

Reinterpreting Muhammadiyah's Purification and Its Implications for the Educational Philosophy


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Article Info	Abstract
<p>Article History</p> <p>Received: October 10, 2023</p> <p>Revised: October 12, 2023</p> <p>Accepted: October 26, 2023</p> <p>Published: December 7, 2023</p> <p>Keyword: Muhammadiyah, Purification, Islamic Education</p> <p>Copyright (c) 2023 Azaki Khoirudin, Qaem Aulassyahied</p> 	<p>This article mainly explores the changing and development of thought that occurred in one of the largest modernist Islamic organizations in Indonesia, Muhammadiyah, regarding Islamic purification. Using intellectual history as an approach, this research concluded that even though Muhammadiyah had purification as its main characteristic, in fact it had its own reinterpretation being extended and expanded. By implementing Abdolkarim Soroush's theory of contraction and expansion of religious knowledge, this research found that in the very early days of its inception, Muhammadiyah constructed its concept of purification from the spiritualization, rationalization, and functionalization of Islamic teachings. But after the inception of Tarjih division in 1927, the purification in Muhammadiyah had a narrower orientation from worships and creeds (puritanism) to the muamalah of world affairs (ultra-puritanism). Beginning in 1995, there was a wider scope in which the Tarjih division in Muhammadiyah expanded its issues of worship to include public and humanitarian issues; that era was called post-puritanism. Based on the core hypothesis that any changes in religious thought have implications for educational orientation, from George R. Knight's perspective, several educational implications are obtained: (1) In the early days of its inception, Muhammadiyah's education implemented a progressivism philosophy that's inspired by religion, rationality, and life; (2) when it comes to the narrower aspect of purification only for faith, worship, and muamalah, Muhammadiyah shifted its educational philosophy to perennialism-essentialism; (3) when the purification's meaning and interpretation expanded, Muhammadiyah tended its education toward the philosophy of reconstructionism.</p>
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Introduction

This study evaluates the contraction and expansion of Islamic purification alignment in Muhammadiyah and looks for implications for the orientation of Islamic education. Examining previous studies that highlighted Muhammadiyah as an Islamic purification movement, two trends are concluded. *First*, the face of this movement shows a diverse identity. Sociologically, the expression of this movement is not one, but multi-faceted. James L. Peacock says Muhammadiyah develops a rational, puritanical Islamic ideology but does not generate an economic ethos (Johns & Peacock, 1981). However, such an argument is the opposite of Sukidi's, that Muhammadiyah is a Puritan Islam reformist as Weber's Protestantism, due to the fact that KH. Ahmad Dahlan (the founder of Muhammadiyah) is a merchant (Mulyadi, 2006). In terms of religious social relations, (Mu'ti, 2016) appraises Muhammadiyah as a "pluralist puritan", as Burhani calls Muhammadiyah "moderate in practice, conservative in belief.". This confirms that the form of Islamic purification straightforwardly adapts to people's cultures. In addition, this also proves that Moslem reformists of the reislamization movement are able to survive in the midst of the Islamic community on Java Island, as stated in Mitsuo Nakamura's tesis (Birchok, 2016). Herman L. Beck discovers the fact that the Islam purification of Muhammadiyah is open and anti-TBC (*Tahayyul, Bid'ah, and Churrafat*) and practices tolerance at the same time (Beck, 2014). Meanwhile, Kim (2010) states Muhammadiyah as an Islam reformist who purifies Islamic practices in the countryside while still maintaining harmonious relations with traditionalists and non-Moslem believers.

Second, the pattern of Muhammadiyah religious thought is not linear but very dynamic. Muhammadiyah identity as a modernist Muslim group in Indonesia has been experiencing a metamorphosis process. In a rather monolithic perspective, (Saleh, 2021) considers Muhammadiyah to play a role in strengthening "Orthodox Islam" in Indonesia. In contrast, Abdul Munir Mulkhan divides the four phases of the Muhammadiyah mindset: 1) the creative-inclusive phase was marked by a social and cultural awareness movement oriented to *ijtihad* to solve the life problems in the Ahmad Dahlan era. 2) The ideological phase was denoted by the emphasis on the purification and reinforcement of faith and religious practices under the influence of *tahayyul, bid'ah, and khurafat* and the application of *fiqh* in the Mas Mansur era. 3) The phase of sharia spiritualism was the era when sharia was spiritually comprehended due to the strong tendency to *fiqh*. 4) the puritan romanticism phase occurred after the 2005 Congress (in Malang) (Mulkhan, 2000).

The presence of the "ideological romanticism" phase is a response to the previous phase "Sharia spiritualization", which resulted in the battle of two poles of thought in Muhammadiyah: conservative-puritan and contextual-progressive, as stated by Pradana Boy ZTF. In order to not be trapped in this thought battle, at the Centennial National Congress of Muhammadiyah (2010), the organization issued the view of "progressive Islam" as an alternative discourse that transcends the two poles of thought. Ahmad Nur Fuad confirmed the continuity and discontinuity of Muhammadiyah religious thoughts after Ahmad Dahlan. The difference is that if Mulkhan tends to be chronologically linear, Fuad is more dynamic in every historical phase.

Based on the aforesaid studies, this paper will emphasize the development of the "Islam Purification" concept in Muhammadiyah through an intellectual historical approach to thought. By borrowing Abdul Kareem Soroush's theory, this study will see the contraction and expansion of religious interpretation in Muhammadiyah. In other words, this study will review the development of Islamic purification concepts in Muhammadiyah based on the products of religious thoughts in historical phases. Islamic

purification becomes fundamental because of its implications for the development of Islamic education orientation in Muhammadiyah.

Research Method

This study is typical of a descriptive-analytical-philosophical nature and relies on materials from library sources. The collected data will be analyzed using a history of thought approach. To show the dynamical changes of concept in Muhammadiyah's purification, the author utilizes the theory of construction and expansion of religious knowledge according to Abdulkareem Soroush. There were 5 noteworthy points in that theory: (1) the difference between religion and religious thought; (2) religion is sacred, mortal, enduring, and divine; (4) understanding of religion is affected by human science; and (5) religious science is always changing due to time and place (Badarussyamsi, 2016). This theory will separate religion from religious science. Soroush equates religious knowledge with non-religious knowledge. Both will always influence each other and experience transformation. To him, there will be an obvious development and refinement into humanist-anthropocentric religious science and practical solutions to life if there is dialogue between religious science and non-religious science. To denote the implication of dynamical Muhammadiyah's purification concept of educational philosophy, the author uses George R. Knight's (2007) philosophy theory of education, which states that certain philosophies are the basis for educational theory and practice.

Result and Discussion

Based on the breakdown of the history of thoughts by previous researchers, this study will divide the history of thought into four phases, those are: 1) the first Purification (1912-1923), the thought consolidation in KH. Ahmad Dahlan's era marked by Islamic reformism; 2) the second Purification (1923-1943), the systematization of KH. Ahmad Dahlan's thought that was contracted into puritanism; 3) the third Purification (1942-1990), the interpretation of KH. Ahmad Dahlan's thought into the official ideological formulation of the organization, in this phase, Muhammadiyah religious thought narrowed to ultra-puritanism and Purification; 4) the fourth purification (1990-2015), the reinterpretation of KHA Dahlan's thought in the context of contemporary thinking development, so there has been a shift and expansion of thought toward the direction of post-puritanism.

Reunderstanding Ahmad Dahlan's Purification (1912-1923)

Soedja 'and Hadjid, who were KH. Ahmad Dahlan's students, noted that Ahmad Dahlan initially studied the books commonly studied by most clerics in Indonesia and Mecca who followed Sunni Madhhabs (schools of thought). For example, the books used in *aqidah* were Ahl al-Sunnah wa al-Jama'ah, the books used in fiqh were from the Shafi'iyyah Madhhabs, and the books used in sufism were the thoughts of al-Ghazali (w. 1111) (KRH Hadjid, 2013). Such were inseparable from the tradition of Islamic science that developed among *pesantren* (Islamic boarding schools) in Indonesia in the early 20th century. In the early days, KHA Dahlan studied religious literature taught in traditional *pesantren*. After that, he became acquainted with Islamic renewal thoughts from the Middle East. Academics categorize Muhammadiyah religious thought in the era of KH. Ahmad Dahlan as reformers. As stated by Ahmad Nur Fuad, Muhammadiyah is inclusive and rationalistic; Ahmad Jainuri brands Muhammadiyah as pluralist, open, and tolerant; and Abdul Munir Mulkhan views it as creatively inclusive.

This study examines the meaning and concept of Islamic purification, according to Ahmad Dahlan. This article proposes three meanings of the Muhammadiyah

purification concept in the era of Ahmad Dahlan: spiritualization, rationalization, and pragmatism (Islamic actualization).

Spiritualization: Purification of the Soul

The most fundamental concept of KHA Dahlan purification is “purification of the soul”. To achieve it, KHA Dahlan provides the concept of a sacred heart as a foundation for understanding Islamic teachings. In his view, the mind is employed to achieve the highest knowledge, which is called the unity of life. Such knowledge is achieved with a critical and open attitude using the mind, which is the basic necessity of human life, in addition to a consistent attitude towards the truth of reason (rational) based on a sacred heart (Abdul Munir Mulkhan, 2015). Purification of the mind is obtained by purifying the sacred heart. The sacred heart-mind brings forth what is termed by Zakiyuddin Baidhawiy as the ethics of “welas asih” (compassion), the tenderness of the heart (rahmat) towards the poor (dhuafa), and mustadh`afin in society (Baidhawiy, 2015).

KHA Dahlan's view of religion as a spiritual tendency had its reference to 'Abduh. According to Shihab, 'Abduh and Dahlan's views showed resemblance in terms of views on rational and shar'i tasawuf. The orientation of Dahlan's tasawuf is purifying the heart through remembering Allah by way of *tafakkur*, *muhasabah*, and *muraqabah*. In Dahlan's perspective, remembering Allah is done with prayer as a way of cleansing the soul from lust and obtaining inner peace and purity. Furthermore, the nature of religion, according to him, is a tendency for human spirituality to be oriented toward perfection and holiness, leaving materialistic orientation. Practicing religiosity is the process of “climbing to the heavens of perfection and purification from material influences” (KRH Hadjid, 2013).

KHA Dahlan in Hadjid stated:

“Faith brings the soul up to the holy realm, which continues to ascend and never descend; that is the faith of our Rasul. Meanwhile, faith in us is once rising and once going down. When faith goes down and we die, it is very worrying that it can be included as su'ul khatimah” (KRH Hadjid, 2013).

In this message, KHA Dahlan advised people to avoid the blindness of humans' common sense; it must be cleansed and purified of lust. From this, the tendency towards Sufism (spiritualism) in the thoughts of KHA Dahlan emerged. Purity of soul and heart becomes an important prerequisite for an individual to be able to receive sacred teachings from God and His Messengers (Qur'an and Assunnah). Furthermore, for him, religious physical practices (sharia) are a result of the religious spirit based on the sacred heart-mind, while the organization is an instrument for developing the piety of the sacred heart. A sacred heart (and a healthy mind) is not only the base of understanding Islam but also the roots of worship or the basis of social and religious life to be free from the trap of ignorance and ties of tradition. In addition, for him, the sacred heart-mind is the core of Islamic piety. The sacred heart is not only the base of understanding Islam but also the root of worship and the basis of social and religious life (KRH Hadjid, 2013). This pure heart liberates a person from illiteracy. Therefore, it also liberates people from traditional ties. KHA Dahlan's big project is not to eradicate TBC (Tahayyul, Bid'ah, and Churrafat), but to develop independence by eradicating illiteracy.

Rationalization: Purification of Mind

Kuntowijoyo explains that when it was established, Muhammadiyah faced three fronts: modernism, traditionalism, and Javanese tradition. Modernism has been answered by establishing schools. Traditionalism was responded to with tabligh

(delivery) by visiting the students. At that time, “teachers looking for students” was a socio-cultural disgrace. *Tabligh* was used as a resistance to religious mystification by eliminating the monopoly of clerics over religion; oral culture was eliminated by *tabligh*. Religion, which was originally esoteric-mystical and owned by geniuses (specialists), became a rational, ethical religion for the common people. In responding to Javanese tradition, KHA Dahlan applied a method of removing myths (demythologization). One of the myths of the past was that luck depended on keeping the amulets, rising *tuyul*, or pleading in sacred graves (Kuntowijoyo, 1985). The various developed myths were erased by the teaching that luck is God’s will. Hence, Muhammadiyah, with the rationalization and purification of religion, became a “new ideology” in Indonesia.

According to (Mul Khan, 2008), KH. Ahmad Dahlan KH. Ahmad Dahlan succeeded in replacing amulets, shamans, and other mystical-irrational things with science as the basis of the movement that enlightened weak people. In the past, before the reform movement was carried out by KHA Dahlan, Islamic teachings were mysterious and full of mysticism and superstition, which were only related to after-death affairs and not real-life phenomena in society. The social world of Muslims was filled with thick blankets of amulets, shamanism, mystical objects, and supernatural people, as well as irrational, confusing stories.

In line with that, Dawam Rahardjo states:

“Being aware of his environment, which included middle-class society, KH. Ahmad Dahlan presented Islam as a religion that was easy to understand and practice. Based on this view, he actually performed “rationalization”, by removing the notions that he considered bid’ah and khurrafat” (Dawam Rahardjo, 1993).

Thus, the issue of Islam purification because of the effect of Wahhabism and Rasyid Ridha reformism during the KHA Dahlan era was more understood as an ummah role awareness in social life than as an eradication struggle of the practice of *takhayul*, *bid`ah*, and *churafat* (TBC). For KHA Dahlan, this illness has become a tradition within the Islamic community due to their lack of knowledge. Therefore, education is the only solution to making ummah rational.

Actualization: Realization of Religious Teaching in Life

KHA. Dahlan is a figure of clerics or practical thinkers who develops practical theology. His identity is more than that of a true pragmatist, as Alfian states. Referring to the typology made by Fazlur Rahman, Dahlan can be grouped into early modernist figures like Mohamad ‘Abduh, pre-modern revivalist thinkers like Ibn Taymiyyah, or post-modern revivalist thinkers like Rashid Ridha (Baidhawiy & Khoirudin, 2018). In his view, KHA Dahlan believes Islam emphasizes that actions (*amal*/religious deeds) should be carried out with a sacred heart. Dahlan was reported often, quoting a cleric’s statement, which stated: *“al-nas kulluhum mawta illa al-‘ulama’, wa al-‘ulama’ mutahayyirun illa al-‘amilun, wa al-‘amilun ‘ala waja’ illa almukhlisun.”* Hadjid. Dahlan’s emphasis on action (pious deeds) with an intellectual basis and spiritual orientation made scholars call him a pragmatic puritan.

Hyung-Jun Kim says that the praxis authority of deeds confirmed Dahlan’s position as a cleric. Although KHA Dahlan obtained Islamic education not under a well-known cleric and had no mystical power as a source of traditional authority, he succeeded in establishing one of the largest Islamic mass organizations in Indonesia, Muhammadiyah. Furthermore, Dahlan’s religious authority was based more on praxis and dedication in the education world, traditional Islamic views of reformation, and empowerment of poor communities. The organization strengthened Dahlan’s religious

views. For him, understanding the Holy Scriptures could not be completed only by memorizing and interpreting. More importantly, there is real action—practicing the teachings (theological deeds). In other words, KHA Dahlan's religious authority can be called religious authority based on praxis (Kim, 2010). Similarly, Ahmad Najib Burhani assesses the ideological characteristics of Muhammadiyah as pragmatic moderate: the moderate position of Muhammadiyah is primarily a result of its pragmatism. In other words, Muhammadiyah is moderate in practice and conservative in belief (Burhani, 2018).

Therefore, according to KHA Dahlan, the highest education was mind education, with philosophy as the main material. Dahlan states, "The utmost education of mind is Mantiq (a dialogue corresponding to reality)" (Abdul Munir Mulkhan, 2015). This shows the prominent feature of the methodology of Dahlan's religious understanding, which is "linking the text and reality." For example, in reciting Surah Al-Ma'un, KHA Dahlan did not end it with literal or textual understanding; he improved the study by questioning "how the historicity of the verse is actually understood by Muslims who lived at that time in the concrete historical reality of everyday life (M. Amin Abdullah, 2020)

Hamsah calls it vernacularization, the step of transforming tradition into something functional for life (Hamzah F, 2016). On the whole, the methodology of Dahlan's interpretation is a functional understanding of concrete actions in the form of social movements. KHA Dahlan had developed a model of religious understanding referred to as social theology, or Alma'un theology, which was developed into transformative theology by Moeslim Abdurrahman. Although Dahlan had access to the works of 'Abduh, who tended to be rationalistic, his interpretation was more praxis-oriented.

The Ideology of Purification in Muhammadiyah

Since the death of Dahlan (1923) until the end of the Dutch colonial period (1942), Muhammadiyah was led successively by K.H. Ibrahim (1923–1922), K.H. Hisham (1932–1937), and later K.H. Mas Mansur (1937–1942). They were influential clerics; in addition to being religious and intellectual in capacity, they also had qualified leadership capacity. In those days, the other influential figures in the journey of Muhammadiyah also appeared, such as H. Fakhrudin, R. Hadjid, M. Soedja, 'and Ki Bagus Hadikusuma, who would later contribute significantly to this organization. Most of them were supporters of KHA Dahlan's movement and had direct social-intellectual relations with him. Undoubtedly, they played a critical role in interpreting KHA Dahlan's thoughts and widely dispersed them, especially among Muhammadiyah followers (Ahmad Nur Fuad, 2010). In this era, Muhammadiyah experienced a systematization phase of religious thoughts.

Puritanism (1923-1942): Aqida (Creed/Faith) and Fiqh Orientation

After the KHA Dahlan era, Muhammadiyah's religious thoughts were represented by Mas Mansur's. Mas Mansur was an important figure not only in the general history of Muhammadiyah but also particularly in the history of Muhammadiyah religious thought (religious-intellectual history). Mas Mansur was a Muhammadiyah cleric who improved (*islah*) in matters of Islamic belief (*'aqidah*). Mas Mansur produced many important writings. His renewal thoughts were expressed in the mass media. Mas Mansur's writings were published in *Majalah Siaran* and *Majalah Kentungan* (Surabaya), *Penganjur* and *Islam Bergerak* (Yogyakarta), *Panji Islam* and *Pedoman Masyarakat* (Medan), and *Adil* (Solo). In addition, Mas Mansur also delivered his ideas into books, such as *Hadits Nabawiyah*, *Syarat Syahnya Nikah*, *Risalah Tauhid dan Syirik*, and *Adab al-Bahth wa al-Munazarah*. See Kyai Haji Mas Mansur (1992), *Kumpulan Karangan Tersebar*, Amir

Hamzah Wiryosukarto (ed.), Cet. III, Yogyakarta: Persatuan Mas Mansur wrote a book entitled *Risalah Tauhid dan Sjirik* in the 1930s. Mas Mansur (1970), *Risalah Tauhid dan Sjirik*, Surabaya: Peneleh. This work was written in the late 1930s, after Mas Mansur returned from studying in the Middle East and had become the leader of Muhammadiyah in Surabaya, or at the East Java level (Ahmad Nur Fuad, 2010).

According to Mul Khan, Mas Mansur (chairman of Muhammadiyah in the period 1936–1942) initiated and elaborated the thought of systematic Islam purification: avoiding blind *taqlid* of religious deeds and worship; eradicating *bid'ah* in worship; *khurafat* and *takhayul* (superstition) in *tauhid* ('*aqidah*); opposing the tomb pilgrimage tradition; eliminating slametan and talqin (Mul Khan, 2000). In the historical context, the formation of the *Tarjih* Council played an important role in Muhammadiyah's thought shift. It emerged since the 15th Muhammadiyah Congress in Surabaya (1926), which was then officially accepted as the decision of the 16th Muhammadiyah Congress in Palembang (1927), and the board of *Tarjih* Council was approved in the 17th Muhammadiyah Congress in Yogyakarta (1928) by Mas Mansur, who was Chairman of the Muhammadiyah Regional Leadership of East Java. Since the 18th Muhammadiyah Congress in Surakarta in 1929, the *Tarjih* Council has always held *Tarjih* sessions alongside the Muhammadiyah Congress (Ahmad Nur Fuad, 2010).

The establishment of the *Tarjih* Council in 1927 marked the contracting of Islamic purification into *fiqhyyah* orientation and *aqidah* purification. This thesis is partly true; according to Ahmad Nur Fuad, reformist religious thought also experienced development in the period and in the figure of Mas Mansur. Substantially, Ahmad Nur Fuad believes that Muhammadiyah theology is almost similar to the scholastic theology that developed in the Ash'ariyah (Ahmad Nur Fuad, 2010). In line with the study, Abiyah Lubis states that Muhammadiyah theology is close to Jabariyah on the subject of human actions (*qadha* and *qadar*). Moreover, Lubis concludes that Muhammadiyah theology is not Muhammad 'Abduh's rational theology, as was assumed by scholars so far.

In this phase, the issue of "purification of Islam" is understood as eradicating blind *taqlid* and TBC (*Tahayyul*, *Bid'ah*, and *Churrafat*) practices, following what the Prophet taught in *aqidah* and *mahdhah*, and trying to insert sharia ideology as doctrines of social change and relations with the state. The key to this understanding is Islamization. Even so, the reinforcement of sharia was not without excess. The eradication of TBC became excessive, which sometimes disturbed the non-TBC tradition, for example, opening a meeting by reciting Surah al-Fatihah and praising the Prophet. The identification of "pure Islam" turned into an unpleasant statement, that is, "as long as it is not similar to Nahdlatul Ulama" (Mul Khan, 2000). The result was the "unacceptability" of Muhammadiyah among farmers and Muslims who practiced TBC. In the end, this raised social disintegration as an effect of applying the frontal action method (promoting *nahi munkar*) rather than the positive action method (*amar ma'ruf*).

During 1929–1940, the *Tarjih* Council held special *tarjih* hearings that produced numerous products of religious thought, such as *aqidah* matters (*Kitab al-Iman*, 1929), worship guidance, *Kitab Shalat* (1929), *Kitab Thaharah* (1933), and *Kitab al-Siyam* (1939). The themes of the Muhammadiyah *ijtihad* discussed by the *Tarjih* Council were purification of faith and worship (*mahdhalah*). Arbiyah Lubis's study mentioned above concludes that the form of theological thought adopted officially by Muhammadiyah is not different from Ash'ariyyah theology, or jabariyyah-type, concerning human actions, or *qada* 'and *qadar*, for example. Muhammadiyah's theology is not Abduh's rational theology', as some scholars assumed. This fact proves that during this period, the Muhammadiyah *ijtihad* trend was the purification of *aqidah* and worship. In other words, this purification was different with Dahlan, who was a rationalist reformer, while

in this period, purification was more on the textualization meaning (referring to a strong and correct proposition) or *fiqh* (institutionalization of sharia) (Ahmad Nur Fuad, 2010).

In conclusion, Muhammadiyah in this era was more oriented towards theological issues (*aqidah*) and juristic issues (*fiqh*). Furthermore, the understanding of theology formulated by the *Tarjih* Council was substantially different from the scholastic theology developed among the *Ash'ariyyah*. For example, in 1932, the *Tarjih* Council issued instructions that women should not travel for a day or longer unless accompanied by a mahram or for religious purposes, and the trip should be safe. The formation of the *Tarjih* Council, whose functions as a fatwa institution are seen as a clue to the emergence of a strong Muhammadiyah orientation towards *shari'ah*, The narrowing of the orientation of the purification of Islam (KHA Dahlan), which is rationalistic, sufistic, and transformative to *fiqhiyyah* orientation, was in the context of what society needed at that time. The need to provide practical religious guidance and challenges in the form of *khilafiyah* debates encouraged the systematization of *fiqhiyyah* religious thought based on the Qur'an and al-Sunnah.

Ultra-Puritanism (1943-1990): From Worship-Oriented to Muamalah Purification

Since the late 1930s and early 1940s, religious thoughts in Muhammadiyah have experienced a systematization and institutionalization process. Ahmad Dahlan (1923) performed his function as a cleric who provided the ideological foundation of the Muhammadiyah movement, and Mas Mansur (1942) carried out a systematization of Muhammadiyah religious understanding. Furthermore, the clerics of the 1940s and 1990s interpreted the religious ideas (ideological reproduction) of the systematization era. During a relatively long period of time, from the Japanese occupation (1942) to the late 1980s, it could be arbitrarily referred to as "the interpretation round" and "ideological reproduction". In this phase, Muhammadiyah was led by clerics who had a strong bond with social and political relations. Social and political circumstances, both directly and indirectly, also influence the transformation of religious thoughts into more ideological ones (Ahmad Nur Fuad, 2010).

After the historical phase of KHA Dahlan and Mas Mansur, the clerics who became structural leaders of Muhammadiyah were Ki Bagus Hadikusuma, Abdur Rasyid Sutan Mansur, M. Yunus Anis, Ahmad Badawi, Faqih Usman, and Abdul Razaq (AR) Fakhruddin. Some of them graduated from traditional *pesantren* (Islamic boarding houses), some from Muhammadiyah educational institutions, and some were Middle Eastern education products. Some of them experienced Muhammadiyah in the Ahmad Dahlan era; at that time, they were students and academically still learning. Examining the socio-intellectual origins of the figures above, the elite of Muhammadiyah in this period consisted of clerics who were the product of traditional *pesantren*, Middle Eastern education (Makkah or Egypt), and Muhammadiyah educational institutions. Although some of them obtained *pesantren* education, their interaction with the religious-intellectual legacy and successors of KHA Dahlan successively formed an epistemic community with exceptional thought, which was different from the religious thought of other traditional *pesantren* scholars in general (Ahmad Nur Fuad, 2010).

The Congress of *Tarjih* Council in Sidoarjo (27–31 July 1968), for example, issued verdicts on banks, lotto/nalo (gambling), family planning, hijab, and pictures of K.H. Ahmad Dahlan. This Conference issued the law that banks with the usury system are *haram* (unlawful or prohibited), whereas banks without usury are *halal* (*permissible*), and bank interest received by customers and vice versa is *mushtabihat*. In addition, lotto and nalo are categorized as gambling, and the law is *haram*, while preventing pregnancy is contrary to Islamic law, and family planning carried out using such methods is also

contrary to Islamic law. The hijab must be used in Muhammadiyah meetings attended by men and women. The installation of Ahmad Dahlan's photograph is permitted, and this is a revision of the 1929 Tarjih ruling that forbade such an act.

In the early days of the Indonesian movement up to the Jakarta Charter and the Constituent Assembly in 1956–1959, the “Islamic Shari’a” movement showed Islamism, the Islamic political ideology that advocated Islam as the basis of the state, and the institutionalization of Shari’a through the state and constitutional channels. This appeared in a new situation when Indonesia, as a newly aspired country, needed a state constitution and ideology that would become a “weltanschauung” (worldview) as well as a state ideology (Haedar Nashir, 2013). In the world of politics, in the period ahead of independence, Muhammadiyah showed a religious reformist character while entering the political arena. Muhammadiyah was involved in a number of cases, such as the involvement in establishing political parties of PII (Islamic Party of Indonesia, 1937), MIAI (*Majelis Islam 'Ala Indonesia*, 1938), and the most prominent Masyumi (Majelis Syuro Muslimin Indonesia, 1945–1962). Furthermore, Muhammadiyah was also involved in the discussions on “Islam as the Nation Foundation” and “Jakarta Charter” (1945). In the political struggle, directly or indirectly, Muhammadiyah has displayed a “Salafiyah ideology” in engaging political discourse and struggle in Indonesia. Muhammadiyah elites were involved again in the formation of Parmusi (the Muslim Party of Indonesia). Hence, ideologically, Muhammadiyah had a tendency to not involve itself much in politics, and the involvement was institutionalized in an institution. However, Parmusi failed in the political world of the New Order era. Since 1971, Muhammadiyah has reaffirmed itself as a *da'wah* and *tajdid* (renewal) movement by withdrawing from practical political battles. The character of Islamic reformism is rebuilt later, despite the ups and downs in the orientation of its movement.

During this period, the pattern of Islamic political thought among Muhammadiyah clerics appeared to be formalistic and experienced a shift from formalizing worship to formalizing world affairs. It happened particularly when the political atmosphere provided an opportunity for the articulation of political aspirations to make Islam the basis of the state (Jurdi, 2011). However, the political developments at the beginning of the New Order had not provided a place for it in the national political landscape. The political restructuring of the New Order era affected the *deideologism* and *depoliticization* of Islam, which were executed by the policy of Pancasila as a single principle. This altered Muhammadiyah's interest from a political orientation to a cultural orientation.

In this phase, the development of *fiqhiyyah* in Muhammadiyah was a continuation of puritanism, which was increasingly narrowing its orientation. Therefore, Muhammadiyah clerics in the Tarjih Council discussed *fiqhiyyah*, which revolved around issues of worship and questions of *'aqidah* (faith). This can be seen in the books produced by the Tarjih Council in the early phases, such as the issue of faith (*Kitab al-Iman*, 1929) and problems of worship (*Kitab al-Salat*, 1929; *Kitab al-Taharah*, 1933; *Kitab al-Janazah*, 1936; and *Kitab al-Siyam*, 1939). The worship matters, which had not been reviewed in the initial phase, became matters to be discussed in this middle phase of the Tarjih council. This can be seen in the production of *Kitab al-Zakat* (1950), *Kitab al-Hajj* (1953), *Kitab al-Waqf* (1953), and *Kitab al-Jama'ah wa al-Jum'ah* (1956). In addition, the book *al-Masa'il al-Khams* (1954) was also produced; the basic material for it had been formulated by Mas Mansur from 1939 to 1942.

In further developments, the Tanwir hearing in Ponorogo, East Java, in 1968 and the 37th Muhammadiyah Conference (1968) in Yogyakarta produced a document containing the formulation of the Faith and Ideals of Muhammadiyah Life (*Keyakinan dan Cita-Cita Hidup Muhammadiyah*), which stated that Muhammadiyah works for the

upholding of pure Islam *aqidah*, clean of polytheism, heresy (*bid'ah*), and *khurafat*, without ignoring the principle of tolerance of Islamic teachings. This document proved that the formal thought of Muhammadiyah held a very strong goal of *aqidah* and worship purification, or with various contemporary terms such as *tanzif al-'aqidah* (cleansing 'aqidah), or *ta'sil al-'aqidah* (returning' *aqidah* to the pure-original), or "*al-tajrid fi al-'aqidah wa al-'ibadah al-mahdah* (Haedar Nashir, 2015).

During the period of the second puritanism (Ultra-Puritanism), the actual problems faced by Muhammadiyah members began to shift to *mu'amalah* affairs. The first puritanism dealt with faith and worship, and then the second puritanism (Ultra-Puritanism) handled *mu'amalah* purification. The later included the debates on prophets after Prophet Muhammad, the laws of drawing pictures, the matter of the campfire, the law of *al-malahi* (musical) instruments, the man *awrah*, the law of the mosque endowments specifically for women, the women's traveling issue, the women's parade ('Aisiyiah), the law of male teachers teaching women students, and vice versa. Besides that, there were also discussions of men wearing gold and silver, *hisab* and *ru'yah* problems, lottery, injection on corpses, opening buried graves, *safar al-mar'ah* (women's journeys), holding plays, and bank matters.

The sharia ideology as a doctrine for social change and state affairs participation had trapped Muhammadiyah in a structural approach. Since the early years of Indonesian independence, Muhammadiyah has supported Islam as the basis of the state and then became active as an exceptional member of the *Masjumi*. At the beginning of the New Order era, Muhammadiyah established *Parmusi*, and lastly, in 1998, Muhammadiyah suggested its leader establish PAN (National Mandate Party/*Partai Amanat Nasional*) (Mul Khan, 2000). That thought, in turn, influenced the religious ideology of Muhammadiyah, which became a prominent feature in the Muhammadiyah middle period (Ultra-Puritanism). A strong tendency towards *shari'ah* (*fiqh*) led to the main characteristic of the juristic approach, formalism.

Reinterpretation of Purification (1995-Now):

Post-Puritanism, from Religionization to Scientification

During the 1980s and 1990s, there was social-intellectual shifting time in Muhammadiyah. For a long time, the tradition of religious thought has been dominated by religious scholars who were the product of pure religious education, such as Islamic boarding schools, *pesantren*, or universities in the Middle East. Herman L. Beck states that Muhammadiyah in this era experienced an identity crisis. This opinion is based on his observations in publications issued after the 41st Congress held on December 7, 1985, in Surakarta, especially texts published ahead of the 42nd Conference on December 5–19, 1990, in Yogyakarta. Criticism and recommendations on Muhammadiyah were divided into two major themes. First, Muhammadiyah was in a stagnant, slow, and static situation, not performing its identity as an Islam reformer, modernist, or innovator. Secondly, Muhammadiyah has denied its identity as an Islamic movement after accepting *Pancasila* as the principle of its movement. In addition, there were many criticisms from intellectuals such as Nurcholish Madjid, Abdurrahman Wahid, and Taufik Abdullah that Muhammadiyah had lost its progressive or dynamic character. Critics from within, for example, Kuntowijoyo, Ahmad Syafii Maarif, and M. Amin Rais, stated that the orthodoxy of theology was the cause of the Muhammadiyah stagnancy (Herman L. Beck, 2019). In this era, according to Haedar Nashir, Muhammadiyah has shifted *dari* from puritanism to the enlightening religion Islam in Indonesia, in which Muhammadiyah, with his modern views, plays an important role in bringing forward Islam as the enlightening religion in the country (Nashir et al., 2019).

The leadership transfer from A.R. Fakhruddin (1916–1995) to Ahmad Azhar Basyir (1928–1994) marked a leadership style shift from charismatic to rational. Even though Azhar Basyir was a cleric of an Islamic boarding school and graduated from al-Azhar University in Cairo, the epistemic community that grew up during his leadership included intellectual figures with diverse educational backgrounds, not dominated by 'clerics in conventional terms. This social-intellectual transition or shift was along with the entry of intellectual groups (scientists), who were mostly highly educated (holding doctorates) in Western universities, especially in the United States, to the elite (central leadership) and central-level institutions or assemblies. These figures were, among others, M. Amien Rais, Ahmad Syafii Maarif, M. Din Syamsuddin, Moeslim Abdurrahman, Abdul Munir Mul Khan, and M. Amien Abdullah. The intellectual configuration formed since the 1990s has given birth to a new atmosphere in the production and reproduction of religious thought in Muhammadiyah (Ahmad Nur Fuad, 2010).

The 1995 Muhammadiyah conference in Banda Aceh became an important event for Muhammadiyah. M. Amien Rais was democratically elected. Amien Rais established a tradition of intellectualism in the era of transition from puritanism to post-puritanism. The change in Muhammadiyah was even greater after the 44th Muhammadiyah Conference in Jakarta in 2000. The conference appointed Ahmad Syafii Maarif as chairman. Maarif was a progressive scholar holding a Ph.D. in the field of Islamic thought from the University of Chicago, where he studied under the guidance of a prominent neo-Modernist Islamic intellectual, Fazlur Rahman. The Congress also elected and appointed a number of progressive thinkers, such as Amin Abdullah, Abdul Munir Mul Khan, and Dawam Rahardjo, to the ranks of the central leadership of the Muhammadiyah (Ahmad Najib Burhani, 2014).

Muhammadiyah's purification shift towards post-puritanism was marked by a change in the naming of Tarjih Council to Tarjih and Islamic Thought Development Council (MTPPI), although in 2005 the naming was modified again to "Tarjih and Tajdid Council" (MTT), without negating the function and role of MTPPI, which was then chaired by M. Amin Abdullah because the elements were similar. In the late 1990s, a seminar was held at the Muhammadiyah University of Yogyakarta that specifically examined the meaning and reorientation of the development of Muhammadiyah Islamic thought. The seminar discussed two major issues: "purification and dynamization". The seminar with the theme "Development of Islamic Thought in Muhammadiyah" on June 22–23, 1996, in Yogyakarta was an extension of the Muhammadiyah *ijtihad* concept. Amin Abdullah proposed the need to improve the direction of purification orientation and sharpen the dynamics zone (Hilman Latief, 2017).

The change in the naming of Tarjih Council in the 43rd Congress in Banda Aceh (1995) was because of criticism of Tarjih Council, which was judged to be slow in anticipating change, and more emphasis on *fiqh* issues in a narrow sense. With these changes, this council's roles and functions were expanded and developed in ways that were different from before. This change corresponded to the importance of expanding the meaning and field of *ijtihad* in Muhammadiyah. In addition, the emergence of various criticisms of "intellectual stagnation" in Muhammadiyah and the dominance of dogmatic and juristic approaches in religious thought (especially *tarjih*) contributed to the council name changing (Ahmad Nur Fuad, 2010).

According to M. Amin Abdullah, the name change was caused by three things: First, the change of TBC substance (TBC substance in the era of the establishment of Muhammadiyah and the agrarian era was not the same as the substance occurred in the industrial/development era); Secondly, the emergence of a number of new socio-cultural scientific approaches to TBC-like issues has shifted its meaning to be different

from the previous TBC definition. Third, both (the changes in TBC substance and the emergence of a variety of new socio-cultural scientific approaches) demand a new *ijtihad* from Muhammadiyah, which no longer had to be *fiqh* and/or classical-scholastic. Even if the Kalam approach is applied, this approach will not be dominated by discussions on God (in the classical sense) but refers more to the functionalization of the spiritual values of God in concrete life applications, as when KH. Ahmad Dahlan carried out a transformative interpretation of Surah Al-Ma'un (Abdullah, 2020). In this phase, the idea of purifying Islam was started by MTPPI (and further developed by MTT) by reconstructing its method (*manhaj*), which was no longer limited to *Tarjih* or lawmaking, and then expanding the *ijtihad* object area beyond *aqidah* and *mahdhah* issues. In this era, awareness of the importance of purification and dynamic balance in the structure and building of Muhammadiyah's religious thought showed up. According to Amin Abdullah, the two orientations are like two sides of one coin. Excessive emphasis on purification will impress rigidity and anti-culture, and excessive emphasis on dynamization will bring social life away from religious values (Abdullah, 2019). In the official Muhammadiyah Personality document, *tajdid* means "returning to pure Islamic teachings." Then, in the 22nd *Tarjih* Conference in Malang in 1989, *tajdid* was defined as (a) purification and (b) improvement, development, modernization, and the meanings associated with it (Fatchurrahman Djamil, 2005).

Amin Abdullah was different from the previous clerics, such as Azhar Basyir and Asjmuni Abdurrahman, because he didn't separate pure worship (*mahdah*) from impure worship areas. Religious thought is open and therefore can be debated, questioned, revised, and reconstructed. In this context, purification is no longer solely directed at eradicating heresy (*bid'ah*) and *khurafat* within religious understandings or traditions in the past sense but must enter the realm of public morality or social ethics. Purification in the first aspect is often encountered with what is claimed to be a legitimate and not distorted religious tradition or culture because it was justified by the religious heritage of its predecessor. Whereas purification in the second aspect was related to social and political practices, such as corruption and abuse of power, which violated morality or ethics and therefore threatened the public interest at large. Meanwhile, the dynamic project consisted of the reinterpretation and reconstruction of the texts and religious-intellectual heritage of Islam and Muhammadiyah (Abdullah, 2020).

The reorientation of the purification movement has implications for the themes and products of *ijtihad*. In terms of methodology, the approaches of bayani, burhani, and irfani became the official decision of the 25th *Tarjih* National Conference in Jakarta (July 2000), in conjunction with the 44th Muhammadiyah Congress. In this period, Muhammadiyah published the *Thematic Interpretation of the Qur'an on Social Relations among Religions (Pluralism)*, although it was eventually banned (Zakiyuddin Baidhaway & Azaki Khoirudin, 2017). After its launch, the book became controversial in Muhammadiyah. This book featured a new hermeneutic method for interpreting the Quran, a new perspective on pluralism, and a new method for understanding religion; all of those were condemned as "liberal thinking" by the group "pure Islam". This book states that a Muslim man is allowed to marry not only Christians but also Jews, Buddhists, Hindus, and others. This book even mentions that, in theory, a Muslim woman is allowed to marry a man holding different religions, as long as they are not polytheists (*al-musyrikun*). This book also believes that salvation does not only belong to Muslims but also to other religions (MTPPI 2000). This book reaped various furious responses due to its perspective. A group within Muhammadiyah named Muhammadiyah Citizens Defending Sharia (WMPS) attacked the book in various ways, one of them by delivering Friday sermons (Latief, 2003). They demanded Muhammadiyah to withdraw the book

from circulation and prevent its members from reading it (Burhani, 2014).

To support and continue disseminating pluralism, Muhammadiyah, in 2002 in Bali, introduced the concept of “cultural da’wah.” After going through various discussions, the 2005 Congress in Malang unanimously accepted “Cultural Da’wah” as the official decision of the organization. In addition, the Congress also established a law that art is permissible (*mubah*), amending previous decisions that assessed art as *haram* (unlawful or prohibited); this is an example of how this organization accommodated progressive ideas. Muhammadiyah *Ijtihad* is no longer concerned with worship and *aqidah* alone; this organization also concerns itself with public affairs such as formulating water *fiqh*, anti-corruption *fiqh*, disabled *fiqh*, child protection *fiqh*, disaster *fiqh*, the Sakinah Family Guidelines *fiqh*, Islamic Cultural Arts Guidance, and Muhammadiyah Hisab Guidelines. I tried to analyze *fiqh* products published by Muhammadiyah. I found that the term *fiqh* doesn’t only discuss theological aspects (*al-Fiqh al-Akbar*) as in the Abu Hanifah Era; no as narrow aspects as *furu’iyyah* (Islamic Law) in the Imam Syafi’I era; and it was not perceived as additions (*syarh*), marginal notes (*hasyiyah*), or comments (*ta’liqat*) after the Imam Syafi’I era, but more than that, deep understanding of the issue. Muhammadiyah perceives the meaning of *fiqh* as it was in its original meaning when *Shahabat* understood and interpreted it.

The author identifies this era as the era of post-puritanism. Hilman Latief interpreted it as a Muhammadiyah perspective, standpoint, and movement facing various problems of social, economic, political, cultural, and environmental issues through a new Islam style that is open, progressive, universal, substantial, and cosmopolitan (Hilman Latief, 2017). In that era, *tarjih* was not understood and perceived as merely seeking the strongest evidence from the *text* of the Qur’an and hadith. It is also understood as seeking a number of pieces of evidence from numerical scientific disciplines, including Islamic, natural, and social-humanities sciences. *Tarjih* is defined as a product of (religious) thought (there must be infiltration of human aspects there) after passing a deep assessment (evaluating), careful consideration (deliberating), consideration toward the initial problems, including the collateral impacts politically and socially (weighing), as well as balance (balancing) before concluding a decision on the issue (determination) (M. Amin Abdullah, 2019).

Implications for Muhammadiyah’s Educational Philosophy

Religious thought as well as philosophy are the practical basis of philosophical education (George R. Knight, 2006). To this stance, Achmadi (2002) stated that there is an implication on Muhammadiyah’s educational thought due to its theology and religious stance. Reflecting the above explanation, the contraction and expansion of the purification orientation in Muhammadiyah have three implications for the philosophy of education.

First, the implications of progressivism in educational philosophy In the Ahmad Dahlan era, there are three keywords for puritanism and its orientation: (1) spiritualization (soul, pure heart, and asceticism purification), (2) rationality (to reject all misunderstandings about religious tenets that result in conflict with logic and reason), and (3) actualization (practicing all religious tenets in worldly life). This is like Joh Dewey’s educational philosophy of progressivism, which was based on three aspects: experience, intelligence, and progress. Through the lens of progressivism perspective, education begins with, by, and for empirical experience with intelligence as an instrument of progress in life. The term progressivism is frequently referred to as pragmatism, instrumentalism, experimentalism, and environmentalism (George R. Knight, 2007). Ahmad Dahlan had the same standpoint; he puts massive emphasis on

religious understanding (intelligence) based on faith (pure heart and spirituality) and commands this pupil to implement practical values from *Surah* al-Maun and al-Ashr with *tajdid* (renewal) and *islah* (reform) to improve life (progress).

Second, the implications of perennialist-essentialist educational philosophy After the Ahmad Dahlan era, the orientation of purification became narrowed towards the area of faith and worship rather than dynamizing social life. This caused Muhammadiyah to shift his educational style to typical perennialism, which's very contrasted to progressive education. Returning to pure creed (*aqida*) and maintaining early Islamic traditions (sunnah-oriented worships) are the sole spirits of perennialist education. Contrary to the progressive education style, which emphasizes adapting to reality, perennialist education insists on adapting to unchanging standards and aspects of truth. It focuses on how students should maintain their faith (creed/*aqida*) purely and perform authentic Sunna-based worship; if not, they will be considered *tahayyul*, *bid'ah*, and *khurafat* performers. As can be seen right now, Muhammadiyah today tends to be rigid and harsh toward local cultural practices, which are considered to deviate from *Sunna* practices (M. Amin Abdullah, 2019).

In addition to tendencies toward perennialism, there is a tendency toward essentialism in educational philosophy as well. What makes it distinctive is that essentialism could still adopt positive aspects of progressive spirits for educational methods. Essentialism holds that truths should be in accordance with present and social facts to make them eternal. Essentialism welcomes all aspects considered efficient for education but still focuses on spiritual aims. Essentialism emphasizes education output to create life skills for pupils in order for them to be useful and impactable in social life, especially in workspaces (George R. Knight, 2007). This goes hand in hand with the New Order government's development program, which demands skilled workers in technology and science, or technocrats, to succeed in the modernization agenda (Syamsuddin, 1995). On this, Muhammadiyah had two opposite faces: conservative in its religious beliefs and modern in its muamalah.

Third, the implications of Islamic education with a reconstructionist pattern The post-puritanism phase was marked by the expansion of Muhammadiyah's *ijtihad* orientation from ideology to science. Muhammadiyah began to produce *ijtihad* products that are in line with the up-to-date issues of multidisciplinary, interdisciplinary, and transdisciplinary science in nature. Since then, *tarjih has meant* not only seeking the strongest arguments from the Qur'an and hadith but also scientific arguments from social and natural science as well. Most Muhammadiyah's religious thought products in this era deal with universal humanitarian issues analyzed through an interdisciplinary Islamic perspective, such as disabilities, pluralism, environment, disasters, corruption, child protection, information, etc. This leads to a reorientation of Islamic education to be reconstructionist. In the reconstructionist perspective, education should provide additional experiences that lead to the ability to direct the course of subsequent experiences. This type of education directs pupils to increase their awareness of the social, political, economic, and cultural problems faced by global society. Pupils will be equipped with basic skills to independently solve the problems they face in the world (George R. Knight, 2007). The awareness of social, not only individual, needs and safety is well reflected in the pattern of renewal of Islamic education that is characterized by social reconstruction.

Conclusion

Since Muhammadiyah's inception in 1912, Ahmad Dahlan has been a key figure in Muhammadiyah religious thought with his practice-based religious tenets. Since

that period, what is meant by the purification of Islam is an attempt to rationalize, spiritualize, and functionalize the religious thought within people's lives. In this era, Muhammadiyah acted as a reformist-inclusive movement focusing on social-humanitarian work. Islamic education, in that era, reflected progressive character as well. In the post-Ahmad Dahlan phase, Mas Mansur incarnated as a prominent figure in the process of crystallizing Muhammadiyah ideology. The turning point of this is the establishment of Tarjih division in Muhammadiyah to produce fatwa, marked as an orientation contraction of Muhammadiyah purification. In the Mas Mansur era, the meaning of Islamic purification had a very significant contraction from rational-spiritual to sharia (*fiqh*) and dogmatic orientation. The two famous Muhammadiyah jargóns in this era, "returning to the Qur'an and *sunna*" and the eradication of TBC (*takhayyul, bid'ah, khurafat*), are the turning points at which Muhammadiyah's *ijtihad spaces* have begun to narrow. This turns the style of Islamic education toward a perennialism-essentialism orientation. At this point, purification was no longer interpreted and understood as eradicating the traditional understanding (TBC), but rather as purifying public morality. The concepts of purification, *ijtihad*, and *fiqh* underwent expansive meanings, which resulted in the product of multidisciplinary religious thought. The implication is turning reconstruction Islamic educational orientation toward issues and the future. Thus, as George R. Knight and Achmadi noted, the changes and dynamics of philosophical, theological, and religious thought can influence and have implications for educational philosophy.

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