiculturalism, Muhammadiyah through its transformative da'wah movement can enter new communities such as the middle and upper class groups which are increasingly modernized with all kinds of social problems that accompany it, how diseases of urban people long for spiritual spirituality and crave religious presence. as a sacred canopy of the chaotic atmosphere they experience. In this middle and upper group, Muhammadiyah now and in the future is really required to formulate a da'wah strategy that can be prophetic. This social group increasingly lost its "spiritual teacher" from the forces of Islamic organizations such as Muhammadiyah. They seem to be "floating groups" who are increasingly experiencing spiritual thirst, so they run into the world of "Sufism", even the world of "paranormal" and "shamanism".⁵¹

While the lower social group, Muhammadiyah is also faced with the challenge of carrying out a da'wah movement that has the nuance of "liberation theology", namely how to build the overall orientation of theological reflection from the teachings of Islam to free mustadh'afin from various structural and cultural oppression and oppression. This kind of praxis of theology has a substantial and historical justification for Islamic teachings and the history of

⁴⁹ *Ibid.*, 120.

⁵⁰ *Ibid.*, 121.

⁵¹ *Ibid.*

the Prophet which presents a revolutionary and anti-establishment dimension of Islam both in the Mecca and Madinah eras. With the concept of monotheism, Islam can even oppose all forms of tyranny and oppression towards the unity of humanity.⁵²

MUHAMMADIYAH: SOCIAL-CULTURE

Since the beginning of its growth, Muhammadiyah has always been faced with complex social and religious realities. At the beginning of its growth there were at least two socio-religious issues that significantly affected Muhammadiyah in determining its vision and dynamics in the following periods. First, Muhammadiyah is faced with many issues of authenticity in the understanding and religious practices of Islamic society. As an area that is far from the Muslims (Middle East), many understand and practice the religious diversity of Muslims mixed with the tradition that developed before the arrival of Islam in the archipelago.⁵³

Many foreign social scientists have made this region's distance factor the main cause of the gap with the demands of authentic Islam. Clifford Geertz, one of the foreign anthropologists who diligently studied the development of Islam in Indonesia, found the gap in the religious behavior of Muslims in Java, which he considered never really, as demonstrated by the abangan people. Compared to other variant santri in the abangan Javanese Muslim diversity, according to Geertz, there are more in number. Therefore, said Geertz, Javanese Islam is more nominalist.⁵⁴

Facing such a reality, Muhammadiyah carried out purification, namely to purify the understanding and practice of Muslim diversity. In the view of Muhammadiyah all understanding and practice of Muslim religious diversity must reflect the demands of the authenticity of the Qur'an and the Sunnah of the Prophet. Muhammadiyah is relatively successful in establishing this authentic Islamic supremacy. It is evident from the development of the Muhammadiyah constitution which has been peaceful outside the birthplace of Muhammadiyah, Yogyakarta.⁵⁵ On the other hand, individually, the interpretation of the Qur'an by Muhammadiyah leaders is fertile. Similar to what KH did. Ahmad Dahlan, he did not leave a written source. Kuntowijoyo

⁵² *Ibid.*, 122.

⁵³ Edi Suandi Hamid, dkk, *Rekonstruksi Geraakan Muhammadiyah pada Era Multiperadaban* (Yogyakarta: UII Press, 2000), 74.

⁵⁴ *Ibid.*, 75.

⁵⁵ *Ibid.*

said that valuable heritage was his experience and returned to the Qur'an and more than enough sunnah.⁵⁶

The struggle in dealing with penetration was revealed in depth by Alwi Shihab in her doctoral dissertation, *Stopping the Flow: The Response of the Muhammadiyah Movement to the Penetration of Christian Missions in Indonesia* (Mizan, 1998). In Shihab's dissertation, there are two interesting things. First, Shihab's theoretical construction of the motivation for the establishment of Muhammadiyah. That is, in addition to the establishment of Muhammadiyah is intended to carry out purification, also in order to stem the flow of Christian missionaries in spreading their religion.⁵⁷

Secondly, in order to stem this flow, Muhammadiyah, especially in the time of Ahmad Dahlan, instead of confrontational actions could lead to inter-religious violence as has surfaced recently. Muhammadiyah chose a more competitive method. And interestingly, Muhammadiyah adapted the methods carried out by Christianity, for example in the field of education. Unlike traditional Muslims who emphasize the conservative function of the educational institutions that they founded, Muhammadiyah with full awareness of modernizing education, as practiced by Christians. Of course, the conservative function of education is not neglected. Therefore, in addition to providing general subjects that are "secular", Muhammadiyah educational institutions also provide religious lessons. The method adopted by Muhammadiyah has given a trace until now, although lately Muhammadiyah has drawn much criticism. The two socio-religious issues faced by Muhammadiyah are the plurality, especially the religious pattern. Internally, Muhammadiyah faces traditional Muslims who are more accommodating to local traditions.⁵⁸

Millennial era that is wide open as it is now makes it easier for Muhammadiyah to get criticism that can shake its good image. Muhammadiyah, which gets stereotypes in the tradition and wahabi, is not justified. If so, from the past, Muhammadiyah pioneers rejected cultural traditions and their relics including temples in Yogyakarta and its surroundings. In addition, Muhammadiyah was a pioneer in translating the Qur'an in both Malay and Javanese languages and preaching using local languages. This is because religion blends in with local culture, without which religion cannot be understood clearly by the community. In accordance with the words of the

⁵⁶ Waryono Abdul Ghofur, *Living Qur'an (Al-qur'an dalam Bingkai Ormas Islam)* (Yogyakarta: Ladang Kata, 2016), 77.

⁵⁷ Edi Suandi Hamid, dkk, *Rekonstruksi Gerakan Muhammadiyah pada Era Multiperadaban*, 75.

⁵⁸ *Ibid.*, 76.

Prophet, "Wisdom or wisdom belongs to Islam, wherever it comes from and wherever it is, it is entitled to it" (HR. Tirmidhi and Ibn Majah).⁵⁹

CONCLUSION

KH. Ahmad Dahlan was the founder of Muhammadiyah, he was born in Kauman, Yogyakarta, on August 1, 1868. In 1912, KH. Ahmad Dahlan established a Muhammadiyah organization to carry out the ideals of Islamic reform in the archipelago. KH. Ahmad Dahlan wanted to make an update in the way of thinking and charity according to the guidance of Islam. He wants to invite Indonesian Muslims to return to life according to the Qur'an and Al-Hadith. Cultural Da'wah (PP Muhammadiyah, 2004: pp. ix-xi and 27) is an effort to instill Islamic values in all dimensions of life by paying attention to human potential and tendency as a broad cultural creature, in order to realize the true Islamic society. With this cultural mission, Muhammadiyah will try to understand the potential and tendency of humans as cultural beings. Thus, it means that you will also understand ideas, customs, symbols and physical things that have a certain meaning and live fertile life in society. Muhammadiyah especially in the time of Ahmad Dahlan instead of confrontational actions which could lead to inter-religious violence as has surfaced recently. Muhammadiyah chose a more competitive method. And interestingly, Muhammadiyah adapted the methods carried out by Christianity, for example in the field of education. Unlike traditional Muslims who emphasize the conservative function of the educational institutions that they founded, Muhammadiyah with full awareness of modernizing education, as practiced by Christians. Of course, the conservative function of education is not neglected. Therefore, in addition to providing general subjects that are "secular", Muhammadiyah educational institutions also provide religious lessons. The method adopted by Muhammadiyah has given a trace until now, although lately Muhammadiyah has drawn much criticism. The two socio-religious issues faced by Muhammadiyah are the plurality, especially the religious pattern. Internally, Muhammadiyah faces traditional Muslims who are more accommodating to local traditions.⁶⁰

⁵⁹ Nasaruddin Umar, *Rethinking Pesantren* (Jakarta: Gramedia, 2014), xii.

⁶⁰ Edi Suandi Hamid, dkk, *Rekonstruksi Gerakan Muhammadiyah pada Era Multiperadaban*, 76.

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