

# INDONESIAN ISLAMIC MODERNIST MOVEMENT: STUDY ON THE BACKGROUND OF ISLAMIC ORGANIZATION MUHAMMADIYAH

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**Abstract:** *This paper describes the background of the birth of the Muhammadiyah organization as the Islamic Modernist movement in the early 20th century in Indonesia from the historical perspective and transformation theory approach as offered by Mochtar Bukhori which was constructed from a retrospective and prospective view so that it could see the reason of Muhammadiyah and the anticipatory view that was preached by the organization. The description of this writing shows that Muhammadiyah was born because of four main things, First, the condition of the Muslim society that is soluble in Tahayyul, Bid'ah and Khurafat. Secondly, the educational conditions of the nation's children are trapped in ignorance and do not get the school's opportunity in the policies of the Dutch colonial government that let it even conditioned on this retardation. third, socio-cultural conditions that require assistance, especially in the field of health and poverty alleviation. Furthermore, fourth, to care for the benefit of education, welfare and usefulness need an institutionalization in the form of organization to be strong, and continuously from generation to generation. The implications of the four backgrounds of Muhammadiyah's emergence are hoped to be a major cornerstone for the organization's mobilizer to consider the process sosio-historis the emergence of an organizational policy and visionary insight. Thus, it confirms a theory that the structured goodness will be more lasting and sustainable than the model of figurity that will be very easy to stop when it is gone.*

**Keyword:** *Muhammadiyah, purifying-modernist, organized goodness*

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## I. Introduction

The birth of Indonesia has been preceded by the rise of the nation's various movements "indigenous" Indonesians themselves. At least three of the main ones are becoming a growing suburb of this revival movement. *First*, consciousness to have the right of freedom in the Union, gathered, has equal rights in education and welfare to live the belief of "religion" respectively. *Secondly*, the growing state of Indonesian society when it "especially" in poverty, the gap between the rich and the poor, the social gap to the welfare of the device and followers of the Dutch colonial government with commoners. And *Thirdly*, the rise of various movements of the nation of Indonesia since the sixteenth century and twenty in various fields is very significant from the previous time, such as the field of education, politics, social and various other fields.

Various movements flourishes in Indonesia, especially movement by Muslims. The beginning of the twentieth century as the spirit of independence marked the national awakening was born as well as the Islamic organization with various orientations and religious is polarized in the two major currents, namely modernist and traditionalist. These organisations include Jamiatul Khair (1905), Sarekat Dagang (1911), Muhammadiyah (1912) Al-Irsyad (1913), Association of Islam (1923) Nahdlatul Ulama (1926) and other Organisations (Nashir, 2009).

In line with Haedar Nashir, Indonesian Islamic researcher from Japan Nakamura incorporated Muhammadiyah in the typology of Modern Movements (Nakamura, 1983). Ahmad Dahlan Since early pioneering established Muhammadiyah develops the ethos of intellectualism and "pragmatism" in religious, educational and social (Nurhakim, 2010). This movement is better known as the Tajdid movement, namely purification, development, enhancement and modernization (Kuntowijoyo et al., 1995; Ma'arif, 2000).

Khozin explains the meaning of Tajdid according to the Assembly of the Tarjih PP Muhammadiyah, that the etymologically tajdid means renewal. Whereas in terms has two meanings; (1) Per murnian, namely the observance of Islamic teachings based on and derived from the Qur'an and al-Sunnah al-Shohihah. So it tends to do the purification process especially in the case of Aqidah (Ilyas, 2009). The Meaning of (2) the improvement, development, modernization and there are thereto, so that the tajdid process is contextualise of the interpretation of Islamic teachings in the frame of the Qur'an and al-Sunnah al-Shahihah (Khozin & Syaukani, 2000).

As a modernist movement, Muhammadiyah was born in the time of the Indonesian nation much "almost half a century" from the word freedom. Middle commoners were in poverty and malnutrition that tore down colony-folk wounds, neelity and stupidity deliberately plundered, even created, while among Muslims critical dialogue of various symptoms and the possibility of irregularities in religious traditions are considered commonplace and tend to be abandoned. Blurring of the national face and the Keummatan encouraged Ahmad Dahlan to spread the mission and the idea he called as an Islamic association with the name of Muhammadiyah's requirement "officially" stood on 8 Dzulhijjah 1330 Hijriyah coincided 18 November 1912 A.D. (Febriansyah et al., 2013).

Since its inception, Muhammadiyah strives to develop renewal in two key areas of Islamic thought with the cleansing of superstitious, bid'ah and superstition and Islamic institutional fields by introducing Perorganisasian to various school activities, Hospitals and other activities (Wibisono, 2009). Muhammadiyah was born not in a vacuum but faced with the reality of human beings with various problematikanya.

So that Muhammadiyah is understood as a purification-modernist movement since the beginning of its emergence is based on the concern to the religious condition of Muslims either with syncretism, accustomed to Tahayyul, heresy and Hurofat and other religious abuses so that it is deemed necessary to perform purification movements, refinement to return to the Qur'an and Hadith as the core source of Muslims according to the Hence it is named Muhammadiyah, to be converted to again and follow the teachings of the Prophet Muhammad. However, in its development step is not anti modernity, but more utilize it for the welfare of society and its progress in the frame of Islamic teachings pure and purely.

This paper describe the background of the Muhammadiyah establishment from the perspective of the process and the founding factor of Muhammadiyah (reprospective) and the antisipatory ideas of Muhammadiyah in the future (prospective) so that it becomes a building intact the background and sublime Islamic organization of Muhammadiyah.

## **II. Method**

The type of research in this paper uses library research that examine the sources of literature related to the main research problems and problems that have been formulated (Subagyo, 2004). The paradigm used is the anticipatory paradigm model introduced by Buchori Muchtar (2001). Mochtar Buchori reconstructed the theory of transformation in two viewpoints, namely (1) the *reprospective* that will give birth to the studies of the process of transformation during the period. And a Perspective (2) prospectivewho will bear antisipatory ideas for something that will happen in the future. Of these, it was constructed into a transformation pattern by Ahmad Dahlan at the beginning of the Muhammadiyah establishment. Therefore, this research can also be classified using a historical approach

Transformation is understood to mean change, having "features" open thinking and 'willing' to facilitate a normative change as well as in a social approach 'to be better so as to accommodate the wishes of the perpetrator (Achmadi, 2002). In The movement of Islam transformation related to the doctrine; such as values, individual and institutional behaviors and social formations such as the social structure of life (Abdurrahman, 1997).

The author in this research used descriptive research that explained the depth of analysis of sources and related data. the existing data is then analyzed and interpreted. the results of the analysis were corroborated by various relevant studies from documents on the development of Muhammadiyah and related research results.

## **III. Result and Discussion**

The results from this study can be explained from a prospective and reprospective perspective. to clarify the results of the study, the authors identify in three parts as follows.

### **Muhammadiyah in Historical Review**

The requirement of Muhammadiyah is an organization that is officially registered in the Government (Dutch colonial then) with the decline of *besluit (rechtspersoon)* dated 18 November 1912 M and

coincided with 8 Zulhijjah in 1330 H domiciled in Jogjakarta. This organization's permission application was proposed by Ahmad Dahlan and as President/Khatib Amin (Syuja', 2009).

Ahmad Dahlan was the courtiers of Keraton Ngajogjakarto continuing his father's work of the name of Abu Bakar (a Khatib Amin Masjid Gedhe Kauman) and his mother was Siti Aminah with a nickname (Ahmad Dahlan) Muhammad Darwis. He was married when he was 18 years old (1989) with Siti Walidah Putri KH. Muhammad Fadlil, Hoof Prince Judge of Yogyakarta. A few months later, the hoof judge of Yogyakarta's judges went on the Hajj (for the first time) and learned to KH. Mahfudz of Termas, KH. Nahrawi of Banyumas, KH. Muh Nawawi of Banten and other world scholars until he obtained the name of Hajj Ahmad Dahlan by Sayheed Bakri Syatha (Bermadzhab Syafi'iyah). After this hajj, Ahmad Dahlan began to teach. A year later received a trade capital from his father (KH. Abu Bakr) f500-f1000 (Syuja', 2009).

Later in 1896 his father died, then Ahmad Dahlan was appointed as a servant with the title of Khatib Amin Haji Ahmad Dahlan. Armed with his skills in the science of Falak, Ahmad Dahlan began to show the issue of the adjustment of Qiblah Gedhe Mosque and some mosques in Jogjakarta (other than the ancient Mosque of Kotagede). The Ijtihad started from the construction of the museum, which was adapted to the '*Ayn al-Qiblah* but sometime later there was a command that the mosque was torn down by the order of Kanjeng Kyai Penghulu KH. Muh. Khalil Kamaludiningrat Because of this qibla problem. Precisely on the night of 15 Ramadan after tarawih Musholla in the collapse. It was hit by this incident until finally decided to migrate from Jogja, but eventually managed to be prevented by his *Mbakyu*Nyai Shaleh and her husband (Kyai Shaleh) and they will revive the musholla that have been torn down, finally Ahmad Dahlan in his opinion and return home again. The next few months Musholla again stood up (with the direction of the Qiblah as originally before the return of Ahmad Dahlan) then he taught Santri-santrinya such as Sediakala. Around the next two years, Ahmad Dahlan again performed Hajj (both) with his son (Muh). And settled in Mecca for 18 months. After the land in the water continued teaching activities in Mushollanya and renewed by building dormitories for students from afar such as from Pekalongan, Batang, Magelang, Solo and Semarang with the science of one of the *Balagh* (teaching) taught (Syuja', 2009).

Periode 1898-1910 became the very dynamic period of the struggle of Ahmad Dahlan, from his efforts to justify the direction of the Qibla in Masjid Gedhe Kauman rejected raw, stamped Kiai KAFir, until the mane which was torn down and various other trials. But these obstacles have no reason to discourage the spirit of the renewal "Breath" (Febriansyah et al., 2013). The positive response from the community is enthusiastically proven by the continued increase of students and pilgrims at home or Mushollanya.

In 1909 Ahmad Dahlan entered Budi Utomo hoping to give religious teaching to its members. More than that he hopes to teach in the Government school (Dutch East Indies) because the majority members of Budi Utomo are teachers there or work in government offices. Or minimal hope Ahmad Dahlan is that the teachers of Budi Utomo who follow his teaching can continue the lesson to their disciples (Noer, 1996). Until finally, dreams realized that he could teach the members of Budi Utomo and also had the opportunity to teach the religion to the high school students gouvernement (Syuja', 2009).

The concern for socio-economic conditions in the surrounding environment, he often found the children who were wild thought and his behavior encouraged him to establish a school by utilizing a living room measuring 2.5 meters x 6 meters with 3 tables and 3 schools, 1 whiteboard. The school followed 9 students and continued to grow to 20 people. Until finally in the seventh month get the help of Teachers (teach)

from the Budi Utomo (although the alternation changed people everyone to a month and a half). In the subsequent development of ridicule and derision from neighboring Kauman increasingly become the most educational model developed by Ahmad Dahlan by teaching the "art" of music, general lessons, and other Western arts. Even the accusation of Ahmad Dahlan was inevitable, but Ahmad Dahlan continued to step without any doubts, answering and addressing wisely and well-mannered as necessary (Syuja ', 2009).

Deliar Nor Merunut, before the Madrasah Ibtidaiyah Diniyah of Muhammadiyah was born previously established an Menengai school in Padang in the year 1909. Then in the year 1911 stood Hayatul Qulub in Majalengka area, West Java on the initiative of Haji Abdul Halim. The organization is engaged in economics and education. Its members are many from farmers and traders. Teaching activities at the school gouvernement (Kweekschool) continue to be played by Ahmad Dahlan and often when the Sunday, the disciples visited his house, until the discussion between him and the student of the Government School (Netherlands) as told Kyai Syuja ' (one of the students of Ahmad Dahlan) when viewing tables, bench and board in the house Ahmad Dahlan.

Kweekschool Students: *Sir, is there any school? What is the schoolgirl here?*

Ahmad Dahlan : O Child, this is Islamic madrasah to give Islamic religious lessons and general knowledge for our children Kauman Village.

Kweekschool students : *who is holding and who is the teacher, sir?*

Ahmad Dahlan : Who holds and became a Teacher of religion yes, I

Kweekschool students : *It is not better if the school is held alone, therefore every year there must be a class rise to several classes in question. So, it seemed that the school belonged to him himself. So, when he died the heir was not able to stop the school. As with the huts, when Kyainya has died and the Santrinya dissolved. Therefore, we will be able to hold an organization so that it can be live for ever.*

Ahmad Dahlan : (attentive while asking) what organization?

Kweekschool students : *The organization is an organized human group as a legitimate body with government permits (gouvernement) of the Dutch East Indies, such as the Society of Budi Utomo who now stand in Yogyakarta (Syuja ', 2009).*

This discussion was deeply inspired and agreed on a very productive and visionary discussion and thought to begin. Various efforts and pray Istikhaarah continue to be done until finally get the point of light, the way to realize the glorious establishment of Islamic requirements is through Budi Utomo (asked to help and control) with the condition "asked Budi Utomo" The existence of 7 people become ordinary member Budi Utomo (Syuja ', 2009). That is why the member (founder) of Muhammadiyah's requirements is a member of Utomo.

Officially on 18 November 1912 stood the organization of the requirements of Muhammadiyah (Noer, 1996). On Saturday night of the last week of December 1912, M was declared in an open invitation meeting at the Loodge Gebouw Malioboro building.

### **The founding of Muhammadiyah**

Generally, the factors that lubricated the establishment of Muhammadiyah can be divided into two, internal factors and external factors. Internal factors due to the religious conditions of Muslims and the Islamic education system. While external factors derive from the policy of Westernization and Christianization by the invaders (Fathoni, 2000; Tatapangarsa, 2000).

Until the end of the nineteenth century until the next century, syncretism and mysticism in Islam Indonesia is very strong, it is not successful that the *Fuqaha* at that time to bless at all or can be said they "tend" to forgive. This phenomenon seems to be the main problem of the Indonesian Muslim modernist in combating the religion of all impure religious elements and which from time to time has been syncretized in its natural and modernization efforts in accordance with the demands and needs of the modern World (Alfian, 2010).

As spoken by the disciple Ahmad Dahlan (Kyai Syuja ') that when the beginning of the Birth of Muhammadiyah (1912) and earlier, the gap between the students and non-students Muslims is very broad and profound. Then in the community "especially Javanese and Indonesian people in general" the emergence of Muslim Muans and Muslims abangan. Muslim Muans are those who run the sharia of Islam and do not much ignore the customs of society in general so that "often" the behavior and rhetoric that is raised stiff and arrogant against the Abangan (Syuja ', 2009).

While Muslims Abangan are those who have said the creed but they do not fulfill any of the pillars of Islam, do not pray five times, do not want to fast in the month of Ramadan, there is no desire to run Hajj to Mecca. In fact among them assumed that the obligation to run the Islamic pillars is quite replaced by how to imagine its implementation and the Hajj is quite done by recreation to a place that gives a sense of Tranquility on its trunk (Peacock, 1973; Saleh, 2004).

Then it is natural if C.C. Berg stated that Java was not wholeheartedly converted to Islam even though it has been islamized since the past few centuries as quoted by Fauzan Saleh (Saleh, 2004). Muslim Abangan looked at the Muans did not know the customs, manners and the state, uneducated "School of general knowledge" because they were more busy with the afterdisation and Kenduri that was impressed to produce *baar Gowo* (Syuja ', 2009).

Ijtihad Ahmad Dahlan hoards the gap by establishing the Madrasah Diniyyah (which became the forerunner and the discussion place for the foundation and Development of Muhammadiyah) because in this school also taught science. Until the Muslim and "Abangan". The Muans do not lose their religion but are fortunate to add to the general science to be the joint social way of life, otherwise the group of Abangan not lack of demanding worldly knowledge increase the profit by knowing the knowledge of Islam. Slow but surely remove the term *abangan* versus *mutihan* (Syuja ', 2009).

Through the Madrasah Ibtidaiyah Diniyah which was established in 1911, he taught Islam and his Islamic mind. At the same time, Ahmad Dahlan also became Khatib Masjid Kauman Jogjakarta to establish Muhammadiyah. Before Muhammadiyah had established Islamic organization Jamiat Kheir and Ahmad Dahlan actively became its member with member number 770 (Syamsu, 1999). The organization has two main areas namely the establishment and construction of one school at the basic level and delivery of young children to Turkey to continue his education (Noer, 1996).

Achmad Jainuri (2002) The first Islamic organization in Indonesia that emerged in the 20th century was Sarekat Islam (SI). The organization was founded by Ahmad Soerkati and agreed with Ahmad Dahlan to improve religious and socio-economic conditions in Indonesia. It is only that SI concentrate on the Arabs in Indonesia while Ahmad Dahlan concentrates on the original Indonesian Muslims (Bumi Putera). When it appears also the organization of the Unity of Islam (exactly) focusing on spreading the religion through talks, publishing, and public debate, even often invites public debate for those who are not in line with him. Exactly grew up in the area of fewer Hindu-Buda influences so that Islamic purification more could reveal itself. This is different from what is faced by Ahmad Dahlan facing more heterodox local conditions so that the strategy of Da'wah that was built is also more tolerant and full of softness (Jaenuri, 2002). The Muhammadiyah organization with emphasis on social welfare, both through schools, Tabligh, libraries and general helpers.

### **Muhammadiyah's founding of prospective perspectives**

The establishment of the Muhammadiyah-bound organization could not be removed from the struggle of Ahmad Dahlan pioneering and developing the Diniyyah Madrasah Ibtidaiyah at home and its subscriptions. The Tajdid movement by Muhammadiyah is interpreted as (1) purification and (2) its enhancement, modernization and semisity. The scope of this tajdid dimension is (1) purification of creed and worship and establishment of *Akhlaq Karimah* (2) The development of a dynamic attitude, creative, progressive and insightful future and (3) The development of leadership, organization and work ethic in the requirements (Khozin, 2000).

In a prospective perspective, he hoped to realize his regularly modern education as one of the efforts to become the best people as the word of God:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ (110)

*"You are the best people born to man, telling the Ma'ruf, and preventing from the Munkar, and having faith in God. If the members of the Book of Faith are better for them; Among them are believers, and most of them are ungodly ones"* (QS. Ali Imran 110)

That condition (educated person) is sebaik-baik people born of man for the benefit of man. Command Ma'ruf and avoid the cause and trust God. And this has been done Ahmad Dahlan as when the year 1906 by proclaiming the *pilgrimage of Grave Kufur, pilgrimage grave of Mushrik and pilgrimage grave Haram*. He also continues to cultivate pure sacred seedlings for young men by cultivating the faith of the unwavering and bakuh and practicing Islamic religious practices of both the society and the hereafter. Kyai Syuja ' explained that when commenting on this verse, Ahmad Dahlan had a madrasa to form large and cleverly-clever scholars such as those of the time, but the scholars who were the smartest and clever, clever and useful to the society. Therefore, in addition to the school of Ibtidaiyah Diniyah, in this school also held the study "routine" evening Friday that was pioneered and managed by five students namely H.M Syuja ', H. Fakhruddin, H.M. Tamiruddin, Hahmad Badar and H.M Zaini Hasyim (Syuja ', 2009).

Slowly but surely, Muhammadiyah's requirements continue to evolve. Until 1920 A.D., the special Muhammadiyah member meeting was attended by 200 members and investigators. What became special in this meeting is the formation of organizational areas, especially the main areas are:

1. *The Hoofd Bestuur Muhammadiyah School Division* is headed by H.M. Hisyam who is a dream of developing education and teaching to the magnificent Muhammadiyah Universiteit to society in general and the interests of Muhammadiyah.

2. *The Hoofd bestuur Muhammadiyah Division of Tabligh* preside by H.M. Fakhruddin who Mencita-citakan built Surau and Langgar and mosques that have not existed for the place of study and held a Madrasah Muballighin and built a modern sublime hut to print the modern and accomplished scholars who illuminate the light of Islam radiating the universe.

3. *The Hoofd Bestuur Muhammadiyah General woes Division*) is chaired by H.M. Syuja ' with the initial ideals of establishing a hospital to help people in general who suffer from illness. And built the *Armenhuis* (the Poor house) and the *weeshuis* (orphans)

4. *The Hoofd Bestuur Muhammadiyah Taman Pustaka Division* is headed by H.M. Mokhtar who spreads and broadcasts Islam through leaflets (newsletters/brochures/pamphlets) free of charge, through magazines, books published by the library (Syuja ', 2009).

At least these four areas are continuously developed by Muhammadiyah to date, with changes and additions according to the needs of the era, namely in the field of education, tabligh, publishing, health, orphans, Hospitals as well as other fields. All this as a manifestation of the teaching that Ahmad Dahlan always taught the importance of contextualise in generalist to the understanding and the use of the teachings of the Qur'an and as-Sunnah as the core of Islamic teachings.

#### **IV. Conclusion**

From the above explanation, we can conclude that Muhammadiyah is a requirement organization that was born because of the internal conditions of Muslims and external conditions in colonial colonization that forced Indonesian Muslims in spiritual retardation as well as intellectual.

In the historical perspective of Muhammadiyah was born through a long process not in a vacuum without various dynamic struggles, both from supporters and supporters to those who are uncomfortable even disturbed by his presence, pro-Cons faced Ahmad Dahlan with smiles, tranquility, tenderness and patience. Initiated by Ahmad Dahlan through the house and the Musholla and Madrasah Ibtidaiyah Diniyyah, as the Islamic movement of the prospective side of Muhamamdiyah is deemed necessary "a" umbrella organization for the continuity of the spirit of *da'wah* Islam and develops the implementation of Islamic teachings through education, social, health to community empowerment, especially helping Muslims and mankind in general from the misery of life and preparing their future "young generation in particular" better. While from the perspective of the Reprospective Muhammadiyah was born as a response to the condition of the Muslim people who are far from pure *tauhid* demanded the purification movement.

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