
Historicity Muhammadiyah: What was the Idea of the Founder of Muhammadiyah as a “Progressive Islamic Movement?”

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Abstract: This research aims to examine the historicity of KH Ahmad Dahlan, founder of Muhammadiyah, in emphasizing the theological principles of tajwid and ijihad, describing the concept of development used by KH Ahmad Dahlan as an intellectual reaction to the social, political and economic challenges faced by Indonesian society during the Dutch colonial rule. This research uses systematic literature observation (SLR) methodology to identify, disseminate, and analyze all relevant research to answer research questions using the 7P technique. This research increases scientific knowledge about the Islamic reform movement, how insight into the theological principles it offers especially in the modern era, and how the concept of "Islamic Development" responds to the unique aspects of Globalization will be discussed in detail. The final results show the involvement of empowerment from the leaders of the Muhammadiyah movement to create effective educational and promotional initiatives to improve Islamic identity in society.

Keywords:

Ahmad Dahlan; Ideas; Historicity; Modern; Muhammadiyah

Abstrak: Penelitian ini bertujuan untuk menguji historisitas KH Ahmad Dahlan, pendiri Muhammadiyah, dalam menekankan prinsip-prinsip teologis tajwid dan ijihad, menggambarkan konsep pembangunan yang digunakan oleh KH Ahmad Dahlan sebagai reaksi intelektual terhadap tantangan sosial, politik dan ekonomi yang dihadapi oleh masyarakat Indonesia selama pemerintahan kolonial Belanda. Penelitian ini menggunakan metodologi *systematic literature observation* (SLR) untuk mengidentifikasi, menyebarkan, dan menganalisis semua penelitian yang relevan untuk menjawab pertanyaan penelitian dengan menggunakan teknik 7P. Penelitian ini meningkatkan pengetahuan ilmiah tentang gerakan reformasi Islam, bagaimana wawasan tentang prinsip-prinsip teologis yang ditawarkannya terutama di era modern, dan bagaimana konsep "Perkembangan Islam" menanggapi aspek-aspek unik Globalisasi akan dibahas secara rinci. Hasil akhir menunjukkan keterlibatan pemberdayaan dari para pemimpin gerakan Muhammadiyah untuk menciptakan inisiatif pendidikan dan promosi yang efektif untuk meningkatkan identitas Islam di masyarakat.

Kata Kunci:

Ahmad Dahlan, Gagasan, Historisitas, Modern, Muhammadiyah

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INTRODUCTION

Muhammadiyah, which was founded in 1912 by Ahmad Dahlan (Mamadouh, 2015; Origin, 2013), emerged as a response to perceived challenges to Islamic values in the face of colonial influence (Folorunsho, 2017; Hirschl, 2017). Muhammadiyah nationalism is rooted in religious beliefs and is based on Islam and the socio-historical context of Indonesia (Nieber, 2019). This organization faces challenges in dealing with views that consider nationalism to be contrary to Islamic teachings (Dadoyan, 2017; Tavares, 2019). Muhammadiyah's political awareness developed over time (Bowman, 2015), with two structures of political reasoning: scripturalist-rationalist as the dominant stream and substantive-pragmatic as the marginal stream (Gedacht, 2021; Hatina, 2022). In addition, Muhammadiyah has taken steps to carry out internationalization, especially in education, which aims to build world civilization and realize the Islamic mission of Rahmatan Lil'alam in the global era.

Globalization itself has now brought a combination of various human and societal advances. Such meetings often create an atmosphere that upholds scientific turns of events (Schmiedel, 2022), innovation (Haustein, 2023), as well as imaginative innovation (Kovelman, 2023). This happens for the reason that globalization forces various countries, networks and societies to introspect (Kim, 2023), reclassify (Chee, 2024), and change their characters to adapt to new difficulties and environments (Seeth, 2023). In line with this, the increasing progress in the field of Modern Science and Technology (Science and Technology) and offering various conveniences and comforts of life, also opens up the freedom to commit more complex violations, assuming that science and innovation are misused. Innovative capabilities in the field of hereditary design, for example, have opened up promising opportunities for human exchange such as living creatures and organic products. In addition, advances in the field of broadcast communications, apart from providing losses, can also be misused to help train criminal organizations, etc.

Muhammadiyah, as an Organization of Islam has played an important role in shaping the journey of Islam in Indonesia. This organization has contributed to the development of Islamic Moderation, regional developments, and work creation. Muhammadiyah has also been involved in political consciousness, with its trajectory evolving from individual to institutional consciousness awareness. In education, Muhammadiyah has organized various levels of education, from informal to formal education, and has successfully educated Muslims and the nation's Indonesian language. Apart from that, Muhammadiyah too focuses on developing teacher competence, issuing normative rules, directions and guidelines, as well as forming social groups and organizations to improve teacher competence and Muhammadiyah citizens. Overall, Muhammadiyah's efforts to revitalize Islam, advance education, and overcome socio-economic disparities have had a significant impact on life in Indonesia.

Departing from this background, this research begins a comprehensive exploration of the historicity of Muhammadiyah by focusing on the basic ideas

underlying its founding. Research on the historicity of Muhammadiyah by uncovering the basic ideas expressed by Ahmad Dahlan, the founder of Muhammadiyah, by examining the theological principles of *tajdid* and *ijtihad* has been widely carried out. Another study by Ulama was also carried out by Andul, (2019) which revealed that Muhammadiyah's journey had many aspects. Then research by Peacock, Daya, and Kersten (2020) touched on its uniqueness. Anton (2018) discusses the historicity of Muhammadiyah regarding how Muhammadiyah purified Islam by returning to the foundations of the Al-Qur'an and Sunnah. Muhammadiyah has also made significant contributions in the fields of society and education. However, in the discussion, it can be seen that the purification carried out by Muhammadiyah is not an exclusive religious movement. Furthermore, Shihab's research (2022) shows the open attitude shown by Ahmad Dahlan and the early leaders of Muhammadiyah when collaborating with Christians in opening hospitals pioneered by Muhammadiyah and conducting religious dialogue with Christian ulama without any feelings of hostility. Openness during the early days of Muhammadiyah's founding could not be separated from the founding factor, Ahmad Dahlan. He was known as an open figure when he was involved in Budi Utomo, broadening his intellectual horizons to bring benefits to Muhammadiyah's mission. The openness of Muhammadiyah and Ahmad Dahlan can also be seen through the establishment of Dutch-style educational institutions. With this strategy, Muhammadiyah education is increasingly increasing and expanding.

Then, research on how to reveal the basic ideas of Muhammadiyah's historicity which are linked to culture, politics and social issues expressed by Ahmad Dahlan in exploring deeper studies regarding the history of Muhammadiyah has also been carried out together with culture. Like Mu'ti and Ulhaq's studies, the polymorphic pressure of Muhammadiyah religious culture in social reality, as constructed by Muhammadiyah members, is embraced by Mulkhan. While Mu'ti and Ulhaq photographed Muhammadiyah's encounters with people of different religions, both Islam and Christianity, Mulkhan was concerned with the presence of Muhammadiyah's religious and cultural variants among rural communities. Sociologically, Muhammadiyah is considered urban and exclusive, but Mulkhan describes the opposite. Apart from developing as a rural phenomenon, Muhammadiyah also includes variants, namely al-Ikhlās (followers of pure Islam), Kiai Dahlan (a group tolerant of local traditions), Munu (Muhammadiyah-NU), Munas (Muhammadiyah-Nationalists), or sometimes called Marmud (Marhaenist Muhammadiyah).

Furthermore, other studies regarding the comprehensive historicity of Muhammadiyah which are related to Muhammadiyah's position in religious traditions have also been carried out by Kuntowijoyo (13). by calling Mulkhan's (2023) findings the indigenization of Muhammadiyah This is different from Merak's thesis which emphasizes Muhammadiyah puritanism. Subsequent researchers such as Sutiyono, (2021) said that because Islam is pure, tension,

competition and conflict between the two sub-traditions in Islam, reformist and traditionalist, cannot be avoided. A similar statement was also echoed by Fannie (2020) and Sabardila, (2020), Fogg and Beck, (2020). However, apart from the dissociative processes that have become a common phenomenon in various religious traditions, Muhammadiyah's expansion into rural areas has increasingly strengthened the influence of Islam in society. lower levels of society. This expansion certainly proves that Islam is not just a thin layer over a group of beliefs and religions before Islam, Hindu-Buddhism, and ancient animism (2020). Therefore, this expansion became the basis of the Muhammadiyah Movement to transform people's understanding of religion.

The research on the Muhammadiyah movement, which is part of the historicity of Muhammadiyah, has also been widely carried out. Umy's research (2020) discusses the Muhammadiyah movement in transforming religious understanding in rural areas, from traditional to modern (Umy, 2020). Furthermore, other studies comprehensively examine the historicity of Muhammadiyah which is linked to the position of Muhammadiyah. Furthermore, although there have been many studies on themes surrounding Muhammadiyah and its progress, including studies conducted by Yusuf and Widodo which explored "Progressive Islam" from the perspective of Muhammadiyah, there are still similarities in these studies. This gap is expressed through the historical and theological perspective of Progressive Islam. However, studies on the sustainability and dynamics of Muhammadiyah's development have inspired exploratory studies which reveal the factors behind the development of Muhammadiyah, one of which is the idea of Progressive Islam (Progressive Islam) which has not been discussed in detail.

In previous research carried out by researchers, namely, by exploring basic ideas, dissecting and analyzing the theological and educational philosophy promoted by Ahmad Dahlan, the founder of Muhammadiyah, providing insight into the core ideas that drove this movement. Understanding the Historical Context: To study the historical context of the emergence of Muhammadiyah, outlining the socio-political structure of Indonesia at the beginning of the 20th century, the impact of Dutch colonial rule, and broader global Islamic reformers. This movement affects birth. Assessing Social Impact: To assess the long-term impact of Muhammadiyah on Indonesian society, especially its contribution to education, social welfare, and the formation of modern Indonesian Islam, this literature review begins by examining in depth the basic ideas that shaped Muhammadiyah as expressed by its founder, Ahmad Dahlan. Scholars such as Azizah Kusumawati and Azyumardi Azra have explored the philosophy and theological dimensions of Muhammadiyah, offering insight into Dahlan's vision. Analysis of primary sources, including Dahlan's writings and speeches, will be carried out to look at major theological perspectives such as *tajdid*. (Renewal) and *ijtihad* (independent reasoning), to explain the religious ideology that is the basis of Muhammadiyah. Updated discussion approaches the main problem by constructing historical and theological perspectives systematically and critically. This research shows that Progressive Islam is rooted in

progressive Islamic discourse among Muslim intellectuals and activists in Indonesia in the early 20th century. The idea of progress then became an intellectual response to Indonesia's social, political and economic suffering under Dutch colonial rule. Apart from that, the idea of progress is also mainly found in the internal discourse of Muhammadiyah to advance the position of Muslims. Progressive Islam was founded on a theological basis. In this case, Ahmad Dahlan's teachings in *Surah al-'Ashr* and *Surah al-Ma'un* are a strong inspiration behind Muhammadiyah's commitment to using religious and rational understanding in teaching and practice, developing education, health services, economic development, empowerment, philanthropy, and humanitarian action.

Based on the discussion above, the progress idea discourse, the meaning and implications of Islamic progress in Muhammadiyah as a progressive Islamic movement in the modern era, has not been carried out. So, the research that will be carried out will be research that continues the previous discussion by discussing the idea of progress. The meaning and implications of Islamic progress in Muhammadiyah as a progressive Islamic movement in the modern era. Another difference in this study is that it is an attempt to fill this void systematically and critically by looking at official documents and public discourse regarding previous and subsequent themes regarding the historical and theological perspective of Progressive Islam with exploratory studies driven by the survival and growth of Muhammadiyah to investigate elements - elements that contributed to its development, including the concept of progressive Islam. This study is mainly based on government papers and individual works published before and after the name was coined in the early 2020s by revealing the fundamental concepts expressed by Ahmad Dahlan, the founder of Muhammadiyah, with emphasis on the theological principles of *tajwid* and *ijtihad*, then a study in the context section history analyzes the origins of this movement in the socio-political environment of the early 20th century in Indonesia, with a focus on the influence of Dutch colonialism and its relationship to the international Islamic reform movement, and the importance of Muhammadiyah as a Progressive Islamic Movement in the Modern Era and its significant benefits for the Ummah Islam, especially the wider community.

Furthermore, another difference is that the study of Muhammadiyah's role in the growth of Progressive Islam is by providing reasoned and rational arguments that are removed from the Koran and Hadith through a comprehensive literature review and thematic analysis. This research carefully and critically examines historical and theological views on the subject. Progressive Islam began with discussions of progressive Islam among Muslim intellectuals and activists in Indonesia at the beginning of the 21st century. Ahmad Dahlan's teachings on *Surah al-'Ashr* and *Surah al-Ma'un* greatly influenced Muhammadiyah's dedication to instilling religious and rational understanding in education, health services, economic growth, empowerment, charity activities and humanitarian efforts. The concept of development was used as an intellectual reaction to the social, political and economic challenges

faced by Indonesian society during Dutch colonial rule. The concept of development is widely discussed within Muhammadiyah's internal circles to improve the status of Muslims. Therefore, this research aims to explore the authenticity of the history of Muhammadiyah and examine its origins, historical background, and influence on Indonesian society. Progressive Islam was founded based on theological principles, then spread the influence of Muhammadiyah on Indonesian society, especially in education and social welfare programs, as well as its overall impact on contemporary Indonesian Islam by discussing the idea of progress. The meaning and implications of Islamic progress in Muhammadiyah as a progressive Islamic movement in the modern era are important to research.

RESEARCH METHOD

This research uses systematic literature observation (SLR) methodology to identify, disseminate, and analyze all relevant research to answer research questions using the 7P technique (Budiarti & Darmayanti, 2018b). Figure 1 illustrates the sequential stages of Systematic Literature Review (SLR) research using the 7P approach.

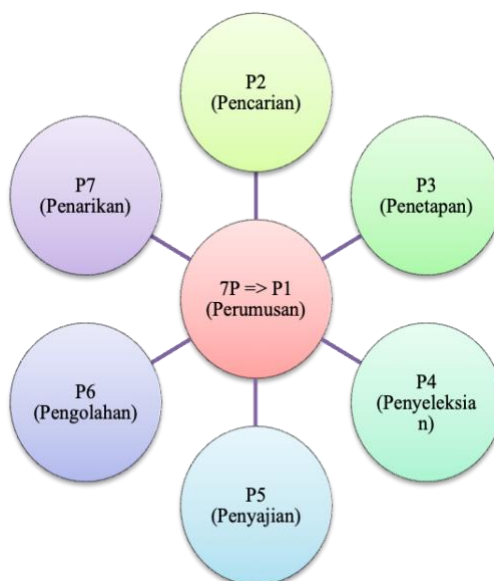


Figure 1. SLR Method using 7P Teknik

Figure 1 illustrates the step-by-step procedure of the 7Ps approach in a Systematic Literature Review (SLR). What is meant by "P1" is the formulation stage. The formulation is to determine the appropriate research questions to be conducted. The next stage is called "P2", and usually includes Search. Searching requires actively searching for solutions from the literature, explicitly broadcasting step "P1". In the third phase, appropriate criteria are established. The determination of "P3" relies on the use of inclusion and exclusion criteria. Step "P4" includes the introduction and selection of related resources, while step

"P5", known as data presentation, focuses on presenting the collected data. Step "P6" consists of data processing and analysis, while Step "P7" is presented explicitly to conclude the information that has been processed.

Initially (P1), the inquiry focused on people who had conducted research on the Historicity of Muhammadiyah to uncover the basic ideas expressed by Ahmad Dahlan, the founder of Muhammadiyah, by examining the theological principles of *tajdid* and *ijtihad*. (Question 1/Q1) What is the historicity of KH Ahmad Dahlan, the founder of Muhammadiyah, in emphasizing the theological principles of *tajwid* and *ijtihad*? (Question 2/Q1) What was the concept of development used by KH Ahmad Dahlan as an intellectual reaction to the social, political and economic challenges faced by Indonesian society during the Dutch colonial rule? (Question 3/Q3) What are the origins, historical background, and influence of Muhammadiyah on Indonesian society, especially in education and social welfare programs, as well as its overall impact on contemporary Indonesian Islam? The idea of progress. Meaning and Implications of Islamic Progress in Muhammadiyah as a Progressive Islamic Movement in the Modern Era?

Next, a thorough literature search was carried out (P2) on 3 databases, namely Google Scholar, Scopus, and Crossref using the Publish or Perish tool. The aim is to identify literature studies that explicitly investigate Historicity Muhammadiyah: What is the idea of progress? The meaning and implications of Islamic progress in Muhammadiyah as a progressive Islamic movement in the modern era. Only consider research results published in reputable scientific journals, available in open access, and provided in complete PDF form, including articles, theses, dissertations, and dissertation proposals. Include a relevant bibliography with a minimum of 25 quotes and articles presented at national and international seminar sessions. In addition, the literature obtained underwent careful selection and evaluation, following inclusion and exclusion criteria according to keywords. The keywords determined are "Historicity" and "Ideas", as well as "Muhammadiyah". Then "Historicity of Muhammadiyah" "Ideas", and "Islamic Movement". Next are "Historicity of Muhammadiyah", "Ideas", "Modern Era", and "Progressive Islam" with submission limits starting from the last five years of publication, namely between 2018 and 2024.

Eight hundred and thirteen articles were collected with particular emphasis on keywords. The articles were selected based on specific criteria for inclusion and exclusion. Inclusion and Exclusion Criteria: Inclusion and exclusion criteria are created to filter sources based on their relevance to the research objectives. Primary sources, among others Ahmad Dahlan's writing and say, are prioritized to gain insight into the founder's initial idea. Secondary sources are the result of literature using the 7P technique related to the historicity of Muhammadiyah. This involves critical analysis of the content, identifying recurring themes, and assessing the methodological approaches used by various authors. A systematic literature review ensures a comprehensive understanding of existing scholarship on Muhammadiyah.

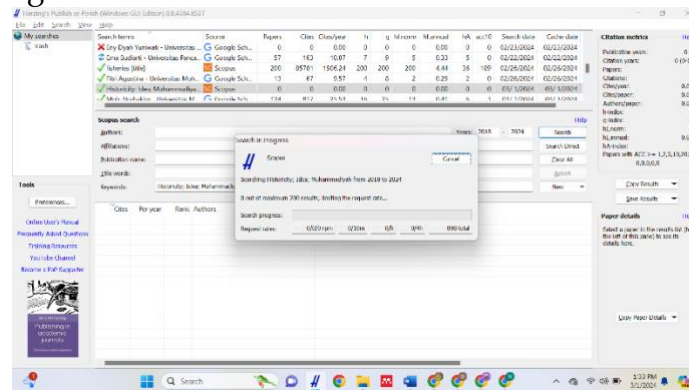
A combination of primary and secondary sources forms the backbone of

this research. Primary sources include writings, speeches and documents produced by Ahmad Dahlan during That establishment period from Muhammadiyah. These sources offer direct insight into the movement's thinking, intentions, and ideological foundations. Secondary sources include scientific articles, books and monographs written by historians, theologians and scholars who have studied Muhammadi-Duniya from various points of view. The integration of primary and secondary sources ensures a thorough and nuanced analysis of the historicity of Muhammadiyah.

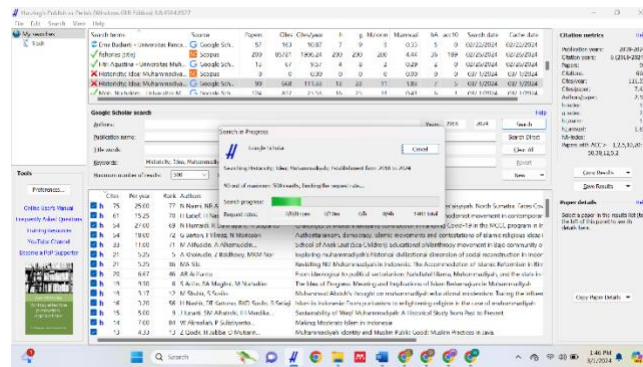
Thematic analysis was used to organize and synthesize information gathered from literature observations. The literature is thematically integrated, making it possible to systematically explore the main topics related to the ideas of the founder of Muhammadiyah, history and history. context from his stance, And its social impact. Thematic analysis helps uncover patterns, relationships, and overarching narratives That handle discussion of the historicity of the idea of progress. Meaning and Implications of Islamic Progress in Muhammadiyah as a Progressive Islamic Movement in the Modern Era.

RESEARCH RESULTS AND DISCUSSION

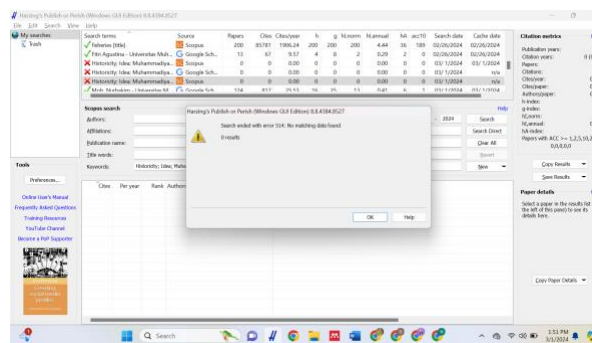
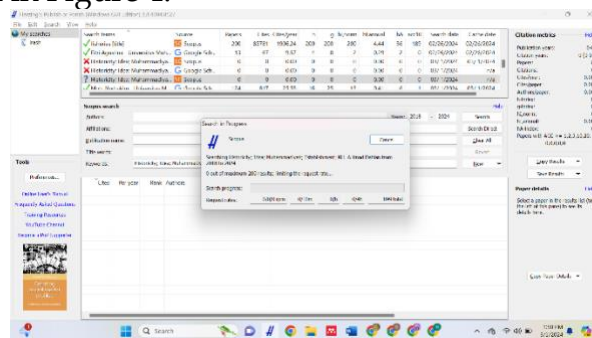
This research uses systematic literature observation (SLR) methodology, which aims to identify, disseminate, and analyze all relevant research to answer research questions using the 7P strategy (Vidyastuti et al., 2018). The first stage, Fourth P1 (P4), includes selecting and analyzing content according to predetermined criteria. One must search for English language articles on the harzingpublish or perish platform on the Scopus, Google Scholar, and WOS databases. All existing data refers to submission limits sent from publications in the last five years, namely between 2018 and 2024. disclosures or websites using the word the keys "Historicity" and "Ideas", as well as "Muhammadiyah" which can be seen in Figure 2.



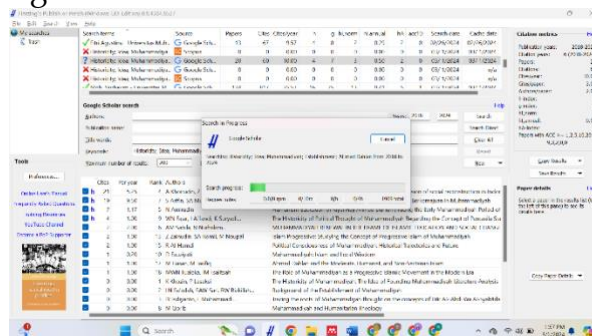
Then, after searching in Figure 2, the literature was then searched in the same way using the keywords "Historicity", "Muhammadiyah" and "Ideas", as well as "Establishment" in Figure 3.



After the steps in Figure 3 have been completed, the next search is continued using the keywords "Historicity", "Muhammadiyah", "KH. Ahmad Dahlan", and "Establishment", but the word "not a result" is found or appears which can be seen in Figure 4.



In Figure 4, "0" appears in the search results when adding the keyword "KH. Ahmad Dahlan." Therefore, try an advanced search by simply replacing the keyword "KH. Ahmad Dahlan" with the keyword "Ahmad Dahlan" The results can be seen in Figure 5.



Step 4 is equivalent to Figure 5, with the data that can be collected is 70 articles collected, with special emphasis on data related to keywords by adding

the keywords "progressive Islam" and "Modern Era" where the articles are selected based on inclusion and exclusion criteria suitable so that 5 articles were selected that will be studied further which are divided into several sub-sections, namely:

Base Ideas from Muhammadiyah

A search from Muhammadiyah principles ideas, issued in *That Intellectual Inheritance by Its founder, Ahmad Dahlan*, reveals the deep theological landscape that shaped the movement's identity and mission. Thematic analysis of Ahmad Dahlan's writing and his speeches revealed his consistent emphasis on two basic principles: *tajdid* (renewal) and *ijtihad* (independent reasoning) [14]. Dahlan views *tajdid* as a means to revitalize thinking and practicing Islam as a response to contemporary challenges, by realizing the need For Islam to adapt without sacrificing its core principles [1]. *Ijtihad*, on the other hand, is beneficial as the foundation of the Muhammadiyah intellectual framework, encouraging its followers to be involved in independent reasoning and critical thinking.[15]. Dahlan's Vision for a dynamic and intellectually vibrant Islamic community is organized around these principles, which allow for the interpretation of religious texts in the modern context when maintaining a balance between tradition and progressivism.[16]. This synthesis of findings underscores the unique blend of tradition and progressivism in the basic ideas of Muhammadiyah17.

That combination of this base spotlight ideas belongs to Muhammadiyah's main goal is rejuvenation of intellectual and individual Empowerment. By fighting for *ijtihad*, Ahmad Dahlan tries to innovate intellectual stagnation and promote a mindset from active engagement with Islamic teachings. This commitment to independent reasoning not only looks to adapt Islam to change time but also to empower individuals to think critically about their confidence. Muhammadiyah theological landscape, as revealed through thematic analysis, positions This movement as A catalyst for intellectual Empowerment in Indonesian Islam. This combination highlights How this basic idea became That base belongs to Muhammadiyah's different role as an agent of theological revival and intellectual independence.

The discussion of Muhammadiyah's main ideas does not only cover theological principles but also includes its wider impact on the identity and mission of this movement. By championing reform and intellectual engagement, Muhammadiyah positions itself as a transformative force in Indonesian Islam. This synthesis explains how This idea Not only shaped that is the movement's core principles but also informed its mission to address the social challenges of its time. Muhammadiyah exam base ideas of the conclusion with a wide understanding of How *tajdid* and *ijtihad* which was stated by Ahmad Dahlan became the intellectual basis for the movement's unique identity. This synthesis provides a strong foundation for exploring the historical context and social impact of Muhammadiyah in the next section, which offers insight into the complex interactions between its theological ideals and the broader socio-

religious landscape.

Muhammadiyah history Context

Exploration of the historical context of Muhammadiyah explores the socio-political complexity landscape from the earlier 20th Indonesian century and reveals the complex interactions between colonial rule, global Islamic reformist currents, and local responses. Thematic analysis of historical records, including the work of scholars Howard M. Federspiel and Greg Barton, highlights the severe challenges Muslims faced under Dutch colonial rule. This synthesis reveals a narrative of religious and cultural upheaval, as colonial policies attempted to shape and, in some cases, suppress the religious practices of indigenous peoples. This contextual understanding underscores the turbulent environment in which Muhammadiyah emerged, which required a response to protect and revitalize Islamic values in the face of external pressures.

This synthesis underlines the role of the Dutch colonial government as a forum that forged the conditions for the birth of Muhammadiyah. The movement that was born in this forum can be seen as a response to the challenges of colonial policy which had an impact on religious and social dynamics. This thematic exploration establishes connections between the emergence of Muhammadiyah and the broader socio-political struggles of the time and depicts the movement as a dynamic response to the colonial landscape. This thematic analysis goes beyond local challenges and includes a global dimension, linking Muhammadiyah to broader Islamic reformist movements. This synthesis reveals a tapestry woven by the influence of thinkers such as Nursi and Abduh, illustrating how Muhammadiyah is not only a local response but also an inseparable part of That global lecture on Islam update. This connection places Muhammadiyah in a wider intellectual current, where ideas and inspiration transcend geographical boundaries.

Muhammadiyah's historical context, as synthesized from Various scholarly perspectives, highlights the adaptive nature and resilience of this movement in the face of colonial challenges. This synthesis explains how Muhammadiyah, influenced by local and global factors, emerged as a response that not only rejected external pressures but also actively sought to rejuvenate and preserve Islamic values in its environment. Indonesian context.

The Impact of Muhammadiyah on Indonesian Society

The study of Muhammadiyah's impact on Indonesian society includes an exploration of various aspects, including education, social welfare initiatives, and its broader influence in shaping modern Indonesian Islam. Muhammadiyah has significant impact on the educational landscape in Indonesia, as shown by thematic analysis of scientific works. The movement's commitment to holistic education, integrating religious and secular knowledge, has led to the establishment of schools that promote intellectual empowerment [2]. Muhammadiyah's influence in education is not only limited to the establishment of institutions, because its educational philosophy has shaped generations of

individuals who are capable of thinking critically, in line with the vision of the *ijtihad* movement. Muhammadiyah's lasting influence not only contributes to academic knowledge but also fosters intellectual independence [5]. Muhammadiyah has a significant impact on social welfare initiatives in Indonesia. This organization is once actively involved in regional development, job creation and education [6]. Muhammadiyah also plays a role in encouraging Islamic moderation through educational institutions social services and health institutions [1]. This organization has been committed to addressing social problems and providing specific solutions in the field of education and health [2]. Muhammadiyah's efforts in the social sector well-being are issued in his theological and philosophical foundations and aim to meet the broader socio-economic needs of Indonesian society [18]. Overall, Muhammadiyah has emerged as a proactive agent of positive change, contributing to the development and welfare of society⁵. Its impact on social welfare is in line with its mission to address intellectual and social challenges.

Muhammadiyah as an Islamic organization has an important role in shaping modern Indonesian Islam. This organization promotes the idea of Islamic moderation and emphasizes the main goals of Islamic law rather than its legal consequences [2]. Muhammadiyah has experienced a paradigm shift over time, developing from a modernist movement to a *tajdid* and purification movement [1]. Even though it does not officially recognize the existence of Sufi orders, Muhammadiyah recognizes the existence of Sufism discourse and practice among its figures and members. Muhammadiyah nationalism was removed from religious beliefs and based on Islam and the socio-historical context of Indonesia [3]. Muhammadiyah provides legal assistance based on transcendental values, with an emphasis on divine values originating from religious and philosophical teachings. Overall, Muhammadiyah's influence goes beyond religious practice, forming a progressive and contributing interpretation of Islam to That ongoing evolution from Islam in Indonesia.

Muhammadiyah Complex Interaction

The synthesis of the results of this research shows that there is a complex interaction between Muhammadiyah's basic ideas, historical context, and social impacts. The theological basis of *tajdid* and *ijtihad*, pushed by Ahmad Dahlan's vision, laid the intellectual foundations for a movement that transcended local challenges and engaged in global discourse on Islamic reform. Placed in the context of Dutch history colonialism, Muhammadiyah is a dynamic response to societal challenges, demonstrating adaptability and emerging resilience. Muhammadiyah's diverse influence on Indonesian society, from education to social welfare and the formation of modern Islam, marks a movement that is firmly embedded in the fabric of the nation. This synthesis underlines Muhammadiyah's role as a transformative force capable of responding to needs from his time when remaining issued in the basic principles.

Globalization has changed many aspects of the earth. One of those affected is character, both at the individual and group level. Muhammadiyah as an

organization must adapt to rapid globalization which is mainly driven by advances in communication and transportation technology. This is the background to the birth of a new character which is currently being preserved by Muhammadiyah with the theme "Advanced Islam". Before discussing this new figure, there is no harm in exploring individuals who have been or are still members of Muhammadiyah for more than 100 years.

According to Prof. Nakamura, Muhammadiyah also confirmed its identity as a "Modern Islamic" movement dedicated to advancing the progress of Indonesian society. Progress is understood as a universal human characteristic. These are some of the reasons for the adoption of several Congressional resolutions, which demonstrate the high level of acceptance of democratic principles and advocacy for the protection of minority rights. Muhammadiyah aims to challenge the domination of "Arabization" by integrating the soul and emphasizing the importance of studying the values of the Koran in Indonesian Islam. Muhammadiyah's stance is to support people who face marginalization and discrimination. Based on its history, there are several tasks or individuals associated with this organization which was founded by Kiai Ahmad Dahlan in 1912. The figures include Modernist Islam, Puritan Islam, Reformist Islam, Moderate Islam, Progressive Islam, and Pure Islam. Some people call Muhammadiyah a Wahhabi-influenced movement in Indonesia. Some of these character aspects were contributed by parties outside Muhammadiyah after providing evidence and others by parties who did not support Muhammadiyah. Muhammadiyah members ensure that the organization they adhere to has its character.

Deliar Noer, in his doctoral thesis at Cornell University, entitled "The Modernist Muslim Movement in Indonesia, 1900–1942" (1973), included Muhammadiyah as an important element of the Islamic reformist movement in Indonesia. James L. Peacock's two works entitled "Purifying the Faith" are different from Noer's works. The Muhammadiyah movement in Indonesia, as described in the book "Islam" (1978), defines Muhammadiyah as a representation of a puritanical and heavy growth. Ahmad Jainuri highlighted Muhammadiyah as a reformist movement in his book "The Philosophy of the Reformers: Following a Strict Perspective on Muhammadiyah in the Early Period" (2002), while M. Amin Abdullah discussed "The World View of *Tajdid Muhammadiyah* as an Innovator of Reformist Islamic Development" in 2011. Abdul Munir Mul Khan uses the expression "pure" to identify the characteristics of Muhammadiyah society. For example, this can be seen in his publication *Unadulterated Islam in a Laborer Society* (2000).

Recently, Muhammadiyah and non-Muhammadiyah have used the phrase "Progressing Islam" to differentiate this organization. This word is used in the books "Progressing Islam: The Story of the Battle of KH Ahmad Dahlan and the Early Muhammadiyah" (2009) and "Moderate Islam for World Human Progress" (2015). The phrase "progress" became the official theme of the 47th Muhammadiyah Congress in Makassar in 2015, entitled "Development of

Illumination Towards an Always Developing Indonesia." Overall, Muhammadiyah is recognized as a pioneering organization. Since its inception, this organization has been a catalyst for modernization, which is sometimes interpreted as legitimacy in Indonesia. This can be seen from the various exercises carried out starting in 1912. One of the main focuses is the emphasis on modern education that prioritizes the mind, uses a class structure, and teaches material that is relevant to the current era. Advanced clinical frameworks are sometimes used as an alternative to shamanic and superstitious practices. Kiai Ahmad Dahlan criticized the behaviour of not thinking long enough to follow what was said by the guardians and predecessors without questioning it. Kiai Dahlan emphasized the need to adhere to norms and conditions that are legal and in line with a virtuous mindset.

At the main of Al-Islam convention in Cirebon in 1921, Kiai Dahlan firmly stated that all religious teachings, the world and the universe, must be observed rationally. Individuals must use common sense when pursuing their goals and ambitions. This shows that the brain is not exposed to danger. A mind with good judgment can make careful and wise choices and then abide by the results of those decisions. Muhammadiyah's reformist identity is often associated with its attitudes towards unconventional beliefs, innovation, and superstition, opposition to traditional Islamic jurisprudence, and perceived opposition to the emergence of Sufism. The term of "Puritan Islam" is generally associated with the concept of *al-ruju' ila Al-Qur'an wa al-Sunnah* (return to the Al-Qur'an and Sunnah) which emphasizes the two main sources of Islam and lacks focus on religious literature of the yellow or conventional aspects of Islam. The relevance of the last option approaches the phrase moderate. Another important aspect of Puritanism is its relationship with the *Al-Muwahhidun* or Wahhabi movement led by Muhammad bin Abdul Wahhab in Arabia.

Currently, the perception of Wahhabism in the Islamic world and beyond is very bad. These include the customs of the Saudi Bedouin royal family, the laws enforced in the country, the Saudi government's alliance with the US, the success of anti-Bedouin campaigns, Wahhabism's links to terrorism or Osama Bin Laden, and religious concerns. freedom and civil liberties in the US—the country. Many Muslims, including some members of Muhammadiyah, prefer not to be referred to as Wahhabis because of these concerns. Although many Muhammadiyah activists are reluctant or against linking their organization with Wahhabism, some people want to associate Muhammadiyah with Wahhabism.

Discussion

The Role of Technology in Muhammadiyah Da'wah in the Modern Era

The findings of this research contribute by describing the role of technology in Muhammadiyah da'wah in the modern era, which is a very interesting phenomenon to discuss. Technology, with all its advances and innovations, has opened up new opportunities for spreading Islamic values and teachings, especially for Muhammadiyah organizations. In this context,

technology not only functions as a tool but also as a medium that expands the reach and increases the effectiveness of da'wah.

One important aspect of Muhammadiyah's use of technology in Da'wah is through the use of social media and digital platforms. Social media such as Facebook, Twitter, Instagram and YouTube have become powerful means for disseminating information, news and religious teachings originating from Muhammadiyah values. With social media, da'wah can reach more widely, not only Indonesian people but also Muslims throughout the world. Apart from that, the official website and mobile application developed by Muhammadiyah also make it easier for the congregation to access information and da'wah materials more efficiently.

The use of technology in da'wah can also be seen as an innovation in education and teaching. Muhammadiyah educational institutions from elementary to high levels have integrated technology into the teaching and learning process. The use of e-learning, virtual classes and online learning resources is part of Muhammadiyah's efforts to adapt da'wah methods that are relevant to the needs of the times. This not only helps in the spread of religious knowledge but also strengthens the understanding and practice of Islam in modern society.

Thus, the role of technology in Muhammadiyah da'wah in the modern era is very significant. Technology has become a tool that allows da'wah to be conveyed more widely, in-depth and interactively. This shows that Muhammadiyah is proactively adapting to changing times, integrating technological innovation in efforts to spread and strengthen Islamic teachings by the principles and values firmly held by this organization.

Muhammadiyah and its contribution to Islamic reform in Indonesia

Research on Muhammadiyah and its contribution to Islamic reform in Indonesia provides important insights into understanding the dynamics of the Islamic movement in Indonesia. Muhammadiyah, which was founded by KH Ahmad Dahlan in 1912, has become one of the pillars of the reformist Islamic movement in Indonesia. This organization was founded on strong ideological foundations, emphasizing the importance of renewing Islamic thought and practice, in line with the challenges of the times. With a commitment to intellectual rejuvenation, Muhammadiyah has tried to respond to the needs of Muslims in Indonesia in facing social, economic and political changes.

In its historical context, Muhammadiyah emerged as a response to the conditions of Indonesian society which at that time were considered to require reform in religious and social aspects. This movement was also influenced by the current global Islamic reformist thought, which demanded Muslims return to the teachings of the Koran and Hadith with a more contextual and rational understanding. The impact on Indonesian society is very significant, especially in the fields of education and social welfare. Muhammadiyah established various educational institutions, from elementary to tertiary level, as well as hospitals and other social institutions aimed at improving the quality of life of

the community.

Muhammadiyah's role in shaping the face of modern Islam in Indonesia cannot be ignored. With a moderate and inclusive approach, this organization has succeeded in showing that Islam can develop and adapt to the times without abandoning its essential values. Muhammadiyah continues to contribute to public discourse regarding social, educational and religious issues, affirming its position as a key player in Indonesia's national development. This discussion regarding Muhammadiyah's contribution is important not only for understanding the history of the development of Islam in Indonesia but also for charting the future direction of Islam's role in a plural and dynamic Indonesian society.

Progressive Muslims who can contribute positively to wider society: In the contemporary context

In the current context, Muslims are faced with various challenges that require a progressive and adaptive approach. Safi, through his work, provides valuable guidance on how to be a progressive Muslim who can contribute positively to society at large.

First, moving beyond apologetics invites Muslims not only to remain on the defensive in the face of criticism or misunderstanding about Islam but also to actively convey the core values of Islam in a way that is relevant and interesting for today's world.

Second, abandoning simplistic representations of Islam encourages Muslims to recognize and celebrate the diversity of interpretations and practices within Islam. This means recognizing that there is no one "right" way to practice Islam and that this diversity is a richness that must be preserved, not something that needs to be simplified or eliminated. This approach helps enrich internal and external understanding of Islam as a dynamic and adaptive religion.

Third, promoting Islam as more than just tolerance invites Muslims to be active in interfaith dialogue and society at large, offering positive contributions based on Islamic values such as justice, equality and humanity. This means developing a deeper understanding of tolerance, not simply as passive acceptance of the existence of other views, but as active engagement in building an inclusive and just society.

Lastly, supporting Islam beyond religious peace emphasizes the importance of Islam's contribution to building sustainable peace. This is not only limited to interfaith dialogue but also includes concrete efforts to address the causes of conflict, injustice and inequality in society. Progressive Muslims, in this view, are those who play an active role in creating conditions that enable peace and shared prosperity.

Through these four important characteristics, Safi invites Muslims to look forward, take an active role in society, and contribute to the formation of a more just and peaceful world. This approach is not only relevant for contemporary Muslims but also for anyone who desires to understand and support the positive role of religion in today's world.

Ahmad Dahlan's Inspiration: The Progressive Islamic Movement in the context of modern Islam

Progressive Islam championed by Muhammadiyah under the inspiration of Ahmad Dahlan marked a significant movement in the context of modern Islam. This concept emerged as a response to the challenges of the times, where Muslims are required to remain relevant to world developments without abandoning the basic essence of Islamic teachings. Ahmad Dahlan, through the establishment of Muhammadiyah, invited Muslims to return to the pure teachings of Islam by understanding and practicing the basic values of Islam in the changing context of the times.

The five foundations of Progressive Islam emphasized by Ahmad Dahlan include pure monotheism, which emphasizes the importance of belief in one God; in-depth understanding of the Koran and Sunnah, which invites Muslims to always refer to primary sources of Islam in every aspect of life; upholding pious and practical deeds, which requires Muslims to not only be good in words but also deeds; focus on the present and future, which underlines the importance of Muslims to be proactive in facing the challenges of the times; and increasing tolerance, moderation and cooperation, emphasizing the importance of an open and collaborative attitude amidst diversity.

The Muhammadiyah-style Progressive Islamic Movement cannot be separated from the influence of modern thinkers such as Safi, Madjid, and Rabbi', who both attempted to interpret Islamic teachings within a modern thinking framework without sacrificing the essential values of Islam. By adopting these principles, Muhammadiyah strives to be a forum for Muslims in Indonesia to contribute positively to society, the nation and the world (Mustari, 2013; Sungkawati et al., 2023; Wai-Weng, 2013), while still adhering to authentic Islamic teachings. In practice, Progressive Islam offers new insights into understanding and practicing Islam, making it more dynamic, inclusive and adaptive to changing times.

Nashir, through in-depth analysis of the Qur'an and observation of the 23-year history of the Prophet Muhammad SAW, developed a strong understanding that Islam is not just a religion in the purely spiritual sense, but also as a *dîn al-hadhārah*, or a religion that brings intellectual civilization. This concept departs from the belief that Islam, from its inception, has been designed to not only guide the spiritual aspects of humanity, but also to advance civilization through an emphasis on science, social justice, and the development of a rich culture.

To strengthen the concept of Islam as a *dîn al-hadhārah*, Nashir interpreted 28 verses in the Al-Qur'an which are considered to be the theological foundations that support his views. These verses cover various topics, ranging from the importance of science, justice, and equality, to the importance of protecting the environment. Through this interpretation, Nashir wants to show that Islam contains the basic principles for building and advancing a civilization that is not only technologically advanced but also civilized and just.

Nashir's development of this idea invites Muslims to look again at Islamic sources not only as spiritual guidance but also as inspiration to contribute to the progress of civilization. Nashir's approach reminds us that Islamic history is full of examples of intellectual progress, such as the golden age of Islam, where science, philosophy, medicine and many other fields developed rapidly. Through understanding Islam as *dîn al-hadhārah*, it is hoped that it can motivate Muslims to take an active role in various fields of life and contribute positively to the development of global civilization.

The Important Role of the Prophet Muhammad on Forming a New Civilization Centered in Al-Madinah Al-Munawwarah

Nashir highlighted the important role of the Prophet Muhammad on forming a new civilization centred in al-Madinah al-Munawwarah, a city that became a symbol of progress and enlightenment amid a pre-Islamic society characterized by ignorance (Hill, 2012; Nursaid et al., 2023; Razzaque, 2013). The presence of Islam, as a religion brought by the Prophet Muhammad, is not only a religion but also a movement for social change that leads to the formation of a more civilized and orderly society. In this context, Islam acts as a force that replaces old norms full of conflict and violence, especially those rooted in tribalism and strict gender hierarchies, with more humanist and just values.

In understanding the social transformation that occurred, Nashir made it clear that Islam brought a breath of fresh air in responding to pre-Islamic cultural practices that were labelled as "jahiliyyah," which means ignorance. This term is used to criticize the condition of society which is not only lacking in education but also in civilized behaviour and social norms. In this case, Nashir emphasized that Islam not only criticizes but also offers solutions by emphasizing the importance of literacy and education (Gleave, 2019; Sholihah, 2022; Suharsiwi et al., 2023), as well as respect for the role and rights of women, which is a significant shift from previous practices.

According to Nashir, the changes brought about by the Prophet Muhammad and Islamic teachings were a turning point in the history of human civilization, especially in the context of pre-Islamic Arab society. This transformation includes social, cultural and political aspects that lead to the formation of a more inclusive, just and civilized society (Chee, 2024; Haris & Cahyadi, 2021; Safitri et al., 2022). Through its emphasis on values such as social justice, equality, and the importance of knowledge, Islam has succeeded in inspiring profound change not only among Arab societies but throughout the world. Nashir, through his understanding, underlines how important it is to understand the historical context and values brought by Islam in forming a better civilization.

The Socio-Cultural Dynamics of Pre-Islamic Arabia Shift to Follow the Islamic Mission

The pre-Islamic period in the Arabian Peninsula was characterized by a variety of social and cultural practices that later underwent significant

transformation with the arrival of Islam. Before Islam, pre-Islamic Arab societies were known for their kinship systems, polytheistic practices, and tribal-dominated social structures. Islam, which was brought by the Prophet Muhammad SAW in the 7th century, not only brought the teachings of monotheism but also initiated profound social, political and cultural changes.

With the revelation of the Koran as a guide to life (Clever, 2023; Elgvin, 2013), Islam teaches equal rights between humans, abolishes the system of slavery, and encourages the spread of knowledge. The Qur'an and Hadith are sources of inspiration in various fields of life, including science, ethics, law and art. The golden period of Islam, which occurred between the 8th and 12th centuries, is clear evidence of the progress of Islamic civilization. During this time, Muslim scientists developed important concepts and innovations in the fields of mathematics, astronomy, medicine and philosophy that have an impact on the world to this day (Laila et al., 2022; Soeprayitno, 2020; Suhaib et al., 2023).

These intellectual activities and innovations are supported by the Islamic spirit of pursuing knowledge, which is reflected in respect for scientists and educational institutions such as universities. The use of Arabic scientific terms such as 'algebra' and 'algorithm' in English is an example of the lasting influence of Islam in the development of global science. An open attitude towards knowledge, accompanied by freedom of thought, allows Islam to develop not only as a religion but also as an intellectual and cultural force that shapes world civilization.

The Role of Muhammadiyah as a Progressive Islamic Movement in the Contemporary Era

Muhammadiyah, as one of the largest Islamic organizations in Indonesia, has played an important role in the evolution of contemporary Islam (Bursi, 2022; Karjuni et al., 2022; Rahmati-Najarkolaei, 2010), by encouraging a moderate and progressive approach to Islam teachings. By prioritizing the values contained in Surah Al-'Asr, Muhammadiyah seeks to inspire Muslims in Indonesia to be dedicated to helping poor groups and interacting positively with other communities, to advance civilization (Adibussholih et al., 2022; Sa'diyah & Zahroh, 2023; Salim & Hidayah, 2021). This approach reflects the organization's commitment to an inclusive and moderate implementation of Islam, which does not only focus on spiritual aspects but also social and economic advancement.

According to Prof. Nakamura, Muhammadiyah has confirmed its identity as a "Moderate Islamic" movement, which actively contributes to efforts to develop the Indonesian nation (Qodir, 2020a, 2020b). This is in line with the vision of its founder, KH Ahmad Dahlan, who teaches the importance of progress in every aspect of life. "Dadijo Kjai sing kemadjoean, odjo kesel anggonmu njamboet gawe kanggo Muhammadiyah," is a statement that underlines the importance of innovation and progress in contributing to society through Muhammadiyah. Thus, Muhammadiyah not only plays a role in the spiritual development of its people but also in the fields of education, health and

economics, to create a better society.

In the current globalization era, Muhammadiyah faces new challenges, including the influence of Arabization and Westernization (Hasanudin, 2023; Rogers, 2018), which can lead to the erosion of local cultural identity. In facing this challenge, Muhammadiyah strengthens the concept of "Sophisticated Islam" which seeks to unite Islamic values with advances in technology and knowledge (Anwar, 2005; Hefner, 2011; Saroglou, 2009), so that Indonesian Muslims can adapt to global changes without losing their Islamic identity. Through this approach, Muhammadiyah continues to strive to become a progressive Islamic movement, which is not only relevant to the global context but also remains strong in authentic Islamic principles.

Muhammadiyah's International Islamic concept in increasing the propagation of Islam in society

The concept of Muhammadiyah International Islam is an innovative approach to increasing the propagation of Islam in society. Muhammadiyah, as one of the largest Islamic organizations in Indonesia, understands the importance of spreading Islamic values inclusively and universally (Khalimy, 2023; Pilon, 2018; Yang, 2018). This approach aims to introduce Islam as a religion that is *rahmatan lil'alamin*, or a blessing for the entire universe. This is by the teachings of the Prophet Muhammad SAW, who not only brought a mission of peace and goodness to Muslims but also to all mankind regardless of religious, racial or ethnic differences.

To increase Islamic *da'wah* in society, Muhammadiyah implements various strategies that are appropriate to the current global context (Cheng, 2015; Nata & Sofyan, 2021). One way is through education, where Muhammadiyah established schools and universities that not only focus on religious knowledge but also science and technology. This shows that Islam and scientific progress can go hand in hand. Apart from that, Muhammadiyah is also active in social and humanitarian activities, both at home and abroad, which proves that Islam teaches caring and helping others, regardless of background.

Muhammadiyah's international Islamic approach also emphasizes interreligious and cultural dialogue as a way to build understanding and harmony between human beings (Brunsdon, 2022; Minwalla, 2005). In a global context full of conflict and misunderstanding, this approach becomes very relevant. In this way, Muhammadiyah tries to show a face of Islam that is peaceful, tolerant and respects diversity (Hamidi & Kinay, 2021; Kronick & Thomas, 2008). This is an important contribution to global efforts to create a more peaceful and harmonious world, in line with the true principles of Islam.

Muhammadiyah, as one of the largest Islamic organizations in Indonesia, has played an important role in integrating Islamic values into various aspects of community life. By understanding and adapting to the four main aspects of globalization, namely labour and goods, data, people and capital, Muhammadiyah has succeeded in showing how Islam can develop and remain relevant in the modern era (Kaçan et al., 2020; Reardon, 2010; Yuliawan, 2020).

This organization not only focuses on spreading Islamic teachings through da'wah but is also actively involved in improving the quality of life of the community through education, health and social welfare.

In the field of education, Muhammadiyah has established various educational institutions, from elementary to tertiary level. The educational approach taken does not only emphasize academic achievement but also the formation of Muslim character and personality with noble morals (Barton, 2014a, 2014b; Hwang, 2017). This is an effort to produce a young generation who is not only intellectually intelligent but also has social sensitivity and strong faith. On the other hand, in the health sector, the construction of hospitals and clinics by Muhammadiyah shows the organization's commitment to implementing the Islamic concept of *rahmatan lil alamin*, namely as a blessing for all nature.

Additionally, Muhammadiyah is also active in social and economic activities aimed at alleviating poverty and improving community welfare. Through various programs and initiatives, such as micro-businesses, cooperatives, and direct assistance to those in need, Muhammadiyah seeks to translate Islamic values into concrete actions that bring broad benefits. This shows that Islam, through organizations such as Muhammadiyah, has an active role in developing society which is not only oriented towards spiritual aspects, but also social and economic. In this way, Muhammadiyah proves that religion can be a positive force in facing the challenges of globalization and changing times.

Muhammadiyah, since its founding by KH Ahmad Dahlan in 1912, has come a long way in its efforts to form a modern and progressive Islamic society. This organization, with its strong belief in the importance of education and reform in Islam, has become one of the largest Islamic reform movements in Indonesia. Reflections on Muhammadiyah's journey reveal how this organization has succeeded in bridging the gap between adherence to Islamic traditions and the need to adapt to modernity.

On the one hand, Muhammadiyah remains firm in its adherence to Islamic principles in carrying out various aspects of life, showing its adherence to tradition (Nurhakim et al., 2024; Usmiyatun, 2022; Zahroh & Muniri, 2018). On the other hand, this organization is also open to change and modernization, especially in education and health, as a means of improving the quality of life of Muslims. The establishment of schools, universities, hospitals and other charitable institutions reflects Muhammadiyah's commitment to implementing Islamic values practically while remaining relevant to the demands of the times. This is clear evidence of Muhammadiyah's efforts to harmonize tradition and modernity.

Muhammadiyah's prospects of realizing a progressive Islamic society look very promising (Astutik et al., 2022; Rodgers, 2017). By focusing on education, health and economic empowerment, Muhammadiyah continues to strive to build a society that is not only religious but also capable of facing global change. Through innovation and adaptation in various fields, Muhammadiyah has great potential to lead Indonesian Muslims towards inclusive and sustainable

progress. In the future, challenges will always exist, but with the strong foundation that has been built, Muhammadiyah is expected to continue to be a leader in social change in Indonesia, taking Islamic society in a more progressive and modern direction.

CONCLUSION

The history of Muhammadiyah shows a movement that is deeply rooted in Indonesian history. Ahmad Dahlan's beliefs emphasize intellectual regeneration and individual empowerment through *tajdid* and *ijtihad*. The Dutch colonial government and global Islamic reformers shaped Muhammadiyah's dynamic response to various problems. Muhammadiyah has had a diverse and long-lasting influence on Indonesian society. This movement's contribution to education, social welfare, and modern Indonesian Islam encourages constructive change. Muhammadiyah is strong and transformative because it can adapt, prioritize intellectual freedom, and meet social demands. This study highlights the dynamic relationship between theological goals and social change in the Islamic reform movement. This research reveals the historicity of Muhammadiyah, thereby encouraging additional surveys regarding the impact of religious movements on a country's socio-religious landscape. Muhammadiyah as a Progressive Islamic Movement Today: Muhammadiyah contributes to the progress of Islam by providing pure and authentic insight into the Koran and Hadith. The ideals of Surah Al-'Asr demonstrate the commitment of moderate Islam to helping needs and influencing culture. Muhammadiyah also identifies "Moderate Islam" as a social movement that serves Indonesia. Progress depends on important human traits. Kiai Dahlan emphasized progress. Kiai Dahlan said that it takes high aspirations to become a kiai. KH Ahmad Dahlan first mentioned Progressive Islam: "*Dadijo Kjai sing kemadjoean, odjo kesel anggonmu njamboet gawe kanggo Muhammadiyah.*" Muhammadiyah encourages Indonesia's growth. Contemporary "Sophisticated Islam" is a response to globalization, particularly cultural influences such as Arabization and Westernization. Globalization is often seen as a process that dissolves time, space, and location, connecting people and objects around the world. Globalization involves jobs and goods, data, people, and capital. This rapid development coincided with advances in communications and transportation technology over the years. Individuals have soul potential that comes from God. To encourage Islamic awareness, Muhammadiyah expanded this idea. Muhammadiyah's intellectual strength and credible missionary efforts to spread Islam. To implement universal Islamic ideas, Muhammadiyah established various hospitals. Others help Muslims by administering welfare services. Muhammadiyah is very important for education, which seeks to shape future Muslims. Every job at Muhammadiyah advances society. Islam in Indonesia is social. Integrate Islamic teachings into local communities quietly without violating Islamic teachings. Islamic teachings combine the best of traditional and modern culture. Muhammadiyah spreads Islamic ideals in Indonesia and abroad through education, social and economic activities, and important

scientific disciplines, including science and commerce.

This research is limited to examining the idea of progress from the meaning of Islamic Progress in Muhammadiyah as a Progressive Islamic Movement in the Modern Era, and the implications of this study have not been carried out. To understand social movements in the context of studying social change, it is important to understand the various definitions of social movements. Social movements as a concept must be distinguished from social movements themselves. Social movements are seen as a form of social mobility that involves a person's transition from one status to another, either at a different level or remaining at the same level (horizontal mobility). Further research is needed to understand the Muhammadiyah social movement during the modernization period in the context of national and state life. This study aims to identify the challenges and impacts of the Muhammadiyah social movement in contemporary society, especially in certain regions.

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