

## EXPLORING MUHAMMADIYAH'S HISTORICAL CIVILIZATIONAL DIMENSION OF SOCIAL RECONSTRUCTION IN INDONESIA: HUMANITARIAN AND COSMOPOLITAN APPROACHES

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### Abstract

This study aims at describing the civilizational dimension of Muhammadiyah's contribution which has not made an adequate attention. By the use of historical-philosophical approach and educational theories of social reconstruction, this paper, argues that the educational thought of Muhammadiyah is always influenced by the dynamic and religious development thought (ideology) emerging in Muhammadiyah. This paper is using a qualitative approach, where most of the data were collected through a library research mechanism. This study shows that *first*, Muhammadiyah education is a modern Islamic education which is based on the spirit of *Islam Berkemajuan* [Progressive Islam] aiming to reconstruct a timeworn public order to a new society. Therefore, *Islam Berkemajuan* is not only monolithic in its sociological reality but also expands its meaning to reconstruct the social economic, political and cultural development according to the age. *Second*, the Muhammadiyah's philosophy of education is based on two foundations, namely the theology of *al-Ma'un* and the theology of *al-Ashr* which both of them are derived from the idea of KH. Ahmad Dahlan, the founder of Muhammadiyah. Both the theological bases become the anchor of the thinking and practice of the education of Muhammadiyah. *Third*, the purpose of education in Muhammadiyah is that to grow or develop the "*Ma'rifat* quotient" (the consciousness of divinity) which later becomes the cornerstone of the birth of the cosmopolitan and humanitarian ethos of Muhammadiyah. Both of the ethics manifest in the work of the Muhammadiyah social issues of civilization, health, economic, political, philanthropic, disaster relief, community empowerment and many others.

**Keywords:** Muhammadiyah, philosophy, social reconstruction, cosmopolitan, Indonesia

### Introduction

The problem of Muhammadiyah's civilizational dimension in social reconstruction is a theme which has not been getting a full attention intensively and comprehensively. Although, the Muhammadiyah's involvement in social reconstruction through its institution of education has been considered as a landmark for the century i.e. since 1911. It can be picturized from the number of educational institutions to the end of 2015, Muhammadiyah has built 176 colleges, 14346 kindergartens, 2604 primary schools, 1772 junior high schools, 1143 senior high schools, 71 special schools (*Sekolah Luar Biasa* - SLB), and 102 boarding schools.<sup>1</sup> The achievements of the century with a number of the institutions, may not be able to survive without the presence of philosophies as the ethos and spirit that guides and moves the activism of Muhammadiyah. The ideology, philosophy and the basic idea Muhammadiyah's education cannot be detached from KH. Ahmad Dahlan's merit (founder and pioneer of Muhammadiyah's education). Further, and he has been recognized by the Government of Indonesia (Presidential Decree No. 657, the year 1961) as one of the national heroes in education.

Education of Muhammadiyah faces various problems as it has no reflection to the value of Islam, the commercialization causes the high cost of education, the orientation of the religious education emphasizes *Fiqh* excessively, even it has lost its identity as the spirit of its early birth. The arise various problems may be presumable that it is due to the less understanding of the actors towards the Muhammadiyah education base of its philosophical education. The presence of the Muhammadiyah's philosophy of education is important for a theoretical practice guide of the

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<sup>1</sup> The result of data processing of Secretarial of Muhammadiyah Central Board from a number of sources, Secretarial of Muhammadiyah Central Board, 2015.

*madrrasah*, school, boarding school (*pesantren*) and particularly higher education of Muhammadiyah. Without the guide, the practice of education in Muhammadiyah is as to lose one's bearing. Although the orientation of the ever-changing educational needs and follow the progress of the ages, the Muhammadiyah's education should not depart from its philosophical essence.<sup>2</sup> Hence, the philosophical thoughts of education became the anchor of spiritual-thought of practices of education from kindergartens, *madrasahs*, schools, boarding schools, and colleges of Muhammadiyah.

So far, there has not been many thoughtful and profound academic reviews regarding the philosophical aspect of Muhammadiyah education. Studies on the education of Muhammadiyah, in general, emphasize on the theme of education, such as specific aspects of the curriculum, method, management, leadership, teaching or about the thinking of figures of Muhammadiyah. In 2000, institutionally, there was a philosophical foundation for the formulation of education efforts of Muhammadiyah with the publication of the book the *Filsafat Pendidikan Muhammadiyah (Naskah Awal)* [Philosophy of Education of Muhammadiyah (Initial Manuscript)] by the Primary and Higher Education Council, Central Board of Muhammadiyah. This paper was edited by M. Yunan Yusuf and Piet Hizbullah Chaidir. The book is divided into three parts: first, finding the conceptual base of education of Muhammadiyah. Second, revitalizing the education of Muhammadiyah. Third, the Muhammadiyah and the political education in Indonesia. As an initial manuscript, the writing has not been specified yet in reviewing the Muhammadiyah' education of philosophy.<sup>3</sup> Ten years later, referring to the annex of the decision of the 46<sup>th</sup> Congress or well-known as a century Congress of Muhammadiyah in Yogyakarta in 2010, it decided the outline of "Muhammadiyah Educational Philosophy". The formulation expressed education of Muhammadiyah "revives" and also "liberates" which its estuary is "growing *ma'rifat quotient*".<sup>4</sup>

Based on the elaboration above, this article purposes to explain the philosophical bases of the Muhammadiyah's education ethos since the organization was initiated by KH Ahmad Dahlan. The issues include: what is the ethos that was planted and grown by its founder KH Ahmad Dahlan; how does the ethos undergo the process of internalization in both mind and heart of the exponents of Muhammadiyah – the chairmen, members and sympathizers; how is the ethos also externalized or manifested in Muhammadiyah education; and why is it necessary to be embodied in the system of civilization in the field of education. This study shows that from the very beginning of its birth, Muhammadiyah has been working on education and driven by the spirit of progressive Islam which is based on two ethe: humanitarian and cosmopolitan. The ethe is also based on two theologies of Muhammadiyah, namely theology of *al-Ma'un* that informs the ethos of universal humanity, while the theology of *al-'Asher* enlightens the ethos of cosmopolitan.

### **The Dynamics Muhammadiyah's Civilizational Thought: From the Ideology to the Education**

The ideology of Muhammadiyah has various designations from several researchers, mainly its relation to religious thought. Haedar Nasir classifies the observers who have been researching Muhammadiyah into four: the first group such as Deliar Noer, James L. Peacock, and William Shepard categorize Muhammadiyah movement as a modern or modernism Islam. The second group, such as Alex and Wertheim classify Muhammadiyah into an Islam reformism movement. The third group, such as Abubakar Atjeh calls Muhammadiyah as the movement to come back to the teachings of the *Salaf (Muhyi Atsari al Salaf)*. The fourth group, such as Clifford Geertz, George Kahin and Robert van Neil classify Muhammadiyah into socio-cultural movement.<sup>5</sup>

The explained typologies above show that looking at Muhammadiyah based on an only angle is not enough while ignoring other points of view. Although, many people understand that the Muhammadiyah Islamic movement as a modernist, in fact, the researchers conclude the characteristic thought and movement of Muhammadiyah in various perspective, not the modernist one. Mitsuo Nakamura tends to call it as the movement of re-Islamisation (re-Islamisasi) of Javanese Islamic

<sup>2</sup> Mahsun Sayuti (1985), "Filsafat Pendidikan Muhammadiyah Kembali Tergugat," in Amien Rais et al. (eds.), *Pendidikan Muhammadiyah dan Perubahan Sosial*, Yogyakarta: PLP2M, p. 93.

<sup>3</sup> M. Yunan Yusuf & Piet Hizbullah Chaidir (2000), *Filsafat Pendidikan Muhammadiyah*, Jakarta: Majelis Dikdasmen PPM.

<sup>4</sup> Pimpinan Pusat Muhammadiyah (2010), *Tanfidz Se-Abad Muhammadiyah*, Yogyakarta: PPM, p. 135; Abdul Munir Mul Khan (2013), "Filsafat Tarbiyah Berbasis Kecerdasan Ma'rifat," *Jurnal Pendidikan Islam*, Vol. 2, no. 2, pp. 219-239.

<sup>5</sup> Haedar Nashir (2010), *Muhammadiyah Gerakan Pembaruan*, Yogyakarta: Suara Muhammadiyah, p. 75.

*Exploring Muhammadiyah's Historical Civilizational Dimension of Social Reconstruction in Indonesia* society;<sup>6</sup> while Alwi Shihab argues that Muhammadiyah stems the Christianization;<sup>7</sup> James L. Peacock tends to select the Muhammadiyah Islamic purification movement as the largest in Indonesia;<sup>8</sup> Howard Federspiel and Fauzan Saleh assess Muhammadiyah as an Orthodox Islam;<sup>9</sup> even Arbiyah Lubis concludes that the theology of Muhammadiyah is close to Jabariyah rather than Muhammad Abduh's rationalism.<sup>10</sup> Muhammadiyah as an Islamic modernist or reformist is mostly called by several insiders such as Deliar Noer, Achmad Jainuri, Alfian Alfian, Amin, and Abdullah.<sup>11</sup>

Hamsah's research entitled "Dasar Pemikiran Islam Berkemajuan Muhammadiyah 1912-1923" in UIN Alauddin of Makassar 2016,<sup>12</sup> shares a common thing with Achmadi's religious thought implying on education in Muhammadiyah. By borrowing the perspective value relations and movement, Hamsah concluded the Muhammadiyah education as an institutive canal to ground (*down to earth*) the values and morals of the Progressive Islam itself. The three important characteristics of the Muhammadiyah Progressive Islam (*Islam Berkemajuan*) include progressivism, rationalism, pragmatism, and vernacularism. The basis of rationalism is marked by a spirit of open, critical, and dialectical. Muhammadiyah receives one religious view if the two terms are accomplished. *First*, hearing and weighing various opinions. *Second*, in accordance with common sense and sacred heart. The pragmatism is characterized by the courage to soak up the goodness and wisdom that come from various sources. This is demonstrated by the courage of Muhammadiyah to establish schools by adopting the Netherlands' model school. Furthermore, *vernacularisms* as a step to transform the tradition to be functional for life. Muhammadiyah is able to summarize the substance of the pure Islam within Javanese tradition. It is different from what has been stated by Arbiyah Lubis who concludes that Muhammadiyah is closer to Jabariah theology, Hamsah reckons that the pattern of Muhammadiyah movement in 1912-1923 is very affirmative towards the rationalism as Abduh which nigh on *Muktazilah* rationalism, this thesis found that the formative phase of Muhammadiyah shows its high partiality on the recovery of the intellect functions. The rational religion displays an essence of the rationalism of Muhammadiyah.

Mulkhan found that a pure Islam in rural areas is categorized into four variants: Muhammadiyah-NU (Munu), Marhaenis-Muhammadiyah (Marmud), Muhammadiyah Al-Ikhlash (Mukhlash), and Nationalist Muhammadiyah (Munas).<sup>13</sup> The development of Muhammadiyah religious thought according to Mulkhan runs in four phases: the creative-inclusive phase, ideological phase, spiritualization or *sufistisasi shari'ah* phase, and ideological romanticism phase. The first phase (creative-inclusive) is characterized by the presence of social and cultural awareness movements orienting on solving the problems of life that appear in accordance with the available capabilities. This phase takes place during the time of Dahlan when the Muhammadiyah movement is known as *tajdid* and *ijtihad*. The second phase (ideological) is colored by a strong orientation to the purification of '*aqidah* and religious practices of all types of *takhayyul*, *bid'ah*, *khurafat* as well as the tendency of *fiqh*. An influential figure at the phase, according to Mulkhan, is Mas Mansur. In the third phase, there is understanding on the *shari'ah* spiritually or sufistic, accompanied by reformulating the more openly methodology of *ijtihad*. Whereas the fourth phase is referred to as a phase of romanticism of puritanism and Wahabisme after the 2005 Congress (Malang); his intellectual roots have been growing up in the previous period though.<sup>14</sup> Likewise, Ahmad Nur Fuad states that the religious thought in Muhammadiyah is not a single-faced. The historical phenomenon showing that the dynamics of religious thought in Muhammadiyah cannot be seen linearly or chronologically, but rather should be photographed in epistemic and dialectical.<sup>15</sup>

<sup>6</sup> Mitsuo Nakamura (1983), *The Crescent Arises over the Banyan Tree: A Study of the Muhammadiyah Movement in Central Javanese Town*, Yogyakarta: Gadjah Mada University Press.

<sup>7</sup> Alwi Shihab (1999), *Membendung Arus: Respon Muhammadiyah terhadap Penetrasi Misi Kristen di Indonesia*, Bandung: Mizan.

<sup>8</sup> James L. Peacock (1978), *Purifying of the Faith: The Muhammadiyah Movement in Indonesia Islam*, Menlo Park, California: The Benjamin Publishing Company; James L. Peacock (1978), *Muslim Puritans: Reformist Psychology in Southeast Asian Islam*, Berkeley: University of California Press.

<sup>9</sup> Howard M. Federspiel (1970), "The Muhammadiyah: A Study of an Orthodox Islamic Movement in Indonesia," *Indonesia* 10, pp. 57-80; Fauzan Saleh (2001), *Modern Trends in Islamic Theological Discourse in Twentieth-Century Indonesia*, Leiden: Brill.

<sup>10</sup> Arbiyah Lubis (1993), *Pemikiran Muhammadiyah dan Muhammad 'Abduh: Suatu Studi Perbandingan*, Jakarta: Bulan Bintang.

<sup>11</sup> Deliar Noer (1980), *Gerakan Modern Islam di Indonesia 1900-1942*, Jakarta: LP3ES; Achmad Jainuri (1997), *The Formation of the Muhammadiyah's Ideology 1912-1942*, Academic Dissertation, McGill University.

<sup>12</sup> Hamsah F (2016), *Dasar Pemikiran Islam Berkemajuan Muhammadiyah 1912-1923*, Thesis, Makassar: UIN Alauddin.

<sup>13</sup> Abdul Munir Mulkhan (2000), *Islam Murni dalam Masyarakat Petani*, Yogyakarta: Benteng Budaya.

<sup>14</sup> Abdul Munir Mulkhan (2008), "Pendahuluan," in Robert W. Hefner, Sukidi Mulyadi, Abdul Munir Mulkhan (eds.), *Api Pembaharuan Kyai Ahmad Dahlan*, Yogyakarta: Multi Pressindo, pp. 18-20.

<sup>15</sup> Ahmad Nur Fuad (2010), *Kontinuitas dan Diskontinuitas Pemikiran Keagamaan dalam Muhammadiyah (1923-2008): Tinjauan Sejarah Intelektual*, Academic Dissertation, UIN Sunan Ampel.

Those various studies describe the un-single social and cultural structure of the citizens of Muhammadiyah. This condition happens naturally in Muhammadiyah internally. Although the decision and institutionalization of thought are decided collective-collegially, nevertheless, in fact, citizens of Muhammadiyah have their variations, even polarizing their rationale.

Achmadi and MT Arifin declare that the dynamics of the religious thought of Muhammadiyah implies on the thought education of Muhammadiyah. Achmadi (2002) in *Muhammadiyah Pascakemerdekaan Pemikiran Keagamaan dan Implikasinya dalam Pendidikan* [Muhammadiyah in the Post-freedom of Religious Thought and Its Implication] examines the renewal of Muhammadiyah religious concept and its implications to the education. Achmadi observes Muhammadiyah since its birth to 2000s expanding the religious thought of Muhammadiyah not only in relation to the official decisions of the organization but rather a religious thought of the contemporary intellectuals. MT Arifin in *Gagasan Pembaharuan Muhammadiyah* [The Idea of the Renewal of Muhammadiyah], states that the renewal ideology of Muhammadiyah strongly influences the education reforms of Muhammadiyah. MT Arifin also explains the concept of education in Muhammadiyah that contains three things. *First*, the moral education (embedding kind-hearted human characters based on the Quran and Sunnah). *Second*, the education of individuals (emerging individual awareness which is the intact and balance between mental and physical). *Third*, civic education (cultivating a willingness to live in the middle of a melee of society).<sup>16</sup> This concept seems to have a proximity to Ahmad Syafi'i Ma'arif in his book *Islam dalam Bingkai Keindonesiaan dan Kemanusiaan* [Islam in the Frame of Indonesia and humanity],<sup>17</sup> that education in Muhammadiyah was able to unite the power of *fikr* and *dzikr* which gave birth to *ulul albab*, i.e. a human has intelligence (*ulun nuha*), a sharp vision and perception (*ulul Abshar*).

According to Muarif in his writing on "Filsafat Pendidikan KH Ahmad Dahlan"<sup>18</sup> it has four basic ideas that build the philosophy of education: "the rational religion", "teaching Islam", "progressive Islam" and "Islamic teachings". Similarly, Mohamad Ali incorporates the education into a single flow of typology of Muhammadiyah, that is Progressivism of John Dewey. Mohamad Ali in his dissertation, *Pendidikan Berkemajuan: Refleksi Praksi Pendidikan KH Ahmad Dahlan*<sup>19</sup> explains that the spectrum of KH Ahmad Dahlan's thought is praxis, it means that the theory and practice are one unity. Mohamad Ali uses the conceptual framework of John Dewey's philosophy of progressivism to reconstruct the educational philosophy of KH Ahmad Dahlan, i.e. progressive education or progressive-religious. According to Ali, progressive education is built on three pillars, namely, religion, education, and life that enable to encourage people from backwardness to the progress.

The study on the typology of philosophical education in Muhammadiyah using modern educational philosophy (Western) has been accomplished by M. Amin Abdullah through his writings, entitled "Philosophy and Education Paradigm of Muhammadiyah",<sup>20</sup> categorizes the education of Muhammadiyah into four typologies, namely *first*, critical-hermeneutic, the basis of the education of Muhammadiyah is the Quran and Sunnah, and the consideration of the dimension of "*ijtihad*" of social religious as well. *The second*, essentialist-perennialist, in which it emphasizes the aspect of *al-ruju' ila al-Qur'an wa al-Sunnah* literally, without considering the complexity of the whole culture. *Third*, progressivism, the idea of education of Muhammadiyah is critical, free and open to the actual social problems and rests upon the universal values of the Quran. *Fourth*, reconstructionism, the individual personal and collective-social safety-oriented.

Based on the four typologies above, in nowadays context, the philosophy of education of Muhammadiyah is more appropriately called as reconstructionism (social-reconstruction). This argument is based on the thought of Kuntowijoyo in his writings entitled, "*Muhammadiyah dalam Perspektif Sejarah*",<sup>21</sup> stating that the education of Muhammadiyah is an amalgamation of "faith (*iman*)

<sup>16</sup> MT. Arifin (1985), *Gerakan Pembaruan Muhammadiyah dalam Bidang Pendidikan: Reformasi Gagasan dan Teknik*, Surakarta: Bagian Penalaran, Lembaga Pembinaan Mahasiswa UMS, p. 68.

<sup>17</sup> Ahmad Syafii Maarif (2009), *Islam dalam Bingkai Keindonesiaan dan Kemanusiaan: Sebuah Refleksi Sejarah*, Jakarta: Mizan.

<sup>18</sup> Muarif (2014), "Dilsafat Pendidikan KH. Ahmad Dahlan," in Mukhrizal Arif et al. (eds.), *Pendidikan Postmedirnsme: Telaah Kritis Pemikiran Tokoh Pendidikan*, Yogyakarta: Ar-Ruzz Media.

<sup>19</sup> Mohamad Ali (2015), *Pendidikan Berkemajuan: Refleksi Praksi Pendidikan KH Ahmad Dahlan*, Academicc Dissertation, Universitas Negeri Yogyakarta.

<sup>20</sup> M. Amin Abdullah (2003), "Filosofi dan Paradigma Pendidikan Muhammadiyah," in Said Tuhuleley (ed.), *Reformasi Pendidikan Muhammadiyah Suatu Keniscayaan*, Yogyakarta: Pustaka SM.

<sup>21</sup> Kuntowijoyo (1985), "Muhammadiyah dalam Perspektif Sejarah," in Amin Rais dkk (ed.), *Pendidikan Muhammadiyah dan Perubahan Sosial*, Yogyakarta: PLP2M.

*Exploring Muhammadiyah's Historical Civilizational Dimension of Social Reconstruction in Indonesia* and progress". Kuntowijoyo calls the religious rationalization and purification proposed by Muhammadiyah as a "new ideology" in Indonesia. The Movement of Education in Muhammadiyah aims to maintain faith and adjust the religious institutions towards the social change. It is said as a reconstruction of social, since through the process of education, Muhammadiyah is able to "overhaul the long-life order, and builds a new order of life and civilization". This is commonly referred to as *tajdid* (renewal, reform, and innovation). It is reasonable if Kuntowijoyo criticized Muhammadiyah as a "Cultural movement, without Culture", because Muhammadiyah presents the reconstruction and social reform.

In a broader perspective of social reconstruction, education in Muhammadiyah serves as the primary agency to make changes to the social, economic and political community. Then, the educational task of Muhammadiyah is to develop the 'engineers' of social, citizens which radically drive the face of society to back to the progressive community. The purpose of education in Muhammadiyah is, thus, to arouse an awareness of learners about social, economics and politics issues facing at humanity on a global scale, and teach them the necessary skills to resolve the issue.<sup>22</sup> The philosophy of education of the social reconstruction has an analogous spirit to "Progressive Islam" which makes the ethos of cosmopolitan and universal humanity as a prerequisite for life in the 21<sup>st</sup> century.

### **The Philosophical Foundation of Muhammadiyah's Education**

The philosophical base of education ethos in Muhammadiyah can be observed from the idea and action of KH. Ahmad Dahlan. To this point, among the disciples of Kyai Dahlan, only KRH. Hadjid and Kyai Syuja' who become the source to the information of Kyai Dahlan's thought. Book *Pelajaran KHA Dahlan: 7 Falsafah Ajaran dan 17 Kelompok Ayat Al-Qur'an* by KRH. Hadjid contains a set of information of the overview of the philosophical and theological perspective of Kyai Dahlan.<sup>23</sup> Similarly, Kyai Syuja's note on *Islam Berkemajuan* comprises a history or track record of the behavior of Kyai Dahlan during his life.<sup>24</sup> However, there are a strong supposed paper of Kyai Dahlan. *First*, the script entitled *Girdle Living Man*<sup>25</sup> from the Almanacs 1923. *Second*, of the older one, *Peringatan Bagi sekalian Muslimin (Muhammadiyahin)*, in the Muhammadiyah Islamic Congress in Cirebon 1921, documented in the 19<sup>th</sup> annual report (1922). Both papers can be found in the appendix of the book under the title *Pemikiran KH Ahmad Dahlan Muhammadiyah*, published by Bumi Aksara 1990 by Abdul Munir Mulkhan.

### **The Philosophy of Cosmopolitan**

In the reverberation of Muhammadiyah's establishment, as proposed by Nyai Dahlan, in Kauman, KHA Dahlan held a study of *wal-'Ashri* to foster the woman labors and young girls who could not afford an education. Those, who were once jobless and chatting, were gathered and given the religious lessons. At that time, the study of *wal-'Ashri* in Kauman was held after *Ashar* to *Maghrib*. Therefore, this study was performed after *ashar*, and the lesson was first begun by examining the *surah Al-'Asr*. This study was repeated and practiced consistently. It was about eight months.<sup>26</sup> KHA Dahlan contemplated and repeated the *Surah* for more than eight months. In his book, KRH Hadjid explains as follows:

Kyai Dahlan had ever been sick for a few months and should have a bedrest in East Java, precisely in the area of Tosari. At that time, the study, at 8 am, was mandated to Kyai Ibrahim (the second Chairman of Muhammadiyah). After KH Ahmad Dahlan got recovered, several women wanted him to give them the lesson. Finally, Kyai Dahlan held a special instruction which was held once a week every Monday afternoon. The study was called as "Pengajian *wal 'Ashri*". His students were about 30 people. KH Ahmad Dahlan noted several things including *tafakkur*, *muhassabah*, and *amaliyah* in *Pengajian wal*

<sup>22</sup> See Laurie Gertrude Hill (2006), *Principles for Education of The Social Reconstructionists and Critical Theorists: A Yardstick of Democracy*, Electronic Theses & Dissertations.

<sup>23</sup> KRH. Hadjid (2013), *Pelajaran KHA Dahlan: 7 Falsafah dan 17 Kelompok Ayat Al-Qur'an*, Yogyakarta: MPI PPM.

<sup>24</sup> Kyai Soedja' (2009), *Islam Berkemajuan: Kisah Perjuangan KH. Ahmad Dahlan dan Muhammadiyah Masa Awal*, Jakarta: Al-Wasat.

<sup>25</sup> *Naskah Tali Pengikat Hidup* is a transcript of Kyai Dahlan's speech in the Yearly Congress of Muhammadiyah in December, 1922. This manuscript was then published in a book entitled *Pesan-Pesan Dua Pemimpin Besar Islam Indonesia; Kyai Ahmad Dahlan dan Kyai Hasyim Asy'ari* in 1986 by Penerbit Persatuan Yogyakarta arranged by Abdul Mudir Mulkhan. The same manuscript was published in Charles Kurzman's book entitled *Modernist Islam: A Source Book* in 2002 under the title *The Humanity of Human Life*, pp. 344-348

<sup>26</sup> M. Sukriyanto AR. (2015), "Gerakan Pencerahan Menuju Indonesia Berkemajuan: Perspektif Pendidikan dan Kebudayaan," paper presented in *Pengajian Ramadhan 1446 H* in UMS (Sunday, 21 June).

'Ashri. As for those who were accepted to follow the *Pengajian wal-Ashri* were muslimah (moslem women) who could implement the agreements, such as: bearing to come to study, if unable to come they have to get permitted; and they would be able to veil and wear socks.<sup>27</sup>

According to KRH Hadjid, in the tafseer of Juz 'Amma by Syekh Muhammad Abduh, there are 37 surah, Kyai Dahlan only selected one surah, i.e. Surah Al-'Ashr.<sup>28</sup> In the notes of Kyai Soedja'<sup>29</sup>, it is explained that the KHA. Dahlan in *Pengajian wal 'Ashri*, the students were trained about worshipping Allah and moral values which were in accordance with Islamic teachings, for their life quality improvement and increased their value of their worth in front of Allah. In addition to forming the study of Al-'Ashr, Kyai Dahlan also pioneered the "school of Al-'Ashr Cadre" led by KRH. Hadjid.<sup>30</sup>

In addition, in the context of society and civilization, in the theology of *Al-'Ashr*, there are five cosmopolitan ethos to build a major civilization. The first pillar, faith (*iman*) becomes a paradigm of tauhid, the vision of civilization, and ideology. The second pillar is the work of civilization derived from the word *'amilush saliha* that generates a culture. The Third Pillar, science, technology, and arts that can be understood from a partial verse *wa tawashau bil haq*, that it becomes a significant precondition for the main society and excellent civilization. The fourth pillar is morality or ethics that can be comprehended from a partial verse *watawashaw bi al-sabr*. The patience is a symbol of the moral, the highest moral that hints at the major civilizations to build based on the main morality. The theology of *Al-'Ashr* becomes the driving ethos of Progressive Islam and civilization construction work for the century, and Muhammadiyah selects an education as its main focus. Therefore, as the through the education as its *tajdid* movement and social reconstruction, Muhammadiyah is capable of generating a new culture, by leaving the old one.

The explanation shows that Muhammadiyah is, essentially, the *theology of amal salih* which becomes the nature to build a new progressive civilization. It is apparent on the passion to keep going forward, critical, corrective-constructive (*tausiyah bil haq* and *tausiyah bis shabr*). Encouragement to utilize the life, *amal shalih*, and building civilization in the existence of nation and state. Therefore, the intellectual contribution of Indonesian Muslim as an integral part of the world for the development of Islam in Southeast Asia. Education in Muhammadiyah enables to contribute to the progressive framing of moderate Muslims in the Malay world in fostering the diversity, inclusion, openness, peace, and harmony in today's global world.<sup>31</sup>

Based on the description above, it can be inferred that the theology of *Al-'Ashr* teaches that *iman* and *amal shalih*, although it is a unity that is not separated from Islamic, they both are different in the dimensions and construction. Concerning social (ethos of *al-Ma'un*) contains the values and goodness of religion, however, the virtue of religion can still be achieved even without a social concern. The paradigm *Al-'Ashr* will have its institutional consequences the chance to gain merit, which gives priority to the capacity and ability of individual's efforts, appreciation and protection to performance results and personal achievement. In this context, the paradigm of *Al-'Ashr* will put moral evaluation in line with civilization. The affability is not only viewed from the passive moral perspective but the active one.

### ***The Philosophy of Humanity***

It is difficult to express in the tafsir book that gives an explanation of the meaning of *Surat al-Maun* as understood by Kyai Dahlan read as social action. The interpretation of Kyai Dahlan about *al-Ma'un* (the useful stuff) underlies the work of the *amal shalih* in the form of hospitals, orphanages, nursing homes,

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<sup>27</sup> KRH. Hadjid (2013), *Pelajaran KHA Dahlan*, pp. 152-153.

<sup>28</sup> KRH. Hadjid (2013), *Pelajaran KHA Dahlan*, p. 80.

<sup>29</sup> Muhammad Syoedja' is the student and cadre of KHA Dahlan, together with his younger brother and friends, such as Haji Fakhrudin, Ki Bagus Hadi Kusumo, Haji Muhammad Zain, Haji Muhammad Mokhtar, KHA Badawi, KRH Hadjid etc. If KHA Dahlan is a pioneer of social charity activism of Muhammadiyah, hence, H. Muhammad Syoedja' is the composer and interpreter in the real activity. The first chairman of Bahagian Penolong Kesengsaraan Oemoem (PKO), one of the pioneers of PKU Muhammadiyah hospital, founder of *rumah miskin*, orphanage, pioneer of Persatuan Djemaah Hadji Indonesia (PDHI).

<sup>30</sup> M. Soedja' (2003), *Cerita Tentang Kyai Haji Ahmad Dahlan Catatan Haji Muhammad Syoedja'*, Yogyakarta: Rancang Grafis, pp. 148-149; Soedja' (2009), *Islam Berkemajuan: Kisah Perjuangan K.H. Ahmad Dahlan dan Muhammadiyah Masa Awal*, Jakarta: Al-Wasat.

<sup>31</sup> Amin Abdullah (2017), "Islam as a Cultural Capital in Indonesia and the Malay World: A Convergence of Islamic Studies, Social Sciences, and Humanities," *Journal of Indonesian Islam*, Vol. 11, no. 2.

*Exploring Muhammadiyah's Historical Civilizational Dimension of Social Reconstruction in Indonesia* which favors to the poor (proletarian, oppressed).<sup>32</sup> In essence, this *surah* teaches that worship rituals are meaningless if the actor never does any social *amal*. Even, it mentions that those who neglect the orphans and do not try to alleviate poverty from the society as a *liar of religions*.

The ethos of alignments to the fringes moves KH. Ahmad Dahlan founding *Fathul Asrar Mitahus Saadah*, meaning that 'opening secret and the key to happiness'. Members of the study are generally young-corrupted hoodlums. They are less in building their *akhlaq* and mental.<sup>33</sup> KHA. Dahlan was concerned to see that there were still many youths who had not been accommodated and well-built so that they were wild and naughty. Finally they were invited by KHA. Dahlan, however, not all coming. The youths wrongly presume on KH Ahmad Dahlan's intention since they thought that they will be scolded due to they are naughty. KHA. Dahlan invited them to welcome and talking-banter. This event was done repeatedly and he gave meals. Finally, they were attracted by the teachings and were happy to come back to KHA. Dahlan's house. In the present context, it can be represented as a marginal student advocacy schools or street children. The youths were often invited to his home, given the tools for entertainment and sports as well as beds in his mosque freely. Then, when they had to go to pray, they were invited to go praying altogether, were given such an advice, and were invited for dialogue.<sup>34</sup> Here, there were many youths following the Islamic reform movement led by KHA. Dahlan.

It is told that one day, Kyai Dahlan gave his lecture of interpretation (tafsir) to their students. When it came to the discussion of *Surah al-Ma'un*, it seemed like the lecture was clogged, and was no progress. Kyai Dahlan seemed to order his students to repeat the interpretation of *surat al-Ma'un*, without adding other verses as usual. One of his students, Soedja' ventured to protest. Soedja' was well-known as bold and fearless. He was the older brother of KH. Fakhruddin. Soedja' was tall, hard, and fierce. His eyes flash and fierce. Sutrisno Kutoyo likened him as one of puppets figure Werkudara Bratasena; dashing and brave.<sup>35</sup> Further, there was a dialogue between Soedja' with Kyai Dahlan in the *subuh*'s lecture, as follows:

"Kyai, why don't you add the lesson?" asked Soedja'.

"What have you understood very well?" asked KH Ahmad Dahlan.

"We have all memorized, Kyai," replied Soedja'.

"If you have already memorized what have you already practiced?" asked Kyai.

"What should be practiced? Isn't *surah al-Ma'un* has already been repeatedly read after *Surah Fatihah* in our prayer (*shalat*)?" answered Soedja'.

"That's not what I meant. *Amal* means practiced, done! Apparently, you all have not practiced yet. Therefore, starting this morning, you have to go around looking for poor people. If you get it to bring them to your own house. Give them a shower, clean clothes, give him food and drink, as well as a bed in your house. Now the study is closed, and you all should do my last instructions".

How shocked they are hearing at Kyai Dahlan's answer. Since, there is no previous religion teacher who taught the same, that the interpretation of the Quran should be practiced. Kyai Dahlan later held a poor and bums mendicant movement. All his students were invited to go to the market. In the market, the poor children, homeless and orphaned sympathized. Similarly, the street beggars were invited and brought to Masjid Agung (Yogyakarta). Kyai Dahlan had already provided soap and intact-good-used clothes. Then all the poor and orphaned children were showered, cleaned and given a decent outfit. The days of Kyai Dahlan became very busy. They went to his house and asked for soap, second-hand clothing, and also money.

Since then, as the manifestation of *al-Ma'un* Muhammadiyah organization founded *Penolong Kesengsaraan Oemoem* (PKO), which directly chaired by Kyai Haji Soedja' himself. Later, PKO also attempted to set up a "Muhammadiyah Hospital", as complete as other hospitals. At this juncture, we can see, civic education paradigm that was done by KHA. Dahlan has a reformed characteristic. The idea of this was re-formulized by Moeslim Abdurrahman as "Transformative of Islam".<sup>36</sup> Based on this

<sup>32</sup> Abdul Munir Mulkhan (2010), *Kyai Ahmad Dahlan: Jejak Pembaruan Sosial dan Kemanusiaan*, Jakarta: Kompas, p. 6.

<sup>33</sup> Abdul Munir Mulkhan (2010), *Kyai Ahmad Dahlan*, p. 65.

<sup>34</sup> Ahmad Adaby Darban (2010), *Sejarah Kauman: Menguak Identitas Kampung Muhammadiyah*, Yogyakarta: Suara Muhammadiyah, p. 47.

<sup>35</sup> Sutrisno Kutoyo (1998), *Kyai Haji Ahmad Dahlan dan Persyarikatan Muhammadiyah*, Jakarta: Balai Pustaka, pp. 112-113.

<sup>36</sup> Hasnan Bachtiar (2015), "Gagasan dan manifestation Neo-Sufisme dalam Muhammadiyah: Sebuah Analisis Teoritik," *Afkaruna*, Vol. 11, no. 2.

idea, education should convert the understanding and character so that learners have a critical and creative power, therefore, they are able to do a social reform within the society. This means that education is not just a cognitive (knowledge transfer), but rather the transformation of the value of the critical awareness of the dissertation to reality so that the learners are able to accomplish a social reconstruction.

### **Progressive Islamic Education**

Muhammadiyah focuses its activities in the field of education, in addition to social and da'wah from its birth. The field of education laid the foundation of Islam, holding to the Quran and Sunnah. In fact, the basic ethos of education of Muhammadiyah is to achieve the goal of Muhammadiyah. The education serves as a medium of propagation of enlightenment to emancipate, advance, and educate people. Kyai Dahlan developed the ethos of learning and *tabligh* with the slogan "be a teacher and student at once. This slogan is then becoming the slogan of Muhammadiyah which means that education is a participatory and generates to the atmosphere of the learning community."<sup>37</sup> This Ethos is becoming the education paradigm of Muhammadiyah: "an education of human that animates and liberates".<sup>38</sup> The education which revives the sense of mind and heart so that it engenders to the deity of consciousness of the enlightenment. The education liberates mankind from ignorance and poverty towards a superior quality of life and progressive.

In the document of *tanfidz* the decision of the 46<sup>th</sup> Congress, Muhammadiyah defines the notion of its education as follows:

The education of Muhammadiyah is a modern Islamic education which integrates the religion to the life and between faith and the holistic progression. Generating from the womb of an Islamic education which gave birth to strong faith and personality of Muslim educated people, and is able to face and respond to the challenges of the times. This is the so-called of progressive Islamic education.<sup>39</sup>

The explanation above seems to be aligned with the definition of Kuntowijoyo stating that the achievement of the renewal of religion and education of Muhammadiyah has been succeeding to combine between "faith and progress". The strategic target of Muhammadiyah education reformation, the superstition, *bid'ah*, *khurafat* and *syirik* which have attached to society's cultural systems which is part of syncretic and traditionalist Islam.<sup>40</sup> The Muhammadiyah education system is intended to defend the faith and adjust the religious institutions towards the social change. Kuntowijoyo confirms that "without the Muhammadiyah, it could not be imagined about the presence of educated groups who can afford to live within the modern civilization without a split of personality and their faith".<sup>41</sup> In other words, Muhammadiyah has grounded the philosophy of education as a social reconstruction effort within the framework of socio-economic change, politics, and culture.<sup>42</sup>

At the time of its Foundation, Muhammadiyah faced three fronts, i.e. modernism, traditionalism, and Javaism. The modernism is answered by establishing schools, scouting, and voluntary association. As for traditionalism and Javaism are answered with the *tabligh* movement (conveying) by visiting the pupils. In fact, at that juncture, "teachers looking for disciples" is a socio-cultural disgrace. To face the traditionalism and Javaism, according to Kuntowijoyo, Kyai Dahlan applied a positive action or positive theology which proposes the *amar makruf*, do not frontally head-on attack with a negative theology (*nahi munkar*). With the *tabligh* and education, the religion which is previously mystical esoteric to become a simple-ethical religion, open, and *accessible* to the people.<sup>43</sup> The paradigm of Muhammadiyah movement quells falsehood with kindness or lightens the darkness, and an effective and efficient mean through the education.

<sup>37</sup> Abdul Munir Mulkham (2010), *Kyai Ahmad Dahlan: Jejak Pembaruan Sosial dan Kemanusiaan*, Jakarta: Kompas, pp. 9 & 28.

<sup>38</sup> Pimpinan Pusat Muhammadiyah (2010), *Tanfidz Se-Abad Muhammadiyah*, p. 126.

<sup>39</sup> Pimpinan Pusat Muhammadiyah (2010), *Tanfidz Se-Abad Muhammadiyah*, p. 128.

<sup>40</sup> Pimpinan Pusat Muhammadiyah (2010), *Tanfidz Se-Abad Muhammadiyah*, p. 39.

<sup>41</sup> Kuntowijoyo (1985), "Muhammadiyah dalam Perspektif Sejarah," in Amien Rais et al. (eds.), *Pendidikan Muhammadiyah dan Perubahan Sosial*, Yogyakarta: PLP2M, p. 40.

<sup>42</sup> Kuntowijoyo (1985), "Muhammadiyah dalam Perspektif Sejarah," p. 37.

<sup>43</sup> Abdul Munir Mulkhan (2015), "KH Ahmad Dahlan 1968-1923," in Djoko Marihandono (ed.), *KH Ahmad Dahlan Perintis Modernisasi di Indonesia*, Jakarta: Museum Kebangkitan Nasional Direktorat Jenderal Kebudayaan Kementerian Pendidikan dan Kebudayaan, pp. 38-40.



The basic idea of education in Muhammadiyah can also be seen from the document "Tali Pengikat Hidup Manusia," here Kyai Dahlan said:

There is no other intention and will of mankind to head for the safety of the world and the after. As for the way to achieve the goal and purpose of man should be using the healthy common sense (sane), meaning that the sense which is not exposed to danger. Its nature is that an intellect which can select a litigation carefully, full attention and consideration. It is then set to the determination.

The basic character of sense is to accept all of the knowledge and, indeed, the knowledge becomes the need of sense, because the sense is like seeds immersed in the earth. In order to grow the seeds from the Earth and then become a great tree, certainly, it must be weeded and watered constantly. Similarly to human beings, they will not grow and develop perfectly if they are not watered with knowledge. They have to comply with the will of the Almighty God.

At least, education of sense is in accordance with *ilmu mantiq* (talking that is in line with reality), all science should be preceded by the study. There is no reason for human beings, who know a variety of names and languages if no one taught them, and so does the teachers knowing something from their previous teacher, and so on.

Therefore, it shows that humans are helpless in knowing the origin of knowledge/science, except, the people who get the suspicion from God.<sup>44</sup>

The education concept of Muhammadiyah as explained before in the philosophy of education of Muhammadiyah is the progressive Islamic Education. Since, in the first statute year 1912, Muhammadiyah's basic purpose of its education is, namely "...b. Progressing religion to its members".<sup>45</sup> The term "progressive", "advanced", "progress" and "advancing" have been attached to the Muhammadiyah movement since its inception. Kyai Dahlan, often reveals the importance of progress. If one would really be a Kyai, then, be a progressive Kyai. One of the historical references of the word "progressive Islam" can be traced from KH Ahmad Dahlan as he said, "*Dadijo kjai sing kemadjoean, odjo kesel anggonmu njamboet gawe kanggo Muhammadiyah*" [be a progressive Kyai, don't be tired of working on Muhammadiyah].<sup>46</sup> Muhammadiyah's concept of education is directed to generate progressive Kyai(s) (religious men), forward-thinking, visionary, intelligent, as well as having an ethos of fighting to change society through Muhammadiyah.

### ***Ma'rifat Quotient***

In a document known as the Congressional speech transcript 1922, Kyai Ahmad Dahlan mentions Holy Quran, sacred heart, holy intellect for many times as the Foundation of Islamic humanitarian projects. Education was conceived as an institution of learning of the unity of humanity based on the Quran, managed with common sense and sacred heart. Aside from several documents, the idea can be read from the testimony of KHA Dahlan's students such as Kyai Syuja', Farid Ma'ruf, and Kyai Hadjid. In the early days, education of Muhammadiyah was a big project of spiritual learning as the renewal praxis of Kyai Ahmad Dahlan that united the Islamic Studies and Secular Studies. Starting from this point, the tradition community learners (learning society) grew a century after the movement Muhammadiyah was established.<sup>47</sup>

The philosophical orientation of the education of Muhammadiyah can be depicted from the statements of Kyai Dahlan that "a high-righteous grade is useless, except the sacred heart. No human being can achieve notability of the world and the hereafter, but rather the person who has the nature of a wise

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<sup>44</sup> KH Ahmad Dahlan (1923), "Tali Pengikat Hidup Manusia," dalam *Album Muhammadiyah tahun 1923*, Yogyakarta: Hoofdbestuur Muhammadiyah Bagian Taman Pustaka; Sukriyanto AR & Abdul Munir Mulkhan (1985), *Perkembangan Pemikiran Muhammadiyah dari Masa ke Masa*, Yogyakarta: Dua Dimensi.

<sup>45</sup> Fachrudin (2015), "Statuten Reglemen dan Extac der Besluit dari Perhimpunan Muhammadiyah Yogyakarta," in Abdul Munir Mulkhan (ed.), *Boeah Fikiran Kijahi H.A. Dachlan*, Jakarta: Global Base Review & STIEAD Press, p. 170.

<sup>46</sup> MT. Arifin (1985), *Gerakan Pembaharuan Muhammadiyah dalam Bidang Pendidikan: Reformasi Gagasan dan Teknik*, Surakarta: Bagian Penalaran, Lembaga Pembinaan Mahasiswa UMS, p. 74. This book has referred to Ky. Sahlan Rosyidi (1975), *Perkembangan Filsafat Pendidikan dalam Muhammadiyah*, Semarang: PWM Dikdasmen Jawa Tengah, p. 8.

<sup>47</sup> Abdul Munir Mulkhan (2010), "Spiritual-Learning Society: Jejak Pembaharuan Kyai Ahmad Dahlan Bagi Masyarakat Indonesia Baru," in Suyatno et al. (eds.), *Revitalisasi Pendidikan Muhammadiyah di Tengah Persaingan Nasional dan Global*, Jakarta: UHAMKA Press, p. 3.

attitude”<sup>48</sup> That is why Abdul Munir Mulkhan interprets that the education of Muhammadiyah is the education of the enlightenment of consciousness to believe that is enlightened and frees people from ignorance and poverty towards the welfare and prosperity of human beings in life which is constantly changing and evolving.<sup>49</sup>

The education basic values of Muhammadiyah is built upon the truth, enlightenment and good manners.<sup>50</sup> KH. Ahmad Dahlan said:

Human does not obey and concern for something that is already light for him. Meaning that himself, his own mind, can say that is true, but he does not want to follow the truth for fear of getting a hardship, fear of the assortment, since his passion and heart are already damaged, immoral, drifting and attracted by a bad habit.<sup>51</sup>

In the natural formula of “Philosophy of Education of Muhammadiyah” in the document of *tanfidz* of the decision of the 46<sup>th</sup> Congress, Muhammadiyah defines the notion of its education as follows:

The education of Muhammadiyah is the preparation of an environment that allows one to grow as human beings understanding the presence of the Almighty God as *Robb* and mastering the science, technology, and arts (IPTEKS). By the consciousness of the *ma'rifat* quotient (faith/unity) and the control of IPTEKS, a person is able to meet the needs of his life independently, caring fellow who suffer due to ignorance and poverty, always disseminating prosperity, preventing forbidden for the exaltation of humanity within the framework of the eco-friendly life in a nation and the association of the world and prosperous as a worship to God.<sup>52</sup>

Based on the quote above, the education of Muhammadiyah has put all the science education in the perspective of the consciousness of the Godhead (*ma'rifat*). The characteristics and principles of education of Muhammadiyah is the awareness of the Godhead (*tauhid/unity*) for the purpose of human well-being by putting the science and the history of mankind to cultivate the nature as a learner's materials. The Education in Muhammadiyah produces learners who concern to the weak and are capable of becoming *rrahmatan lil alamin* for the exaltation of humanity. Based on the philosophy education of Muhammadiyah above, then, the vision of the education in Muhammadiyah was directed towards "the formation of learners, noble characters, progressive and excel at IPTEKS as the embodiment of *tajdid da'wah amar ma'ruf nahi munkar*."<sup>53</sup>

In the subsequent citations, the education must unite the revelation and IPTEKS. Even, IPTEKS is the initial step in the growth of the *ma'rifat* consciousness. The excerpt is as follows:

IPTEKS is the result of rational thinking holistically and comprehensively over the reality of the universe (*ayat kauniah*) and of the revelation and the sunnah (*ayat qauliyah*) which are the integral unity through the research activities and the continuous-updated development for the glory of humanity in a sustainable life. The mastery of IPTEKS is the first step of growing the *ma'rifat* consciousness so that the rational thinking is the early consciousness towards the *ma'rifat* Deity. The devotion to God worship includes the worship embodied in the tenets of Islam, research and the development IPTEKS, structuring sustainable environmental living in the civilized life, righteous and peaceful, as well as the exemption of every single person from suffering due to the ignorance and poverty.<sup>54</sup>

It can be concluded that the essence of Muhammadiyah's education is to grow the “consciousness of spiritual *ma'rifat*” for the learners. The education of Muhammadiyah will hopefully be able to draw the

<sup>48</sup> Abdul Munir Mulkhan (2010), “Spiritual-Learning Society,” p. 8.

<sup>49</sup> Abdul Munir Mulkhan (2015), *Boeah Fikiran Kijahi HA Dachlan*, Jakarta, Global Base Review & STIEAD Press, p. 70.

<sup>50</sup> Lampiran, “Revitalisasi Pendidikan Muhammadiyah” in Pimpinan Pusat Muhammadiyah (2010), *Tanfidz Mukhtamar Se-Abad Muhammadiyah*, Yogyakarta: PPM, p. 130.

<sup>51</sup> KRH Hadjid (2013), *Pelajaran KHA Dahlan*, pp. 24-25.

<sup>52</sup> Pimpinan Pusat Muhammadiyah (2010), *Tanfidz Se-Abad Muhammadiyah*, p. 128.

<sup>53</sup> Pimpinan Pusat Muhammadiyah (2010), *Tanfidz Se-Abad Muhammadiyah*, p. 128.

<sup>54</sup> Pimpinan Pusat Muhammadiyah (2010), *Tanfidz Se-Abad Muhammadiyah*, p. 127.

students to the peak of the knowledge of God, i.e. *ma'rifat*. Therefore, the *ma'rifat* (awareness of divinity) is as the core of the educational philosophy of Muhammadiyah. As well as the teachings of Kyai Dahlan of "Sacred Heart" that is obtained as if the humans leave the love of the world, and is replaced with the love of God. Perhaps, the intelligence or MaQ (*Ma'rifat Quotient*) is the core of the philosophy of education of Muhammadiyah that will bear a virtuous man who adopted the morals of the God.

### ***The Ethos of Cosmopolitan and Humanity***

The greater idea and ethos of the movement of Kyai Dahlan is his openness in permeating the peaks of civilizations without viewing at the nation and the religion bearing the age.<sup>55</sup> Since, the various social actions developed by Kyai Dahlan were inspired by the experience of Christian foreigners and citizens of the Netherlands, the United Kingdom or the Portuguese. The orphanages, nursing homes, hospitals,<sup>56</sup> and the Modern School were the result of the civilizations dialogue of by Kyai Dahlan towards the life management of health, social, and the Christian education and Colonial officials of the Netherlands.<sup>57</sup> Therefore, studying the theological base which drives the ethos of Muhammadiyah is significant and interesting to develop. Since those two legendary and impressive theologies are the theology of *al-Ma'un* and *al-'ashr*.

In the "unity of human life" Kyai Dahlan says how important the universal humanitarian ethos is and the global ethical principles as well as the vision of the Islamic cosmopolitanism. Kyai Dahlan says:

The knowledge about the unity of the human life is a very great knowledge encompasses the earth and humanity". "Humanity must unite. Although humans have different nationalities, their ancestors are one, i.e. the Prophet Adam and Eve (Hawa). Therefore, indeed, all humans originate from a blood. In order to be so unified. In order to unite the human heart that can live happily together in the world."<sup>58</sup>

Therefore, the Muhammadiyah movement is underlined on the perspective that the truth and goodness of Islam are beneficial for all people without any barrier of religion and nation. The Quran is understood by the reason and sacred heart as well as practiced with compassion. Here, the progress of civilization and science, technology, and arts (IPTEKS) are developed for the safety of civilization of the world and universal humanity.<sup>59</sup> The spirit of affection-based humanity has been uniting internationalities people and religions. Social work of Muhammadiyah is based upon the view that the truth (*al-haq*) and the descent of Islam is its usefulness without looking at the boundaries of race and religion.

The ethos of compassion of Kyai Dahlan based on the truth of the Quran should be understood by the intellect and the sacred heart as well as practiced with compassion (tenderness). Since, Islam is a religion of love and peace. The progress of civilization is developed, the salvation of the world and the universal humanity. Affection as the basis of the defense of the oppressed attracts the Javanese elite, Dr. Sutomo, the he would be willing to become the adviser of Muhammadiyah's health field. With a Netherlands doctor, Sutomo, they managed a Muhammadiyah hospital without salary.<sup>60</sup>

<sup>55</sup> In the arena of education, Christen people built an evangelist school in Central Java (1888). In 1905 the school was moved to Yogyakarta and became a pastor school. It is then followed by missionary school for people and teacher. See Yusron Asrofie (2005), *Kyai Ahmad Dahlan Pemikiran dan Kepemimpinannya*, Yogyakarta: MPKSDI PPM, p. 23.

<sup>56</sup> According to Sukriyanto AR, once upon a time, Muhammadiyah had two *rumah miskin*, in Yogyakarta and Surabaya. This house became a place to exercise youths' talent, skill and life skill. Interview of Sukriyanto AR (Rabu, 6 Mei 2015) in Azaki Khoiruddin (2015), *Teologi al-'Ashr: Etos dan Ajaran KHA. Dahlan yang Terlupakan*, Yogyakarta: Suara Muhammadiyah, p. 6.

<sup>57</sup> In the social field, Catholic people-built orphanages in Semarang (1809), Jakarta (1856), and Surabaya (1862). The following year, in Padang, Bogor, Magelang dan Malang. From the Christians, the orphanages were built in Tegal, Central Java (1892). In the early 20<sup>th</sup> century, a Catholic church built several hospitals in several big cities. See M. Yusron Asrofie (2005), *Kyai Haji Ahmad Dahlan*, p. 22.

<sup>58</sup> Sukriyanto AR & Abdul Munir Mulkhan (1985), *Perkembangan Pemikiran Muhammadiyah*, p. 6.

<sup>59</sup> See: Praeadvies of Hoofdbestuur Perserikatan Moehammadiyah in Yogyakarta pada "Kongres Islam Besar Cirebon dan Kesatuan Hidup Manusia", published in 1922 and 1924, see Abdul Munir Mulkhan (2015), *Boeah Fikiran Kijahi H.A. Dachlan*, p. 107.

<sup>60</sup> Beginning from a PKO (Penolong Kesengsaraan Oemoem) Muhammadiyah for Health Office, on Sunday, September 14 1924, it is officially opened. The inauguration was in Jl. Sidodadi No. 57 Surabaya and was attended by Central Board of Muhammadiyah such as KH. Soedja' and H. Hadhikusumo, Directro of CBZ Simpang dr. Tamm, dr Soetomo as the host. He and his friends declared their willingness to give help to PKO Muhammadiyah voluntarily. The doctors are such as dr. Soetopo, dr. Sardjono, dr. Heerdjan, dr. Soewarno, dr. Soeratman, dr. Soehardjo, dr. Soerjatjo, dr. Soekardi, dr. Irsan, dr. Muwaladi, dr. Saleh, dr. Djojohusodo, dr. J.W. Grootings, dr. Aziz, dr. P.H.F. Neynhoff, dr. A.J.F. Tilung dan dr. Rabain. Then, dr. Soedjono became its official medical doctor as agreed by the doctors. PKU Muhammadiyah provided a treatment for 3.975 patients. Then in 1925, PKU Muhammadiyah was moved into a broader area in Jl. Karangtombok (Pegirian). The hospital was then visited bt General Governor J.P. van Limburg Stirum. (<http://rsmuhammadiyahjatim.com/rs-pku-mu-hammadiyah-surabaya>).

The cosmopolitan ethos and humanity of Muhammadiyah we can be picturized from the excerpts of the speech of Dr. Sutomo: “The new thoughts that arise from another principle, namely *charity basis*. The principle of charity is, of course, no permit, no chance, and some for ourselves. However, it requires sacrificing to achieve the noble life for the public”.<sup>61</sup>

Departing from the ethos of compassion, Hilman Latief submits his thesis on the middle-class modernist Muslim welfare ideology to indicate Muhammadiyah’s movement as a social service. It clarifies the close relationship between the religious ideology and social activism. For Muhammadiyah, philanthropic activities for the benefit of society is a social and religious obligation. *Amal Shalih* is the manifestation of *tauhid* (unity), as offered by M. Amin Rais as the idea of “Social Unity”.<sup>62</sup>

Since the inception of Lazismu (Institute for *Amil Zakat Infaq and Sadaqah*) Muhammadiyah in 2002, with the spirit of *al-Ma’un* Lazismu is underlined on the passion for encouraging social justice, human development and alleviate poverty. By the theology of *al-Ashr* Lazismu makes a breakthrough the management of *zakat, infaq, and sadaqah*, not only for creative activities *an sich*, but further entering the productive arena and redistributive. The new philanthropic characteristics of Lazismu can be displayed on the loyalty and devotion on social values. In other words, Zakiyuddin Baidhaway Lazismu argues that Lazismu is able to combine the theology of love, virtue, and volunteerism, in order to realize the transformative philanthropy shifting the amal-oriented policy to the creative and innovative program.<sup>63</sup>

The humanitarian ethos (*al-Ma’un*) and cosmopolitan ethos (*al-‘Ashr*) can be found when Muhammadiyah established a Disaster Relief Agency (*Lembaga Penanggulangan Bencana - LPB*) or Muhammadiyah Disaster Management Center (MDMC). The reality of the disaster across the country and the perspective, encouraged the establishment of the institution in 2007, in the aftermath of the earthquake in Yogyakarta and Central Java which caused many casualties and material losses. The scope of MDMC’s activity is a disaster relief in accordance with the definition of disaster relief activities both on the activities of the mitigation and preparedness, emergency response and rehabilitation.<sup>64</sup>

Muhammadiyah’s cosmopolitan ethos institutionally offers a renewal in answering and facing the challenge of pluralism. In 2000, the Board of *Tarjih* and Pengembangan Pemikiran Islam published *Tafsir Tematik al-Qur’an tentang Hubungan Sosial Antarumat Beragama* [Thematic Interpretation of the Quran on the Interfaith Social Relationship]. The interpretation is crucial to open the horizon and citizens’ thinking of Muhammadiyah and Muslims generally about pluralism, dialogue, peaceful coexistence, interreligious marriage, greeting, and apostate/conversion. To support and disseminate the idea of pluralism, Muhammadiyah in 2002 in Bali, started to introduce the concept of “Dakwah Kultural”. After going through various discussions, in the Congress in 2005 in Malang, the “Dakwah Kultural” was unanimously received as an official decision of the organization. Dakwah, essentially, is the appeal of the Islamic universality for the welfare of the whole human race without being limited by any differences regarding religion, race, tribe, ethnic, the color of skin, language, and gender. In this way, the locality becomes the modal for grounding Islam in Nusantara [Indonesia] and the universe (*Islam is rahmatan li al-‘alamin*).<sup>65</sup>

In addition, Muhammadiyah, since the leadership Din Syamsuddin period, it shows its stretching engagement in the efforts of peacebuilding, nationally and internationally. Through the Center for Dialogue and Cooperation among Civilizations (CDCC), Muhammadiyah takes an initiative and role in the process of regional and global peace. Din Syamsuddin is active and is elected as the chairman of

<sup>61</sup> Abdul Munir Mulkhan (2010), *Kyai Ahmad Dahlan: Jejak Pembaruan*, pp. 83–84.

<sup>62</sup> Hilman Latief (2016), “Philanthropy and “Muslim Citizenship” in Post-Suharto Indonesia,” *Southeast Asian Studies*, Vol. 5, no. 2, pp. 269–286

<sup>63</sup> Zakiyuddin Baidhaway (2015), “Lazismu and Remaking the Muhammadiyah’s New Way of Philanthropy,” *Al-Jāmi’ah: Journal of Islamic Studies*, Vol. 53, no. 2, pp. 387-412.

<sup>64</sup> MDMC adopts an Interational volunteerism ethical code and humanitarian charter, developing a mission of disaster risk reduction in accordance with *Framework for Action* and developing the basis of preparedness since 100 years ago. Zakiyuddin Baidhaway (2015), “The Role of Faith-Based Organization in Coping With Disaster Management and Mitigation: Muhammadiyah’s Experience,” *Journal of Indonesian Islam*, Vol. 9, no. 2.

<sup>65</sup> Zakiyuddin Baidhaway (2015) “The Muhammadiyah’s Promotion of Moderation,” *The American Journal of Islamic Social Sciences*, Vol. 32, no. 3; Zakiyuddin Baidhaway & Azaki Khoiruddin (2018). “The Core Ethos and the Progressive Spirit of Muhammadiyah Socio-Religious Movement,” *Journal of Al-Tamaddun*, Vol. 13, no. 2, pp. 27-41.

the Committee on Religion and Peace (ICoRP), and gets engaged in the Asian Conference on Religion and Peace (ACRP) and the World Conference on Religion and Peace (WCRP). Therefore, according to Abdul Mu'ti, Muhammadiyah is considered to be successful in interpreting the idea of religious pluralism in the education field praxis. The education institution of Muhammadiyah has paved the way for the extensive relationships and the interfaith dialogue. Muhammadiyah as a modernist Islamic movement in Indonesia and in Southeast Asia, which promotes the purity of the teachings of Islam, it appears to have a deal with a diversity of religions and cultures. Hence, Muhammadiyah tries to find the way how to construe Islam in a plural society.<sup>66</sup>

By using the concept of the religious multiculturalism and the theory of religious education, Achmad Asrori argues that in facing the challenges of the religious multiculturalism, a religion needs to change the model of religious education from the inside, and outside the wall. The "inside" religious education wall contributes to forming an exclusive religiosity model; while the "outside" religious education wall contributes to forming an inclusive model of multicultural religiosity.<sup>67</sup> The last two models exist in the activism of Muhammadiyah's education. Religious education has to demonstrate that the enemy of religion is not those who have different belief/religion, but poverty, corruption, violence, ignorance, and so on, and they should stand together to fight the real enemies.

## Conclusion

Based on the elaboration above, it can be concluded that the social reconstruction based on educational thought of Muhammadiyah is always influenced by the dynamics and the development of religious thought (ideology) developing in the organization. The Muhammadiyah Islamic education is an Islamic modern education based on the spirit of progressive Islam which aims to reconstruct the old public order towards a new society, that is A Real Islamic Community (*Masyarakat Islam yang Sebenarnya*). The Muhammadiyah's philosophy of education is based on the two theology of Muhammadiyah, namely the theology of *al-Ma'un* and theology of *al-Ashr* which both of them are derived from the idea of KH. Ahmad Dahlan, the founding-father of Muhammadiyah. This ideological basis becomes the anchor of social reconstruction through the educational thought and practice of Muhammadiyah. Muhammadiyah's education strives to foster "*ma'rifat* quotient" (the consciousness of divinity) which generates to the ethos of compassion to be the cornerstone of the birth of the cosmopolitan ethos and the humanitarian ethic of Muhammadiyah. Both the ethe are manifested in the work of the Muhammadiyah's social reconstruction in civilization, health, economy, politic, philanthropy, disaster relief, community empowerment and many others.

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<sup>66</sup> Abdul Mu'ti (2016), "Akar Pluralisme dalam Pendidikan Muhammadiyah," *Afkaruna*, Vol. 12, no. 1.

<sup>67</sup> Achmad Asrori (2016), "Contemporary Religious Education Model on the Challenge of Indonesian Multiculturalism," *Journal of Indonesian Islam*, Vol. 10, no. 2.

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