

## The Role and Principle of Muhammadiyah Ideology in the Nation and State: Historical Studies

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Received 5 June 2024; Received in revised form 8 September 2024; Accepted 9 September 2024

### Abstrak

Ideologi Muhammadiyah adalah gerakan untuk tajdid, atau pembaharuan, dalam semua aspek kehidupan manusia dengan menggunakan teori dan sistem Islam. Gerakan ini selalu memiliki agenda kemajuan (Išlah). Ideologi Muhammadiyah tersusun menjadi sebuah pemikiran atau prinsip-prinsip yang tercantum dalam Muqaddimah Anggaran Dasar Muhammadiyah, Kepribadian Muhammadiyah, Matan Keyakinan dan Cita-cita Hidup Muhammadiyah, Khittah Muhammadiyah dan pemikiran-pemikiran formal lainnya. Metodologi yang digunakan dalam penelitian ini menggunakan metode kepustakaan (library research), sedangkan pengumpulan data dilakukan dengan cara menelaah atau mengeksplorasi beberapa Jurnal, buku, dan dokumen-dokumen serta sumber-sumber data dan informasi lainnya yang dianggap relevan dengan penelitian. Temuan dalam penelitian ini adalah ideologi Muhammadiyah sebagai fondasi dan orientasi utama gerakan. Dalam Muhammadiyah ideologi dapat dipahami sebagai sistem paham atau keyakinan dan teori perjuangan untuk mengimplementasikan ajaran islam dalam kehidupan umat melalui gerakan sosial-keagamaan. Pokok pikiran atau pendirian yang dimaksud itu telah terkonsep dalam isi ideologi Muhammadiyah pada Muqaddimah Anggaran Dasar Muhammadiyah. Pentingnya ideologi Muhammadiyah dalam kehidupan berbangsa dan bernegara harus berpegang pada Pedoman Hidup Islami Warga Muhammadiyah (PHIW).

**Kata kunci:** ideology, muhammadiyah, prinsip.

### Abstract

*Muhammadiyah's ideology is a movement for tajdid, or renewal, in all aspects of human life using Islamic theories and systems. This movement always has an agenda of progress (Išlah). Muhammadiyah's ideology is structured into thoughts or principles stated in the Muqaddimah of Muhammadiyah's Articles of Association, Muhammadiyah's personality, Muhammadiyah's Faith and Life Ideals, Muhammadiyah's Khittah and other formal thoughts. The methodology used in this research uses the library method (library research), while data collection is carried out by reviewing or exploring several journals, books and documents as well as other sources of data and information that are considered relevant to the research. The findings in this research are the Muhammadiyah ideology as the foundation and main orientation of the movement. In Muhammadiyah ideology, it can be understood as a system of understanding or belief and a theory of struggle to implement Islamic teachings in the lives of the people through socio-religious movements. The main idea or stance in question has been conceptualized in the content of Muhammadiyah's ideology in the Muqaddimah of Muhammadiyah's Articles of Association. The importance of Muhammadiyah ideology in national and state life must adhere to the Islamic Life Guidelines for Muhammadiyah Citizens (PHIW).*

**Keywords:** ideology, muhammadiyah, principle.

### INTRODUCTION

The majority of Indonesians are Muslim. Muhammadiyah is one of many Islamic organizations in Indonesia. Muhammadiyah is an

Islamic-based group (Tahang et al., 2019). Muhammadiyah's goal is to rectify existing beliefs in society and eradicate actions that are considered heresy. Supported by the statement that KH.

Ahmad Dahlan places the Al-Quran and Al-Sunnah as the basis of all actions (Zarro et al., 2020).

One of the largest Islamic organizations in Indonesia is Muhammadiyah. Established in 1912, Muhammadiyah has been the focus of numerous studies highlighting its attributes as a reformist movement. Arifin et al., (2022) stated that the Muhammadiyah renewal movement exerts a multifaceted influence on the lives of Muslims. When Din M. Syamsuddin testified during a visit to the United States, the media called Muhammadiyah the Largest Reformist Islamic Organization. The progress and development of Muhammadiyah cannot be separated from their charitable efforts in fields such as education, social, and health. Muhammadiyah introduces ideology through this business charity.

Before getting to know Muhammadiyah, it is very important to understand what it means. Ideology is a concept or idea. Ideology can be defined as a comprehensive perspective, a way of seeing things as a whole, or a collection of ideas put forward by the dominant class in all major societies.

The ideology of Muhammadiyah is a movement for *tajdid*, or renewal, in all aspects of human life using Islamic theory and systems. This movement always has an agenda of progress (*Ishlah*). Formal thoughts, such as the Preface to the

Statutes of Muhammadiyah, Characteristics of Muhammadiyah, Faith Pledge and Aspirations of Muhammadiyah Life, and *Khittah* of Muhammadiyah, are the core of Muhammadiyah movement theology (Nashir, 2001). Therefore, this article can describe issues such as: First, how is Islam and ideology in the life of the nation and State? Second, what is the urgency of ideology for Muhammadiyah? Third, what are the ideological principles of Muhammadiyah? Fourth, how is the ideology of Muhammadiyah from worldview to action program?.

#### **METHOD**

The method used in this study uses the library research method. Library research is a series of actions, such as reading, taking notes, and processing research materials (Zed, 2014). In literature study research, writers or researchers must pay attention to at least three main characteristics. The first is that they are dealing directly with the text rather than having direct knowledge of the topic. Second, because library data is "ready to use", researchers can directly interact with existing data sources in the library. Third, library data usually comes from secondary sources. This means that the materials or data were obtained by researchers from sources other than the original data from the first data in the field. Thus, research data collection is carried out by reviewing and

understanding various books, journals, documents, and documents (both print and digital) as well as other sources of data and information deemed relevant to the research.

## RESULTS AND DISCUSSION

### The Historical Context of Islam as a Political Ideology

The political significance of Islam may be traced back to its origins during the period of the Prophet Muhammad and the early caliphs. This historical basis is established by implementing Islamic principles, as specified in the Al-Quran and Al-Sunnah, to manage government and state matters. Islamic political thinking has evolved throughout centuries and has been shaped by many socio-political situations and interpretations.

### Islam and Ideology in the Life of the Nation and State

Islam is a political ideology that supports the idea of the State (Darmayanti et al., 2024; Fadel, 2018; Ishomuddin, 2011). Islamic theory is concerned with important concepts known as *ushul*, or principal issues, such as decisions, laws, and principles clearly outlined in the Al-Qur'an and Al-Sunnah. The six pillars of faith are one of the *qat'i* and important concepts and teachings, which are the pillars of religion or the five pillars of Islam, the concept of human beings, the concept of the relationship between humans and

God, and the concept of the ideals of Islamic society which is called "*baldatun thayyibatun wa rabbun ghafur*".

Muhammadiyah ideology can be defined as a series of beliefs and understandings as well as a theory of struggle to implement Islamic teachings in people's lives through socio-religious movements (St. Nurhayati et al., 2018). As an ideology for Muslims, Muslims must adhere to four aspects which are the core of Islamic teachings in religious, social, and community life. Broadly speaking, the four aspects referred by Nashir (2009):

1. *Aqidah* is an aspect of belief in Allah SWT., angels, holy books, the Prophets and Messengers, the last day, and destiny.
2. Worship is a form of our devotion to Allah SWT. which has been ordered and the procedures for which are in the Al-Qur'an and Al-Sunnah, such as prayer, fasting, zakat, pilgrimage, and so on.
3. *Akhlaq* refers to good and bad principles and behavior, such as patience, gratitude, trust, devotion to parents, courage, and so on, as well as bad principles and behavior, such as arrogance, arrogance, envy, riya, and disobedience to parents.
4. *Mu'amalah* is part of society that regulates the way of human life on Earth, such as agreements, state administration, international relations, property, and so on. The

four aspects of Islamic teachings come from the Al-Qur'an and Al-Sunnah, or the Hadith of the Prophet Muhammad SAW.

"System of understanding" or "collection of ideas or notions" is the meaning of the word "ideology". Destutt de Tracy (1757-1876), a French philosopher, introduced ideology as the "science of ideas", that is, as a way of thinking about life, distinguishing it from religious and metaphysical ways of thinking. The word "*ideos*" comes from the Greek word "*logos*", which means "science of logic" (Nashir, 2014).

Since 1968, Muhammadiyah ideology has been a topic of discussion. In Muhammadiyah's 37th Muktamar, the importance of ideological renewal was discussed. At that time, Muhammadiyah used the terms "Faith" and "Aspirations of Life" to describe their ideology. Muhammadiyah's official ideological thoughts, known as the Beliefs and Ideals of Muhammadiyah, first appeared in the 1969 *tanwir* in Ponorogo. In addition to the concepts contained in the Muqaddimah Statutes of Muhammadiyah, made in 1946, here are the ideological concepts of Muhammadiyah which are systematic and structured.

As an Islamic movement, Muhammadiyah cannot be separated from its ideology, which is a collection of opinions about life and methods of struggle to achieve its goals. According to

KHM Djindar Tamimy (1968), "ideology"—the ideas and ideals about Islam that were embedded in the thoughts and spirit of the movement of the founder of Muhammadiyah, Kiai Haji Ahmad Dahlan, was the reason behind the formation of Muhammadiyah. "Ideology is a teaching or science that systematically and thoroughly discusses an idea, way, wishful thinking or picture in mind, to gain beliefs about life and life that is true and correct." In addition, ideology means "life beliefs", which include; outlook on life, goals in life, guidelines for life, teachings and ways used to carry out outlooks on life in achieving these goals in life" (PP Muhammadiyah, 2000). Muhammadiyah has regulated in PHIWM about guidelines for life in the nation and State, which contain six contents, namely:

1. Muhammadiyah members, citizens and cadres must participate in political life through various channels positively and should not be apathetic. They must also interact with Islamic ethical and moral principles as best they can.
2. In politics, there are several principles that must be obeyed honestly and sincerely, such as keeping promises and not breaking promises; upholding justice, law, and truth; following *amar ma'ruf nahi munkar* and inviting people to believe in Allah, studying the Al-Quran and Al-Sunnah; paying

attention to the brotherhood and unity of mankind; and respect the freedom of others.

3. Politics is one way of worshipping Allah SWT. as well as reconciliation and ihsan to others, and do not sacrifice the public interest for the sake of personal and small group interests.
4. Muhammadiyah politicians must show exemplary traits of being honest, good, right and fair. They must also avoid bad behavior, such as dirty politics, which carry slander, facades, and self-interest.
5. Politics with piety, a positive attitude, and the desire to create a real Islamic society through a system of *amar ma'ruf and nahi munkar* functions within a strong unity of the Imamate.
6. Fostering friendship and *ukhuwah* between politicians and political forces which are wisely and maturely driven by Muhammadiyah politicians.

#### **Ideological Urgency for Muhammadiyah**

According to Nashir (2015) Ideology is involved in any social movement, let alone in the idealist movement. Mandatory in building systems, solidarity, targets, mobilization, and business strategies in accordance with the principles of social movements, especially religious movements. Muhammadiyah is an organization engaged in the field of

religion which contains a belief system, knowledge, and practices activities that lead to the goals aspired by Muhammadiyah (Nashir, 2006).

According to the Statutes of Muhammadiyah, Muhammadiyah is an Islamic movement, the *Da'wah Amar Ma'ruf and Tajdid* originate from the Al-Qur'an and Al-Sunnah. Muhammadiyah is based on Islam. However, Muhammadiyah's goal is to uphold and uphold Islam so that a just and righteous society can be formed. This goal is achieved through the Organization's charitable efforts, programs and activities.

According to the way Muhammadiyah understands Islam, its ideology depends on Islam as the foundation and main orientation of the movement. It is possible that the ideology of Muhammadiyah is included in Al-Islam and the basis of Muhammadiyah. These basics are related to the view of Islam in Muhammadiyah, the fact that Muhammadiyah is an Islamic movement, and the strategy of struggle or the essence of Muhammadiyah, which includes various functions and objectives of fighting for Islam.

While Muhammadiyah as an Islamic organization is not strict like global ideology, especially as an authoritarian one, it requires ideology to be bound. Ideology as a system of understanding in the Muhammadiyah movement functions

for five purposes, as provided by Nashir (2007):

1. Ideology has the ability to provide direction and explanation of how Muhammadiyah individuals act based on religious (Islamic) beliefs.
2. Muhammadiyah has the belief to encourage collective solidarity (*ukhuwah* movement, in the loose meaning of *asabiyyah* according to Ibn Khaldun), which functions to maintain internal relations and face external threats.
3. Muhammadiyah people's character can be formed by Muhammadiyah ideology, as shown in Muhammadiyah Characteristics and Guidelines for Islamic Life for Muhammadiyah Members, which cover various characteristics and ways of life that must be owned and applied in Muhammadiyah life.
4. By using Muhammadiyah ideology, a struggle strategy based on Basic Strategies is built, so that the movement becomes systematic and directed within the Association Movement structure.
5. With ideology, Muhammadiyah can organize its members, cadres, citizens and leaders in one movement so that they can work together and achieve goals firmly rather than walking alone.

Although the movement is small, it has very strong ideological ties. Then the

movement will be systematic and firm in its struggle. However, even if it is a large organization, if its ideological ties are too loose, then it is easy to be influenced by other ideologies and movements, easily shaken, and vulnerable to various kinds of problems from within and outside. It is hoped that every member of Islamic society can develop an attitude of tolerance and respect for other organizations and movements without intervening or infiltrating their ideology in an ambitious manner.

#### **Principles of Muhammadiyah Ideology**

Muhammadiyah has survived for more than one hundred years. This is due to the fact that his actions are in line with and very important to the needs of people's lives. In addition, the ideology of the Muhammadiyah movement is integrated with the beliefs, understanding, ideals and attitudes of the leaders and their driving force to continue to revive the Islamic movement (Hambali, 2006). This is motivated by the existence of Muhammadiyah as "Islamic Movement, Development of Islamic Ideology, *Da'wah Amar ma'ruf nahi munkar and Tajdid*". The practice of religious moderation in the Muhammadiyah da'wah movement is contained in the scope of the Islamic religion, which is systemic and integral from the concepts of faith, morals, worship and religious practices (Islahuddin & Nurhakim, 2023).

Therefore, it is very important for all Muhammadiyah members, cadres, residents and leaders to understand Muhammadiyah ideology. The ideology of Muhammadiyah and the views that form the foundation of the movement must be thoroughly understood and internalized before they can be used as guidelines and goals for all Muhammadiyah members, cadres and leaders throughout their environment. Everyone who participates in this Islamic organization must understand who they are and how they must act, think, and behave according to the ideological principles of Muhammadiyah. They may not think, behave, or act based on ideology or other views that are contrary to Muhammadiyah (Nashir, 2001). Muhammadiyah has movement principles in the Preamble to the Articles of Association, Beliefs and Aspirations of Life, Personality, Basic Strategies of Muhammadiyah, Guidelines for Islamic Life, and various other official thoughts.

#### **1. Muqaddimah Statutes and Bylaws of Muhammadiyah**

The preamble to the Statutes of Muhammadiyah is the ideology of Muhammadiyah which describes Muhammadiyah's views on human life in this world, the ideals to be realized, and the methods used to achieve these aspirations. ANGGARAN DASAR RUMAH TANGGA, (2005) contain seven main

ideas/principles/foundation, namely:

##### a. First thoughts

Life man must be based on monotheism, namely by worshiping Allah SWT.

##### b. Second thoughts

Life man That sociable and sociable.

##### c. Third thoughts

Only law God SWT. Which actually, the only one Which can we make joints For form private ones Good And arrange order life public in heading life happy, prosperous And prosperous Which *haqiqi*, in this world and hereafter.

##### d. Fourth thoughts

Struggle in upholding and elevating the religion of Islam to create a truly Islamic society.

##### e. Fifth thoughts

Struggle to enforce And uphold tall religion Islam Which actually can succeed in following steps struggle Prophet Mohammed SAW and his companions.

##### f. Sixth thoughts

Struggle to realize all of these main ideas can be successful and successful by sticking together as an organization.

The organization is the only one tool or receptacle that best struggle.

g. Seventh thoughts

Seventh thoughts like which outlined can function as a form of ideology to reach the objective his dream, is realization public Islam truly.

Muhammadiyah was established to build and realize the main ideas, which are the principles for life and struggle. The main ideas/principles/foundations referred to are the ideological rights and values of Muhammadiyah life.

## 2. *Matan* of Faith and Life Aspirations Muhammadiyah

In fact, the substance of the sentence is Faith and Aspirations of Life, which means nothing but 'ideology', while *matan* means 'content' or 'contents'. The initial formulation was compiled by the Bureau of Ideology and Chittah, which was presented at the 37th Muktamar in Yogyakarta, which was then discussed at the *Tanwir* Ponorogo in 1969 with the title "Aspirations and Beliefs of Life", in the end PP Muhammadiyah changed it and perfected it into Beliefs and Aspirations. Muhammadiyah Life:

a. Muhammadiyah is an Islamic organization that adheres to the belief that Islam is the only way of salvation in the afterlife (QS. Ali Imran [3]: 19 and 58), Islam is the last religion that perfects the

previous religions (QS. Al-Maidah [5]: 3) and Islam is the main source and guideline for the Muhammadiyah movement.

b. Muhammadiyah is an Islamic organization that bases its *da'wah* based on the Al-Qur'an and Al-Sunnah by using the mind in accordance with the spirit of Islamic teachings

## 3. *Khittah* of Muhammadiyah

*Khittah* which contains strategic lines for the struggle, which is part of the teachings of Muhammadiyah (Nashir, 2018). This is because ideology contains not only values and principles but also certain methods of manifesting these values in life. Some ideologies, such as capitalism, focus on the struggle for individualism, while socialism focuses on the struggle for class collectivism. This ideological difference shows that Muhammadiyah prefers a non-political *da'wah* strategy, which emphasizes community development for the realization of an Islamic Society rather than politics. Ijtihad of the Muhammadiyah movement is this practical non-political struggle strategy.

There are several *Khittah* of Muhammadiyah. Since the 1956

Palembang strategic plan, the 1969 Ponorogo strategy, the 1971 Ujung Pandang strategic plan, the 1978 Surabaya strategic plan to the 2002 Denpasar mission, which must be placed in a large and broad *Khittah* of the history and long journey of Muhammadiyah to its more than a century of age.

#### 4. Personality Muhammadiyah

Muhammadiyah personality is a manifestation of personality that has existed for a long time in Muhammadiyah. The results of the description of KH. Faqih Usman speaking during training at the Yogyakarta Muhammadiyah Mu'allimin Madrasah. KH at that time, "What is Muhammadiyah?" was a question discussed by Faqih Usman. At the 35th Congress, after being discussed by Muhammadiyah leaders, "Muhammadiyah Personality" was ratified after experiencing suggestion improvement. In other words, understanding the character of Muhammadiyah means Understanding Muhammadiyah (Nashir, 2016).

- a. Understand Islam Which how Which want enforced dab to uphold tall
- b. Take nature and manner the *da'wah* of Rasulullah SAW serve as

the basis for motion preaching Muhammadiyah with We adjust on circumstances reality which we face now. So Muhammadiyah has and must maintain its properties, which are especially intertwined in lower This:

- 1) Charity And fight For peace And well-being.
- 2) Multiply bro And practice brotherhood Islamic.
- 3) Roomy chest, wide view, withhold firm teachings Islam.
- 4) Characteristic religious And social.
- 5) Heed all laws, constitutions, regulations, as well as base
- 6) *Amar ma'ruf nahi munkar* in all fields as well as become an example which Good.
- 7) Active in the development public with Meaning please and development, in accordance with teachings Islam.
- 8) Cooperation with class Islam anywhere Also in business broadcast And practice religion Islam as well as defend interests.
- 9) Help government as well as cooperate with class other in maintaining and building Country for reach public fair And prosperous Which pleased God SWT.
- 10) Characteristic fair as well as

collective to in And go out with wise.

From the concept of Muhammadiyah Personality, it shows Muhammadiyah's dakwah and moderation face, along with Islamic loyalty which is the collective character of Muhammadiyah.

### **Muhammadiyah Ideology from Worldview to Action Program**

According to Nashir (2014), the phrase "Worldview Muhammadiyah" refers to Muhammadiyah's perspective on the world, which consists of beliefs (*aqidah*), mind (*'aql*), personality (*syakhsiyah*), behavior patterns (*akhlaq*), and life systems (*minhaj al-hayah*), which is based on the Al-Qur'an and Al-Sunnah. This includes *aqidah*, worship, morality, and worldly *mua'malah*. There are three points in it: understanding of Islam, second, the nature of the Muhammadiyah Islamic movement, and third, Muhammadiyah's mission, function, and struggle strategy. Therefore PP Muhammadiyah earnestly continued its steps or what is known as the 12 steps of Muhammadiyah in 1938-1940:

#### 1. Deepen the entry of faith.

Faith must be spread widely, given history and evidence, influenced and encouraged so that faith is ingrained and deep in the heart of every member of Muhammadiyah.

#### 2. Expanding religious knowledge

To make Muhammadiyah allies understand that the expansion of Islam is the easiest and most beneficial, it is necessary to provide an understanding of the true religion in a way that can be tested and compared. To achieve this, it is necessary to prioritize religious work.

#### 3. Growing manners

The manners that are meant are clear about good and bad morals and how to use good morals and avoid bad morals, so that we become Muhammadiyah allies who are virtuous and meritorious.

#### 4. Leading charity *intiqad*

Always try to improve ourselves in all our endeavors and work except enlarging God's oath.

#### 5. Strengthening Unity

Our goal will not only be to strengthen organizational unity, strengthen our brotherhood, equalize rights, and free our minds.

#### 6. Uphold justice

Justice must be applied fairly, regardless of whether it concerns one country or another.

#### 7. Act wisely

As long as we move, we must remember the wisdom that will be included in the book of Allah and the Sunnah of the Prophet. The wisdom that goes against our two principles must be discarded because it is not true wisdom.

8. Strengthening the *tanwir* assembly

The *tanwir* assembly has greatly impacted Muhammadiyah and has become an important part of Muhammadiyah. Therefore, we must defend it well.

9. Hold sectional conferences

We must try to hold a sectional conference for religious broadcasting throughout Indonesia if we want to have clear lines in the steps of our section.

10. Deliberate decisions

Every decision related to the head of the section assembly must be discussed with the person concerned first so that it can be transferred quickly so that it is easier.

11. Supervise Street Movement

We have to pay attention to the current movement in Muhammadiyah, which is still ongoing, and which will be in the future.

12. Linking outward movement

We try to deal with organizations and movements outside Indonesia on the basis of friendship and mutual assistance in all things that do not change the principles, especially with relations with organizations and Islamic leaders.

its ideology, which is a collection of opinions about life and methods of struggle to achieve its goals. "Ideology", or Islamic concepts and principles embodied in the thoughts and spirit of the Kiai Haji Ahmad Dahlan movement, is the basis for the birth of Muhammadiyah. "Ideology is a teaching or science that systematically and thoroughly discusses ideas, ways, fantasies or images in mind, to gain beliefs about life and life that is right and proper." In addition, it is stated that ideology refers to "life beliefs", which include "1). life perspective, 2). life goals, together with 3). instructions and methods used to implement this worldview to achieve national and global life goals.

As an Islamic organization, Muhammadiyah requires ideological commitment. In the Muhammadiyah movement, ideology functions as a system of understanding. This can be used for various purposes, such as providing directions and explanations about the system of understanding of life he adheres to based on the understanding of the religion (Islam) he adheres to and how each member of Muhammadiyah acts based on this system of understanding. Ideology can also shape the collective character of Muhammadiyah people, as described in Muhammadiyah Characteristics and Muhammadiyah Life Guidelines.

Every member, cadre, and leader of Muhammadiyah must understand

## CONCLUSION

Islamic political ideology supports the idea of the State. As an Islamic movement, Muhammadiyah cannot be separated from

Muhammadiyah ideology. The ideology of Muhammadiyah and the views that form the foundation of the movement must be understood and internalized thoroughly so that they can become a reference and direction for every member, cadre and leader throughout the organization. These ideological principles are revealed in the Muqaddimah Statutes, Faith Matters and Life Aspirations, Personality, *Khittah*, and Islamic Life Guidelines.

In terms of "Muhammadiyah worldview", Muhammadiyah's perspective on the world is as follows: belief (*aqidah*), mind (*'aql*), personality (*syakhsiyah*), behavior (*akhlaq*), and life systems (*minhaj al-hayah*). This includes *aqidah*, worship, morality, and worldly *mua'malah*. It consists of three main topics: understanding Islam, second, the reality of Muhammadiyah as an Islamic movement, and third, the mission, functions, and tactics of Muhammadiyah's struggle.

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