

Genealogy and Orientation of the Islamic Modernist Movement in Indonesia: Case Study of the Muhammadiyah Renewal Movement

Mohammad Takdir* & Akhmad Sirojuddin Munir**

Abstract

This research elaborates on the genealogy and orientation of the Muhammadiyah renewal movement as one of Indonesia's most prominent Islamic organizations. Muhammadiyah is an Islamic modernist movement that promotes reform in various fields, such as social, political, economic, educational, and religious. This research uses qualitative research to explore the genealogy and orientation of the Muhammadiyah renewal movement as the pioneer of the Islamic modernist movement in Indonesia. This research uses a library study to explore essential data about the Muhammadiyah renewal movement using a historical-sociological approach. Meanwhile, the data collection techniques used in this research are documentation techniques originating from books, research reports, and journal articles. The data analysis used is a descriptive analysis based on valid and up-to-date literature data. Meanwhile, the theory used to analyze the genealogy and orientation of the Muhammadiyah renewal movement is social mobilization theory. The results of this research indicate that (1) the genealogy of the Islamic modernist movement in the case of Muhammadiyah is motivated by problems associated with social crisis, moral crisis, education, religion, and the response to the development of Christianization in Indonesia (2) the orientation of the Muhammadiyah renewal movement is the creation of intellectual modernism, social modernism, and spiritual modernism among generations of Indonesian Muslims.

Keywords: Civilisation, modernist Islam, Muhammadiyah, religious organization, renewal movement, tajdid

Introduction

Several religious groups in Indonesia are aware of and concerned about the action of contributing to the nation's progress in various aspects of life, including social, educational, economic, and religious fields. The emergence of awareness created by religious leaders to advance the nation's progress in the future has become a catalyst for establishing religious organizations by considering the national ideology and vision. One of the religious organizations is Muhammadiyah organization, which was founded in 1912 as an Islamic Modernist Movement.¹ It existed as a response to the challenges of the times and as an effort to improve the nation's progress in the future. This Islamic modernist movement does not only promote and fights for religious values as its primary orientation but also adapts to the developments of the times, science, and technology to support the progress of the nation's civilisation. Muhammadiyah is an Islamic movement whose primary focus is enlightening Muslims about the true teachings of Islam through Islamic *da'wah* or preaching.²

Muhammadiyah was born as an Islamic modernist movement whose contribution is interpreting Islamic teachings contextually according to current developments. Kiai Ahmad Dahlan founded the Muhammadiyah organisation in 1912, facing the challenges of Dutch colonialism.³ Kiai Ahmad Dahlan is an Islamic thinker and activist, whose role is substantial for reformist movements among Muslims to rise from illiteracy or being uncivilized and ignorance. With adequate scientific knowledge, Ahmad Dahlan tried to build a religious movement that combined Islamic values with modern education and economic independence. Ideologically, Muhammadiyah adheres to a modernist ideology that emphasises education, morality, nationality, and financial freedom.⁴

* Mohammad Takdir (corresponding author), Universitas Annuqayah Sumenep, Indonesia. Email: mohammadtakdir86@gmail.com

** Akhmad Sirojuddin Munir, Institut Pesantren Sunan Drajat Lamongan, Indonesia. Email: 220204320010@student.uin-malang.ac.id

¹ Martin van Bruinessen, *Contemporary Developments in Indonesian Islam: Explaining the 'Conservative Turn'* (Singapore: Institute of Southeast Asian Studies, 2013), 21-22.

² S Supriadin, A R Permata, and A D Saputri, "Muhammadiyah as an Islamic Movement With Character Dakwah and Tajdid," *Journal of Islamic Studies and Society* 1, no. 2 (2023): 13–23, <https://jurnalnew.unimus.ac.id/index.php/JISS/article/view/323>.

³ Haedar Nashir, Mutohharun Jinan, and Bambang Setiaji, "Muhammadiyah: The Political Behavior of Modernist Muslim Elite in Indonesia," *Humanities and Social Sciences Reviews* 7, no. 4 (2019): 837–44, doi:10.18510/hssr.2019.74111.

⁴ Haedar Nashir, *Understanding the Ideology of Muhammadiyah* (Surakarta: Muhammadiyah University Press, 2015), 123.

The establishment of Muhammadiyah faced several significant challenges at that time. The first one is socio-political conditions during the colonial era. When Muhammadiyah was founded, Indonesia was under Dutch colonialism. This condition presented challenges for newly established Islamic organisations, especially in terms of striving for the independence and empowerment of Muslims amidst the domination of the colonial government. Muhammadiyah played a role as an Islamic renewal movement in Indonesia; it also acts as a religious reformist, a mover of social change, and a political force, especially during the colonial period.⁵ The second one is the differences in understanding and thinking. At that time, Indonesian society had various views regarding religion, politics, and socio-culture. The challenge for Muhammadiyah is to build Islamic awareness that aligns with moderate and tolerant principles as well as balances religion and socio-economic progress. The third one is the need to have more resources. As a newly established organization, Muhammadiyah needs more human, financial, and infrastructure resources. This challenge requires a significant effort to build networks, gain support, and expand organisational influence. The fourth ones are consolidation and development. Maintaining organisational sustainability as well as expanding networks and influence in various regions are essential challenges for Muhammadiyah. This requires good organisational management, visionary leadership, and active participation from members and sympathisers.

The emergence of Muhammadiyah organisation as one of the modernist Islamic movements in Indonesia has a long history of renewing Islamic thought to be more progressive and adaptive to the challenges of the times. Related to this, modernist is a person or group with principles or views supporting modernisation. This Islamic modernist movement marks an essential change in the interpretation of Islamic teachings and social development oriented towards the progress of civilisation by what has been inherited by the previous Muslim scholars. Genealogically, this Islamic modernist movement has strong historical roots in responding to social, political, economic, and religious conditions, which are the sources of life's problems. Meanwhile, Muhammadiyah organisation is an Islamic modernist movement motivated by the spirit of change and renewal in various areas of Muslim life.⁶

Since its inception, the Muhammadiyah organisation has been committed to empowering people in various fields while facing many challenges in formulating an Islamic approach that accommodates modernity without ignoring the substance of religious teachings conveyed in the Qur'an and Hadith. As an Islamic movement with a modernist style that promotes reform or renewal in Islam, Muhammadiyah is a religious organisation concerning various areas of life, including education, social, economics, and health.⁷

By applying a modernist approach in a religious context, this movement aims to integrate the values of Islamic teachings with changes and developments in science and technology relevant to the formation of today's Muslim generation. This organisation's religious thoughts and practices always emphasise modern education, social reform, economic empowerment, health services for the people, and the principles of justice mentioned in sacred religious texts and social theories existing in society. However, they also refuse to adhere to a *madhab* and traditional Ashari teaching, which makes it possible for them to accept any influence from more "liberal" Islamic groups. What began as a movement involving social justice, education, and religion evolved into something that is more fundamentally rooted in faith.

Several studies are relevant to the genealogy and contestation of the Islamic modernist movement in Indonesia, which is affiliated with a socio-religious organisation developing rapidly as a forum for struggle in various fields of life. Research on the emergence of modernist Islamic movements in Indonesia is very relevant when linked to research that tries to formulate the background and orientation of modernist Islamic movements affiliated with certain religious groups. This can also occur in a religious setting, as individuals may attempt to understand religious teachings more contextually and consider modern society while upholding fundamental principles.

⁵ Alfian, *Muhammadiyah: The Political Behavior of a Muslim Modernist Organization under Dutch Colonialism* (Yogyakarta: Gajah Mada University Press, 1989), 54.

⁶ Agus Miswanto, *Sejarah Islam Dan Kemuhammadiyah* (Yogyakarta: Pusat Pembinaan dan Pengembangan Studi Islam Universitas Muhammadiyah Magelang, 2012), 23.

⁷ Muhammad Sholeh Marsudi and Zayadi Zayadi, "Gerakan Progresif Muhammadiyah Dalam Pembaharuan Pendidikan Islam Dan Sosial Keagamaan Di Indonesia," *Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 12, no. 2 (2021): 160–79, doi:10.32923/maw.v12i2.2035.

Rahman claims that Neo-Modernism is the impact of Islamic intellectuals growing weary of Modernism's insistence on rationality and the purifying of Islam at the expense of traditional Islamic study.⁸ There is also research, which is relevant to the development of modernist Islam in Indonesia, namely the contextually based *ijtihad* model used by neo-modernist Islam in Indonesia. Neo-modernism is a term used to describe a philosophical and intellectual approach that attempts to combine traditional ideas.

This research highlights the activities of neo-modernist Muslim groups represented by two prominent Muslim intellectuals, Nurcholish Madjid and Abdurrahman Wahid.⁹ Another research focuses on health services as a form of Islamic modernist movement provided by Muhammadiyah, an Islamic organisation that has significantly contributed to the empowerment given for the ummah.¹⁰ The Islamic modernist movement emerged as a reformist movement based on two main thoughts: the purification of religious teachings and the adoption of modern thought.¹¹

One of the critical studies regarding Muhammadiyah as a modernist Islamic organisation in Indonesia stated that the progressive movement developed by Muhammadiyah represents and implements Ahmad Dahlan's thoughts on achieving progress in various areas of life.¹² Muhammadiyah has an essential position in developing Islamic thought in the international arena. Muhammadiyah espouses moderate and progressive Islamic ideals that resonate with contemporary global discourse on religion, society, and politics. Its emphasis on education, social welfare, and empowerment aligns with modern notions of human rights, gender equality, and social justice, making it relevant on a global scale.¹³ Muhammadiyah has been involved in various international activities, such as peacekeeping operations, humanitarian activities, and politics.¹⁴

As one of Indonesia's most prominent Muslim organisations, Muhammadiyah must be recognized as it has contributed significantly to educational and social-religious development.¹⁵ Muslim scholars place Muhammadiyah as a unique and progressive Islamic renewal movement. This is proven by Muhammadiyah's contribution to enriching the perspective as the centre of ideology and presenting that Islamic modernism in Indonesia has been able to adapt to society.¹⁶ According to Hasbullah, the Islamic modernist movement has failed to eradicate tradition, as expressed by its initiators.¹⁷

This study has several key objectives, including (1) the background to the emergence of Muhammadiyah as one of the modernist Islamic movements in Indonesia; (2) the movement's orientation as a middle-class Islamic group in Indonesia, which has made a significant contribution to the advancement of Islamic thought and the empowerment of the populace in numerous spheres of life. This research can become an essential basis for understanding the evolution of the Islamic modernist movement in Indonesia, especially for the case of Muhammadiyah. This organization is recognized as having an essential role in the history of the formation of this nation and has made a significant contribution to the empowerment of the people in various areas of life.

⁸ Dito Alif Pratama, "Islam and Neo-Modernism in Indonesia: Revisiting Nurcholish Madjid and Abdurrahman Wahid's Thought on Civil Society," *Al-Adalah* 26, no. 2 (2023): 155–73, doi:10.35719/aladalah.v26i2.371.

⁹ Abdullah Saeed, "Ijtihad and Innovation in Neo-modernist Islamic Thought in Indonesia," *Islam and Christian-Muslim Relations* 8, no. 3 (2007): 279–95.

¹⁰ Kein E. Ko, "The Non-Immanent Frame: Medicine as Ethics in the Islamic Modernist Movement of Late Colonial Indonesia," *History of Religion* 48, no. 4 (2019): 234–250.

¹¹ N Rahmad, A Absori, and E A Budiman, "Dialectics of Relevance: The Challenge of Purification in Muhammadiyah From the Perspective of Prophetic and Transcendental-Based Law (Progressive and Conservative Views)," *Bengkoelen Justice: Jurnal ...* 14, no. 1 (2024): 115–25, doi:10.33369/j.

¹² Zuli Qodir et al., "A Progressive Islamic Movement and Its Response to the Issues of the Ummah," *Indonesian Journal of Islam and Muslim Societies* 10, no. 2 (2020): 323–52, doi:10.18326/IJIMS.V10I2.323-352.

¹³ Aminullah Elhady, "Islamic Reform Movement In Indonesia: Role Of Muhammadiyah In Social Empowerment," *International Journal of Academic Research in Business and Social Sciences* 7, no. 8 (2017): 340–50, doi:10.6007/ijarbss/v7-i8/3234.

¹⁴ Hilman Latief and Haedar Nashir, "Local Dynamics and Global Engagements of the Islamic Modernist Movement in Contemporary Indonesia: The Case of Muhammadiyah (2000-2020)," *Journal of Current Southeast Asian Affairs* 39, no. 2 (2020): 290–309, doi:10.1177/1868103420910514.

¹⁵ Mohammad Ahyar Yusuf Sya'bani, "Islam Modernism Movement in Indonesia (Muhammadiyah Modernization and Dynamism in Education and Socio-Religious)," *Journal of Social Science Studies* 5, no. 2 (2018): 159, doi:10.5296/jsss.v5i2.12991.

¹⁶ Ahwan Fanani et al., "Muhammadiyah's Manhaj Tarjih: An Evolution of a Modernist Approach to Islamic Jurisprudence in Indonesia," *HTS Theologise Studies/Theological Studies Theological Studies* 77, no. 4 (2021): 1–7.

¹⁷ Moeflich Hasbullah, "A Century of NU-Muhammadiyah in Indonesia: The Failure of Islamic Modernism?," *Islamika Indonesiana* 1, no. 1 (2014): 17–32, doi:10.15575/isin.v1i1.2.

Research Method

This research uses qualitative methods to describe research results based on events, phenomena, time, and activities carried out by a social movement in people's lives.¹⁸ Qualitative research generates descriptive data from people's written or spoken words and observed behaviour. This research aims to explain the genealogy and orientation of the Islamic modernist movement in Indonesia. It uses library research to collect data, which has contributed to the development of Islamic thought, especially Muhammadiyah renewal movement.

The data collection technique used in the research is a documentation technique focusing on data from books, research reports, and journal articles as essential references in explaining the phenomenon of the Islamic modernist movement in Indonesia. This research employs a historical-sociological approach¹⁹ in exploring the ideas of the Islamic modernist movement in Indonesia from the genealogy and movement orientation that emerged in a religious-based social organisation. Meanwhile, the theory used to explore the genealogy and contestation of modernist Islamic movements is the social mobilization theory. In the social sciences, a "social mobilization theory" describes how individuals or organisations manage to bring about social, political, or economic change. This theory describes how society organizes and collaborates to achieve specific objectives.

The data analysis technique used in this research is descriptive analysis to obtain valid and well-conceptualised literature data. Apart from that, the researcher selected data related to the research problem, carried out data reduction, presented the data, and concluded them based on the data about the emergence and orientation of the modern Islamic movement in Indonesia, especially the Muhammadiyah movement, which is known as a social and religious organisation. Moreover, genealogy is a concept used to trace and explore the background of an individual or group's life using a historical approach. In community dynamics, orientation can be seen as a movement or organisation's emphasis, direction, and aim. An in-depth analysis of the form of movement, strategy, and significant impacts of this movement provides insight into the Muhammadiyah movement. It can also trigger other Islamic movements to become agents of change in society.

The Terminology of Modernism in Western and Islamic Perspective: Historical Approach

Before comprehensively explaining the genealogy and orientation of the Islamic modernist movement in Indonesia, researchers need to elaborate on modernist terminology in Western and Islamic discourse using a historical-sociological approach. Modernity is part of renewal in all aspects of human life, including social, political, economic, religious, etc. Meanwhile, modernism is understood as a flow, movement, and ideology that aim to replace various old traditions as well as understandings by adapting to new things based on advances in science and technology.²⁰ Modernisation is a process or effort to change the old paradigm with a new paradigm providing more enlightenment and progress in the future.²¹

There are substantial fundamental differences between modernisation and modernity. The concept of modernisation is a miniature of contemporary society, such as developments in communication, industry, and technology.²² On the other hand, modernity is a general term indicating political and cultural processes integrated through new ideas, economic systems, and education for the wider community.²³ Even though they have different meanings, modernisation and modernity are related to each other because society directly feels the impact of both, especially the issue of changing times, which vary from time to time.

¹⁸ Sugiono, *Metode Penelitian Kuantitatif, Kualitatif Dan R & D* (Bandung: Alfabeta, 2016), 56.

¹⁹ Agus Salim, *Teori Dan Paradigma Penelitian Sosial: Dari Denzin Guba Dan Penerapannya* (Yogyakarta: Tiara Wacana, 1991).

²⁰ Harun Nasution, *Pembaharuan Dalam Islam* (Jakarta: Bulan Bintang, 2003).

²¹ Zeid, "The Modernisation of Islam or the Islamisation of Modernity," in *Cosmopolitanism, Identity and Authenticity in Th Middle East*, ed. Roel Meijer (London: Routledge, 1999), 123.

²² Jan Kondrys, "Islamic Modernism: A Legitimate Part of a Historical Tradition of Islamic Thought," *West Bohemian Historical Review* 7, no. 1 (2017): 49–71.

²³ Ronald L. Nettler, Mohamed Mahmoud, and John Cooper, *Islam and Modernity: Muslim Intellectuals Respond* (London and New York: I. B. Tauris, 1998).

From a historical aspect, the movement of modernity developed rapidly when human civilisation became familiar with science and technology. Modernisation and modernity are marked by the emergence of human creativity in overcoming life's difficulties. Modernism, as it developed in the West, is an anthropocentrism that cannot be controlled. Arnold Toynbee, a famous historian, said that modernity had begun to emerge towards the end of the 15th century AD when Westerners "thanked not God, but themselves."²⁴ Toynbee is renowned for his wide-ranging and critical stance on human civilisation's evolution. He asserts that human civilisation comprises development, growth, fall, and destruction cycles. Several variables influence this cycle, including social dynamics, personal reactions, and external stressors.

Nurcholish Madjid said that the agricultural era could also be called the beginning of human history, and the previous era was called the "prehistoric" era without "civilisation". It is worth remembering that all major religions, both Semitic (Judaism, Christianity, and Islam) and Asian (Hinduism, Buddhism, and Confucianism), were born and developed in the agricultural era.²⁵ So, understanding modernisation shows the existence of newness from something considered traditional towards thinking more moderately and inclusively in accepting every change and new understanding. The meaning of modern can be interpreted as something new or keeping up with the times. This follows Tasman Yakub's view that something is current if it reflects something new, more advanced, and better than previous conditions.²⁶

Other terms emerged from the term 'modern', such as modernism, modernity, and modernisation, which have different meanings but cannot be separated from the root words that appeared previously.²⁷ Several essential meanings of modernisation include dynamic and innovative character, visionary, inclusion, emphasis on rationality, focus on progress, and orientation towards the future. As a term that emerged in the West, modernisation always emphasises optimism and adopting new things for future improvement.

Modernisation prioritises rationality as a thinking paradigm that everyone can accept. In other words, modernisation means a process of change and a shift in thinking that is more rational and oriented toward the future. Modernisation has relevance to the dimension of rationality, which means there is a change in the thinking patterns from irrational to reasonable thinking patterns as a representation of the reality of progress in thinking.²⁸

Modernisation, in the Islamic context, is not a threat to moral values and is contrary to faith teachings but rather a new paradigm for achieving a more glorious Islamic civilisation in the future. Even though it was born in the West, modernisation is not a style of thinking that blindly has no limits and allows any means to achieve specific goals. Still, it is a catalyst for making changes from an exclusive to an inclusive attitude. As a reflection of the progress of the times, modernisation cannot be claimed in a negative sense or be claimed as having a conflict with religious morality because every new concept carries optimism about goodness and benefits for society. Modernisation cannot be judged as a forbidden (*haram*) concept that must be rejected in the dynamics of contemporary development. This is caused by the fact that modernisation is a process of activity that brings about progress or fundamental change and overhaul of the structure and style of a society by the nation's noble values.

One indicator of modernisation is a shift from a static to a dynamic paradigm and from traditional to rational thinking. This transition, from a progressive concept of modernisation, indicates the progress of the spirit of the times, which must adapt to the dynamics of community life.²⁹ Even though modernisation is a part of liberal Western thought, its potential benefits cannot be ignored without considering the values and roles it has played. It must be admitted that modernisation cannot be separated from rational thinking that prioritises common sense in studying the spirit of the ever-changing times.

²⁴ Arnold Toynbee, *A Study of History* (Oxford: Oxford University Press, 1957), 56.

²⁵ Nurcholish Madjid, *Islam, Doktrin, Dan Peradaban: Sebuah Telaah Kritis Tentang Masalah Keimanan, Kemanusiaan, Dan Kemodernan* (Jakarta: Paramadina, 1992), 148.

²⁶ Tasman Ya'qub, *Modernisasi Pemikiran Islam* (Minangkabau: The Minangkabau Foundation, 2000), 15.

²⁷ Sholihan, *Modernistas Posmodernitas Dan Agama* (Semarang: Walisongo Press, 2008), 15.

²⁸ Nurcholish Madjid, *Islam, Kemodernan, Dan Keindonesian* (Jakarta: Paramadina, 1992), 148.

²⁹ Endang Saifuddin Ansari, *Wawasan Islam* (Jakarta: Rajawali Press, 1986), 234.

Analytical thinking, which reflects the concept of modernisation, is not only understood negatively and understood as a threat to the local wisdom of Indonesian society but must always be interpreted in a more integrative-inclusive capacity. In other words, modernisation represents the changing of traditional thinking towards rational thinking in facing future challenges.³⁰

Many figures have some views regarding the meaning of modernisation, which is better understood as a process of changing how humans perceive a more advanced civilization. Modernisation is synonymous with scientific progress, although some question the impact of scientific progress, which is accompanied by spiritual and ethical enlightenment.³¹ This modern era has brought about revolutionary changes in the dialectical development of human thought and maturity in carrying out revolutionary movements, which have been carried out very intensively, thus significantly impacting the progress of human civilisation and culture. The modern era is considered the most progressive leap ever on Earth as a reflection of the progress of civilisation.

Although modernity is always associated with scientific progress, Akbar S. Ahmed calls it a modern paradigm harmonized with religious belief issues. This modern era is a form of acceptance of a future based on the industrialisation movement and digital development.³² One characteristic of contemporary society is that it is open to new experiences, is always oriented towards mobility, has very high ambitions, is free from traditional authority, and believes in the capabilities of science and technology. Furthermore, he said that modern humans could develop through education and living in an industrial environment.³³

In its development, modernity has always been related to empirical-rational thinking. Meanwhile, the character of modern humans is the first step to understanding the meaning of modernity deeply. First, modernity is always characterised by a new order that is more advanced, better, and more future-oriented in mastering all fields of knowledge. Second, modernity can be characterised by the changes in the style and orientation of human thinking with the technological achievements that have been successfully developed.³⁴ Science and technology are not only a means for completing human development but also involving the benefits of scientific development, which should not be misused.³⁵ However, science and technology develop because of human intelligence's rational thinking in managing civilization's progress.

In facing the era of modernity as an indicator of progress, Islamic society continues to try to carry out movements and adapt to a more moderate and balanced religious understanding. The modern era must be understood as a leap of progress to achieve good things and benefits for the nation and avoid the negative impacts of modernity. This religious movement was carried out to control the effect of modernisation while still upholding ethical and moral principles in all aspects of life. This is caused by the Western world that acts as the producer of modernity that maintains the romanticism of popular culture to strengthen its dominance and hegemony of power.

However, it must be admitted that today's modern civilisation is heavily influenced by the Muslim community. It can exert its influence in the fight against a Western ideology, which deliberately hides the fact that the Mediterranean civilisation in the Middle Ages, led by Muslim leaders, was a significant contribution to the presence of Islam. Without the presence of a Muslim community,³⁶ it is tough for Western civilisation to achieve scientific and technological progress. This conveyed that each period, including the modern period, has a different character and thought according to the context of the time.

³⁰ Rohadi Abdul and Sudarsono Fatah, *Ilmu, Iman Dan Teknologi* (Jakarta: Kalam Mulia, 1987), 123.

³¹ J. Donald Walters, *Crisis in Modern Thought: Menyelami Kemajuan Ilmu Pengetahuan Dalam Lingkungan Filsafat Dan Hukum Kodrat* (Jakarta: PT Gramedia Pustaka Utama, 2003), 24.

³² Akbar S. Ahmed, *Post Modernism and Islam: Predicament and Promise* (London: Routledge, 1992), 56.

³³ Malcolm S. Knowles, *The Modern Practice of Adult Education: From Pedagogy to Andagogy* (New York: Cambridge University Press, 1980), 45.

³⁴ Cecep Sumarna, *Rekonstruksi Ilmu: Dari Emperik-Rasional Ateistik Ke Emperik-Rasional Teistik* (Bandung: Benang Merah Press, 2005), 123.

³⁵ Achmad Charris Zubair, *Dimensi Etik Dan Asketik Ilmu Pengetahuan Manusia: Kajian Filsafat Ilmu* (Yogyakarta: LESFI, 2003), 130.

³⁶ Marcel A. Boisard, *Humanisme Dalam Islam* (Bandung: Bulan Bintang, 1980), 19.

The Influence of Islamic modernist movement in Indonesia

The emergence of the Islamic renewal movement in Indonesia, influenced by the movement in the Middle East, can be seen at the beginning of the 20th century. The wave of Islamic renewal that developed rapidly in the Middle East became the driving force in the revival of Islamic civilisation, which was far behind the Western world.³⁷ The Islamic renewal movement in Indonesia is inextricably linked to the impact and involvement of Middle East scholars, such as Jamaluddin Al-Afghani, Muhammad Abduh, Rasyid Ridha, and others, in the reform movement.³⁸

With regards to the idea of religious purification, the Islamic modernist movement in Indonesia was heavily influenced by the thoughts of Ibn Taimiyyah (1263-1328) and Muhammad Ibn Abdul Wahhab (1703-1792).³⁹ Meanwhile, the reform movement in the field of education was heavily influenced by Muhammad Abduh, who contributed significantly to revive the Islamic education system. In the political field, the Islamic renewal movement cannot be separated from the influence of the teachings of Jamaluddin al-Afghani. Some of the impacts of the thinking of the Islamic modernist movement in Indonesia became the turning point for the revival of the Islamic movement, which spread to various regions in Indonesia as a form of concern for Muslims.

The emergence of Muhammadiyah as an Islamic modernist movement in Indonesia was heavily influenced by the thoughts of Islamic figures who advocated the revival and renewal of Islamic thought to rise from illiteracy and the state of being uncivilized. This, of course, began with the impact of Western colonialism in the 17th century, which gradually controlled the Islamic world, resulting in various humanitarian crises, such as poverty, ignorance, and illiteracy among Muslim communities. Apart from that, mystical and single-minded thinking has become a phenomenon of stagnant thinking among Muslims, including those in Indonesia. This problem of cultural illiteracy and old thinking motivated Islamic thinkers to establish an Islamic modernist movement. In this context, the Islamic modernist movement seeks to accommodate Western modernists' thought and abandon traditional Islamic thought, which tends to cause Muslims to be illiterate, especially in Indonesia.

The emergence of Muslim reformists in the Muslim world has provided enthusiasm and significant influence on the development of Islamic thought in Indonesia. The Islamic modernist movement in the Islamic world emerged at the beginning of the 19th century. One of its influential leaders is Jamaluddin Al-Afghani (1839-1897), who was born in Iran but extensively travelled to India, Egypt, Iran, and Turkey. The influence of Jamaluddin al-Afghani's thoughts gave rise to Muhammadiyah's emergence as an Islamic modernist movement in Indonesia. From these various countries, al-Afghani promoted the ideas of Islamic renewal and modernism because Muslim were experiencing an intellectual and cultural crisis. Numerous Islamic educational establishments, including universities, have encountered difficulties in shaping the quality of the Muslim populace. The traditional education system could not compete with the Western education system introduced by the colonialists. This causes a gap in modern science and technology mastery in the Islamic world and many other countries.

The presence of Jamaluddin al-Afghani as a modern Muslim thinker and fighter has opened the thinking horizons of Muslims, including Muslim communities in Indonesia. Among other thinkers who supported the idea of Islamic reform was Muhammad Abduh (1845-1905 AD), known as the most famous and influential student of al-Afghani in the Islamic world. Jamaluddin al-Afghani and Muhammad Abduh are the pioneers of Islamic reformers who spread reformist-modernist ideas, which inspired the Islamic modernist movement in Indonesia.⁴⁰ The contribution of Jamaluddin al-Afghani and Muhammad Abduh must be acknowledged as they have a significant role in the development of Islamic modernism because Muslim intellectuals in various countries, including Indonesia, were stimulated by the modernists' thoughts to rise from all forms of illiteracy and state of being uncivilized. As a modernist thinker, Al-Afghani tried to fight for Islamic reform in various aspects of life. The principle of *ijtihad* is essential in producing truth and progress in the future struggle for Islam.⁴¹

³⁷ Ermin Sinanović, "Islamic Revival as Development: Discourses on Islam, Modernity, and Democracy since the 1950s," *Politics, Religion & Ideology* 13, no. 1 (2012): 3–24.

³⁸ Alfina Hidayah and Hamdan Maghribi Maghribi, "From Modernism to Neo-Modernism: A Religio-Political Context of Muhammad Abduh and Fazlur Rahman," *SHAHIH: Journal of Islamicate Multidisciplinary* 7, no. 2 (2022): 109–24, doi:10.22515/shahih.v7i2.6066.

³⁹ Abdul Halim Bahri, "Characteristic and Attributes of the Modernization of Islam in Egypt," *Pappaseng* 1, no. 2 (2022): 82–95.

⁴⁰ Fazlur Rachman, *Islam* (Jakarta: Bumi Aksara, 1992).

⁴¹ Nurcholish Madjid, *Khazanah Intelektual Islam* (Jakarta: Bulan Bintang, 1984), 245.

The influence of the thoughts of Jamaluddin al-Afghani, Muhammad Abduh, and Rasyid Ridha on the upheaval of Islamic thought in Indonesia cannot be denied. As a modernist Islamic thinker, Al-Afghani realised that the facilitation and rigidity of Islamic thought discourse were crucial problems that hampered the progress of Islamic civilisation in the future. This is caused by the fact that modernity promoted by the West has already reached the Muslim's faith, but it must not be hampered by various developing modern thoughts. According to Al-Afghani, Muslims' awareness must not stop at the conceptual level. It must also be accompanied by seriousness in developing Islamic thought by adopting Western thought that is relevant to the values of Islamic teachings.

Muhammadiyah, as an Islamic modernist movement in Indonesia, has the same mission to stop ignorance to develop among Muslims. Therefore, the concept of Islamic modernism initiated by al-Afghani and Muhammad Abduh needs to be reconstructed comprehensively to suit the needs of Muslims in various parts of the world. In other words, the concept of modernism does not have to negate the legacy of past Islamic scholars but adapt the discourse of modernism that has emerged in the West. If they want to adopt modernists' thinking, Islamic thinkers must understand it as a part of rationalisation, not as Westernisation, which worships the West as a source of science and technology.

Genealogy of the Emergence of Muhammadiyah as an Islamic modernist movement in Indonesia

The revival of Islam in the context of the history of Islam in Indonesia emerged along with the revival of Indonesian nationalism at the beginning of the 20th century. Modern, religious, and secular organisation emerged as the establishment was encouraged by educated Indonesian elites who received Middle East and Western education. Early religious organisations were directed to revive Muslim from all forms of illiteracy and ignorance. One of the Islamic organisations that carries a mission to bring this revivalist change is the Muhammadiyah organisation, known as the Islamic modernist movement in Indonesia.⁴²

Muhammadiyah is known as a modernist Islamic movement, apart from al-Irsyad and Persatuan Islam (Persis), and it became a leading organisation in the contestation of the Indonesian Islamic movement. Al-Irsyad and Persis did not develop rapidly and were limited in the religious purification movement. Al-Irsyad is known as an Islamic organisation among the Arab community. Persis, which was born a decade after Muhammadiyah first developed, is Indonesia's most puritanical Islamic reform movement. It strongly opposes traditional Islam and indigenous religious customs. Despite being significantly smaller than more well-known movements like Muhammadiyah and Sarekat Islam, Persis's influential leaders and the intensity of its preaching have allowed it to have an impact far more significant than its actual size.

Since its inception, Muhammadiyah has been supported by Muslims with religious and general education backgrounds. As the founder of this organisation, Kiai Ahmad Dahlan integrated orthodoxy and orthopraxy through the organisation he founded, particularly when attempting to comprehend religious practices and beliefs. Orthopraxy places more emphasis on religious practices and moral behavior in day-to-day life, while Orthodoxy stresses on the significance of proper doctrines and beliefs. Religious groups and individuals can follow religion more thoroughly and consistently if they have a balanced grasp of these two ideas, common in many religions and religious sects. With the support of well-organised institutions, Muhammadiyah developed into the most prominent religious social organisation and reform movement in Indonesia, even in the Islamic world. As an organisation, Muhammadiyah has widely developed various activities, including education, social services, and health. One concrete example is the establishment of educational institutions and hospitals in various regions of Indonesia. Institutions recognise Muhammadiyah as an Islamic modernist movement that has substantially contributed to prepare the next generation of Muslims to advance Islamic teachings and be more competitive.⁴³

⁴² Dyah Mutiarin et al., "Muhammadiyah and Its Transformation of Islamic Governance Values," in *Proceedings of the International Conference on Sustainable Innovation Track Humanities Education and Social Sciences (ICSIHES 2021)*, vol. 626, 2022, 166–70, doi:10.2991/assehr.k.211227.028.

⁴³ Zakiiyuddin Baidhawiy and Azaki Khoirudin, "The Core Ethos and the Progressive Spirit of Muhammadiyah Socio-Religious Movement," *Journal of Al-Tamaddun* 13, no. 2 (2018): 27–41, doi:10.22452/jat.vol13no2.3.

So, what is the genealogy of the emergence of Muhammadiyah as an Islamic modernist movement in Indonesia? Several factors driving the establishment of Muhammadiyah are related to social problems, such as poverty, ignorance, and the illiteracy of Muslim society. Besides, religious factors were important in the emergence of Muhammadiyah because of the existence of spiritual practices that were contrary or different to the original Islamic teachings. Muhammadiyah, a reform movement within Islam, arose to remove any erroneous practices (religious innovations) from Islamic teachings as well as ideas deemed to be at odds with Islam's core principles. Muhammadiyah generally disapproves of the custom of paying respects to tombs because it is seen as a form of *shirk*, associating partners with Allah, or pleading with beings other than Allah for assistance. Moral issues are also regarded as necessary because social interactions conflict with social norms by Islamic teachings.⁴⁴

From the views above, the actual emergence of Muhammadiyah as one of the Islamic reform movements in Indonesia can be traced to internal and external factors. First, the results of Ahmad Dahlan's interpretation of the meaning of the Quran. This subjective factor is related to Kiai Ahmad Dahlan's preference for reading and understanding the content of the Quran contextually, especially the QS. Ali Imron verse 104 that states, "Let there be a group among you who call 'others' to goodness, encourage what is good, and forbid what is evil—it is they who will be successful." Based on the meaning of the Quran, Kiai Ahmad Dahlan was motivated to build a religious association or organisation that focused on the mission of Islamic *da'wah* in community life.

The second one is the importance of purifying Islamic teachings by making the Quran and Hadith sources of Islamic law. Purification is a renewal movement to purify religious teachings from various forms of deviation, such as superstition and heresy.⁴⁵ Muhammadiyah tried to avoid syncretic behaviour and cultural values that conflicted with Islamic teachings. Syncretic behaviour occurs when an individual or group merges components of two or more distinct customs or beliefs into one.

By purifying religious teachings, the Indonesian Islamic movement must represent renewal to achieve its ideals of social transformation in line with current developments and future challenges.⁴⁶ Ahmad Dahlan aimed to purge Islam of customs deemed incompatible with authentic Islamic teachings, having been influenced by the reform movement in the Middle East. Ahmad Dahlan's leadership was crucial in encouraging and mobilising the community's support. The social mobilisation theory significantly emphasizes the leadership's ability to guide and inspire social movements.

Third, the establishment of Muhammadiyah was a response to an education system that only focused on religious education. Kiai Ahmad Dahlan has a concept to advance the Indonesian education system so that it is not in line with current developments. Kiai Ahmad Dahlan is working to improve Indonesia's educational system by fusing it with modern science to create Muslims generation who are proficient in both religious studies and other modern sciences. This idea is consistent with Muhammadiyah's goal of promoting a more contemporary educational approach with a curriculum that embraces Western education. Muhammadiyah's mission was to carry out a reformist movement in the traditional education system because it was considered unresponsive to develop an increasingly modern Muslim society.⁴⁷

Fourth, there is an increasing movement of other religious missions to develop Muslim society. This condition is often referred to as the Christianization carried out by the Dutch when they colonised indigenous communities. Muhammadiyah was established as an Islamic reform movement that aimed, among which, to stop the activities carried out by the colonialists.⁴⁸ Due to this response, Muhammadiyah emerged as an Islamic modernist movement that attempted to stop the missionary movements performed by colonialists in Muslim communities in Indonesia.

⁴⁴ Abi Pasha, Mustafa Kamal, and Darban, *Muhammadiyah Sebagai Gerakan Islam Dalam Perspektif Historis Dan Idiologis (LPPI)* (Yogyakarta: UMY, 2003).

⁴⁵ Azaki Khoirudin and Qaem Aulassyahied, "Reinterpreting Muhammadiyah's Purification and Its Implications for the Educational Philosophy," *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam* 12, no. 02 (2023): 161–78, doi:10.22219/progresiva.v12i02.29596.

⁴⁶ Ai Fatimah and Nur Fuad, "Purifikasi Dann Modernisasi Di Muhammadiyah," *Jurnal Pendidikan Islam* 9, no. 1 (2018): 47–58, <http://journal.uhamka.ac.id/index.php/jpi>.

⁴⁷ Wahyu Lenggono, "Lembaga Pendidikan Muhammadiyah (Telaah Pemikiran K.H. Ahmad Dahlan Tentang Pembaharuan Pendidikan Islam Di Indonesia)," *Islamadina : Jurnal Pemikiran Islam* 19, no. 1 (2018): 43–62.

⁴⁸ Alwi Shihab, *Membendung Arus: Respon Gerakan Muhammadiyah Terhadap Penetrasi Misi Kristen Di Indonesia* (Yogyakarta: Suara Muhammadiyah, 2016).

As an Islamic modernist movement in Indonesia, the emergence of Muhammadiyah cannot be separated from the awareness and responsibility of its founders to develop 'Indonesian Islam' globally. The experience of religious teachings in a social context is an essential agenda in continuing the struggle of Muslims to adapt to current developments. As a religious organisation, Muhammadiyah is launching a battle that aligns with the idea of Islamic modernisation in a global context. One of the essential goals of Muhammadiyah's establishment as an Islamic modernist movement was to purify religious teachings based on the Quran and Hadith.⁴⁹ Apart from that, it is accompanied by a mission to develop educational modernisation, economic independence, and social activism as the main priorities of the Muhammadiyah Islamic movement.⁵⁰

Renewal Orientation of Muhammadiyah as a Modernist Movement in Indonesia

This section explains the orientation of Muhammadiyah's renewal idea as an Islamic modernist movement in Indonesia. The Muhammadiyah's renewal movement seeks to construct an Islamic society with a variety of improved national and humanitarian movements, as well as to revitalise stale Islamic philosophy. The emergence of Muhammadiyah as an Islamic modernist movement in Indonesia was an effort to overcome the challenges of the lives of Muslims experiencing political, economic, social, and cultural crises. With an open, adaptive, and inclusive approach, Muhammadiyah seeks to balance Islamic solid values and the need to adapt to developments in modern life. One of the main orientations of Islamic reform in the Muhammadiyah organisation is educational reform, which does not only focus on developing religious knowledge but also adopts a modern education system that is more advanced than before.

In the current context, Muhammadiyah is an Islamic modernist movement and one of Indonesia's most prominent Islamic organisations. Muhammadiyah's progressive approach to the development of Islamic thought must be acknowledged as shaping the face of 'Indonesian Islam' by integrating religious values with Western traditions that promote modernity as an indicator of scientific progress. One of the characteristics of the Muhammadiyah movement is its modernisation approach to every religious practice. Muhammadiyah adopts the principles of modernity in every aspect of life without losing the essence of spirituality, which originates from the teachings of the Prophet Muhammad.

Muhammadiyah, an Islamic modernist movement in Indonesia, is characterised by three facets of a thought renewal orientation. These components are crucial for advancing, changing, and producing ideas for Islamic thinking. First, it is the orientation of religious modernism. As a modernist Islamic movement, Muhammadiyah aims to rid itself of various deviations from Islamic teachings. The modernist movement in the spiritual field is a return to the teachings of the Quran and Hadith as guidelines for living in the world.⁵¹

Under the direction of Kiai Ahmad Dahlan, Muhammadiyah works to rid Islamic teachings of superstition and heresy while attempting to address these issues via social services and education. Muhammadiyah has been successful in educating Muslims about the significance of returning to the original Islamic teachings. This shared understanding inspires members to participate in campaigns for religious reform and purity. Muhammadiyah developed various strategies and techniques to accomplish the objectives of religious reform. Additionally, they actively propagate Islam's pure beliefs through da'wah.

The strategy selected reflects Muhammadiyah's practical approach to achieving a reform orientation in the religious part. As social mobilization theory explains, the success of socio-religious movements is largely dependent on effective and adaptable techniques. In theological terms, struggles to uphold Islamic beliefs that are pure and free from all forms of polytheism without ignoring Islam's values of

⁴⁹ Sholihul Huda, Mohammad Maulana Mas'udi, and Nafik Muthohirin, "The Rise of Muhammadiyah's Islamic Da'wah in the Contemporary Era: Transformation to Online Trend and Responses to Islamic Moderation," *Progresiva : Jurnal Pemikiran Dan Pendidikan Islam* 11, no. 01 (2022): 1–24, doi:10.22219/progresiva.v11i01.20889.

⁵⁰ Aphil Barroch Mahesa et al., "Muhammadiyah Sebagai Gerakan Pembaharuan Pendidikan Islam," *JURNAL SOSIAL Jurnal Penelitian Ilmu-Ilmu Sosial* 24, no. 2 (2023): 68–74, doi:10.33319/sos.v24i2.133.

⁵¹ Syamsul Arifin, Syafiq A. Mughni, and Moh Nurhakim, "The Idea of Progress: Meaning and Implications of Islam Berkemajuan in Muhammadiyah," *Al-Jami'ah* 60, no. 2 (2022): 547–84, doi:10.14421/AJIS.2022.602.547-584.

tolerance exist.⁵² In worship, Muhammadiyah carries out religious orders to all Muslims according to the guidance of the Prophet Muhammad. Modernism in the spiritual field has become the primary foundation for Muslims to develop other activities, such as education, economics, society, and politics, that imbue the religious spirit.

Second, it is the orientation of intellectual modernism. Muhammadiyah has an orientation towards developing intellectualism among generations of Indonesian Muslims to think progressively and innovatively for the revival of the Muslim community. One form of revival of Islamic thought among Muhammadiyah members is translating various works of Muslim scientists, establishing modern educational institutions, studying at foreign universities, and generating a literacy movement to form a future modernist and reformist generation of Muslims.

As a religious organisation, Muhammadiyah aims to ignite the spirit of studying among generations of Muslims. In this context, the Indonesian Muslim generation can survey Western education as a form of responsibility in increasing the enthusiasm of Muslim intellectuals. This can be seen from the initial upheaval of the renewal of Islamic thought in the Middle East, which received support from Iranian intellectuals. It is known that Muslim intellectual development does not only focus on Muslim countries but can also spread to several countries, such as Europe and America. In other words, the modern education system is an essential instrument for generations of Muslims to develop intellectual traditions sustainably. So, the emergence of militant intellectual movements in Indonesia was a response to the efforts to develop Islamic thought.

In its development, the Muhammadiyah movement encourages the generations of Indonesian Muslims to continue to think critically through the tradition of intellectualism. The intellectual tradition among the Muhammadiyah generation agrees with this view stating that rationalism as the inevitability of modernism is a part of the religious teachings that creates philosophical reasoning among the Indonesian Muslim generation. The influence of this thought came from Muhammad Abduh, who became the foundation of the reformist movement in Egypt when he advised al-Azhar students to pursue philosophy.

The critical orientation of intellectual modernism among the Muslim generation is a joint movement to foster essential souls because it is part of the academic and scientific tradition, contributing to the progress of Islamic civilisation in Indonesia. The modernists' approach and character inherent in Muhammadiyah must be balanced with a spirit of inclusiveness and a dynamic attitude to achieve civilizational progress in the future. Inclusive theology represents openness in accepting more progressive change and renewal because modernity is the core of civilizational progress.⁵³ The orientation of intellectual modernism among Muhammadiyah cannot be separated from the critical role of Islamic modernists and reformers, such as Jamaluddin al-Afghani and Muhammad Abduh, who successfully transmitted philosophical ideas to benefit a dynamic Islamic civilization.⁵⁴ Muhammad Abduh, for example, is known as an Islamic thinker who actively promotes Islamic reform through a philosophical approach.⁵⁵

In the end, the reform orientation of the Muhammadiyah movement is not only material. It also renews the Muslim generation's intellectual tradition. Muhammadiyah has a long history in the form of organisation and in developing an intellectual tradition inherent in the concept of *tajdid* as well. As an Islamic modernist movement, Muhammadiyah realises the importance of the pillars of Islamic revival, namely its intellectual tradition, both from the theological and historical aspects. Sociologically, Muhammadiyah is known as an Islamic reformist movement that greatly admires the Islamic intellectual tradition, although it is not in a systematic framework like contemporary Islamic thought in the Islamic world.⁵⁶

⁵² Akhmad Arif Junaidi, "Muhammadiyah and the Shifting Interpretation of Local Religious Traditions," *Walisono: Jurnal Penelitian Sosial Keagamaan* 30, no. 2 (2022): 169–94, doi:10.21580/ws.30.2.16293.

⁵³ Maurizio and Syela Benhabib Passerin, *Habermas and the Unfinished Project of Modernity: Critical Essays on the Philosophical Discourse of Modernity* (Cambridge: MIT Press, 1997), 124.

⁵⁴ Jamaluddin Al-Afghani, "Madi Al-Ummah Wa Hadiriha Wa 'Ilaj Illaliha," in *Major Themes in Modern Arabic Thought: An Anthology*, ed. An Abror Trevor J. Le Gassik (Michigan: The University of Michigan Press, 1979), 56.

⁵⁵ S.H. Alatas, *Intellectuals in Developing Societies* (London: Frank Cass, 1977), 123.

⁵⁶ Naila Farah, "Pola Pemikiran Kelompok Tradisionalis Dan Modernis Dalam Islam," *Jurnal Yaqzhan* 2, no. 1 (2016): 1–14, <http://syekhnhurjati.ac.id/jurnal/index.php/yaqzhan/article/view/884>.

In this context, Muhammadiyah's intellectual tradition becomes a framework for critical thinking, creating progressive Islamic ideas formed in the sociological dynamics of Muslims in Indonesia. Even though Kiai Ahmad Dahlan is better known as a reformer with an action character because he emphasises the action aspect of Islam, he has a very high spirit of intellectualism in encouraging the Muslim generation. The establishment of Muhammadiyah proves this as an Islamic reformist-modernist movement, which produced many brilliant ideas and thoughts about Islamic reform in Indonesia.

Third, it is the orientation of social modernism. Muhammadiyah, as a modernist Islamic movement, has goals not only in the religious field to improve intellectual traditions but also in reforming the social field, which is directly related to poverty alleviation, health services, and community empowerment. Muhammadiyah struggles to carry out social and cultural restoration and adaptation to developments in the digital world. Modern Muslim intellectuals fully support social change in Muslim society, such as rejecting Western social ethics, which deviate significantly from religious teachings.⁵⁷

As a social, religious organisation, Muhammadiyah has an open view of the importance of social change in people's lives. One concrete form of this is that Muhammadiyah plays a role in community activities that focus on community development or empowerment, such as establishing hospitals and social services for children and the elderly. Muhammadiyah, as a social organisation, takes a role in the social sector, which will become life's problems in the future, such as problems of poverty, social inequality, and inequality of life in society. This is done so that civil society life can be formed as an essential pillar for creating a prosperous country. In other words, Muhammadiyah was established as a social and religious organisation with a mission of preaching, encouraging goodness, and avoiding wrongdoing.

The founder of Muhammadiyah, Kiai Ahmad Dahlan, was a dynamic figure with a distinct reformist agenda. The significance of Kiai Ahmad Dahlan's leadership in igniting and coordinating social movements is emphasized by social mobilization theory. Kiai Ahmad Dahlan brought ideas from Middle Eastern reformist movements to Indonesia, and he used them to create a movement that mirrored the Muhammadiyah's reform movement's orientation towards social welfare, health, and education. Muhammadiyah was successful in gathering and putting to use a variety of resources to further its goals. This covers financial resources (donations from members and supporters), human resources (teachers, doctors, volunteers), and infrastructure (schools, hospitals, orphanages). Resource mobilization theory states that a social movement's capacity to gather and oversee these resources is essential to its success. Muhammadiyah's orientation to social services and education demonstrates how they use the resources to accomplish their objectives.

Conclusion

This research concludes several significant findings related to the genealogy and orientation of the Muhammadiyah renewal movement as one of the modernist Islamic movements in Indonesia. First, several factors contributed to the background of Muhammadiyah's emergence as a modernist Islamic movement. These included the outcome of Kiai Ahmad's *ijtihad* in interpreting the meaning of the Quran, the significance of purifying Islamic teachings based on the Quran and Hadith, the response to the absence of traditional education systems, being adaptive to scientific advancements, and a response to the increasing Christianisation in Indonesia. Second, the orientation of the Muhammadiyah renewal movement is toward intellectual growth within the Muslim generation, religious renewal, and social transformation aimed at empowering the Muslim community in Indonesia.

This study demonstrates that Indonesia has benefited much from the Islamic modernist movement, which the Muhammadiyah organisation embodies. This research offers a more comprehensive understanding of the evolution of the Islamic modernist movement in Indonesia by imposing constraints on the Muhammadiyah reform movement's lineage and direction. This research has important implications for intellectual, social, spiritual, and moral empowerment among Indonesian Islamic organisations. It is expected to significantly impact the progress of Muhammadiyah as a pioneer of the Islamic modernist movement in Indonesia.

⁵⁷ Muhammad Iqbal, *The Reconstruction Religious of Thought in Islam* (Jakarta: Bulan Bintang, 1984), 123.

References

- Abdul, Rohadi, and Sudarsono Fatah. *Ilmu, Iman Dan Teknologi*. Jakarta: Kalam Mulia, 1987.
- Ahmed, Akbar S. *Post Modernism and Islam: Predicament and Promise*. London: Routledge, 1992.
- Al-Afghani, Jamaluddin. "Madi Al-Ummah Wa Hadiriha Wa 'Ilaj Illaliha." In *Major Themes in Modern Arabic Thought: An Anthology*, edited by An Abror Trevor J. Le Gassik, 56. Michigan: The University of Michigan Press, 1979.
- Alatas, S.H. *Intellectuals in Developing Societies*. London: Frank Cass, 1977.
- Alfian. *Muhammadiyah: The Political Behavior of a Muslim Modernist Organization under Dutch Colonialism*. Yogyakarta: Gajah Mada University Press, 1989.
- Alfina Hidayah, and Hamdan Maghribi Maghribi. "From Modernism to Neo-Modernism: A Religio-Political Context of Muhammad Abduh and Fazlur Rahman." *SHAHIH: Journal of Islamicate Multidisciplinary* 7, no. 2 (2022): 109–24. doi:10.22515/shahih.v7i2.6066.
- Alif Pratama, Dito. "Islam and Neo-Modernism in Indonesia: Revisiting Nurcholish Madjid and Abdurrahman Wahid's Thought on Civil Society'." *Al-Adalah* 26, no. 2 (2023): 155–73. doi:10.35719/aladalah.v26i2.371.
- Ansari, Endang Saifuddin. *Wawasan Islam*. Jakarta: Rajawali Press, 1986.
- Arifin, Syamsul, Syafiq A. Mughni, and Moh Nurhakim. "The Idea of Progress: Meaning and Implications of Islam Berkemajuan in Muhammadiyah." *Al-Jami'ah* 60, no. 2 (2022): 547–84. doi:10.14421/AJIS.2022.602.547-584.
- Bahri, Abdul Halim. "Characteristic and Attributes of the Modernization of Islam in Egypt." *Pappaseng* 1, no. 2 (2022): 82–95.
- Baidhawry, Zakiyuddin, and Azaki Khoirudin. "The Core Ethos and the Progressive Spirit of Muhammadiyah Socio-Religious Movement." *Journal of Al-Tamaddun* 13, no. 2 (2018): 27–41. doi:10.22452/jat.vol13no2.3.
- Boisard, Marcel A. *Humanisme Dalam Islam*. Bandung: Bulan Bintang, 1980.
- Bruinessen, Martin van. *Contemporary Developments in Indonesian Islam: Explaining the 'Conservative Turn.'* Singapore: Institute of Southeast Asian Studies, 2013.
- Elhady, Aminullah. "Islamic Reform Movement In Indonesia: Role Of Muhammadiyah In Social Empowerment." *International Journal of Academic Research in Business and Social Sciences* 7, no. 8 (2017): 340–50. doi:10.6007/ijarbss/v7-i8/3234.
- Fanani, Ahwan, Achmad I, Hamzani, Nur Khasanah, and Aji Sofanudin. "Muhammadiyah's Manhaj Tarjih: An Evolution of a Modernist Approach to Islamic Jurisprudence in Indonesia." *HTS Theologiese Studies/Theological Studies Theological Studies* 77, no. 4 (2021): 1–7.
- Farah, Naila. "Pola Pemikiran Kelompok Tradisionalis Dan Modernis Dalam Islam." *Jurnal Yaqzhan* 2, no. 1 (2016): 1–14. <http://syekhnurjati.ac.id/jurnal/index.php/yaqzhan/article/view/884>.
- Fatimah, Ai, and Nur Fuad. "Purifikasi Dann Modernisasi Di Muhammadiyah." *Jurnal Pendidikan Islam* 9, no. 1 (2018): 47–58. <http://journal.uhamka.ac.id/index.php/jpi>.
- Hasbullah, Moefflich. "A Century of NU-Muhammadiyah in Indonesia: The Failure of Islamic Modernism?" *Islamika Indonesiana* 1, no. 1 (2014): 17–32. doi:10.15575/isin.v1i1.2.

Huda, Sholihul, Mohammad Maulana Mas'udi, and Nafik Muthohirin. "The Rise of Muhammadiyah's Islamic Da'wah in the Contemporary Era: Transformation to Online Trend and Responses to Islamic Moderation." *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam* 11, no. 01 (2022): 1–24. doi:10.22219/progresiva.v11i01.20889.

Iqbal, Muhammad. *The Reconstruction Religious of Thought in Islam*. Jakarta: Bulan Bintang, 1984.

Junaidi, Akhmad Arif. "Muhammadiyah and the Shifting Interpretation of Local Religious Traditions." *Walisongo: Jurnal Penelitian Sosial Keagamaan* 30, no. 2 (2022): 169–94. doi:10.21580/ws.30.2.16293.

Khoirudin, Azaki, and Qaem Aulassyahied. "Reinterpreting Muhammadiyah's Purification and Its Implications for the Educational Philosophy." *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam* 12, no. 02 (2023): 161–78. doi:10.22219/progresiva.v12i02.29596.

Knowles, Malcolm S. *The Modern Practice of Adult Education: From Pedagogy to Andagogy*. New York: Cambridge University Press, 1980.

Ko, Kein E. "The Non-Immanent Frame: Medicine as Ethics in the Islamic Modernist Movement of Late Colonial Indonesia." *HISTORY of Religion* 48, no. 4 (2019): 234–250.

Kondrys, Jan. "Islamic Modernism: A Legitimate Part of a Historical Tradition of Islamic Thought." *West Bohemian Historical Review* 7, no. 1 (2017): 49–71.

Latief, Hilman, and Haedar Nashir. "Local Dynamics and Global Engagements of the Islamic Modernist Movement in Contemporary Indonesia: The Case of Muhammadiyah (2000-2020)." *Journal of Current Southeast Asian Affairs* 39, no. 2 (2020): 290–309. doi:10.1177/1868103420910514.

Lenggono, Wahyu. "Lembaga Pendidikan Muhammadiyah (Telaah Pemikiran K.H. Ahmad Dahlan Tentang Pembaharuan Pendidikan Islam Di Indonesia)." *Islamadina: Jurnal Pemikiran Islam* 19, no. 1 (2018): 43–62.

Madjid, Nurcholish. *Islam, Doktrin, Dan Peradaban: Sebuah Telaah Kritis Tentang Masalah Keimanan, Kemanusiaan, Dan Kemodernan*. Jakarta: Paramadina, 1992.

Madjid, Nurcholish. *Islam, Kemodernan, Dan Keindonesian*. Jakarta: Paramadina, 1992.

Madjid, Nurcholish. *Khazanah Intelektual Islam*. Jakarta: Bulan Bintang, 1984.

Mahesa, Aphil Barroch, Faisal Ramadhan, Tri Wirahadi Kusuma, Muhammad Farid Alfian, and Febri Nur Hudanansyah. "Muhammadiyah Sebagai Gerakan Pembaharuan Pendidikan Islam." *JURNAL SOSIAL Jurnal Penelitian Ilmu-Ilmu Sosial* 24, no. 2 (2023): 68–74. doi:10.33319/sos.v24i2.133.

Marsudi, Muhammad Sholeh, and Zayadi Zayadi. "Gerakan Progresif Muhammadiyah Dalam Pembaharuan Pendidikan Islam Dan Sosial Keagamaan Di Indonesia." *Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 12, no. 2 (2021): 160–79. doi:10.32923/maw.v12i2.2035.

Maurizio, and Syela Benhabib Passerin. *Habermas and the Unfinished Project of Modernity: Critical Essays on the Philosophical Discourse of Modernity*. Cambridge: MIT Press, 1997.

Miswanto, Agus. *Sejarah Islam Dan Kemuhmadiyah*. Yogyakarta: Pusat Pembinaan dan Pengembangan Studi Islam Universitas Muhammadiyah Magelang, 2012.

Mutiarin, Dyah, Zuly Qodir, Adhianty Nurjanah, Muhammad Iqbal, and Misran Misran. "Muhammadiyah and Its Transformation of Islamic Governance Values." In *Proceedings of the International Conference on Sustainable Innovation Track Humanities Education and Social Sciences (ICSIHES 2021)*, 626:166–70, 2022. doi:10.2991/assehr.k.211227.028.

- Nashir, Haedar. *Understanding the Ideology of Muhammadiyah*. Surakarta: Muhammadiyah University Press, 2015.
- Nashir, Haedar, Mutohharun Jinan, and Bambang Setiaji. "Muhammadiyah: The Political Behavior of Modernist Muslim Elite in Indonesia." *Humanities and Social Sciences Reviews* 7, no. 4 (2019): 837–44. doi:10.18510/hssr.2019.74111.
- Nasution, Harun. *Pembaharuan Dalam Islam*. Jakarta: Bulan Bintang, 2003.
- Nettler, Ronald L., Mohamed Mahmoud, and John Cooper. *Islam and Modernity: Muslim Intellectuals Respond*. London and New York: I. B. Tauris, 1998.
- Pasha, Abi, Mustafa Kamal, and Darban. *Muhammadiyah Sebagai Gerakan Islam Dalam Perspektif Historis Dan Idiologis (LPPI)*. Yogyakarta: UMY, 2003.
- Qodir, Zuli, Hasse Jubba, Mega Hidayati, Irwan Abdullah, and Ahmad Sunawari Long. "A Progressive Islamic Movement and Its Response to the Issues of the Ummah." *Indonesian Journal of Islam and Muslim Societies* 10, no. 2 (2020): 323–52. doi:10.18326/IJIMS.V10I2.323-352.
- Rachman, Fazlur. *Islam*. Jakarta: Bumi Aksara, 1992.
- Rahmad, N, A Absori, and E A Budiman. "Dialectics of Relevance: The Challenge of Purification in Muhammadiyah From the Perspective of Prophetic and Transcendental-Based Law (Progressive and Conservative Views)." *Bengkoelen Justice: Jurnal ...* 14, no. 1 (2024): 115–25. doi:10.33369/j.
- Saeed, Abdullah. "Ijtihad and Innovation in Neo-modernist Islamic Thought in Indonesia." *Islam and Christian-Muslim Relations* 8, no. 3 (2007): 279–95.
- Salim, Agus. *Teori Dan Paradigma Penelitian Sosial: Dari Denzin Guba Dan Penerapannya*. Yogyakarta: Tiara Wacana, 1991.
- Shihab, Alwi. *Membendung Arus: Respon Gerakan Muhammadiyah Terhadap Penetrasi Misi Kristen Di Indonesia*. Yogyakarta: Suara Muhammadiyah, 2016.
- Sholihan. *Modernistas Posmodernitas Dan Agama*. Semarang: Walisongo Press, 2008.
- Sinanović, Ermin. "Islamic Revival as Development: Discourses on Islam, Modernity, and Democracy since the 1950s." *Politics, Religion & Ideology* 13, no. 1 (2012): 3–24.
- Sugiono. *Metode Penelitian Kuantitatif, Kualitatif Dan R & D*. Bandung: Alfabeta, 2016.
- Sumarna, Cecep. *Rekonstruksi Ilmu: Dari Emperik-Rasional Ateistik Ke Emperik-Rasional Teistik*. Bandung: Benang Merah Press, 2005.
- Supriadin, S, A R Permata, and A D Saputri. "Muhammadiyah as an Islamic Movement With Character Dakwah and Tajdid." *Journal of Islamic Studies and Society* 1, no. 2 (2023): 13–23. <https://jurnalnew.unimus.ac.id/index.php/JISS/article/view/323>.
- Sya'bani, Mohammad Ahyar Yusuf. "Islam Modernism Movement in Indonesia (Muhammadiyah Modernization and Dynamism in Education and Socio-Religious)." *Journal of Social Science Studies* 5, no. 2 (2018): 159. doi:10.5296/jsss.v5i2.12991.
- Toynbee, Arnold. *A Study of History*. Oxford: Oxford University Press, 1957.
- Walters, J. Donald. *Crisis in Modern Thought: Menyelami Kemajuan Ilmu Pengetahuan Dalam Lingkungan Filsafat Dan Hukum Kodrat*. Jakarta: PT Gramedia Pustaka Utama, 2003.

Ya'qub, Tasman. *Modernisasi Pemikiran Islam*. Minangkabau: The Minangkabau Foundation, 2000.

Zeid. "The Modernisation of Islam or the Islamisation of Modernity." In *Cosmopolitanism, Identity and Authenticity in Th Middle East*, edited by Roel Meijer, 123. London: Routledge, 1999.

Zubair, Achmad Charris. *Dimensi Etik Dan Asketik Ilmu Pengetahuan Manusia: Kajian Filsafat Ilmu*. Yogyakarta: LESFI, 2003.