

Muhammadiyah Goes International? Challenges and Opportunities

Putri Shafarina Thahir^{1*}

¹ Master of Law, University of Muhammadiyah Malang, Malang, 65152, Indonesia

* Corresponding author: putri.sth@gmail.com

Abstract: The idea of Muhammadiyah internationalization emerged as a response to the phenomenon of globalization, where Muhammadiyah tried to ensure that its da'wah movement was in line with the conditions of the times. This approach also includes global social issues such as the fate of workers, gender inequality, nuclear issues, and the environment. Muhammadiyah has a high commitment to the values of Pancasila and tries to contribute to achieving Indonesia's national ideals as stated in the Preamble to the 1945 Constitution. In the international context, Muhammadiyah not only plays a role as an Islamic movement, but also as a socio-Islamic movement that tries to respond to various global issues. This article discusses how Muhammadiyah tries to develop the concept of peaceful Islamic da'wah amidst the complexity of the international world. Furthermore, it explains how Muhammadiyah's role in international relations involves active participation in conflict resolution, peacebuilding, and humanitarian activities in various countries. Muhammadiyah's internationalization strategy is explained through programs such as sending its best cadres abroad, establishing schools and charitable efforts in various countries, and participating in international forums. The author also discusses the concept of Muhammadiyah internationalization in three dimensions, namely ideas, roles, and movements. The idea of internationalization involves global socialization of the character of the Muhammadiyah movement and teachings. The role of internationalization includes increasing the role of Muhammadiyah in international forums, such as humanitarian missions, peace, and social activities. Meanwhile, the internationalization of the movement aims to make Muhammadiyah a model of Islamic practice that can be adopted globally. Furthermore, this article describes how Muhammadiyah, as an Islamic movement in Indonesia, is actively involved in the dynamics of the international world with the aim of encouraging the transformation of the role of religions in overcoming global problems. Through internationalization, Muhammadiyah seeks to be part of a global movement that brings enlightenment, promotes Islam as a religion of peace, and contributes to the development of world civilization.

Keywords: Role; Contribution; Muhammadiyah; International; Relation.

INTRODUCTION

Social life in Islam involves two main aspects, namely *good morning* (interaction with fellow human beings) and *hablun minal'alamin* (interaction with the universe). These two aspects are regulated in detail according to Islamic rules. Ultimately, the correlation of these two aspects is connected to the Essence of Allah as the ruler of the universe, considering that the nature of faith demands the fulfillment of the elements of virtue or good deeds in His sight. The term social life basically refers to humans as social beings. The theory of social beings was first proposed by Aristotle, a Greek philosopher, who stated that humans are *zoon politicon*, which means creatures that have the ability to socialize and gather. This term also shows that humans cannot live alone and need the help of others.¹ This situation reflects the words of Allah in the Koran, Surah al-Hujurat verse 13:

Meaning: *"O people, indeed We have created you from a man and a woman. Then, We made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the one who is most God-fearing. Indeed, Allah is All-Knowing, All-Aware."*²

Muhammadiyah, as the oldest Islamic movement organization in Indonesia that is still standing and is reformist, has experienced a long historical journey since before independence until now. At the age of 111 today, Muhammadiyah shows maturity in managing the organization, facing the dynamics of the nation, and actively playing a role in the international world.³ This organization has also peacefully infiltrated society by inserting Islamic teachings into the culture without conflict with Islamic principles. Muhammadiyah has succeeded in combining positive values from traditional and modern cultures with the values of Islamic teachings. Not only focusing on cultural infiltration, Muhammadiyah also carries out da'wah through various sectors such as education, social activities, economics, science, and trade. The goal is to spread the values of Islamic teachings and preach them to Indonesian society even at the international level.⁴

As the largest modern Islamic organization in the world, as stated by Barton (2014), Muhammadiyah adheres to a progressive Islamic movement that consistently makes contributions across eras and geographical boundaries.⁵ In Din Syamsuddin's perspective, Muhammadiyah people are known as individuals who are *'ahsanu amala'*, which means not only doing a lot of good deeds, but also doing good deeds with goodness and quality. Therefore, Muhammadiyah emphasizes *ihsan*, which is an action carried out with full goodness and good quality. In this context, Muhammadiyah prioritizes quality over quantity, with a focus on progress that is oriented towards

¹ Supriyadi and Anis Farihah, *Al-Islam and Muhammadiyah Textbook – 2 (AIK - 2)* (Sidoarjo: Umsida Press, 2017), <https://doi.org/10.21070/2017/978-979-3401-76-8.p.227-228>

² "Qur'an Kemenag - QS. Al-Hujurat," accessed November 28, 2023, <https://quran.kemenag.go.id/quran/per-ayat/surah/49?from=1&to=18>.

³ Asyraf Al Faruqi Tuhulele, "111 Years of Muhammadiyah: Moving Real, Contributing to Indonesia and the World," Muhammadiyah, November 21, 2023, <https://muhammadiyah.or.id/111-tahun-muhammadiyah-bergerak-nyata-berkontribusi-untuk-indonesia-dan-dunia/>.

⁴ Muhammad Kahfi, "THE ROLE OF MUHAMMADIYAH AS A PROGRESSIVE ISLAMIC MOVEMENT IN THE MODERN ERA," *Al-Risalah: Journal of Religious Studies and Islamic Thought* 11, no. 2 (June 1, 2020): 110–28, <https://doi.org/10.34005/alrisalah.v11i2.590>.

⁵ Greg Barton, "The Gülen Movement, Muhammadiyah and Nahdlatul Ulama: Progressive Islamic Thought, Religious Philanthropy and Civil Society in Turkey and Indonesia," *Islam and Christian-Muslim Relations* 25, no. 3 (July 3, 2014): 287–301, <https://doi.org/10.1080/09596410.2014.916124>; Tanto Lailam et al., "THE INTERNATIONAL BAITUL ARQOM FOR THE LEADERSHIP OF THE SPECIAL BRANCH OF MUHAMMADIYAH IN GERMANY AND HUNGARY IN THE FRAMEWORK OF BUILDING ISLAMIC COSMOPOLITANISM IN EUROPE," *JMM (Jurnal Masyarakat Mandiri)* 7, no. 3 (June 3, 2023): 2130–47, <https://doi.org/10.31764/jmm.v7i3.14173>.

quality and competitiveness.⁶

Muhammadiyah is still considered a representation of the modern middle-class urban community in Indonesia.⁷In addition to being active in dynamic religious and social activities domestically, in the last three decades, Muhammadiyah has been involved in various international activities such as peace operations, humanitarian efforts, and political arenas. This involvement reflects Muhammadiyah's efforts to strengthen its role in international relations and contribute on a global scale.⁸

Based on the background above, the author formulates several problems as follows: What are the basis and opportunities for the idea of Muhammadiyah internationalization?; What is the role of Muhammadiyah in international relations?; and What are the global challenges faced by Muhammadiyah in international relations?

METHOD

This study employs a normative legal research method⁹ that focusses on a literature review relevant to the themes. This study also used descriptive analysis¹⁰ to understand Muhammadiyah's role in international relations.

RESULTS AND DISCUSSION

The Basis and Opportunities for the Muhammadiyah Internationalization Idea

Founded and grown in the small city of Yogyakarta, Muhammadiyah has grown rapidly and increasingly become one of the largest Islamic civil society movements and organizations in Indonesia. For more than a century, Indonesia has faced diverse political contexts, from Dutch colonialism and the Japanese Occupation to the post-independence and Reformation eras. Muhammadiyah can be said to be the first Islamic association that is heavily involved in welfare-oriented activities through modern social and educational institutions.¹¹

The phenomenon of globalization has made a very significant contribution to the structure of life in the 21st century. The presence of globalization brings a new nuance to today's life with the integration of all aspects of life in the modern era. For example, the gradual fading of territorial boundaries between countries which is marked by the increasingly massive mobility of individuals, goods, and information

⁶ Din Syamsuddin, *Muhammadiyah for All* (Yogyakarta: Voice of Muhammadiyah, 2014).p. 24-25

⁷ Barton, "The Gülen Movement, Muhammadiyah and Nahdlatul Ulama."

⁸ Hilman Latief and Haedar Nashir, "Local Dynamics and Global Engagements of the Islamic Modernist Movement in Contemporary Indonesia: The Case of Muhammadiyah (2000-2020)," *Journal of Current Southeast Asian Affairs* 39, no. 2 (August 1, 2020): 290–309, <https://doi.org/10.1177/1868103420910514>.

⁹ Sholahuddin Al-Fatih, *Perkembangan Metode Penelitian Hukum Di Indonesia - Sholahuddin Al-Fatih - Google Buku*, 1st ed., vol. 1 (Malang: UMM Press, 2023), https://books.google.co.id/books/about/Perkembangan_Metode_Penelitian_Hukum_di.html?id=EOBiEAAAQBAJ&redir_esc=y.

¹⁰ Irwansyah, *PENELITIAN HUKUM Pilihan Metode Dan Praktik Penulisan*, ed. Ahsan Yunus (Yogyakarta: Mirra Buana Media, 2023).

¹¹ Latief and Nashir.

from one place to another. This impact indirectly affects changes and stability in the order of civilization in the modern era, along with the shifting of values due to the massive mobility of individuals and information.

This change is also triggered by the intense ideological competition between Eastern and Western civilizations, which is currently increasingly promoted by civil society movements in both civilizations. As a result, in the context of international life, the direction and dynamics are no longer entirely determined by the role of the state alone. The emergence of non-state actors, such as Non-Governmental Organizations (NGOs) and Multinational Corporations (MNCs), has enlivened diversity and has a very important role in determining the direction of the current international world. Therefore, in facing the dynamics of the modern world today, it is very important for these actors, including Muhammadiyah as an NGO, to be able to adapt in line with the development of the conditions of the times. As a modern Islamic movement, Muhammadiyah needs to ensure that its efforts in preaching are in line with the demands and changes of the times.¹²

The ideals of the founders of Muhammadiyah were to establish Islam as a religion that enlightens and becomes *rahmatan lil 'alamin*.¹³ Muhammadiyah has a vision to uphold and uphold the Islamic religion so that it can bring blessings to the entire world. This vision encourages Muhammadiyah to not only be active in Indonesia, but also in the international world.

Muhammadiyah, as an Islamic movement that focuses on *da'wah* and *tajdid*, involves it in various broader roles in various sectors of society, especially in the social field. In this context, the concept emerged that Muhammadiyah is not only an Islamic movement, but also has the predicate as a social movement. This is evident from the existence of the Muhammadiyah Charity (AUM) which is spread throughout Indonesia. Thus, it can be said that Muhammadiyah is basically a socio-Islamic movement. As a socio-Islamic movement, Muhammadiyah develops its role more widely, raising diverse and global issues. Muhammadiyah does not only discuss religious discourse, but also highlights social problems that arise due to global injustice, such as the fate of workers, gender inequality, nuclear issues, and the environment. This initiative then resulted in the idea of directing Muhammadiyah not only as an Islamic movement, but as a New socio-Islamic movement.¹⁴

Muhammadiyah shows a strong commitment to the Pancasila State and is willing to unite with the entire nation to contribute to realizing the national ideals mandated by the nation's founders. As stated in the Preamble to the 1945 Constitution, Muhammadiyah plays a role in building an independent, united, sovereign, just, and prosperous Indonesian State. This organization provides a contextual interpretation of these national ideals, with a vision to create an advanced, just, prosperous, sovereign, and dignified Indonesia. The concept of a progressive Indonesia carried by Muhammadiyah is the key to this country being able to compete and gain a

¹² Dimas Adi Nugroho, "Muhammadiyah Internationalization Efforts Through the Education Sector: Case Study in Malaysia 2015-2021," *Ganaya: Journal of Social Sciences and Humanities* 6, no. 1 (March 24, 2023): 85–98, <https://doi.org/10.37329/ganaya.v6i1.2020>.

¹³ Fauzan Anwar Sandiah, "Efforts to Save the Universe, Understanding the Theme of Muhammadiyah's 111th Anniversary," *Muhammadiyah*, November 18, 2023, <https://muhammadiyah.or.id/ikhtiar-menyelamatkan-semesta-memaknai-tema-milad-ke-111-muhammadiyah/>.

¹⁴ Said Romadlan, *Muhammadiyah in Media SPOTLIGHT* (Jakarta: UHAMKA Press, 2014), <http://repository.uhamka.ac.id/id/eprint/7715/.p.7>

relevant place in global competition.¹⁵

We can observe how new ideas are framed by Muhammadiyah to sharpen its perspective in conceptualizing Islam, both in national and international contexts. At the 43rd National Congress held in 2010, Muhammadiyah issued an important document called the "Muhammadiyah Centennial Statement" (Zhawâhir al-Afkâr al-Muhammadiyah li al-Qarni al-Tsâni). Several ideas about Islam are formulated in the above document to explain the nature and future of the Muhammadiyah movement. The Congress emphasized that the concepts of da'wah (Islamic preaching) and tajdid (Islamic renewal) must be understood as a way to achieve human progress. Islam is and must be considered a religion with progressive ideas that are suitable for the future of civilization (din al-hadlarah), whose presence will and must provide benefits to the universe as a whole. With this view, Islam will become a broader "umbrella" to protect the diversity of nations, races, tribes, and cultures of humanity.¹⁶ Relations between people on a wider scale are built when society understands and applies Islamic ethical norms and values that should be respected.¹⁷

Research findings from the Pew Research Center on April 2, 2015 on the future of religion in the world provide an overview that until 2050, Christianity will remain the largest religion in the world, but Islam has the fastest growth in terms of quantity compared to other religions. It is predicted that in 2050, the number of Muslims in the world will reach 2.8 billion people (30 percent of the world's population), approaching the number of Christians which reached 2.9 billion (31 percent of the world's population). Meanwhile, the group of people who are not religious is expected to experience a decline. In the United States, the number of Christians is predicted to fall from three-quarters of the population in 2010 to two-thirds in 2050. In addition, the position of Judaism as the second largest religion after Christianity in the United States will be replaced by Islam. Buddhism is expected to remain stable with a minimal number of adherents. Although Christianity is still the largest religion in Europe, research shows a decline in quantitative development until 2050. The same is true for Judaism. In Europe, the number of Muslims is expected to increase from 43 million in 2010 to 71 million in 2050. Nevertheless, the findings of this research are considered encouraging for Muslims, showing that Islamic preaching is slowly having a positive impact even though it still faces threats.¹⁸

Muhammadiyah has spread its wings of peace in the regional and international arena. Muhammadiyah plays an active role in the process of conflict resolution and peacebuilding in various countries. The peace mission carried out by Muhammadiyah in the regional and global arena is a manifestation of "Islam"rahmatan lil 'alamin"

¹⁵ Din Syamsuddin, "Speech of the General Chairman of the Muhammadiyah Central Leadership for the 2010-2015 Period at the Opening of the 47th Muhammadiyah Congress and the Centenary Congress of 'Aisyiyah in Makassar, August 3, 2015," in Tanfidz Decision of the 47th Muhammadiyah Congress (Yogyakarta: Gramasurya, 2015), <http://www.mpi.muhammadiyah.or.id/muhfile/mpi/file/artikel/TANFIDZ%20MUKTAMAR%2047%20-%202015.pdf>.p. 138

¹⁶ Latief and Nashir, "Local Dynamics and Global Engagements of the Islamic Modernist Movement in Contemporary Indonesia."

¹⁷ Supriyadi and Farihah, Textbook of Al-Islam and Muhammadiyah Studies – 2 (AIK - 2).p. 231

¹⁸ Ridho Al-Hamdi, "The Internationalization of Muhammadiyah," [republika.id](https://republika.id/posts/34178/internasionalisasi-muhammadiyah), accessed November 28, 2023, <https://republika.id/posts/34178/internasionalisasi-muhammadiyah>.

which is translated into concrete humanitarian work.¹⁹

In the context of the explanation above, by acknowledging that the global Islamic trend has experienced significant development even though the issues of radicalism and terrorism remain, now is the right time for Muhammadiyah to design a strategy for the internationalization of peaceful Islamic preaching amidst the complexities that continue to corner Islam. Some basic reasons supporting this are as follows:

1. The trend of increasing Muslim population from time to time in various countries, especially in Europe and America.
2. Indonesia, as the country with the largest Muslim population in the world, has Muhammadiyah as the largest modernist organization that has a strong network and potential, especially in the fields of education and health. Muhammadiyah has also been actively involved across countries on various occasions.
3. Through the education sector, many Muhammadiyah cadres, including activists of Autonomous Organizations (*Organisasi Otonom/Ortom*) and associations, as well as lecturers from Muhammadiyah Universities (*Perguruan Tinggi Muhammadiyah dan Aisyiah/PTMA*), continue their studies abroad. This is an opportunity for them to work and preach in other countries.
4. Although the Muhammadiyah Special Branch Leadership (*Pimpinan Cabang Istimewa Muhammadiyah/PCIM*) has developed in various countries, its design is not yet optimal, so its movement is still spontaneous. Based on the Decree of the Muhammadiyah PP, since 2002 with the birth of PCIM Egypt as the first PCIM abroad, there have been around 29 PCIMs that have been inaugurated.

With the increasing intensity of international issues and competition of discourses between civilizations, the role and contribution of Indonesian Muslims, which is the country with the largest Muslim population in the world, is highly expected. Muhammadiyah, as the axis of the Washatiyah Islamic movement that emphasizes Islam as a religion that brings blessings to the entire universe, cannot avoid this responsibility. This organization is a witness to the role of humans in global civilization, which must be faced by interacting and making positive contributions to support human solidarity and the welfare of humanity.²⁰

The idea of internationalization of Muhammadiyah reflects the responsibility of this organization as part of the global community and a citizen of the world. The goal is to be a movement that provides enlightenment, while showing that Islam can be a cosmopolitan religion that supports change and improvement of civilization. Furthermore, Muhammadiyah is committed to bringing common prosperity, reducing inequality and gaps that can harm weaker groups, and promoting human solidarity and peace, while opposing the concept of war and violence.²¹

The Muhammadiyah organization is not only limited to grounding its muamalah

¹⁹ Muhammad Najib Azca et al, TWO SOWING PEACE: The Role and Contribution of Muhammadiyah and Nahdlatul Ulama in Peace and Democracy (Yogyakarta: UGM PRESS, 2021).p. 104-105

²⁰ Taufik Temarwut, "Muhammadiyah in the International Game," *Journal on Education* 5, no. 3 (February 12, 2023): 8930–36, <https://www.jonedu.org/index.php/joe/article/view/1689>.

²¹ Marrow.

da'wah domestically, but this movement has also penetrated the international world. Muhammadiyah's efforts to globalize its movement have become a special agenda known as "Muhammadiyah Internationalization." This agenda was specifically prioritized after the agreement of the mandate of the 47th Muhammadiyah Congress in Makassar in 2015 to optimize programs that have an international scope. If detailed further, the urgency of Muhammadiyah's participation on the international stage is part of the strategic plan, as reflected in point 21 of the Tanfidz on "Foreign Relations and Cooperation." At this point, Muhammadiyah emphasizes its vision to develop relations and cooperation with various parties, both state and non-state institutions, as part of an effort to spread the da'wah of Progressive Islam.²²

The Vision of Development in the Field of Foreign Relations and Cooperation of Muhammadiyah is the development of relations and cooperation between Muhammadiyah and institutions abroad, both governmental and non-governmental, to realize da'wah that carries the mission of progressive Islam in the international world. Meanwhile, the development program in this field is as follows:²³

1. Movement System: Developing an understanding of the dynamics and developments of international politics as a map for Muhammadiyah's interests in establishing relations and developing an international role.
2. Organization and Leadership: Strengthening leadership and institutional capacity within Muhammadiyah to be responsive to international issues for the benefit of the people and nation.
3. Network: Improving networking with regional, international and Islamic world institutions to strengthen the universal community, national and humanitarian networks played by Muhammadiyah.
4. Resources: Facilitate the development of quality cadres who have the capacity and international networks to carry out Muhammadiyah's mission in the international world.
5. Service Action: Increasing the socialization of Muhammadiyah's Islamic thoughts and practices in the international world, as well as building solidarity in the Islamic world through various activities that support Muhammadiyah's role amidst global developments.

Furthermore, political and social changes in the world have opened up opportunities for Muhammadiyah to play a role in the international world. Muhammadiyah wants to take advantage of these opportunities to make a positive contribution to the world. In formulating the agenda for renewing Islamic education in the contemporary era, Muhammadiyah integratively seeks to increase the acceleration of poverty alleviation and build the economic base of the people. The aim of this effort is to overcome the problem of inability to access quality education, which is often related to conditions of poverty. Therefore, Muhammadiyah carries their version of

²² Muhammad Shalahuddin Al Ayyubi, "Analysis of the Dynamics of the Internationalization of the Muhammadiyah Movement: Case Study of PCIM Malaysia and Greater Germany (2015-2021)" (Semarang, Sultan Agung Islamic University, 2023), <https://dspace.uin.ac.id/handle/123456789/42513>.p. 20-21

²³ Central Leadership of Muhammadiyah, Tanfidz Decision of the 47th Muhammadiyah Congress (Yogyakarta: Gramasurya, 2015), <http://www.mpi.muhammadiyah.or.id/muhfile/mpi/file/artikel/TANFIDZ%20MUKTAMAR%2047%20-%202015.pdf>.p. 47-48

Islamic moderation, which on the one hand focuses on mental revolution through Islamic education, and on the other hand, is committed to empowering and building an independent economy for the people.

With an advanced philosophical foundation, the question that arises is whether Muhammadiyah needs to preach these principles before the international public. This is important as a shared reflection that Muhammadiyah is not only responsible for solving the problems of the people in the Yogyakarta area or in Indonesia, but also throughout the world.²⁴

Muhammadiyah's Role in International Relations

The Indonesian nation, whose majority population adheres to Islam, is inseparable from the dynamics of developments faced by fellow Muslims in various parts of the world. The majority of Islamic countries, in addition to being faced with various internal national problems, also face Western political domination and hegemony which often harms the interests of the Islamic world. Meanwhile, within the scope of the Islamic world itself, there is a strong lack of unity, and competition and conflict are difficult to resolve, which further weakens the position of Muslims in international politics. Nevertheless, there is bright hope with the emergence of Islamic developments in several Western countries, which bring new ideas about peace, progress, and making Islam a source of blessings for the entire universe. Top of Form²⁵

The internationalization of Muhammadiyah is not only interpreted as development towards the internationalization of the organization alone. More than that, this internationalization refers to the development of the Muhammadiyah movement as a whole. The word "movement" here summarizes thoughts and actions as one unit, which includes actions as a manifestation of structured dynamics and at the same time dynamic structures. This means that Muhammadiyah is expected to be able to mobilize in all areas of life with a structured approach. Although Muhammadiyah is an organization, this approach should not emphasize too much on static structures and lead to rigid links. Therefore, the systematization in Muhammadiyah must remain dynamic. Thus, the internationalization of Muhammadiyah's attitudes or mindsets becomes more strategic. Someone can be part of Muhammadiyah without having to have a membership card and without having to force themselves to become a Muhammadiyah administrator.²⁶

The Muhammadiyah movement involving international dimensions was initiated and implemented by the founder of Muhammadiyah, KH. Ahmad Dahlan. Since a young age, KH. Ahmad Dahlan pursued knowledge in Mecca and interacted with the thoughts of Islamic reformers, which later inspired him to start a moderate Islamic movement in Indonesia with an international vision, namely Muhammadiyah. In other words, since its inception, Muhammadiyah has implemented the spirit of internationalization and globalization. Muhammadiyah cadres are expected to be able

²⁴ Marpuji Ali, "Muhammadiyah Amidst Contemporary Islamic World Issues: Reflections for Internationalization," *Journal of Muhammadiyah Studies* 1, no. 1 (July 27, 2016): 16–29, <https://doi.org/10.22219/jms.v1i1.11406.p.28-29>

²⁵ H. Mahsun, *Muhammadiyah Fundamentalism* (Surabaya: Perwira Media Nusantara (PMN), 2013), https://repository.um-surabaya.ac.id/4630/1/Buku_Fundamentalisme_30Eks_Unesco_2.pdf.pp. 396-397

²⁶ Al-Hamdi, "The Internationalization of Muhammadiyah."

to compete in a global context. Therefore, after more than a century of action, Muhammadiyah is now expected to expand its role in the international world through the internationalization of the Muhammadiyah da'wah movement and thought, especially in the education sector.²⁷

Muhammadiyah has been involved in international issues, both in the context of religion and dialogue, interfaith dialogue, politics, and humanitarian fields. For example, Muhammadiyah plays a role in supporting international community programs such as the Millennium Development Goals (MDGs). This internationalization effort is also carried out by Muhammadiyah by sending its best cadres, including lecturers at Muhammadiyah and Aisyiyah Universities (PTMA), to study abroad, which are spread across almost all continents, such as Asia, America, Europe, Africa, and Australia. Not only that, young Muhammadiyah cadres are also increasingly showing the courage to compete at the global level through participation in various international scholarship programs to pursue master's and doctoral degrees in various countries. Many of them choose to settle and contribute in these countries, especially in Europe and the United States.

The spirit of these cadres is what drives the formation and development of the Muhammadiyah movement's da'wah through the Muhammadiyah Special Branch Leadership (hereinafter referred to as PCIM). PCIM, which is largely managed by young Muhammadiyah intellectuals, becomes a modern social organization that is strong in the intellectual field, must be able to play a role and compete at the international level, and have the ability to build and expand the network and impact of the Muhammadiyah movement in various regions of the world. The presence of PCIM is expected to provide a positive contribution to the local community in the country where PCIM is located, while promoting a progressive and friendly Islamic movement. Thus, this international service program is implemented to ensure the continuity of PCIM management.²⁸

Cultural strategies through the education and culture sector can be an effective strategy. In PCIM Egypt, in addition to establishing the 'Aisyiyah Bustanul Athfal Kindergarten and elementary schools, Tapak Suci Putra Muhammadiyah was also established. Around 3,000 Tapak Suci members, most of whom are Egyptian citizens, actively participate in martial arts training. Similar things happened in Lebanon and Tunisia, where the majority of Tapak Suci members are local residents. In Lebanon, in addition to Tapak Suci, a school for Palestinian refugees was also established with the support of Lazismu. In the realm of education, the construction of the Muhammadiyah Australian College (MAC) - a Muhammadiyah elementary school in the State of Victoria, Australia, not only adds to Muhammadiyah's efforts but also strengthens the internationalization role of this organization's movement. The majority of students at the school are local residents (Australian citizens) and permanent residents (PR) who have long lived in Australia.

The construction of this school is a real manifestation of Muhammadiyah's ideals to establish centers of excellence, in accordance with the strategic program of the current Muhammadiyah leadership. This action is of particular concern when the government provides an opportunity for foreign universities to open branches or

²⁷ Iwan Satriawan, Tanto Lailam, and Nita Andrianti, "Increasing the Role of Muhammadiyah Special Branch Leadership in the Internationalization of the Muhammadiyah Movement," *JMM (Jurnal Masyarakat Mandiri)* 6, no. 4 (August 28, 2022): 3032–49, <https://doi.org/10.31764/jmm.v6i4.9373>.

²⁸ Satriawan, Lailam, and Andrianti.

representative campuses in Indonesia, while Muhammadiyah takes the opposite initiative by building schools abroad. In Malaysia, the University of Muhammadiyah Malaysia (UMMAM) has also been established. The establishment of centers of excellence has also been carried out in Cairo, Egypt, and then in Taiwan. Most recently, the University of Muhammadiyah Surakarta (UMS) plans to open a representative campus in Busan, South Korea. The establishment of this new Muhammadiyah charitable institution certainly sets a new precedent, because previously there had never been a Muhammadiyah charitable institution established abroad.²⁹

Next, in Melbourne, the Muhammadiyah School has been licensed and has been operating since early 2022. A total of 51 students from various backgrounds, including Indonesian descendants, local citizens, and citizens of Middle Eastern descent and other countries, are pursuing knowledge at the Muhammadiyah educational institution. As a Muhammadiyah school, in addition to teaching global knowledge, it will also introduce Islamic and Indonesian material. In Sydney, a modern and largest city in Australia, the management of the Muhammadiyah Special Branch is trying to establish a Muhammadiyah charity, namely a school and a center for preaching.³⁰

In addition, in a country that is rarely heard of, Uganda, East Africa, through Lazismu, the Muhammadiyah Central Leadership has succeeded in establishing a mosque. Although located in the midst of a Muslim minority, this mosque is quite magnificent by the standards of the interior of Africa. This good news not only makes Muhammadiyah members happy, but also makes the entire Indonesian nation proud. Although the mosque was built in the name of Muhammadiyah, Muslims in Uganda know that it is a sincere donation from the Indonesian people.³¹

Various activities carried out by Muhammadiyah activists in various international forums show that religious and social movementsThe association is not only limited to the national level, but has also headed towards the internationalization of the Muhammadiyah movement. In this context, the concept of Muhammadiyah internationalization can be divided into three aspects: internationalization of ideas, internationalization of roles, and internationalization of movements.

Internationalization of ideas is the process of socialization and internalization globally (internationally) regarding the character of the movement and teachings formulated by Muhammadiyah and Muhammadiyah figures. The ideas carried include the concept of moderate Islam, progressive, siding with justice, and respecting universal humanitarian values. This process can be done through the dissemination of original works by Muhammadiyah and the views of Muhammadiyah figures to the international world. Internationalization of roles aims to increase Muhammadiyah's participation as an Islamic movement in international forums and activities.

This includes humanitarian missions, peace missions, and social and scientific

²⁹ Ahmad Imam Mujadid, "Challenges of Muhammadiyah Internationalization After the Mujahideen," November 30, 2022, <https://mediaindonesia.com/opini/541036/tantangan-internasionalisasi-muhammadiyah-pascamuktamar>.

³⁰ Haidir Fitra Siagian, "The Internationalization of Muhammadiyah, Bridging Islamic-Western Civilization - Suara Muhammadiyah," September 6, 2022, <https://web.suaramuhammadiyah.id/2022/09/06/internasionalisasi-muhammadiyah-jembatan-peradaban-islam-barat/>.

³¹ Thank you.

activities. Muhammadiyah's autonomous organizations and Muhammadiyah charitable institutions, such as Aisyiyah in overcoming tuberculosis, Muhammadiyah's active role in peace forums, cooperation between Muhammadiyah Universities and international educational institutions, and the role of MDMC (Muhammadiyah Disaster Management Center) in humanitarian activities, are all forms of internationalization of roles. Internationalization of the movement refers to efforts to make Muhammadiyah one of the models of Islamic practice that can be adopted not only in the Indonesian context, but also more broadly at the global or world level.³² MDMC's participation in various regions in Indonesia and abroad, such as in the response to the earthquake disaster in Kashmir, Pakistan, as well as humanitarian solidarity in Palestine, Syria, Yemen, Ukraine, Rohingya in Myanmar, and Mindanao in the Philippines, are important events that aim to encourage the transformation of the role of religions in overcoming global challenges due to the decline of spiritual values in world governance as a whole.³³

In addition, as concrete evidence that Muhammadiyah plays a significant role in the development of global civilization, it can be seen from its contribution to inter-religious dialogue and strategic cooperation between civilizations in several countries, known as "soft diplomacy" from Muhammadiyah. Din Samsuddin, who served as the General Chairperson of the Muhammadiyah Central Leadership for two terms (2005–2010) and became a representative of Muhammadiyah, has played a central role in bringing Muhammadiyah to contribute to building civilization at the international (world) level. The following are notes on the soft diplomacy strategy implemented by Din Samsudin when visiting various parts of the world to promote inter-religious dialogue and form strategic alliances between civilizations:³⁴

1. Russia-Islamic World Strategic Alliance, Russia, March 27-28, 2006. This meeting gave birth to joint communication which among other things confirmed the commitment to develop dialogue and cooperation to overcome world unrest, and to help resolve various world conflicts peacefully, not by war.
2. *World Conference on Religion for Peace*(WCRP), Japan, on 25-29 August 2006. Prof. Dr. Din Syamsuddin was elected as Honorary President.
3. *Asian Conference of Religion for Peace*(ACRP), Philippines, 17-20 October 2008. The meeting resulted in a declaration that ACRP is determined to promote the creation of peace, including resolving the various conflicts that are still ongoing in several parts of Asia.
4. Independence for Kosovo, Prishtina, Kosovo, 15-17 May 2012.
5. Muslim-Christian Leaders Meeting, Nigeria, May 23, 2012. The General Chairman of PP Muhammadiyah attended this meeting as a representative of Muslims from Asia to discuss peace between several provinces in the country.

³² Abdullah Masmuh, "The Role of Muhammadiyah in Building Civilization in the World," *Echo of the IISIP YAPIS Biak Campus* 15, no. 1 (April 29, 2020): 78–93, <https://doi.org/10.52049/gemakampus.v15i1.107>.

³³ Temarwut, "Muhammadiyah in the International Arena."

³⁴ Alpha Amirrachman, Andar Nubowo, and Azaki Khoirudin, *Progressive Islam for World Civilization* (Bandung: Mizan, 2017); Masmuh, "The Role of Muhammadiyah in Building Civilization in the World." pp. 292-301

6. *Summit of Religious Leaders*, Tokyo, Japan, August 3, 2012. This discussed the enhancement of Indonesia-Japan cooperation, including cooperation between Muhammadiyah and the Japanese Government in various fields.
7. *Stretching the Roles of Religious Leaders in Mediation and Conflict Resolution*, Helsinki, January 16, 2013. Muhammadiyah supports the independence of Kosovo. And Muhammadiyah is of the view that the recognition of Kosovo is very much in line with the mandate of the opening of the 1945 Constitution which encourages independence and eternal peace in the world.
8. *World Jewish Congress*, Budapest, Hungary, May 5-7, 2013. In the meeting, the General Chairperson of PP Muhammadiyah, conveyed his views before Jewish figures from around the world regarding religious freedom and the need to live side by side peacefully based on the principle "for you your religion, for me my religion".
9. *Interfaith Conference*, Peja, Kosovo, May 25-26, 2013. In the meeting, the General Chairperson of PP Muhammadiyah emphasized the importance of sharing space in the diversity of the current era of globalization. Reluctance to share only shows an attitude of egoism, exclusivism, and a tendency towards monopoly and domination.
10. Conference of Islamic Thought, Amman, Jordan, August 19-21, 2013. In the meeting, the General Chairperson of PP Muhammadiyah called for the importance of response and self-adjustment of Islamic countries to the current of democracy that is sweeping the world. Furthermore, it was conveyed that the future Islamic country needs to be a progressive and superior country.
11. *Courage to Hope*, Vatican, September 30, 2013. In the meeting, the General Chairperson of PP Muhammadiyah with Pope Francisco and several other figures discussed the issue of Courage to Hope.
12. *Assembly of World Council of Churches*, Busan, Korea, November 5, 2013. In the meeting, the General Chairperson of PP Muhammadiyah expressed the view that the world situation is still filled with "the absence of peace" such as poverty, ignorance, backwardness, inequality, injustice, violence, conflict, and war, so religions must play a role as problem solvers. Therefore, religions need to display their prophetic mission.
13. *Catholic-Muslim Forum*, Vatican, November 11-13, 2014. In the meeting, the General Chairperson of PP Muhammadiyah conveyed theological views on cooperation between religious communities, and provided sociological reasons for the need to develop cooperation in order to overcome the accumulative damage to the world. In addition, forms of cooperation that need to be developed were also conveyed, especially from a cultural perspective.
14. *General Assembly of Religion of Peace*, Vienna, Austria, 20-21 November 2013. In the meeting, the General Chairperson of PP Muhammadiyah conveyed an invitation to 700 figures from various religions around the world, that conflict should be used as energy to create unity and cooperation.

Global Challenges Faced by Muhammadiyah in International Relations

Muhammadiyah realizes that Muslims in the international world face various challenges, such as poverty, ignorance, and discrimination. By carrying out an enlightenment movement that carries the mission of da'wah and tajdid, which aims to liberate, empower, and advance life amidst the dynamics of the modern century, Muhammadiyah faces an advanced stage that is full of challenges. This organization is required to carry out a transformation of thinking, education, health, economy, and various other efforts that are superior and innovative. Muhammadiyah is faced with a call to continue to play a role and innovate.³⁵

One of the global challenges faced is the high level of competitiveness in all aspects of life. Therefore, Muhammadiyah needs to strengthen its foundation in Science and Technology (Iptek) and Moral Integrity (Imtak). Since its inception, Muhammadiyah has been active in the field of education, with its spirit of purification aimed at aligning Iptek in accordance with the ideals and missions of Muhammadiyah, in particular, and humanity in general.³⁶

Although Muhammadiyah's work and role in building civilization in Indonesia and even the world has been recognized and appreciated by many people, Muhammadiyah needs to maintain vigilance in the next few decades. This is due to the fact that humanity throughout the world still faces several real challenges, including:³⁷

1. The dominance of Western civilization continues.
2. Market forces dominate various sectors of life.
3. The shift from industrial technology to digital technology, including the digital divide.
4. Islamic civilization is squeezed in the dynamics of global civilization which has postmodern characteristics.
5. There is a tendency to group countries based on common interests, as demonstrated by ASEAN with its commitment to become an economic community, a security community, and a socio-cultural community.
6. Although Western civilization is still dominant, the center of geopolitical, geoeconomic, and geosocio-cultural gravity is beginning to shift from Europe and North America to Asia, especially China.
7. The expansion of global civilization in the context of religions, including Islam, encourages the emergence of various diversities of conservative, fundamentalist, radical, and traditional religious thoughts and understandings.

³⁵ St Nurhayati, Mahsyar Mahsyar, and Hardianto Hardianto, *Muhammadiyah Concept of the Face of Indonesian Islam* (Yogyakarta: Suara Muhammadiyah, 2019), <http://repository.iainpare.ac.id/916/>.p. 150

³⁶ Taufik Rachman, "Muhammadiyah and Global Challenges," *Republika Online*, November 24, 2015, <https://republika.co.id/berita/pendidikan/umj-pendidikan/15/11/24/nybajb219-muhammadiyah-dan-tantangan-global>.

³⁷ Masmuh, "The Role of Muhammadiyah in Building Civilization in the World"; Amirrachman, Nubowo, and Khoirudin, *Progressive Islam for World Civilization*.p. 307-308

This also creates tension with the phenomena of liberalism and secularism which often take extreme forms with claims of truth and rejection of other views.

8. Muslims receive a negative stigma, especially related to the label of terrorists, and are often associated with backwardness, even though in reality the world's Muslim population continues to grow.

In carrying out its mission, Muhammadiyah has done many significant things. One of the important aspects is the purification of Islamic teachings through *tajdid*, which is to marry the spirit of Western modernity and Eastern traditionality. This helps in anticipating extremism with moderation. In addition, this organization also plays a very important role in the field of education by establishing schools that focus on economic empowerment and improving the welfare of Muslims. At first, these schools used Netherlands as the language of instruction, but over time, they also developed a curriculum that was more in line with the needs of the people of Indonesia.³⁸

Muhammadiyah is also active in the health sector by establishing hospitals and clinics. Affordable health services for the community is one of the important contributions of this organization. In addition, this organization also plays a role in women's empowerment through the *Sidratul Muntaha* recitation, which is a recitation forum for young mothers. Thus, Muhammadiyah not only advances the socio-economic life of Muslims in Indonesia, but also improves the status and role of women in society. In harmony and tolerance, Muhammadiyah adheres to moderate and inclusive Islamic thought.³⁹ This organization teaches the values of tolerance, peace, and harmony among people, so that it becomes an important milestone in maintaining security and unity of society. In this way, Muhammadiyah has played a major role in advancing the socio-economic life of Muslims in Indonesia and has become one of the most influential organizations in Indonesia's history.

Radicalization and Response of Muhammadiyah

Radicalism is an ideology or ideology that usually wants a major or total change in the political, social, or economic structure.⁴⁰ There are several characteristics that can be recognized from radical attitudes and understandings. Radicalism is often interpreted as a radical ideology or school in politics or an ideology or school that wants social and political change or reform by violent or drastic means, it can also be an extreme attitude in political schools. The term radicalism is often associated with a harsh understanding and contains violence in the name of religion. Ideological factors are the cause of the emergence of radicalism, but there are other factors that affect such as political factors, social conditions, and the environment. Radicalism is divided into two types, namely as an "action" and as a "discourse". As a discourse, it is interpreted as a view to establish a country without violence, while as an action accompanied by

³⁸ Agus Miswanto and M Zuhron Arofi, "Sejarah Islam Dan Kemuhammadiyah," *Magelang: P3SI UMM*, 2012.

³⁹ Sosial Politik UMA, "Perkembangan Amal Usaha Organisasi Muhammadiyah Di Bidang Pendidikan Dan Kesehatan," *Jurnal Ilmu Pemerintahan Dan Sosial Politik* 1, no. 2 (2013): 101–11.

⁴⁰ Unti Ludigdo and Ali Mashuri, "Negative Evaluations of National Ethics and Its Impact on Islamic Radicalism," *SAGE Open* 11, no. 3 (2021): 21582440211041100.

violence.⁴¹

Radicalism as a school or understanding does not appear by itself in a person. It requires a process of introduction, planting, appreciation, and strengthening, which is called radicalization. If radicalization goes well, then radicalism becomes ideology or ism so that it becomes radicalism. One of the basic characteristics of an ideology (ism) is to demand loyalty from followers, which is often manifested in the form of partiality, defense, and proof. Followers of an ideology also sometimes do something dangerous, deviate from habit, strange, and destructive for the sake of loyalty.⁴² Masdar Hilmy wrote that the emergence of Islamic radicalism movements in Indonesia, both clandestine ones such as Jama'ah Islamiyah (JI), as well as overt ones such as Laskar Jihad, Laskar Jundullah, FPI, MMI, HTI, and others are the impact of the increasingly open political and democratic climate after the fall of the New Order. The political openness introduced by President B. J. Habibie proved to give new enthusiasm for community groups to voice their various political aspirations and interests freely and freely.⁴³

Indicators of radicalism are hatred of the government for not practicing Islamic law, refusing to sing the national anthem and saluting the flag, and labeling Muslims outside their group as wicked and infidels before the hijrah (joining them).⁴⁴ The characteristics of radicalism according to Martin E. Marty are: First, developing a radical attitude of opposition to threats that are seen as endangering the existence of religion, both in the form of modernism, secularism, and Western values in general. Second, the rejection of hermeneutics, because reason is seen as incapable of providing an appropriate interpretation of the texts in the scriptures. Third, the rejection of pluralism and relativism. Fourth, rejection of historical and sociological developments; These developments have taken man further and further away from the literal doctrine of the Holy Scriptures.⁴⁵

The burning of the Dharmasraya Police Station on November 12, 2017, carried out by two young men from Merangin Regency, Jambi, highlights how serious the threat of radicalism in Bungo is. The incident, which was identified as a terrorist attack, confirms that radicalism can lead to harmful extreme actions (the burning of the Dharmasraya Police Station, West Sumatra, called a "terrorist attack," 2019). The two perpetrators wrote jihad messages describing their extremism that came from religious radicalism, which they understood from certain verses in the Qur'an.⁴⁶ A narrow and wrong understanding of these verses led them to resort to violence to defend their ideology.⁴⁷

⁴¹ Zora A Sukabdi, "Deradikalisasi Mantan Narapidana Terorisme: Studi Kasus MW Alias WG," *Journal of Terrorism Studies* 3, no. 2 (2021): 2.

⁴² Leni Anggraeni, "Deradicalization in Higher Education: How to Make It Work?," in *Research for Social Justice* (Routledge, 2019), 25–29.

⁴³ Masdar Hilmy, "Radikalisme Agama Dan Politik Demokrasi Di Indonesia Pasca-Orde Baru," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 39, no. 2 (2015): 407–25.

⁴⁴ Syamsul Fatoni, "Pembaruan Regulasi Terorisme Dalam Menangkal Radikalisme Dan Fundamentalisme," *Al-Tabrir: Jurnal Pemikiran Islam* 18, no. 1 (2018): 219–41.

⁴⁵ Et.al Satria Unggul, "Patterns Of Spreading Radicalism In Muhammadiyah Islamic Boarding Schools In East Java," *PETTITA: Jurnal Kajian Ilmu Hukum Dan Syariah* 6, no. 2 (2021).

⁴⁶ Saiful Romadon and Ade Budi Santoso, "Manajemen Krisis Public Relations Pondok Pesantren Dalam Merespon Isu Radikalisme Dan Terorisme (Studi Kasus Pada Pondok Pesantren Nurussalam Desa Kujang Kabupaten Ciamis)," *Akrab Juara: Jurnal Ilmu-Ilmu Sosial* 4, no. 4 (2019): 121–32.

⁴⁷ Maimun Maimun and Mawardi Mawardi, "Analisis Maqasid Asy-Syari'ah Terhadap Radikalisme Keagamaan Di Indonesia," *As-Siyasi: Journal of Constitutional Law* 1, no. 1 (2021): 1–28.

The Muhammadiyah organization has been known for decades, and is one of the largest Islamic organizations in Indonesia. The Muhammadiyah Movement was founded by K.H. Ahmad Dahlan on November 18, 1912 AD which coincided with the 8th of Dzulhijjah 1330 H in Yogyakarta, Muhammadiyah is an organization of the Islamic da'wah movement amar makruf nahi munkar and tajdid, based on the Islamic faith, and sourced from the Qur'an and Sunnah.⁴⁸ Muhammadiyah is known as a socio-religious reform movement because since its inception, it has played a role in changing the socio-religious life in Indonesia. Muhammadiyah itself carries out a moderation approach to ward off radicalism that leads to terror by first advocating both directly and with legislation debates, namely the making of terrorism laws, and intellectual debates by reconceptualizing the meaning of radicalism that has been reduced.⁴⁹

Muhammadiyah certainly does not want its members to be exposed to radicalism that leads to extremism, so they actively do things that oppose religious and cultural norms. This is because the understanding of radicalism is contrary to the principles that exist in the Jama'ah Tabligh and Muhammadiyah movements. An interview with Mansub Ghozali, one of the leaders of Muhammadiyah in Bungo Regency, revealed that the two perpetrators of the Dharmasraya Police arsonist were actively participating in routine recitation activities at the At-Taqwa Mosque a few months before the arson incident.⁵⁰ This causes a negative issue that Muhammadiyah studies at the At-Taqwa Mosque in Bungo Regency teach the idea of radicalism that leads to terror. Therefore, this study wants to provide a new perspective by comparing the roles of Jama'ah Tabligh and Muhammadiyah in countering radicalism in Bungo Regency. The community-based approach of these two organizations can identify effective strategies that can be adopted by other organizations to prevent radicalism. These findings are expected to enrich the literature on radicalism prevention through community intervention and demonstrate the importance of collaboration between various religious organizations in creating an inclusive and moderate counter-radicalism narrative.

Muhammadiyah's strategy in preventing the spread of radicalism among youth is a very strategic and sustainable effort in maintaining security and community unity. Muhammadiyah, as one of the largest Islamic organizations in Indonesia, has developed a legal istinbath method that stands in the middle way, marrying tradition and innovation. In this context, Muhammadiyah's strategy in preventing radicalism includes several important aspects;⁵¹

1. Muhammadiyah has consistently provided moderate education from the central level to the regions. This education not only focuses on teaching Islamic religion but also on developing strong character and tolerance. Thus, the younger generation can be shaped into open-minded individuals who are

⁴⁸ Nurul Azizah et al., "Religious Moderation in The Industrial Era 4.0: Deradicalization Through The Development of Intellectual Traditions at Fadhlul Fadhlun Islamic Boarding School Semarang," *Jurnal Pendidikan Agama Islam* 20, no. 2 (2023): 233–46.

⁴⁹ Firmansyah Firmansyah and Arief Hidayat, "Pendekatan Advokasi Muhammadiyah Dalam Penanganan Terorisme Di Indonesia," *Journal of Political Issues* 2, no. 1 (2020): 10–20.

⁵⁰ Romadon and Santoso, "Manajemen Krisis Public Relations Pondok Pesantren Dalam Merespon Isu Radikalisme Dan Terorisme (Studi Kasus Pada Pondok Pesantren Nurussalam Desa Kujang Kabupaten Ciamis)."

⁵¹ Et al Bilqis Rihadatul Aisy, "PENEGAKAN KONTRA RADIKALISASI MELALUI MEDIA SOSIAL OLEH PEMERINTAH DALAM MENANGKAL RADIKALISME," *Jurnal Hukum Magnum Opus* 2, no. 1 (2019): 5.

not easily influenced by radical ideologies.

2. Muhammadiyah has managed places of worship and mosques by filtering the content of sermons and preachers. This aims to ensure that the messages delivered do not contain elements of radicalism. In addition, Muhammadiyah also conducts strict screening of preachers to ensure that they do not propagate extremist ideologies.
3. Muhammadiyah places *tajdid* (renewal) proportionally, combining the spirit of Western modernity with Eastern traditionalism. Thus, Muhammadiyah can face social and political changes adaptively and without being overly conservative. This also helps in anticipating extremism through moderation, thereby preventing the spread of radicalism among the youth.
4. Muhammadiyah has made significant efforts to prevent radicalism through cooperation with the government in anti-radicalism programs. Through this collaboration, Muhammadiyah can enhance the effectiveness of its radicalism prevention strategies and strengthen efforts to maintain the security and unity of society

In facing the growing tide of radicalism, Muhammadiyah has demonstrated its commitment to remaining a moderate and inclusive organization. Through education, outreach, and collaboration with various stakeholders, Muhammadiyah strives to make a positive contribution to creating a peaceful and tolerant society. Despite the significant challenges it faces, Muhammadiyah remains optimistic that, with consistent efforts, the values of moderation and tolerance can be maintained and strengthened within the community. Thus, Muhammadiyah not only serves as a religious organization but also as an agent of social change committed to creating a better society. In this context, Muhammadiyah is expected to continue contributing to the preservation of unity and harmony among religious communities in Indonesia and to serve as a model for other organizations in addressing the challenges of radicalization. It is important for Muhammadiyah to continuously evaluate and develop programs that are relevant to the needs of society. In this way, Muhammadiyah can continue to adapt and contribute in addressing the various challenges that exist, including the issue of radicalization that concerns everyone.

Attitude of Muhammadiyah and Related Institutions

The radicalization that has occurred in Indonesia in recent years has become a serious concern for many parties, including Muhammadiyah. This organization seeks to provide a constructive response to this phenomenon. Muhammadiyah is committed to prioritizing dialogue and tolerance in dealing with various issues related to radicalism. In this context, Muhammadiyah strives to strengthen public understanding of the importance of moderation in religion. One of the steps taken by Muhammadiyah is through education. Muhammadiyah has a network of schools and universities spread throughout Indonesia. Through this educational institution, Muhammadiyah strives to instill the values of tolerance, justice, and peace to the younger generation.⁵² Education based on a moderate understanding of Islam is

⁵² Abdul dkk Malik, "Kultur Pendidikan Pesantren Dan Radikalisme," *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi* 4, no. 2 (2017): 103, <https://doi.org/10.21831/jppfa.v4i2.11279>.

expected to be a bulwark for the younger generation from the increasingly strong influence of radicalization.

In addition, Muhammadiyah is also active in conducting socialization and anti-radicalization campaigns. This activity involves various elements of society, including religious leaders, academics, and the general public. Through seminars, discussions, and training, Muhammadiyah strives to increase public awareness about the dangers of radicalization and the importance of maintaining harmony between religious communities. Muhammadiyah also plays a role in building a network of cooperation with other organizations, both at the national and international levels, to jointly ward off radicalization. This cooperation includes the exchange of information, experiences, and strategies in facing the challenges of radicalization. Thus, Muhammadiyah not only struggles on its own, but also collaborates with various parties to create a safe and peaceful environment.⁵³

In Indonesia, radicalism is often associated with movements that use religion as a justification to legitimize acts of violence. This religious radicalism not only threatens national stability but also undermines the social order based on pluralism and tolerance. This understanding thrives in the midst of social, economic, and political discontent, and is driven by a narrow interpretation of religious teachings. Radicalism tends to ignore human values and encourage an exclusive understanding of religion, which rejects dialogue and diversity. This phenomenon is a serious concern considering the adverse impact it causes, both in the form of acts of terrorism and negative influences on social cohesion. In an effort to prevent and overcome radicalism, Muhammadiyah, as one of the largest Islamic organizations in Indonesia, plays a very strategic role.

Education is one of the key elements in Muhammadiyah's strategy to prevent the spread of radical ideology. Muhammadiyah has a wide educational network, ranging from elementary schools to universities. Through these educational institutions, Muhammadiyah seeks to instill moderate Islamic values that uphold tolerance, dialogue, and respect for diversity. The curriculum taught in Muhammadiyah schools not only focuses on religious aspects but also on character development, emphasizing the importance of ethics, social responsibility, and love for the homeland. Religious education taught by Muhammadiyah avoids a literalistic approach to sacred texts, and on the contrary, encourages a contextual and humanistic understanding.⁵⁴

Muhammadiyah da'wah emphasizes the importance of Islam which is rahmatan lil'alamin, that is, Islam that brings grace to all nature. This da'wah approach is different from the exclusive and confrontational da'wah that is often used as a tool by radical groups. Muhammadiyah in its da'wah prioritizes dialogue, friendly approach, and education, and invites the people to understand Islamic teachings in the context of complex modern life.

Strengthening organizational policies is also an integral part of Muhammadiyah's strategy in dealing with radicalism. Muhammadiyah has a strong organizational structure spread throughout Indonesia, which allows for the implementation of consistent and coordinated policies. In formulating policies related to the prevention

⁵³ Noermala Sary, "Mencegah Penyebaran Paham Radikalisme Pada Sekolah," *Manthiq* 2, no. 2 (2017): 191–200.

⁵⁴ H Mahsun Jayadi, "Muhammadiyah Sebagai Gerakan Tajrid Dan Tajdid" (Perwira Media Nusantara (PMN), n.d.).

of radicalism, Muhammadiyah often conducts in-depth studies of various social phenomena that develop in society. Muhammadiyah is also actively involved in public policy advocacy, both at the local and national levels, related to efforts to prevent radicalism. Through the Mukhtamar and Tanwir, which is the highest decision-making forum in Muhammadiyah, strategic policies are formulated to face various challenges, including radicalism. This policy was then translated into concrete programs implemented by Muhammadiyah branches in various regions.

In strengthening organizational policies, Muhammadiyah also emphasizes the importance of quality cadre regeneration. This regeneration is carried out with the aim of producing the next generation who have a moderate religious understanding and a high commitment to national values. Muhammadiyah believes that with good cadre regeneration, the organization will have qualified human resources to carry out various radicalism prevention programs. Muhammadiyah cadres are educated to become leaders who not only understand religion but also have broad social and political insights. They are expected to be able to become agents of change who bring the spirit of moderation and progress in society.

*“There is the root of the most fundamental problem in dealing with the current of radicalism and extremism, namely the problem of language where the terms we use are masculine and contain "neo-violence". Meanwhile, individuals or groups that fall into the network of "radicalism and extremism" do not necessarily realize that they have a "brutal" religious disposition and actions. In general, radical and extremist groups prefer to use the terms "jihad", "martyrdom", "jannah", etc., which have a positive connotation so that in committing violent acts there is not a sense of guilt, but a sense of pride and perfection in their imagination”.*⁵⁵

In addition to these strategies, Muhammadiyah is also active in conducting social and legal advocacy to prevent radicalism. As an organization that respects the rule of law, Muhammadiyah encourages fair and non-discriminatory law enforcement in handling cases of radicalism. Muhammadiyah is often involved in discussions and consultations with the government and legislative institutions in formulating laws related to the eradication of terrorism and radicalism. In addition, Muhammadiyah also provides legal assistance to victims of radicalism and to those who may be unfairly accused in cases related to radicalism. This approach reflects Muhammadiyah's commitment to ensure that efforts to counter radicalism are carried out with respect for human rights and the principles of justice.

CONCLUSION

The ideals of the founders of Muhammadiyah were to establish Islam as a religion that enlightens and becomes rahmatan lil 'alamin. This vision encouraged Muhammadiyah to be active not only in Indonesia, but also in the international world. The active involvement of Muhammadiyah activists in various international forums shows that the religious and social movements of the organization are not limited to the national level, but are already heading towards the internationalization of the Muhammadiyah movement. There are three main concepts related to the internationalization of Muhammadiyah, namely the internationalization of ideas, roles, and movements. Although Muhammadiyah's achievements are recognized and appreciated by many people, including its contribution to building civilization in

⁵⁵ Amanah Nurish, “Muhammadiyah Dan Arus Radikalisme,” *Maarif* 14, no. 2 (2019): 59–74.

Indonesia and the world, Muhammadiyah needs to remain vigilant against several existing global challenges.

ACKNOWLEDGMENTS

The author thanks to Master of Law, UMM, which provide AIK course. This paper was the output for AIK course.

REFERENCES

Al-Fatih, Sholahuddin. *Perkembangan Metode Penelitian Hukum Di Indonesia - Sholahuddin Al-Fatih - Google Buku*. 1st ed. Vol. 1. Malang: UMM Press, 2023. https://books.google.co.id/books/about/Perkembangan_Metode_Penelitian_Hukum_di.html?id=EOBiEAAAQBAJ&redir_esc=y.

Anggraeni, Leni. "Deradicalization in Higher Education: How to Make It Work?" In *Research for Social Justice*, 25–29. Routledge, 2019.

Azizah, Nurul, Erry Nurdianzah, Mirza Mahbub Wijaya, Tomi Azami, and Anas Rohman. "Religious Moderation in The Industrial Era 4.0: Deradicalization Through The Development of Intellectual Traditions at Fadhlul Fadhlul Islamic Boarding School Semarang." *Jurnal Pendidikan Agama Islam* 20, no. 2 (2023): 233–46.

Bilqis Rihadatul Aisy, Et al. "Penegakan Kontra Radikalisasi Melalui Media Sosial Oleh Pemerintah Dalam Menangkal Radikalisme." *Jurnal Hukum Magnum Opus* 2, no. 1 (2019): 5.

Fatoni, Syamsul. "Pembaruan Regulasi Terorisme Dalam Menangkal Radikalisme Dan Fundamentalisme." *Al-Tabrir: Jurnal Pemikiran Islam* 18, no. 1 (2018): 219–41.

Firmansyah, Firmansyah, and Arief Hidayat. "Pendekatan Advokasi Muhammadiyah Dalam Penanganan Terorisme Di Indonesia." *Journal of Political Issues* 2, no. 1 (2020): 10–20.

Hilmy, Masdar. "Radikalisme Agama Dan Politik Demokrasi Di Indonesia Pasca-Orde Baru." *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 39, no. 2 (2015): 407–25.

Irwansyah. *PENELITIAN HUKUM Pilihan Metode Dan Praktik Penulisan*. Edited by Ahsan Yunus. Yogyakarta: Mirra Buana Media, 2023.

Jayadi, H Mahsun. "Muhammadiyah Sebagai Gerakan Tajrid Dan Tajdid." *Perwira Media Nusantara (PMN)*, n.d.

Ludigdo, Unti, and Ali Mashuri. "Negative Evaluations of National Ethics and Its Impact on Islamic Radicalism." *SAGE Open* 11, no. 3 (2021): 21582440211041100.

Maimun, Maimun, and Mawardi Mawardi. "Analisis Maqasid Asy-Syari'ah Terhadap Radikalisme Keagamaan Di Indonesia." *As-Siyasi: Journal of Constitutional Law* 1, no. 1 (2021): 1–28.

Malik, Abdul dkk. "Kultur Pendidikan Pesantren Dan Radikalisme." *Jurnal*

Pembangunan Pendidikan: Fondasi Dan Aplikasi 4, no. 2 (2017): 103.
<https://doi.org/10.21831/jppfa.v4i2.11279>.

Miswanto, Agus, and M Zuhron Arofi. "Sejarah Islam Dan Kemuhammadiyah." *Magelang: P3SI UMM*, 2012.

Nurish, Amanah. "Muhammadiyah Dan Arus Radikalisme." *Maarif* 14, no. 2 (2019): 59–74.

Romadon, Saiful, and Ade Budi Santoso. "Manajemen Krisis Public Relations Pondok Pesantren Dalam Merespon Isu Radikalisme Dan Terorisme (Studi Kasus Pada Pondok Pesantren Nurussalam Desa Kujang Kabupaten Ciamis)." *Akerab Juara: Jurnal Ilmu-Ilmu Sosial* 4, no. 4 (2019): 121–32.

Sary, Noermala. "Mencegah Penyebaran Paham Radikalisme Pada Sekolah." *Manthiq* 2, no. 2 (2017): 191–200.

Satria Unggul, Et.al. "Patterns Of Spreading Radicalism In Muhammadiyah Islamic Boarding Schools In East Java." *PETTA: Jurnal Kajian Ilmu Hukum Dan Syariah* 6, no. 2 (2021).

Sukabdi, Zora A. "Deradikalisasi Mantan Narapidana Terorisme: Studi Kasus MW Alias WG." *Journal of Terrorism Studies* 3, no. 2 (2021): 2.

UMA, Sosial Politik. "Perkembangan Amal Usaha Organisasi Muhammadiyah Di Bidang Pendidikan Dan Kesehatan." *Jurnal Ilmu Pemerintahan Dan Sosial Politik* 1, no. 2 (2013): 101–11.