

HISTORY OF MUHAMMADIYAH: THE BASIC IDEAS BEHIND ITS FOUNDING AND ITS STRENGTH FOR THE FUTURE

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Abstract

The historical work of KH. Ahmad Dahlan in 1923 entitled “Tali Pengikat Hidup Manusia” (The Bond of Human Life) focused on the editorial theme of “leaders of Islamic progress,” which became an ideological term. These internal institutional reasons required Muhammadiyah, as a modernist Islamic organization, to take a stand in solving national and global humanitarian issues with a new civilization-humanitarian strategy such as Islam Berkemajuan (Progressive Islam). Methodology: The historical method was used in writing this research, based on the fact that the study to be discussed is a historical study and the data needed in writing the research comes from the past. Discussion: Muhammadiyah in a global context. Progressive Muhammadiyah must be able to contribute to civilizational dialogue and international cooperation that upholds the values of humanity and justice. Muhammadiyah is expected to become a bridge between the Islamic world and the global community in solving various common problems, such as environmental issues, peace, and human rights.

Keywords: Muhammadiyah History, Historical Methodology, Muhammadiyah Progressiveness

Abstrak

Historis KH. Ahmad Dahlan pada tahun 1923 yang berjudul “Tali Pengikat Hidup Manusia” dengan fokus redaksi “pemimpin kemajuan Islam” yang dijadikan terminologi ideologis. Alasan-alasan kategori internalinstitusional tersebut menuntut Muhammadiyah sebagai organisasi Islam modernis tampil dalam menyelesaikan masalah kemanusiaan nasional dan global dengan strategi peradaban-kemanusiaan baru seperti Islam Berkemajuan. Metodologi : yang digunakan dalam penulisan penelitian ini adalah metode Historis, hal ini berdasarkan pada kajian yang akan dibahas adalah kajian sejarah dan data yang dibutuhkan dalam penulisan penelitian berasal dari masa lampau. Pembahasan : Muhammadiyah dalam konteks global. Muhammadiyah Berkemajuan harus mampu berkontribusi pada dialog peradaban dan kerja sama internasional yang menjunjung tinggi nilai-nilai kemanusiaan dan keadilan. Muhammadiyah diharapkan bisa menjadi jembatan antara dunia Islam dan komunitas global dalam menyelesaikan berbagai permasalahan bersama, seperti isu-isu lingkungan, perdamaian, dan hak asasi manusia.

Kata kunci: *Historis Muhammadiyah, metodologi Historis, Muhammadiyah Berkeajuan*

INTRODUCTION

Indonesia was achieved through nationalism and patriotism, as well as the struggle of the Indonesian people, including the government, traders, clerics, nobles, and marginalized communities, to fight against colonialism and imperialism, as Indonesia was colonized by the Dutch for a long period of time, namely three and a half centuries, or 350 years. National identity is known from the aspirations of the younger generation, namely the educated class who wanted to have the ambition to be independent through struggle and shared suffering since the arrival of colonizers such as the first countries to enter Indonesia, namely Portugal, Spain, England, the Netherlands, and Japan, but the country with the three “G” slogan, namely (*Gold, Glory, and Gospel*). They sought “glory, logistics or spices, and to spread the holy mission of Christianity and Catholicism.” With this domination, the younger generation wanted a revolution, just like other countries that wanted independence. The role of community organizations in fighting for education can be seen through various literature. One piece of literature that can be used as a reference is “The Dynamics of Muhammadiyah and Nahdlatul Ulama Islamic Boarding Schools: Social, Ideological, and Economic Perspectives” (Anshori, 2020). In 1912, society was greatly influenced by the Dutch colonialists who controlled Ngayogyakarta Hadiningrat in terms of education, ideology, and economy, which greatly affected the marginalized communities. All power was in the hands of the Dutch and the royal family, creating a social stratification between the elite and the common people. Therefore, Muhammadiyah was established to address the discrimination that occurred by forming the first institution, namely the Islamic boarding school, which was an educational institution that taught religion and hadith without limiting social status. Later, K.H. Achmad Dahlan also collaborated with a movement organization called Budi Utomo to deepen formal education, health, and social issues in a more modern and progressive way.

Pesantren is an indigenous Indonesian educational system, while modern education originated from colonial Dutch East Indies. Muhammadiyah was born in the era of colonialism and imperialism, especially in the 19th century. Therefore, when linked to the existence of a movement that prioritizes education, health, social, and religious issues, Muhammadiyah became the center for Muslims in Indonesia during the colonial era, especially in Ngayogyakarta Hadiningrat, centered in Kauman, which is close to the Grand Mosque. Many believers gathered there as advisors to the sultan because the term kauman means many faithful people, especially kyai, ulama, and mubaliq, including K.H. Achmad Dahlan. The school or Islamic boarding school founded by K.H. Achmad Dahlan, which was close to his home, was a manifestation of the power of mecandara (spreading da'wah through religious education). Many Muhammadiyah figures have influenced the world of government in a moderate and progressive manner because Muhammadiyah's vision is to form a true Islamic society through the purification of the Qur'an and Hadith.

Muhammadiyah is an Islamic organization founded

based on K.H. Ahmad Dahlan's study and deep understanding of the Qur'an, Surah Ali-Imran: 104, as well as several other factors, including the uncleanness and confusion of Islamic religious life in Indonesia, the ineffectiveness of Islamic religious educational institutions, Catholic and Protestant missionary activities, and the indifference, and sometimes even condescending attitude of the intelligentsia towards Islam. Muhammadiyah has achieved much success in carrying out its

da'wah, as evidenced by the increasing number of charitable

endeavors it has established. However, to this day, Muhammadiyah has been able to survive and continues to struggle amid

increasingly complex challenges. This is the basis for the establishment of Muhammadiyah because the Muhammadiyah movement is moderate, not traditional, with the renewal of Islamic teachings, culture, social and educational sectors, as well as other sectors that are theological and humanitarian in nature. According to a British general, Malioboro is almost the same as Malborg Fortress in Europe, especially in England, which is called Malbork Street, but the Javanese tongue cannot pronounce Malbork, so it is called Malioboro or Molloboro, which means “mulayne segoro” (meaning the glory of life or a lively area visited by many people). That is why it is known today as Malioboro, which is bustling with traditional businesses such as textiles, boutiques, blangkon (traditional hats), ornaments, merchandise, food, traditional markets, traditional bencak communities, and the royal carriage of the Sultanate of Yogyakarta. It is located near the residence of K.H. Achmad Dahlan in the Kauman area, the palace, and the palace square. Malioboro operates in the era of the Yogyakarta Palace and the Dutch colonial era from a socio-economic perspective.

METHOD

The model used in writing this research is the historical method, based on the fact that the study to be discussed is a historical study and the data required in writing the research comes from the past. In collecting data, the author used a literature study, which is research conducted by collecting data related to Muhammadiyah from books, journals, newspapers, the internet, and other relevant sources. The data obtained from these sources was analyzed qualitatively and systematically compiled into a comprehensive picture of Muhammadiyah's role in developing Islamic education in Indonesia using normative deductive thinking, a method of thinking from the general to the specific and then drawing specific conclusions based on the research results. By using historical research, we can identify the primary sources, especially the region of KH. Achamad Dahlan, which originated mainly in the Yogyakarta area, famous for its Hindu-Buddhist teachings from the ancient Mataram kingdom, which converted to Islam. In terms of tradition, teachings, and rituals, many still use Hindu-Buddhist culture, which should not be mixed with Islamic teachings.

RESULTS AND DISCUSSION

Indonesia is a multicultural and multireligious country. For centuries, the Indonesian people, consisting of hundreds of tribes and ethnic groups and embracing different religions and beliefs, have lived together in peace. Indonesians are very religious and devout in practicing their faith, but Indonesia is not a theocratic state. The Indonesian state is based on Pancasila, which is derived from the traditional values of the Indonesian people. Pancasila—to borrow a term from Abdullah An-Naim—is a “Golden Rule” that has universal values across cultures, religions, and human rights. The existence of Pancasila is accepted by the majority of religious communities because it protects the plurality and freedom of every citizen to worship according to their beliefs (MU'T, 2016). The basic idea of Muhammadiyah in the Yogyakarta area is that it is an area of Hindu-Buddhist Mataram or Medang rule, whose traditions are deeply rooted in rituals, offerings, and the tradition that the king is equal to God. However, K.H. Achmad Dahlan rejected this by preaching the elimination of traditions through the purification of Islamic teachings in all aspects, so that Muhammadiyah was initially rejected after Sri Sultan Hamengkubuwono VII openly supported the expansion of preaching and sent K.H. Achmad Dahlan to Mecca to perform the hajj and deepen his religious knowledge in 1903-1904. The 19th and 20th centuries were very close, where in this century in Europe (Renaissance and Aufklärung) there was an intense industrial revolution (England), ideological renewal, colonialism, imperialism, aggression, and revolutions in closed countries to become open countries, such as the French Revolution, the American Revolution, the Soviet Union Revolution (Russia), the Japanese Revolution (Shogun to Meiji Restoration), the Chinese Revolution to the People's Republic of China, and later the start of World War I due to distrust of ideology, the Vatican, bureaucracy, and territorial expansion (expansion of colonies). After Portuguese, Spanish, British, and Dutch ships searched for the East, technological advances changed dramatically from steam power to electricity. This led to the creation of sophisticated weapons, locomotives, aircraft carriers, and fighter planes, which were tested through wars between countries.

Muhammadiyah in a global context. Progressive Muhammadiyah must be able to contribute to civilizational dialogue and international cooperation that upholds the values of humanity and justice. Muhammadiyah is expected to become a bridge between the Islamic world and the global community in solving various common problems, such as environmental issues, peace, and human rights. Thus, according to Najib Burhani, “Progressive Muhammadiyah” is a paradigm that integrates Islamic values with the dynamics of changing times, so that Muhammadiyah can remain relevant and make a real contribution to the progress of the people and the nation (Anzalman, 2024). One of the charitable endeavors developed by Muhammadiyah in moving towards its goals is to advance and renew education. Muhammadiyah has reformed religious education through modernization of the education system, replacing the Islamic boarding school system with a modern education system in line with the demands of the times. Muhammadiyah has established schools from kindergarten to university level. Reforms in the field of

education continue to take place, with the specific targets being the strengthening of institutional quality, human resources, and curriculum development (Sormin, 2022). Muhammadiyah has provided new knowledge in the field of education, such as large Muhammadiyah-inspired campuses with community service, especially the academic community and students who continue to engage with the community, such as eco-tourism villages, hydroelectric power, and environmentally friendly agriculture, etc. Muhammadiyah campuses are not only active in education but also in all aspects such as medicine, engineering, and information technology.

Muhammadiyah's national role in the development of national identity in Indonesia is very important. Muhammadiyah, the largest Islamic movement in Indonesia, is active in the fields of education, social empowerment, and economic development. Through education, Muhammadiyah shapes the character and national consciousness of the younger generation by instilling strong national values. Muhammadiyah's social empowerment programs, such as orphanages, hospitals, zakat institutions, and social welfare, strengthen the sense of belonging and social solidarity in the nation's identity (M. Amin, 2025). The following are the functions of Muhammadiyah's ideology. According to Nashir, Muhammadiyah's ideology serves to 1) provide direction and explanation of religious understanding for Muhammadiyah members, 2) unite Muhammadiyah members so that they are solid in facing external challenges, 3) shaping the character of Muhammadiyah people, 4) providing a basis for the formulation of a systematic and focused struggle strategy, and 5) mobilizing members, cadres, and all leaders to achieve Muhammadiyah's goals and ideals (Akhlis, 2024). The third reason, which is cosmopolitan in nature, targets the meaning of "Cosmopolitan Islam," which explains that Muhammadiyah NGO members are aware that they are part of the world community that has a "sense of global human solidarity and a sense of global responsibility to fellow human beings regardless of differences and divisions that are primordial and conventional in nature. The fourth reason, which is dogmatic-normative, targets the interpretation of Modernist Islam as the ethos and philosophy of QS.107; and al-'Asr Theology, which pays attention to visionary strategies and eschatological orientation in QS. 10317 as an integrative-interconnective approach between the interpretation of the Quran, conscience and purity of heart, scientific and technological findings, and the universal experience of humanity by the young and old elites of Muhammadiyah. Muhammadiyah has developed rapidly with domestic and international partnerships involving universities, hospitals, Muhammadiyah charitable organizations, zakat institutions (Lazismu), and the potential of every village branch, regional branch, district, and center, as well as internationally, all interconnected under the umbrella of the Qur'an and Hadith. All of this is interconnected with the basic ideas and strength for the future with various kinds of independence and partnerships both domestically and internationally to realize a truly Islamic society.

CONCLUSION

For centuries, the Indonesian people, consisting of hundreds of tribes and ethnic groups and embracing different religions and beliefs, have lived together in peace. Indonesians

are very religious and devout in practicing their faith, but Indonesia is not a theocratic state. The Indonesian state is based on Pancasila, which is derived from the traditional values of the Indonesian people. The common thread that can be drawn from this is that Muhammadiyah continues to move forward, develop, and progress to create a civilized, religious, and moderate society in all aspects of life. The history of Muhammadiyah includes the idea or concept of establishing Muhammadiyah and expanding it to shape the future through education, health, social welfare, and other sectors.

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