

IDEOLOGY OF ESTABLISHED THE MUHAMMADIYAH ORGANIZATION IN THE MANUSCRIPT "MA HUWA ASASUL JAMIATUL MUHAMMADIYAH"

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ABSTRACT

The Muhammadiyah organization was founded with the slogan of renewal and modernization. These two slogans make Muhammadiyah different from other organizations. The text "Ma Huwa Asasu Jam'iatul Muhammadiyah" explains Ahmad Dahlan's sermons and describes the basis and concerns of Ahmad Dahlan regarding the condition of Muslims who deviate from the teachings of the Qur'an and Hadith. This study used the paradigm of philology and hermeneutics as a humanities science, namely, a science that carries out a hermeneutic function by correcting texts as social discourse. Text analysis, especially single manuscript editions, uses descriptive analysis methods. The handling of the text "Ma Huwa Asasu Jam'iatul Muhammadiyah" requires careful content analysis by considering various specific cases in the text and the nature of its intertextuality. This study found three major principles of Ahmad Dahlan's ideology. First is the ideology of the Muhammadiyah organization. Second, Ahmad Dahlan's reasons for establishing Muhammadiyah. Third, Ahmad Dahlan's message to the people of Pekajangan, Pekalongan, Central Java. This research aims to provide information about the founding of the Muhammadiyah organization contained in the text. Then, it examines in depth how Ahmad Dahlan's ideology established the Muhammadiyah organization. In addition, it reveals the implied content of Ahmad Dahlan's sermon. This is necessary so that the cadres and the

people understand the embryo of the Muhammadiyah organization.

Keywords: *Ahmad Dahlan's Advice, Muhammadiyah Ideology, Modernization of Islam, Philology,*

ABSTRAK

Organisasi Muhammadiyah didirikan dengan membawa slogan pembaharuan dan moderenisasi. Dengan kedua slogan ini yang membuat Muhammadiyah menjadi pembeda dengan organisasi lainnya. Naskah “Ma Huwa Asasu Jam’iatul Muhammadiyah” merupakan sebuah naskah yang berisi tentang pendirian organisasi Muhammadiyah dan mengutip dari majalah Asy-Syifa pada tahun 1922. Isi naskah ini menjelaskan khutbah Ahmad Dahlan di Pekajangan, Pekalongan, Jawa Tengah. Naskah “Ma Huwa Asasu Jam’iatul Muhammadiyah” menjelaskan landasan, dan kerisauan Ahmad Dahlan terhadap keadaan umat Islam yang menyimpang dari ajaran Qur’an dan Hadist. Kajian ini dilakukan dengan paradigma Filologi dan hermeneutik sebagai ilmu humaniora, yakni ilmu yang melaksanakan fungsi heurmenetik dengan menepatkan teks sebagai wacana sosial. Analisis teks khususnya edisi naskah tunggal dilakukan dengan memanfaatkan metode deskriptif analisis. Penanganan naskah “Ma Huwa Asasul jamiatul Muhammadiyah” perlu dianalisis isi secara hati-hati dengan mempertimbangkan berbagai kasus spesifik di dalam teks dan sifat intertekstualitasnya. Berdasarkan hasil analisis naskah “Ma Huwa Asasu Jam’iatul Muhammadiyah” ditemukan tiga kasus besar. Pertama, Ideologi organisasi Muhammadiyah. Kedua, Alasan Ahmad Dahlan Mendirikan Muhammadiyah. Ketiga, Pesan Ahmad Dahlan kepada Masyarakat Pekajangan, Pekalongan, Jawa Tengah. Tujuan dari penelitian ini adalah memberikan informasi tentang pendirian organisasi Muhammadiyah yang terdapat dalam naskah. Kemudian mengupas secara mendalam bagaimana ideologi Ahmad Dahlan dalam mendirikan organisasi Muhammadiyah. Selain itu, mengungkapkan kandungan tersirat dari khutbah Ahmad Dahlan. Hal ini sangat perlu dilakukan agar tidak terjadi kesalah pahaman kepada kader dan umat terhadap cikal-bakal organisasi muhammadiyah.

Kata kunci: *Filologi, Ideologi Muhammadiyah, Nasehat Ahmad Dahlan, Moderenisasi Islam*

INTRODUCTION

Ahmad Dahlan became a phenomenal Islamic scholar at the beginning of the 20th century, and he had a movement that differentiated him from other organizations. This can be proven by establishing the Muhammadiyah organization, which has a

mission of renewal and modernization. Ahmad Dahlan's concern about the rise of Christianization and TBC (*Tahayyul, Bid'ah, and Churafat*) missions against Muslims forced him to initiate a movement for renewal and modernization in Islamic teachings. At the end of the 19th century, Christian missionaries usually referred to several verses in the Bible to legitimize the obligation to carry out Christian missions to non-Christian nations. For example, the book of Mark 16:15 says: "Go into all the world and preach the Gospel to every creature." So, Protestant and Catholic Christians in Indonesia emphasize that the Christian mission must continue to be carried out.¹ Ahmad Dahlan's anxiety about the condition of Muslims on the island of Java who still mixes Hindu-Buddhist traditions in worship rituals and religious leaders who blame each other's practices (*bid'ah*).² With the main Muslim problems during the early 20th century, Ahmad Dahlan provided new ideas through the Muhammadiyah organization.

"Live Muhammadiyah and do not seek a living in Muhammadiyah." Ahmad Dahlan first echoed the ideology of Muhammadiyah *Amar Ma'ruf Nahi Mungkar*. Ahmad Dahlan is the founder of the Muhammadiyah organization.³ In the 1912-1950 phase, leadership played a significant role, which included the leadership period of K.H. Ahmad Dahlan (1912- 1923), K.H. Ibrahim (1923 - 1934), K.H. Hisyam (1934-1937), K.H. Mas Mansur (1937-1942), and Ki Bagus Hadikusumo (1942-1953).⁴

Based on the 1969 Tanwir Decree in Ponorogo, East Java, Muhammadiyah's ideology appears in Muhammadiyah's State-

¹ Adian H, "Kristenisasi di Indonesia Tinjauan Historis Dan Teologis," *Media Dahwah* (Jakarta, February 2007), 8.

² Selamat K, "Antara Tradisionalis Dan Modernis Pemikiran Pendidikan KH Ahmad Dahlan," *Ta'dib* 22, no. 2 (December 2019): 75-87. <http://dx.doi.org/10.31958/jt.v22i2.1637>

³ Hj St Nurhayati, et al, *Muhammadiyah Dalam Perspektif Sejarah, Organisasi, Dan Sistem Nilai*, 1st ed., vol. 1 (Yogyakarta: TrustMedia Publishing, 2018), 2.

⁴ Suwarno, "Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912- 1950," *Akademika* 21, no. 2 (2016): 195-213. <https://ejournal.metrouniv.ac.id/index.php/akademika/article/view/463>

ment of Beliefs and Life Aspirations, which contains *First*, Muhammadiyah is an Islamic Movement, *Second*, Muhammadiyah believes that Islam is the Religion of Allah which was revealed to His Messenger, *Third*, Muhammadiyah in practicing Islam based on the Qur'an and Sunnah, *Fourth*, Muhammadiyah works for the implementation of Islamic teachings which include the areas: Aqidah, Morals, Worship, and Muamalah, *Fifth*, Muhammadiyah invites all levels of the Indonesian nation who have received the grace of Allah in the form of a homeland that has sources of wealth, national independence and the Republic of Indonesia which has the Pancasila philosophy.⁵

Theology of *al-Mā'ūn* - under the auspices of Islamic Theology - was initiated and developed by Ahmad Dahlan, the founder of Muhammadiyah, is seen by Muhammadiyah members and assessed by some researchers, such as Deliar Noer and Achmad Jainuri, as having succeeded in bringing members of this modern movement to be persistent and enthusiastic in liberating *mustad'afin* from their oppression. The concrete manifestation of their movement was the establishment of several orphanages, hospitals, and educational institutions. Thus, on the conceptual plane, *Mustad'afin* theology is a new term, not a new concept, which was developed from its source, namely *al-Mā'ūn* theology as an identity taken from the spirit of *QS al-Mā'ūn* [107].⁶

Apart from ideology as a renewal of Islam, some factors moved the establishment of the Muhammadiyah Organization at that time amidst the presence of the Dutch government and the Christianization mission in Indonesia. The native population, who knew the close relationship between religion and government after converting to Christianity, would become loyal citizens physically and mentally to the Company, the name given to

⁵ Zuhroh Lathifah et al., *Gerakan-gerakan Islam Indonesia kontemporer*, ed. Wildan M, 1st ed., vol. 1 (Yogyakarta: Adab Press, 2020), 29.

⁶ Sokhi Huda, "Teologi *Mustad'afin* di Indonesia: Kajian Atas Teologi Muhammadiyah," *Fakultas Dakwah Ikaha*, 7, no. 2 (2011): 345–75. [http:// dx.doi.org/10.21111/tsaqafah.v7i2.8](http://dx.doi.org/10.21111/tsaqafah.v7i2.8)

the Dutch administration. Dutch colonial politics had an interest in the spread of Christianity in Indonesia.⁷

Ahmad Dahlan initiated the struggle of the Muhammadiyah organization as an Islamic social organization to educate the lives of the Indonesian people on November 18, 1912. It was founded in Yogyakarta based on suggestions submitted by his students and several members of Budi Utomo. This organization was founded to "spread the teachings of the Prophet Muhammad S.A.W to the people of the earth" and advance the Islamic religion to its members. To achieve organizational progress by establishing educational institutions, PKU (General Misery Helper), establishing an Orphan House, establishing a women's organization called Sopotrino to Aisyiyah, meetings and *tabligh* which discuss Islamic issues and establishing waqfs and building mosques. -Mosque and publishing books, brochures, newspapers, and magazines.⁸

The Muhammadiyah organization began to spread its wings in spreading the Islamic mission following the teachings of the Prophet Muhammad. It started when KH Abdurrahman formed a Salaf Islamic boarding school for students (*Santri*) in Pekajangan, Central Java. In the end, the Ambudi Religion Study Association was formed in Pekajangan. KH Abdurrahman was assisted by KH Asmu'I, KH Dimiyati, KH Cholil, Cumasi Hadjosubroto. In around 1921, the strict policies of the Teacher Ordinance almost paralyzed recitation in Pekajang, causing KH Abdurrahman and KH Cholil to go to Yogyakarta to meet Ahmad Dahlan. Afterwards, Ahmad Dahlan visited Pekajangan to inaugurate the first Muhammadiyah branch outside Yogyakarta.⁹

Many researchers have researched Muhammadiyah from various aspects; approximately 55 previous studies have explain-

⁷ Abdullah N, "K.H. Ahmad Dahlan (Muhammad Darwis)," *Jurnal Sosiologi Agama* 9, no. 1 (June 2015): 1–16. <https://doi.org/10.14421/jsa.2015.091-02>

⁸ Muhammad Kahfi, "Peranan Muhammadiyah Sebagai Gerakan Islam Berkemajuan di Era Modern," *Al-Risalah* 11, no. 2 (2020): 110–28. <https://doi.org/10.34005/alrisalah.v11i2.590>

⁹ Aksa A, "Cikal Bakal Pekajang," *Suara Muhammadiyah*, 2017. 52-53

ned Muhammadiyah. Research "Constructs of Muhammadiyah Ideology: Foundations for Developing Instruments for Measuring the Strength of Muhammadiyah Ideology,"¹⁰ "The Clash of Muhammadiyah Ideology (Moderate Versus Radical Ideology Fight),"¹¹ "Contestation of Mass Media Commodification and Ideology Muhammadiyah,"¹² "Revitalization of Muhammadiyah Ideology in Strengthening Persirakatan Cadres,"¹³ "The Ideological Shift of Muhammadiyah From Cultural Into Puritanical Tendency in the 1930s,"¹⁴ "Study of Recommendations for Veiling by Muhammadiyah (1910-1931),"¹⁵ "The Relevance of Muhammadiyah's Islamic Theological Thought With Its Reformation Thought,"¹⁶ "*Dār al-'Ahd wa al-Shahādah*: Muhammadiyah's Position and Thoughts on the State Pancasila,"¹⁷ "The Role of Muhammadiyah as a Progressive Islamic Movement in the

¹⁰ Joko Subando, Muh Samsuri, and Edy Muslimin, "Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah," Pawarta: *Journal of Communication and Da'wah* 1, no. 1 (February 27, 2023). <https://doi.org/10.54090/pawarta.143>.

¹¹ Moch Charis Hidayat, "*The Clash of Ideology Muhammadiyah (Moderate Versus Radical Ideology Fight)*," Afkaruna 15, no. 2 (December 2019), <https://doi.org/10.18196/aijjs.2019.0108.328-333>.

¹² Ulfah M, "Kontestasi Komodifikasi Media Massa Dan Ideologi Muhammadiyah," Jurnal Aspikom 2, no. 3 (2014): 165–79. <http://dx.doi.org/10.24329/aspikom.v2i3.68>

¹³ Jannah R, Hantoro A. T Junaidi M, "Revitalisasi Ideologi Muhammadiyah Dalam Penguatan kader Persyarikatan," *Tajdid* 16, no. 2 (2018): 103–17. <https://journals.ums.ac.id/index.php/tajdid/article/view/7621>

¹⁴ Ahmad Najib Burhani, "*The Ideological Shift of Muhammadiyah from Cultural into Puritanical Tendency In 1930s*," Jurnal Masyarakat Dan Budaya 8, no. 1 (2006). <https://doi.org/10.14203/jmb.v8i1.178>

¹⁵ Husna A. H, "Rintisan Anjuran Berkerudung Oleh Muhammadiyah (1910-1931)," Sentri: Jurnal Riset Ilmia 2, no. 4 (2023): 1313–21. <https://doi.org/10.55681/sentri.v2i4.749>

¹⁶ Darmawan C, "Relevansi Pemikiran Teologi Islam Muhammadiyah Dengan Pemikiran Pembaharuannya," *Medina-Te* 19, no. 2 (2018): 19–35. <https://doi.org/10.19109/medinate.v14i2.3074>

¹⁷ Hasna Bachtiar, "*Dār Al-'Ahd Wa al-Shahādah: Muhammadiyah's Position and Thoughts on Negara Pancasila*," Studi Islamika 27, no. 3 (2020): 485–513. <https://doi.org/10.36712/sdi.v27i3.11325>

Modern Era,"¹⁸ "Theology of Surah *al-Maun* and Social Praxis in the Lives of Muhammadiyah Citizens,"¹⁹ "The Concept of Substantive Sufism in Muhammadiyah,"²⁰ "Muhammadiyah Paradigm of Religious Social Movements,"²¹ "Muhammadiyah and Civil Society: Critical Network, Patterns of Criticism, and Challenges,"²² "Pluralism, Liberalism, and Islamism Religious Outlook of Muhammadiyah,"²³ "The Birth of Muhammadiyah From a Hermeneutic Perspective,"²⁴ "and the Da'wah of Muhammadiyah Semarang City,"²⁵ "*Mustad'afin's* Theology in Indonesia: A Study on Muhammadiyah Theology."²⁶ This research focuses on Muhammadiyah ideology and theology in general, taking references from books or Muhammadiyah ideology guidelines that are not based on texts. Several ideologies are contained in the text "*Ma Huwa Asasu Muhammadiyah*."

¹⁸ Muhammad Kahfi, "Peranan Muhammadiyah Sebagai Gerakan Islam Berkemajuan di Era Modern" *Al-Risalah* 11, no. 2 (2020): 110–28. <https://doi.org/10.34005/alrisalah.v11i2.590>

¹⁹ Andri Gunawan, "Teologi Surat *Al-Maun* Dan Praksis Sosial Dalam Kehidupan Warga Muhammadiyah," *Salam: Jurnal Sosial Dan Budaya Syar-i* 5, no. 2 (August 18, 2018): 161–78. <https://doi.org/10.15408/sjsbs.v5i2.9414>.

²⁰ Imam Masrur, "Konsep Tasawuf Substantif Dalam Muhammadiyah," *Spiritualita* 3, no. 1 (2019): 75–103. <https://jurnal.fuda.iainkediri.ac.id/index.php/spiritualita/article/view/513/370>

²¹ Saguni M K, "Muhammadiyah Paradigma Gerakan Sosial Keagamaan," *Nukhbatul 'Ulum" Jurnal Bidang Kajian Islam* 4, no. 1 (2018): 21–30. <https://doi.org/10.36701/nukhbah.v4i1.30>

²² Ozi Setiadi, "*Muhammadiyah and Civil Society: Critical Network, Patterns of Criticism, and Challenges*," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 29, no. 2 (November 30, 2021): 277–96, <https://doi.org/10.21580/ws.29.2.11557>.

²³ Burhani A.N, "*Pluralism, Liberalism, and Islamism Religious Outlook of Muhammadiyah*," *Studia Islamika* 25, no. 3 (2018): 433–70. <https://doi.org/10.15408/sdi.v25i3.7765>

²⁴ Suwarno., "Kelahiran Muhammadiyah Dari Perspektif Hermeneutik," *Jurnal Sasdaya* 3, no. 1 (2019). <https://jurnal.ugm.ac.id/sasdaya-journal/article/view/43886/0>

²⁵ Arsam, "Manajemen dan Strategi Dakwah Muhammadiyah Kota Semarang," *Komunika* 2 4, no. 2 (2010): 208–23. <https://doi.org/10.24090/komunika.v4i2.150>

²⁶ Huda, "Teologi *Mustad'afin* di Indonesia: Kajian Atas Teologi Muhammadiyah." <http://dx.doi.org/10.21111/tsaqafah.v7i2.8>

Research on the history of Muhammadiyah has been widely studied from various aspects. The following is previous research that explains the history of Muhammadiyah "History of the Early Growth of Muhammadiyah,"²⁷ "Nahdlatul Ulama and Muhammadiyah: A Bit of History, Commitment in a Plural Society and Challenges,"²⁸ "From Yogyakarta Knitting in Indonesia: Development of Muhammadiyah, 1912- 1950,"²⁹ "Muhammadiyah in the Perspective of History, Organization and Value Systems,"³⁰ "Steps in Muhammadiyah's Struggle,"³¹ "History and Development of Muhammadiyah Kudus City Branch 1920-2013,"³² "Forerunner of Pekajang,"³³ "The Birth of Muhammadiyah from a Hermeneutic Perspective,"³⁴ "Contemporary Islamic Movements,"³⁵ "KH. Ahmad Dahlan in the Ulama

²⁷ Aprianto I. D, "Sejarah Pertumbuhan Awal Muhammadiyah," *Jurnal Prodi Sejarah*, 2019, 1–15. <https://journals.ums.ac.id/index.php/tajdid/article/view/1889/1332>

²⁸ Krismawati D. A, "Nahdlatul Ulama Dan Muhammadiyah: Sekelompok Sejarah, Komitmen Dalam Masyarakat Plural Dan Tantangan," *Academic Journal of Asia Region* 8, no. 1 (2020). www.vemission.org.

²⁹ Suwarno, "Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912- 1950." <https://ejournal.metrouniv.ac.id/index.php/akademika/article/view/463>

³⁰ St Nurhayati, Mahsyar Idris, and Muhammad Al-Qadri Burga, *Muhammadiyah Dalam Perspektif Sejarah, Organisasi, Dan Sistem Nilai*. 1st ed. Vol. 1. Yogyakarta: TrustMedia Publishing, 2018, 1-298.

³¹ Badawi D, *Langkah Langkah Perjuangan Muhammadiyah*, ed. Setiawan B, 1st ed., vol. 1 (Yogyakarta: Lembaga Pustaka dan Informasi, 2007), 1-597

³² Purnomo H, "Sejarah dan Perkembangan Muhammadiyah Cabang Kota Kudus Tahun 1920-2013," *Jurnal Muhammadiyah Surakarta*, 2014, 1–15. <https://eprints.ums.ac.id/29030/>

³³ Aksa A, "Cikal Bakal Pekajang." *Suara Muhammadiyah* 2017, 52-53

³⁴ Suwarno. "Kelahiran Muhammadiyah Dari Perspektif Hermeneutik." *Jurnal Sasdaya* (2019) 3 (1). <https://jurnal.ugm.ac.id/sasdaya/journal/article/view/43886/0>

³⁵ Lathifah et al., *Gerakan-gerakan Islam Indonesia kontemporer*. Yogyakarta, Adab Press, (2020), 1, 1-350.

Network in Surakarta at the Beginning of the 20th Century,"³⁶ "History and Dynamics of Islamic Thought in Indonesia from the Classical to the Modern Period (Late XIX-XX Centuries),"³⁷ "Sufism in Early Modernist Muslim Views: Study of the Sufism Thought of Kiai Moechtar Boechari (1899-1926),"³⁸ "Response of Muhammadiyah in Indonesia to the Teacher Ordinance of the Early XX Century,"³⁹ "Early Emergence of the Islamic Intellectualism Movement in Indonesia 20th Century."⁴⁰ This research explains the history of the founding of the Muhammadiyah organization, and there are several differences with the manuscript "*Ma Huwa Asasu Muhammadiyah*," which explains the forerunner of Ahmad Dahlan pioneered the founding of the Muhammadiyah organization in terms of ideology, circumstances, and the influence of Ahmad Dahlan's thoughts regarding Islamic criticism in Java.

Research on the Origins and External Influences on the Muhammadiyah movement. The following is research on external influences on the Muhammadiyah organization. "Thoughts on the Modernization of the Bumi Putra Economy in the Newspapers of Boedi Utomo and Soera Moehammadijah in the

³⁶ Ali M, "K.H. Ahmad dahlan Dalam jaringan Ulama di Surakarta Awal Abad ke-20," *Suhuf* 3, no. 2 (October 2012): 232–50. <https://doi.org/10.23917/suhuf.v3i2.16588>

³⁷ Fuad Masykur, "Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Moderen (Akhir Abad ke-XIX Awal Abad ke-XX Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Moderen (Akhir Abad ke XIX- - Awal Abad ke XX)" *Tarbawi* 5, no. 1 (2022): 1–15. <https://stai-binamadani.e-journal.id/Tarbawi>.

³⁸ Mohamad Ali, "Sufisme Dalam Pandangan Muslim Modernis Awal: Telaah Pemikiran Tasawuf Kiai Moechtar Boechari (1899-1926)," *Jurnal Lektur Keagamaan* 17, no. 1 (June 30, 2019): 217–40, <https://doi.org/10.31291/jlk.v17i1.606>.

³⁹ Zaini Dahlan, Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX.," *Islamijah: Journal of Islamic Social Sciences* 1, no. 1 (April 9, 2020): 26. <https://doi.org/10.30821/islamijah.v1i1.7173>.

⁴⁰ Wahyuddin, "Awal Munculnya Gerakan Inteliktualisme Islam di Indonesia Abad 20," *Jurnal Adabiyah* 10, no. 2 (2010): 182–93. <https://journal.uinalauddin.ac.id/index.php/adabiyah/article/view/1951>

Dutch East Indies (1920-1928),⁴¹ "Of Charities By Islamic Social Movement In Yogyakarta, 1912-1931: A History Of Islamic Wealth Management,"⁴² "Communist Movement in Sarekat Islam in Surakarta 1918-1926 AD,"⁴³ "Budi Utomo and Muhammadiyah (Political Relations of Struggle of National and Social Religious Organizations) 1090-1920,"⁴⁴ "Social Change and Development of the City of Yogyakarta 1920-1940,"⁴⁵ "Religion, communism, and Ratu Adil: Colonialism and propaganda literature in 1920s Yogyakarta,"⁴⁶ "Muhammadiyah Educational Institution (examination of KH. Ahmad Dahlan's Thoughts on Islamic Education Reform in Indonesia),⁴⁷ "The Role of Haji Mohammad Syoedja' in the Development of Muhammadiyah's People's Helpers (PKO) in Yogyakarta (1920-1931),⁴⁸ "The Emergence and Breakup of the Sarekat Islam in

⁴¹ Recharodus Deaz Prabowo, *Pemikiran Modernisasi Ekonomi Bumi Putra Dalam Surat Kabar Boedi Oetomo dan Soera Moehammadijah di Hindia Belanda (1920-1928)*. Handep: Jurnal Sejarah Dan Budaya, 3(1), 33–54., <https://doi.org/10.33652/handep.v3i1.55>.

⁴² Ghifari Yuristiadhi and Bambang Purwanto, "Transformation of Charities by Islamic Social Movement in Yogyakarta, 1912-1931: *A History of Islamic Wealth Management*. *International Journal of Islamic Business Ethics (IJIBE)*, 1 (1). <http://dx.doi.org/10.30659/ijibe.1.1.13-27>

⁴³ Muhammad Farih Fanani and Siti Maimunah, *Gerakan Komunis Dalam Sarekat Islam di Surakarta Tahun 1918-1926 M. Thaqaifiyyat: Jurnal Bahasa, Peradaban Dan Informasi Islam*, 20 (1), 64. <https://doi.org/10.14421/thaq.2021.20104>

⁴⁴ Rofi'i I, *Budi Utomo dan Muhammadiyah (Relasi Politik Perjuangan Organisasi Berbasis Nasionalis dan Sosial Keagamaan) 1909-1920*. (2016). <https://digilib.uin-suka.ac.id/id/eprint/20597/>

⁴⁵ Pratama F, *Perubahan Masyarakat dan Perkembangan Kota Yogyakarta 1920-1940*. *Jurnal Prodi Ilmu Sejarah*, 4(3), 294–309. <https://journal.student.uny.ac.id/index.php/ilmusejarah/article/viewFile/15743/15229>

⁴⁶ Margana, S. (2019). *Religion, communism, and Ratu Adil: Colonialism and propaganda literature in the 1920s*. Yogyakarta. *Wacana*, 20(2), 233–249. <https://doi.org/10.17510/wacana.v20i2.735>.

⁴⁷ Lenggono W, "Lembaga Pendidikan Muhammadiyah (Telaah Pemikiran KH Ahmad Dahlan Tentang Pembaruan Pendidikan Islam di Indonesia)," *Islamadina (Jurnal Pemikiran Islam)* 19, no. 1 (March 2018): 42–62. <http://dx.doi.org/10.30595/islamadina.v19i1.2897>

⁴⁸ Pasa A. I, "Peran Haji Mohammad Syoedja' Bagi Perkembangan Penolong Kesengsaraan Oemoem (PKO) Muhammadiyah Di Yogyakarta

Semarang 1913-1920."⁴⁹ "Sarekat Islam and the Labor Movement (Socio-Historical Study of Labor Protests in Yogyakarta 1913-1920),"⁵⁰ "Activism of the Hoofdbestuur Muhammadiyah PKO Section in Yogyakarta as a Representation of the Civil Society Social Service Movement (1920-1931)."⁵¹ This research explains external influences in terms of individuals or the social conditions of society on the establishment of the Muhammadiyah organization. The clear difference between this research and the text "*Ma Huwa Asasu Muhammadiyah*" is the aspect of Islamic ideology and the history of protecting Ahmad Dahlan regarding the differences and similarities in the condition of Islam at the beginning of the 20th century.

The ideology of Muhammadiyah and the founding of the Muhammadiyah organization contained in the text "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" talks about the last speech of Ahmad Dahlan in Pekajangan, Batang, Central Java, in 1926. In a speech, Ahmad Dahlan explained the state of Islam at the beginning of the 20th century. Ahmad Dahlan founded the Muhammadiyah organization with a modernist and reformist Islamic ideology. It is imperative to discuss this research both theologically and historically. This is because there has been no discussion about Ahmad Dahlan, which was based on a manuscript. There has been much research discussing Ahmad Dahlan from various aspects. However, explaining Ahmad Dahlan from a manuscript can be a phenomenal work. Literature about Ahmad Dahlan is only revealed from books or newspapers; the presence of topics about Ahmad Dahlan in a manuscript strengthens

(1920-1931) Atsna Ikmalia Pasa," *Jurnal Sejarah Islam* 01, no. 2 (2022): 47–71. <https://doi.org/10.24090/jsij.v1i2.6970>

⁴⁹ Endang Muryanti, Munculnya dan Pecahnya Sarekat Islam di Semarang 1913-1920. *Paramita*, 20 (1), 21–35. <https://doi.org/10.15294/paramita.v20i1.1056>

⁵⁰ Salam A, Sarekat Islam dan Gerakan Buruh (Kajian Sosio-Historis Protes Buruh di Yogyakarta 1913-1920). (2015). <https://digilib.uin-suka.ac.id/id/eprint/15508/>

⁵¹ Yuristiadhi G, "Aktivisme Hoofdbestuur Muhammadiyah Bagian PKO di Yogyakarta Sebagai Representasi Gerakan Pelayanan Sosial Masyarakat Sipil (1920-1931)," *Afkaruna (Jurnal Ilmu Ilmu Keislaman* 11, no. 2 (2015): 195–220. <https://doi.org/10.18196/AIIJIS.2015>.

authentic evidence that can be accounted for in terms of its truth. With this discussion, there are problems in the text "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" 1. What is the ideology of Muhammadiyah according to Ahmad Dahlan in the manuscript "*Ma Huwa Asasu Jam'iatul Muhammadiyah*"? 2. What reasons made KH. Ahmad Dahlan in establishing the Muhammadiyah organization? 3. What is Ahmad Dahlan's message in his sermon in Pekajangan? This research aims to reveal the validation of the history of Ahmad Dahlan from a manuscript. This can add to the literature of other writers about Ahmad Dahlan from a historical and ideological perspective.

This study aims to reveal the validation of the history of Ahmad Dahlan from a manuscript. Writing about Ahmad Dahlan has been done a lot by previous authors; this can be proven by the presentation of articles discussing Ahmad Dahlan's figure. Discussion of the manuscript's contents, "*Ma Huwa Asasul Jamiatul Muhammadiyah*", needs to be revealed in depth. The disclosure of the figure of Ahmad Dahlan, which is lifted from authentic evidence of a manuscript, is rarely touched by researchers. Research can add to the literature of other authors about Ahmad Dahlan in terms of history and ideology. This proves the novelty of the study and is unavoidable proof that the importance of a manuscript is the main guideline in a study. Muhammadiyah and Ahmad Dahlan are familiar with scientific research. The uniqueness of the manuscript "*Ma Huwa Asasul Jamiatul Muhammadiyah*", which tells about Muhammadiyah in Ahmad Dahlan's Sermon, is an interest of the author to reveal the deviations and changes in Muhammadiyah ideology with the slogan of modernization and renewal.

Ideology is the foundation of the Muhammadiyah organization, which implements Islamic teachings based on the Qur'an and Sunnah. Based on modernization and renewal, Muhammadiyah has increased its organization and charitable efforts. For 112 years, Muhammadiyah has held a congress to improve quality and innovation for the advancement of Islam. The figure of Ahmad Dahlan cannot be separated from the name Muhammadiyah. It was with solid reasons that Ahmad Dahlan founded the Muhammadiyah organization. The manuscript "*Ma Huwa*

Asasul Jamiatul Muhammadiyah" is strong evidence of the formation of the Muhammadiyah ideology and its establishment. This study uses a qualitative method with a descriptive approach. Philology and historiography are the steps in finding results and discussions. A tectological review is used in philology, and historiography, heuristic methods, textual criticism, interpretation, and historiography are used. The manuscript "Ma Huwa Asasul Jamiatul Muhammadiyah" explains the ideology of Muhammadiyah, Ahmad Dahlan's reasons for establishing the Muhammadiyah organization, and Ahmad Dahlan's advice to Muhammadiyah members. The theory of *al-Ma'un* became the main foundation of Ahmad Dahlan's spreading of the Islamic religion through the Muhammadiyah organization that implemented Ahmad Dahlan's thoughts in activities and the renewal and modernization of Islamic teachings. The rise of Christianization in Java Island became the main reason Ahmad Dahlan fortified the faith and religion of Islam from superstition, heresy, and superstition.

This research comes explores the manuscript "*Ma Huwa Assasu Jam'iatul Muhammadiyah.*" This manuscript contains Ahmad Dahlan's last sermon in Pekajangan, Pekalongan, Central Java. Considering its importance, this manuscript requires analysis from a philological and historical perspective. The significance of this text is analyzed to provide a concrete explanation of the emergence of the Muhammadiyah organization and Ahmad Dahlan's theological and sociological reasons for establishing the Muhammadiyah organization.

METHOD

This research uses a qualitative and descriptive analysis approach based on library research.⁵² This study uses the most appropriate qualitative method to review a manuscript. Its purpose is to reveal the quality of the content of a manuscript and describe in depth the phenomena that occur in a manuscript. There are two ways to obtain qualitative research data. First,

⁵² Yusuf, Metode Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan, ed. A Muri Prof. Dr. Yusuf, Kencana, Pertama (Kencana, 2014), 328.

explore primary data by reading and studying various main books. In this case, the manuscript "*Ma Huwa Assasu Jam'iatul Muhammadiyah*" is the main reference in this research. Second, explore secondary data through literature, such as books and previous research results.⁵³ The data used in this research is the manuscript "*Ma Huwa Assasu Jam'iatul Muhammadiyah*." This manuscript was obtained from a manuscript collector named Ginanjar Sya'ban. Manuscripts made from HVS lined paper are A4, two pages thick, measuring 32 cm x 21 cm for pages and 29 cm x 19 cm for writing space. The manuscript is hardback; there are no blank pages, and each page is written on an average of 17 lines. The manuscript "*Ma Huwa Assasu Jam'iatul Muhammadiyah*" uses Arabic script and uses Arabic. In the manuscript, there is a numbering on each page. The physical condition of all manuscripts found is good; the paper color is yellow, and there is a cover. The ink used is black, which is still clearly legible. The font size is medium, so the writing is easy to read—full manuscript pages in bound condition.

This research was conducted in Jakarta with a research team collecting and analyzing data for six months from June to December in 2023. Researchers carried out a three-stage process to collect data. The researcher explains what was seen, heard, felt, and asked in the initial stage. The second stage of qualitative research is known as reduction or focus. At this stage, researchers reduce the data found in the first stage to focus their research on a specific problem. Researchers sort data by selecting what is interesting, important, useful, and new and eliminating data that is not used. Based on these considerations, the data is grouped into various categories, becoming the research subject. The selection stage is the third stage of the research process. At this point, the researcher provides a more detailed explanation of the focus that has been determined.⁵⁴ After an in-

⁵³ Iskandar Zulkarnaen, "Studi Deskriptif: Filsafat Agama Dan Ruang Lingkup Kajian Pembahasannya," *Dirosat: Journal of Islamic Studies* 6, no. 2 (2021): 25. <https://doi.org/10.28944/dirosat.v6i2.386>.

⁵⁴ Anton Wahyu Prihartono, "Surat Kabar & Konvergensi Media (Studi Deskriptif Kualitatif Model Konvergensi Media Pada Solopos),"

depth analysis of the data and information obtained in the third stage of this research, researchers can find themes by combining the data into constructing new knowledge, hypotheses, or knowledge. Qualitative research can not only produce data or information that is difficult to find through quantitative methods, but it must also be able to produce accurate information or data.⁵⁵ Philology plays a vital role in the research of the manuscript "*Ma Huwa Asasul Jamiatul Muhammadiyah*." A codicological review was conducted to find the origin of the manuscript and the physical condition of the manuscript. Then, a textological review was continued, which, without the beginning, was a text edition to correct spelling and language errors in the manuscript. Furthermore, transliteration and translation were carried out to understand the content of the text "*Ma Huwa Asasul Jamiatul Muhammadiyah*."⁵⁶

A philological and historical review is needed to analyze the manuscript "*Ma Huwa Assasu Jam'iatul Muhammadiyah*." Philology is useful in analyzing manuscripts, and historiography is for analyzing text content. The first stage is to carry out codicology to find out the source of the text and technology to determine the content of the text of a manuscript. The second stage is transliteration and translation, making it easy for readers to understand.⁵⁷ In translating "*Ma Huwa Asasu Muhammadiyah*," there must be collaboration in philological work such as manuscript description, text transliteration, text editing, and text translation. Translating in research work steps means changing the type of writing, letter by letter, from one alphabet to

Chanel: Jurnal Komunikasi 4, no. 1 (2016): 105–16, <https://doi.org/10.12928/channel.v4i1.4210>.

⁵⁵ Amirotn Sholikhah, "Statistik Deskriptif Dalam Penelitian Kualitatif," *Komunika: Jurnal Dakwah Dan Komunikasi* 10, no. 2 (1970): 342–62. <https://doi.org/10.24090/komunika.v10i2.953>.

⁵⁶ Fathurahman O, *Filologi Indonesia Teori Dan Metode*, 1st ed. (Jakarta: Prenada Media, 2015), 65.

⁵⁷ Apriana R, "Nilai Religiusitas Serat Suluk Wujil Dalam Serat Suluk Warni-Warni Karya Hamengkubuwana V," *Aditya - Pendidikan Bahasa Dan Sastra Jawa* 7, no. 4 (2015): 1–15. <http://portalgaruda.fti.unissula.ac.id/index.php?page=2&ipp=10&ref=browse&mod=viewjournal&journal=616>

another.⁵⁸ The text translation, namely translating the text from Javanese to Indonesian using literal, full, and free translation methods.⁵⁹

The stages of historiography begin with searching for data and collecting sources, known as heuristics.⁶⁰ In the development of historiography, there are several styles of historiography, such as traditional historiography, colonial historiography, national historiography, and modern historiography.⁶¹ The application of the historical method goes through stages of work, namely heuristics, criticism, interpretation, and historiography.⁶² In analyzing the text "*Ma Huwa Asasu Muhammadiyah*" content, one must go through four processes that cannot be avoided—the first stage is collecting primary and secondary information regarding the topic. The second stage is to criticize the information source. The third stage is interpreting the data. Fourth, the stages of writing the text according to the truth of the source. The content analysis process was carried out using a historical paradigm, data collection, source criticism regarding Ahmad Dahlan's authority, in-depth analysis of the polemics that occurred during the Christianization period, and interpretation of research results with the truths found in the research.⁶³

⁵⁸ Fitri Febriyanti and Nur Khafidoh, "Variasi Terjemahan Surah Al-Fātihah Dalam Bahasa Jawa Pada Naskah Kuran Jawi Dan Kitab Kuran," *Manuskripta* 11, no. 2 (December 30, 2021), <https://doi.org/10.33656/manuskripta.v11i2.190>.

⁵⁹ Hevina Ayu, "Etika Komunikasi Dalam Naskah Wicara Dora Tuwin Wicara Temen Tumrap Ing Dalem Sasrawungan," *Sutasoma: Jurnal Sastra Jawa* 11, no. 1 (2023) <https://doi.org/10.15294/sutasoma.v11i1.64278>.

⁶⁰ Daud, S, "Antara Biografi dan Historiografi (Studi 36 Buku Biografi Di Indonesia)," *Analisis: Jurnal Studi Keislaman* 13, no. 1 (2013): 243–70, <http://ejournal.radenintan.ac.id/index.php/analisis/article/view/688>.

⁶¹ Abdul Syukur, "Historiografi Belandasentris," *Jurnal Sejarah Lontar* 7, no. 2 (2017): 41 <https://doi.org/10.21009/lontar.072.04>.

⁶² Doni Wahidul Akbar, "*Ma Huwa Asasul Jamiatul Muhammadiyah*," *Alim* 3, no. 2 (2021). <https://doi.org/https://doi.org/10.22236/jpba/117725>.

⁶³ Kuntowijoyo, *Pengantar Ilmu Sejarah* - Google Books (Yogyakarta: Bentang Budaya, 1995), 69

FINDING AND DISCUSSION

Finding

Many previous researchers have made findings about Ahmad Dahlan and Muhammadiyah. In this research, several new and interesting facts can be found. *Liinsyā-i fara'a Al-jam'iyyatu Muhammadiyah fi hā sanatu 1340. Wa yufhamu minhā maqāshidu Al-jam'iyyatu wa gorḍuhā Al-aṣlī. Naqlan 'an majallati As-syifā-i Allatī kānat taṣḍuru bibaldati fakāilū'an.* This text explains that Ahmad Dahlan's visit to Pekajangan, Pekalongan, Central Java in 1340 AH/1922 AD was connected with the inauguration of the first Muhammadiyah branch outside Yogyakarta. This is because the Dutch government closed all places of Islamic learning and restricted clerics from providing knowledge about Islam. Ahmad Dahlan's sermon was quoted in *Asy-Syifa* magazine, explaining Ahmad Dahlan's initial goals and objectives in establishing the Muhammadiyah organization.

Illa syirkan lil mukāyyadati wa sababan lil istibdādi wannazā'i wa tafarruqi wa taḍlīl. At the beginning of the 20th century, the ulama used their knowledge as a trap for deception, becoming the cause of oppression, conflict, and division. So, there are many divisions between Muslims. Various groups of Islamic teachings emerged so that they dropped each other and disbelieved each other. The lack of understanding about tolerance in religion causes this division to occur.

Wahaṣarū Ad-dīnil malābisu wal azyā-i. With renewal and modernization, Ahmad Dahlan does not limit religion to clothing or costumes in worship or preaching. This has become a new phenomenon among Muslims. Cultural elements of Javanese society have been contaminated with Walisongo Islamic culture, which has made sarongs, robes, and headscarves symbols of Islam. Meanwhile, Ahmad Dahlan introduced jackets, trousers, shirts, and headgear for women as something foreign to Javanese society.

Wa qad zāra lī hadiṣān ahadul mubasysyirīna ad-duktūrā (zuwaymir) ya'rifu allugatu; 'arabiyyatu jiddan. Ahmad Dahlan mentioned a name in his sermon: "Dr. Zwemwer." Dr. Zwemwer was an American missionary who had lived in the Middle East for a long time and was very fluent in Arabic. At the beginning

of the 20th century, the Zendlings/Missionaries began to aggressively spread Christianization missions with an Arabic cultural approach. This can be proven by the existence of the Bible translated into Arabic and using the Pegon script.

'Ilmihim alathlaşil 'amali wannajāhi a'mālihim. Ahmad Dahlan gave several messages to the Pekajangan community. The Muhammadiyah organization was founded on the principle of sincerity from benefactors. The nobles in the city of Yogyakarta gave their wealth in various forms to carry out the mission of spreading Islam. This success was proven by the establishment of the Muhammadiyah organization as a reform and modernization movement. The donated funds were managed to establish hospitals, schools, and orphanages. This was only ever done by the Dutch government and the Zendlings in their Christianization mission.

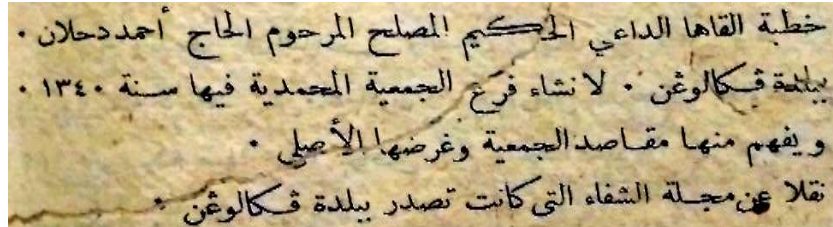
Lizalika tarānā fī ihtiyajin ilā jamī'il funīrni wal 'ulūmi liannanā lā nastafī'u raddal syubhāti illa ba'da At-taḍullu'i minhā". This is Ahmad Dahlan's final message in his sermon. Every Muslim can understand branches of knowledge other than religious knowledge. The main reason why Ahmad Dahlan founded modern-based schools was to fight Christianization and eradicate tuberculosis (*Tahayyul, Bid'ah, Churafat*) and doubts in Islamic teachings.

The text of the manuscript "Ma Huwa Asasul Jamiatul Muhammadiyah" has several similarities in content with previous research. Generally, the discussion on TBC is similar (*Tahayyul, Bid'ah, and Superstition*). There are significant differences regarding Ahmad Dahlan's reasons for establishing the Muhammadiyah organization, Christianization efforts carried out by Missionaries and Zendling, the division of Muslims due to blind fanaticism towards their leaders, the rampant accusation of heresy against fellow Muslims because of different opinions, and Ahmad Dahlan's advice in his sermon for Muslims to understand other disciplines so that others do not easily fool them. Other researchers have yet to discuss the need for different solutions to this problem thoroughly.

Discussion

The Ideology of the Establishment of the Muhammadiyah Organization

The establishment of the Muhammadiyah organization was with reason. There are main reasons behind Ahmad Dahlan's establishment of this organization. This can be proven in the text "*Ma Huwa Asasul Jamiatul Muhammadiyah*."



Source: Ginanjar Sya'ban Personal Collection. 2021. Pg 74

Figure 1. Script "*Ma Huwa Asasul Jamiatul Muhammadiyah*"

"*Khutbatu Al-qāhā Ad-dā'iyu Al-hakīmu Al-Muṣlihu Al-mar-hūmu Al-Hajj Ahmad Dahlan. Bibaldatin fakālū'an. Liinsyā-i fara'a Al-jam'iyyatu Muhammadiyahi fihā sanatu 1340. Wa yufhamu minhā maqāṣidu Al-jam'iyyatu wa gorḍuhā Al-aṣlī. Naqlan 'an majallati As-syifā-i Allatī kānat taṣḍuru bibaldati fakālū'an.*"

"This is a sermon from a respected, wise, and pious preacher, Haji Ahmad Dahlan, in Pekalongan City on the occasion of the inauguration of the branch of the Muhammadiyah Organization there in 1340. From this sermon, we can understand the true aims and intentions of the Muhammadiyah Organization. This sermon is quoted from the *Asy-Syifa* magazine published in Pekalongan City."

The text "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" is explained with the opening of a student who was present at Ahmad Dahlan's visit to Pekajangan in 1340 H. Ahmad Dahlan's sermon was covered by *Asy-Syifa* magazine, which was published in Pekalongan City. The text begins by glorifying or mentioning the nature and character of Ahmad Dahlan.

Ahmad Dahlan was a charismatic and controversial cleric in his time. Ahmad Dahlan was born on August 1, 1868, and

died on February 22, 1923.⁶⁴ His first name was Muhammad Darwis, and he was the fourth child of KH. Abu Bakr. Meanwhile, his mother was the daughter of H. Ibrahim, who was also the head of the Yogyakarta Sultanate at that time.⁶⁵ As a child, he always studied religion and Arabic. However, the atmosphere in his village, which was very anti-colonial, did not require him to go to a colonial school. Little Darwis, or Ahmad Dahlan, was full of religious values from an early age. Religious education is obtained selectively, and people try to reflect on it and even practice it.⁶⁶

When he was 15 in 1888, he made his first pilgrimage and lived for 5 years in Makkah Al Mukarramah to study and deepen his religious knowledge with the ulama. Then, in 1902, he returned to perform the Hajj and lived for another 3 years. This is an order from Sultan Hamengkubuwono VII to hold discussions regarding the Islamic renewal movement in the Middle East and study the development of Islam because, at that time, many Islamic reformer thinkers were born who rose from their downturn after the collapse of the Ottoman dynasty to Western colonialism at that time.⁶⁷ After returning from the second Hajj pilgrimage in 1905, K. H. Ahmad Dahlan taught what he had found while there, and these thoughts became an inspiration and

⁶⁴ Nur Sahlul Mubarak, Muhammad Wildan Shohib, and Hafidz Perspektif KH. Ahmad Dahlan Dan Buya Hamka (Studi Komparatif),” *AL-AFKAR: Journal for Islamic Studies* 7, no. 3 (2024): 970–82. <https://doi.org/10.31943/afkarjournal.v7i3.1574>.

⁶⁵ Zainul Abidin, “KH. Ahmad Dahlan (Pendiri Muhammadiyah): Apakah Keturunan Dari Prabu Brawijaya V?” *Fikiran Masyarakat* 6, no. 1 (2018). <https://kanzunqalam.com/2012/11/03/meninjau-kembali-silsilah-kyai-ahmad-dahlan-muhammadiyah/>.

⁶⁶ Dahlan M, Ahmad Dahlan Sebagai Tokoh Pembaharu. *Jurnal Adabiyah*, XIV (2), 122–132. <https://journal.uinalauddin.ac.id/index.php/adabiyah/article/view/368>

⁶⁷ Abdullah N, “K.H. Ahmad Dahlan (Muhammad Darwis),” *Jurnal Ilmiah Sosiologi Agama* 9, no. 1 (June 2015): 22–38 <https://doi.org/10.14421/jsa.2015.091-02>

framework for his movement in the effort to establish the Muhammadiyah organization in Yogyakarta.⁶⁸

The concept of Islamic renewal (*tajdid*, reform) is understood as thoughts, movements, and efforts to change ways of thinking, traditions, old intuitions, and so on to adapt to the new atmosphere created by the development of modern science and technology in such a way that Islamic teachings function instrumentally; in improving life and improving the welfare of society.⁶⁹ Ahmad Dahlan's Islamic reform agenda is basically in line with the formulation of Muhammad Abduh (1849-1905), an Egyptian reformer cleric, namely trying hard to (1) cleanse Islam from non-Islamic influences and habits, (2) reformulate Islamic doctrine with a modern view of the mind, (3) reformulating Islamic teachings and education, and (4) defending Islam from external influences and attacks.⁷⁰

Although Ahmad Dahlan's Islamic reformulation and renewal agenda is in the same breath as Abduh's, the process and approach differ. Abduh had an academic-elitist process, overhauling the Al-Azhar University curriculum in Cairo by including Philosophy courses and developing scientific ethics by systematically writing down ideas in the form of books *Risalah Tauhid* and *Tafsir al-Manar*.⁷¹ In contrast, Ahmad Dahlan's renewal process started from the bottom by pioneering a Modern Islamic Primary School by adopting the Dutch School and using an

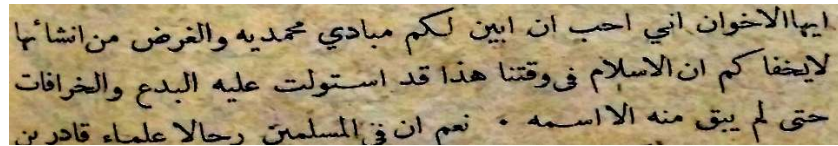
⁶⁸ Rasid R, Kepemimpinan Transformatif K.H. Ahmad Dahlan di Muhammadiyah. *Jurnal Humanika*, XVIII (1), 2018, 50–59. <https://doi.org/10.21831/hum.v18i1.23128>

⁶⁹ Dahlan, Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, 1(1), 26. <https://doi.org/10.30821/islamijah.v1i1.7173>.

⁷⁰ Ali M, Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20. *Suhuf*, 3(2), 232–250. <https://doi.org/10.23917/suhuf.v33i2.16588>

⁷¹ Arofah S and Jamu'in M, "Gagasan Dasar Dan Pemikiran Pendidikan Islam KH Ahmad Dahlan," *Tajdida* 13, no. 2 (December 2015): 114–25. <https://journals.ums.ac.id/index.php/tajdida/article/view/1889>

ethical (socially practical) approach within a modern organization - the Muhammadiyah organization.⁷²



Source: Ginanjar Sya'ban Personal Collection. 2021. Pg 74

Figure 2. Script “Ma Huwa Asasul Jamiatul Muhammadiyah”

“Ayyuhāl ikhwānu innī uhibbu an ubayyina lakum mabādi-a muhammadiyahati wal gorḍu min insyā-ihā la yakhfākum anna Al-Islamu fī waqtinā ḥaḥa qod istaulat ‘alaihi al-bid’a wal khurāfatū hattā lam yabqo minhu illa ismuhu.”

"O brothers and sisters, I want to explain all the principles of Muhammadiyah and the purpose of its establishment. As you know, Islam in this era has been dominated by heresy and *khurafat*, to the point that nothing remains of the Islamic religion except its name."

The second stanza in the text "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" explains how Ahmad Dahlan explains the Principles, Goals, and Ideology of the founding of the Muhammadiyah Organization. From 1900 to 1920, Islam in Java was tense, starting with Christianization, *Bid'ah*, and *Khurafat* among the people.⁷³ Thus, Ahmad Dahlan made reforms and modernized practices according to Islamic law—Ahmad Dahlan's thoughts were expressed in the ideology of the Muhammadiyah organization.⁷⁴

⁷² Lenggono W, “Lembaga Pendidikan Muhammadiyah (Telaah Pemikiran KH Ahmad Dahlan Tentang Pembaruan Pendidikan Islam Di Indonesia).” <http://dx.doi.org/10.30595/islamadina.v19i1.2897>

⁷³ Subando, Samsuri, and Muslimin, “Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah.” <https://doi.org/10.54090/pawarta.143>.

⁷⁴ Ali M, K.H. Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20. *Suhuf*, 3(2), 232–250. <https://doi.org/10.23917/suhuf.v33i2.16588>

In Tahis⁷⁵ the principles, objectives, and ideology that the Muhammadiyah Ahmad Dahlan organization was founded on, it is based on two verses of the Qur'an, namely:

Q.S Ali' Imran 3/104

"And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be successful."

Q.S Ali' Imran 3/110

"You are the best nation produced [as an example] for humankind. You enjoin what is right, forbid wrong, and believe in Allah. If only the People of the Scripture had believed, it would have been better for them". Among them are believers, but most of them are defiantly disobedient.

Ahmad Dahlan's ideology in establishing the Muhammadiyah organization is outlined in the detailed articles carried out in harmony by the Muhammadiyah organization today. In Lathifah's⁷⁶ explanation of the Tanwir Decree of 1969 in Ponorogo, East Java, the ideology of Muhammadiyah appears in the *Matan* Beliefs and Life Aspirations of Muhammadiyah, the contents of which are as follows. *First*, Muhammadiyah is an Islamic Movement that aspires and works to realize an actual, just Islamic society to carry out human functions and missions as servants and leaders of Allah on earth. *Second*, Muhammadiyah believes that Islam is the religion of Allah, which was revealed to His Messenger, from the Prophets Adam, Nuh, Ibrahim, Musa, and Isa, and up to the final Prophet Muhammad SAW, as Allah's guidance and mercy to humanity throughout time, and guarantees prosperity: material and spiritual life, worldly and ukhrawi. *Third*, Muhammadiyah practices Islam based on the Koran and the Sunnah of the Prophet. *Fourth*, Muhammadiyah implements Islamic teachings covering Aqidah, Akhlak, and *Muamalah Duniawiyah*. *Fifth*, Muhammadiyah invites all layers of the

⁷⁵ Tahis Gustia. 2010. "Muhammadiyah (Gerakan Sosial Keagamaan Dan Pendidikan)," Jurnal Adabiyah 10, no. 2. <https://journal3.uin-alauddin.ac.id/index.php/adabiyah/article/view/1814>.

⁷⁶ Lathifah et al. (2020). Gerakan-gerakan Islam Kontemporer (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press, 29.

Indonesian nation who have received God's gift in the form of a homeland that has sources of wealth, national independence, and the Republic of Indonesia, which has the Pancasila philosophy, to try together to make a country that is just and prosperous and be blessed by Allah SWT. *Baladatun thayyibatun wa rabbun ghafur*.

The manuscript "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" has a unique feature. The words "Pekajangan Pekalongan" prove what's wrong with Pekajangan. Why did Ahmad Dahlan preach in Pekajangan? The arrival of Ahmad Dahlan in Pekajangan Pekalongan was the formation of PCM Muhammadiyah.

In 1903, KH Abdurrahman performed the Hajj. After returning from the pilgrimage, he started religious studies. KH Abdurrahman started the religious preaching movement in mosques. Finally, the "Ambudi Agama" study association was formed in Pekajangan. KH Abdurrahman is not alone in managing "*Ambudi Agama*" studies. Several senior figures in Pekajangan manage Ambudi Agama, such as KH Asmu'i, KH Dimiyati, KH Cholil, Chumasi Hardjosubroto, and others. In 1905, the Dutch colonial government issued a Teacher Ordinance policy (Staatblad 925 Number 219) regarding religious teaching (Islam). The Indigenous Education Inspectorate carried out the Teacher Ordinance, issued by the colonial authority, to restrict the space and mobility of Islamic teachers in the Dutch East Indies.⁷⁷

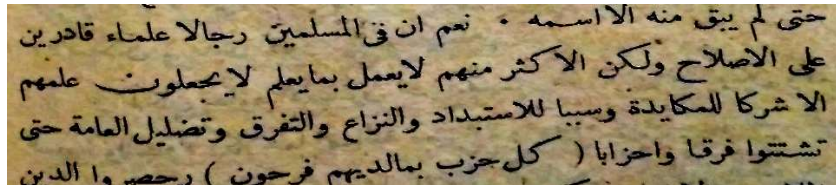
Around 1921, the strict policies of the Teacher Ordinance almost paralyzed religious study associations in Pekalongan, Batang, and Pekajangan. The Nurul Islam Association and Ambudi Agama were almost closed. However, KH Abdurrahman did not give up. He had heard of the progress and existence of Muhammadiyah in Yogyakarta, who was said to be able to overcome the Teacher Ordinance problem. With KH Asmu'i, KH Abdurrahman intends to go to Yogyakarta to meet

⁷⁷ Dahlan, (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, 1(1), 26. <https://doi.org/10.30821/islamijah.v1i1.7173>.

the ranks of the Muhammadiyah Hoofdbestuur.⁷⁸ However, there was quite an exciting story before the two left for Yogyakarta. One of the Ambudi Agama administrators, Chumasi Hardjosubroto, reminded KH Abdurrahman and KH Asmu'i that it was a "Christian Association." Convinced that Muhammadiyah was an Islamic association capable of solving the Teacher Ordinance problem, the two founding figures of Ambudi Agama immediately left for Yogyakarta. Not long after the two Pekajangan figures visited the Hoofdbestuur Muhammadiyah office in Yogyakarta, Ahmad Dahlan immediately visited Pekajangan to inaugurate the local Muhammadiyah branch.⁷⁹

Ahmad Dahlan Founded the Muhammadiyah Organization

It was not without reason that Ahmad Dahlan founded the Muhammadiyah organization. Not because of ego, ambition, or personal desires. Only to save the condition of society, especially Muslims, which fell apart in the early nineteenth century. The contents of Ahmad Dahlan's sermon in the text "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" can be proven.



Source: Ginanjar Sya'ban Personal Collection. 2021. Pg 74

Figure 3. Script "*Ma Huwa Asasu Jamiatul Muhammadiyah*"

"Na'am, Anna fil muslimīna rijālan 'ulamā-u qādirīna 'alal iṣlahi walakin akṣaru minhum la y'malu bimā ya'lamu lā yaj'alīna 'ilmahum illa syirkan lil mukāyyadati wa sababan lil istibdādi wannazā'i wa tafarruqi wa taḍlīl 'āmati hattā tasytatū firaqan wa ahzāban (kullu hizbin bimā ladaihim farihūna."

⁷⁸ Wahyuddin, (2010). Awal Munculnya Gerakan Inteliktualisme Islam di Indonesia Abad. Jurnal Adabiyah, 10 (2), 182–193. [https:// journal.uinalauddin.ac.id/index.php/adabiyah/article/view/1951](https://journal.uinalauddin.ac.id/index.php/adabiyah/article/view/1951)

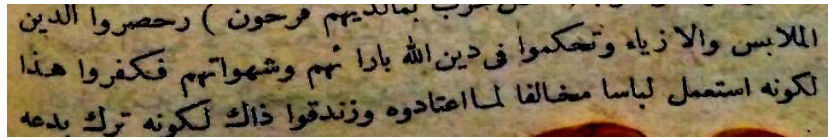
⁷⁹ Aksa A, "Cikal Bakal Pekajang." Suara Muhammadiyah, 2017, 52–53.

"Yes, among the Muslims, some scholars can make improvements, but most do not put their knowledge into practice. They use their knowledge as a trap to carry out the deception, become the cause of oppression, disputes, and divisions, and mislead ordinary people until they are divided into various groups and factions. (Each group feels proud of what is in their group)".

If seen from the historical context, the birth of Muhammadiyah (8 Dzulhijjah 1330 H. or November 18 1912 M.) occurred at the right time, namely when the Islamic world was enthusiastic about rising from adversity. Almost all Islamic countries in the world are experiencing oppression under colonialism, including Indonesia, which at that time was colonized by the Dutch. Awareness of the importance of Muslim unity in opposing Dutch colonial rule in the form of organizations only emerged and developed at the beginning of the 20th century. The end of Dutch colonialism illustrates the growth of the Islamic movement in Indonesia. At the beginning of the 20th century, when the sense of modern nationalism was still growing, the word "Islam" was a unifying word for the Indonesian people.⁸⁰ The next problem that came to the surface at the beginning of the 20th century was the emergence of various Islamic organizations, which, on the one hand, provided updates to Islamic thought patterns by purifying the creed from pre-Islamic elements, and on the other hand, gave birth to groups that adhered firmly to the teachings and principles of Islam. Old beliefs and the *madhab* they believe in. The group that brought the current of the reform movement established organizations to rally Muslims and educate them to be in line with the demands of the times. Includes establishing educational institutions (Islamic boarding schools) with various general subjects in their curriculum.⁸¹

⁸⁰ Badawi D, (2007). 95 Tahun Langkah Perjuangan Muhammadiyah (Setiawan B, Ed.; 1st ed., Vol. 1). Lembaga Pustaka dan Informasi, 132.

⁸¹ St Nurhayati, H., Mahsyar Idris, Mh. H., & Muhammad Al-Qadri Burga, Ma. (2018). Muhammadiyah Dalam Perspektif Sejarah, Organisasi, dan Sistem Nilai (M. Burga, Ed.; 1st ed., Vol. 1). TrustMedia Publishing, 33.



Source: Ginanjar Sya'ban Personal Collection. 2021. Pg 74

Figure 4. Script "Ma Huwa Asasul Jamiatul Muhammadiyah"

"Wahaṣarū Ad-dīnil malābisu wal azyā-i wa tahkumū fī dīni-l Allahi bārāahum wa syahwatihim fakafarū ḥaḥa likaunihi ista'mala libāsan mukhālafan limā i'tadawhu wa zindiqū zāka likaunihi tarku bid'ihi yabzalūrna al-waḥfil mualafīhi bisurūrīn wabtiḥājīn wa taktiḥā al-i'ānātu min kulli ṣaub'in."

"They limit religion to clothes and costumes only, and they regulate people in matters of the religion of Allah with their reason and desires. Then they disbelieved another person because he wore clothes different from those they knew. They also disbelieved another person because he abandoned his innovations. They spend thousands of dollars happily and happily. Help after help came from here and there for their organization."

Clothing is a form of expression of ideology. Therefore, clothing became an essential means of showing identity during the social-political movement and modernization in Yogyakarta at the beginning of the 20th century. Ahmad Dahlan's female students are known to have distinctive characteristics in their clothing. Related to the teachings of Ahmad Dahlan, who encouraged his female students to wear a head covering known as a "veil." The use of the veil was not something entirely new among Indonesian Muslims at that time. At that time, the veil was generally only worn by women who had performed the Hajj. The teaching of covering the head with a veil eventually became a movement after the founding of Muhammadiyah and was followed by the formation of Aisiyyah in 1917.⁸²

⁸² Husna A. H, (2023). R Rintisan Anjuran Berkerudung Oleh Muhammadiyah (1910-1931). Senti: Jurnal Riset Ilmia, 2(4), 1313–1321. <https://doi.org/10.55681/sentri.v2i4.749>

Traditionalist Islamic circles before the arrival of Ahmad Dahlan greatly enlivened the Islamic struggle in Java. Traditionalist Islam tends not to be able to differentiate between teachings and non-teachings. Islamic brides like this tend to preserve non-Islamic traditions uncritically. Various pilgrimage practices, from cemeteries to charms and spells, have significantly impacted the implementation of Islam. Not only has Islam been affected, but also in the development of life towards the modern era, society has not been able to support it.⁸³ Ahmad Dahlan's doctrines are intended to refine or purify the *Tawhid* (religion) from the elements of religious tradition. Muhammadiyah circles call it TBC (*Tahayul, Bid'ah, and Khurafat*). According to some circles, the disease 'TBC' is caused by Wali-songo's incomplete preaching.⁸⁴ Ahmad Dahlan, with his *tajdid* ideas, tried to break the established religious traditions and practices that were adhered to by most Muslims at that time. Ahmad Dahlan considered that the teachings of Buddhism, Hinduism, Animism, Dynamism, and other Javanese cultures (*kejawen*) had contaminated religious traditions and practices. Therefore, it must be renewed and purified.⁸⁵

Dawam Raharjo in Huda⁸⁶ explains that the founding of Muhammadiyah was motivated by three reform ideas. First, the thoughts of Muhammad bin Abdul Wahhab later developed into Wahhabism, which was oriented towards purifying Islamic teachings from local cultural influences. Second, the epistemological pillar of Muhammadiyah is from Muhammad 'Abduh. In this case, Raharjo stated that Muhammadiyah, as Hamka said,

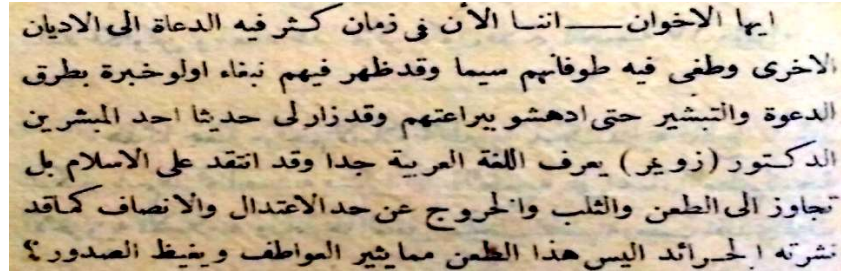
⁸³ Dahlan M, (2014). K.H. Ahmad Dahlan Sebagai Tokoh Pembaharu. *Jurnal Adabiyah*, XIV (2), 122–132. <https://journal.uinalauddin.ac.id/index.php/adabiyah/article/view/368>

⁸⁴ Dahlan, (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, 1(1), 26. <https://doi.org/10.30821/islamijah.v1i1.7173>.

⁸⁵ Masykur, (2022). S Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Modern (Akhir Abad ke XIX-Awal Abad ke XX. *Tarbawi*, 5(1), 1–15. <https://stai-binamadani.e-journal.id/Tarbawi>.

⁸⁶ Huda, (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha*, 7(2), 345–375." [http:// dx.doi.org/10.21111/tsaqafah.v7i2.8](http://dx.doi.org/10.21111/tsaqafah.v7i2.8)

was inspired by the thought of Islamic reform launched by Muhammad Abduh, which emphasized the modernization of thought and education. Third, the epistemological pillar of Muhammadiyah from Ahmad Dahlan is *al-Mā'ūn* theology. Raharjo continued his notes that Muhammadiyah developed because it started from Ahmad Dahlan's theological views, namely the interpretation of the letter *al-Mā'ūn*, which contained the issue of social responsibility. Ahmad Dahlan's views on Tauhid.



Source: Ginanjar Sya'ban Personal Collection. 2021. Pg 75

Figure 5. Script "Ma Huwa Asasul Jamiatul Muhammadiyah"

"*Ayyuhāl ikhwanu, innanā alānu fī zamānin kaširin fīhi ad-du'ātu ilāl adyānil ukhrā waṭuḡā fīhi ṭaufūhum siyaman wa qod zaḡara fīhim nabḡā-u ūlūr khibratin biṭariqi ad-da'wati wat-tabsyīru hattā idḡasyūr bibarā'atihim wa qad zāra lī hadiṣān ahadul mubasysyirīna ad-duktūra (zuwaymir) ya'rifu allugatu; 'arabiyyatu jiddan wa qad intaqada 'alāl Islāmi bal tajāwaza ilāl ṭa'ni mimma yašīrul 'awāṭifu wayaḡīzu aš-ṣudīri?'*"

"O my brothers, we are in an era where many preachers are inviting people to convert to other religions; their wave is enormous, especially after among them emerged people who are competent and experienced in the field of preaching and Christianization, to the point that they amazed me because of their shrewdness. Recently, one of the missionaries, Dr. Zwemer, mastered Arabic well. He criticized the Islamic religion, even threw accusations and insults, and crossed the boundaries of fair and neutral treatment, as was reported in the newspapers. Isn't this accusation hurting feelings and angering the heart angry?"

Another reason why Ahmad Dahlan founded the Muhammadiyah organization was the massive Christianization efforts in Java.⁸⁷ Finally, two years after the Cilegon tragedy, Banten, KF. As an advisor for indigenous affairs, Holle suggested that Islamic education in Java is closely monitored. This suggestion is the basis and consideration that the ulama was the driving force behind this incident. For this reason, the Dutch colonial government exploited this momentum to gain significant support from Christian missionaries. It was not a difficult step for the Dutch to achieve because they were synonymous with Protestant Christianity. When the situation began to improve and because of Christian missionaries' support, the Dutch tracked down the ulama's whereabouts in Java.⁸⁸

In his sermon, Ahmad Dahlan mentioned the name of a missionary named Samuel Zwemer. Zwemer was the first long-term American missionary to the Middle East. He wrote almost one book per year for most of his life. He founded and edited the quarterly publication *The Moslem World* for 37 years. He is a professor at Princeton. He directly motivated hundreds of people to go to the mission field.⁸⁹ Zarkasyi⁹⁰ explains that Samuel Zwemer gave Christianization methods to the missionaries in Jerusalem. He advised, "Your task is not to convert Muslims to Christianity but to change the way Muslims think so that a generation of Muslims will be born who are hostile to their religion." This trick now works well and is relatively successful. Zwemer's trick of spreading religion does not appear coercive but is deceptive.

⁸⁷ Suwarno, (2016). Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912- 1950. *Akademika*, 21(2), 195–213. <https://ejournal.metrouniv.ac.id/index.php/akademika/article/view/463>

⁸⁸ Dahlan, (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, 1(1), 26. <https://doi.org/10.30821/islamijah.v1i1.7173>.

⁸⁹ Samuel M Zwemer, (1905). *The Moslem Doctrine of God: An Essay on The Character and Attributes of Allah According to the Koran and Orthodox Tradition* (1st ed., Vol. 1). American Tract Society, 8.

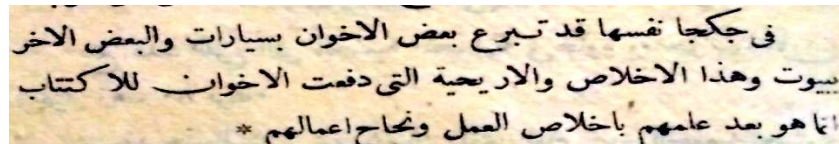
⁹⁰ Zarkasyi H. F, (2020, May 1). Pesan Samuel Zwemer: Tugas Kalian Merobah Cara Berfikir Orang Islam. *Zona Satu News*, 1.

Christianization efforts in Java from the end of the 18th century to the beginning of the 19th century were driven by a missionary named Peter Janz. Several kyais converted to Christianity, translated the Bible into Javanese, and used the Pegon script. In the book "The Bible Throughout The World," Kilgour⁹¹ is explained as follows.

"About two-thirds of the population of the island of Java speak Javanese. It has its character originating from Devanagari. Most scriptures have been printed in this form, although some have been published in Arabic script (commonly known in Java as Pegon), and the New Testament was published in Roman characters in 1911. The first was the New Testament, translated by Gottlob Bruckner, a Samarang Baptist missionary. This version was printed in 1829 at Serampore. J. F. C. Gericke is an agent of the Dutch Bible Society. In 1886, P. Jansz of the Mennonite Mission Society began a new translation. He completed his version of the Bible twenty years ago. The earliest translation printed in Pegon script was the Gospel of Luke, which was transliterated by a native Javanese and published in 1893. Three years later, P. Penniga, sub-agent of the English and Foreign Bible Society, prepared a new edition and added another Gospel and the Acts of the Apostle."

Ahmad Dahlan's Message in the Manuscript "*Ma Huwa Asasu Jam'iatul Muhammadiyah*"

Ahmad Dahlan's sermon Muslims in Pekajangan, Pekalongan, Central Java. His message was based on a phenomenon that occurred at the beginning of the 20th century.



Source: Ginanjar Sya'ban Personal Collection. 2021. Pg 75

Figure 6. Script "*Ma Huwa Asasu Jamiatul Muhammadiyah*"

⁹¹ R Kilgour, (1939). *The Bible Throughout the World: A Survey of Scripture Translations* (1st ed., Vol. 1), 139.

“Fī jugjā nafsuhā qod tabara’a ba’ḍul ikhwāni bisayyārātin wal ba’ḍul Akhari bibuyūtin wa ḥaḥāl ikhlāsu wal arīhiyyatu allatī dafa’atil ikhwānu liliktitābi annahā ḥuwa ‘ilmihim bilikhlaṣil ‘amali wannajāhi a’ma’lihim.”

"In the Jogja area, some brothers have donated cars, and others have donated houses. The sincerity and enthusiasm that encouraged the brothers to give charity occurred after they learned about sincerity in their actions and that their charity had been successful."

The essential characteristics of Muhammadiyah are empowerment and social service. Historically, the early generation of Muhammadiyah in the Ahmad Dahlan era pioneered many efforts to develop communities or congregations in society. Ahmad Dahlan, through the *al-Mā’ūn* movement, gathered orphans who were then institutionalized into *Weeshuis* (Orphan Houses), *Armeinhuis* (Poor Houses), and Polyclinics as the seeds for the birth of the Oemoem Misery Helper (PKO) or now known as the PKU Muhammadiyah Hospital.⁹² The Muhammadiyah founder also socialized with elite groups in Boedi Oetomo, taught at the Praja School, and interacted with anyone he met to dialogue and preach Islam. At the residence of HOS Tjokroaminoto, Ahmad Dahlan also gave Islamic lectures in front of Soekarno, Semaun, and the young elite of the movement who were hungry for knowledge and Islam.⁹³

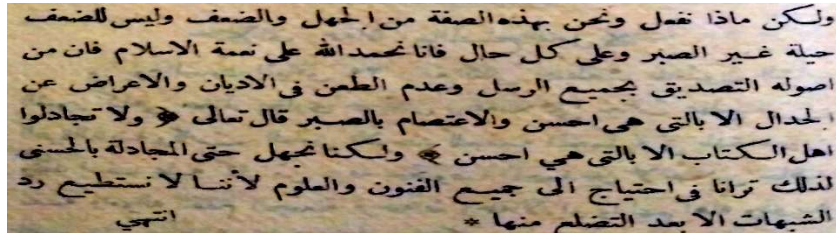
In this case, PP Muhammadiyah explained that the *Jama'ah* movement was trying to revive Ahmad Dahlan's attitude to life, then launched his *tajdid* movement, a reform movement. Ahmad Dahlan gave an example of how a Muslim is open and likes to accept and consider other people's opinions. Without hesitation, he practiced the 'Western' education system, scouting,

⁹² Wasno and Rhoma Dwi Aria Yuliantri. 2023. "K. H. Ahmad Dahlan: Konsep Dan Implementasi 'Kemanusiaan' (1912-1936)," *Jurnal Sejarah Citra Lekha* 7, no. 2, 99–107. <https://doi.org/10.14710/jscl.v7i2.47896>.

⁹³ Khoirudin A, (2019). *Topik Muhammadiyah and Community Development Program: Habitus, Modality. And Arena. Dialog*, 42(2), 163–183.

<https://doi.org/10.47655/dialog.v42i2.331>

polyclinics, hospitals, and orphanages. His friends were limited to 'our people' and Christians, Chinese, nobleman groups, and ordinary people. Muhammadiyah members are increasing daily; there are the noblemen, the Chinese, the nationalists, and quite a few groups classified as have-nots, people with low incomes, batik workers, and unskilled workers whose social status has been elevated by Muhammadiyah.⁹⁴



Source: Ginanjar Sya'ban Personal Collection. 2021. Pg 75

Figure 7. Script "Ma Huwa Asasul Jamiatul Muhammadiyah"

"*Walakin maẓā naf'alu wa nahnu biḥaḥīl ṣifati minal jaḥli waḍa'fi walaysa lil ḍa'fi ḥayyalatu gairul ṣabri wa 'alā kulli ḥālim fainnā nahmadu Allha 'alā ni'matil Islami fainna min uṣūlihi at-taṣḍīqi bijami'ī ar-rusuli wa'adamil ṭa'ni fīl adyāni wal agrāḍi 'wni;jidāli illa billatī ḥiyā ahsanu wal i'tiṣāmi bil ṣabri qāla ta'ālā (walā tajādālūr aḥlal kitābi illā billatī ḥiyā ahsanu)"*

"*Walakinnā najḥalu hattā al-mujādalati bilhunā liẓalika tarānā fī ihtiyajin ilā jamī'il funūni wal 'ulūmi liannanā lā nastaṭī'u raddal syubḥāti illa ba'da At-taḍullu'i minḥā."*

"But what can we do (what can we do) when we are in a position as stupid and weak as this, and there is nothing stupid can do except be patient? However, we still thank Allah for the blessings of the Islamic religion. Included in the basic teachings of Islam are believing in all the messengers, not putting down other religions, abandoning debate except in a good way, and holding fast to patience. Allah says: "And do not argue with the People of the Book, except in a good way." "But we are so stupid that we don't even know how to argue well. So you see,

⁹⁴ Huda, (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. Fakultas Dakwah Ikaha, 7(2), 345–375. [http:// dx. doi .org/10.21111/tsaqafah.v7i2.8](http://dx.doi.org/10.21111/tsaqafah.v7i2.8)

we need all branches of scientific discipline because we cannot refute these doubts unless we have mastered these sciences."

In Ahmad Dahlan's view, the backwardness faced by Muslims is the result of ignorance; therefore, to overcome it according to him, must be through education. According to him, 3 fundamental educational values must be upheld to build a nation, namely, Moral Education, to instill character based on the Al-Qur'an and Hadith. Second, individual education is an effort to foster complete individual awareness, a balance between physical and spiritual needs, beliefs and intellect, feelings and reason, this world and the hereafter. Third, Social Education aims to foster the willingness and desire to live in a society.⁹⁵

He is concerned about seeing Indigenous countries worsening and sinking due to global situations and conditions. It was further exacerbated by Dutch colonial politics, which was very detrimental to the Indonesian people (only children of nobles could go to school under the Dutch government). He believes the right effort must be made to improve the indigenous education system. The gap between religious and general science education at that time made Ahmad Dahlan even more moved to improve the education system in Indonesia. He is aware that we are a colonized nation, but to throw off these shackles, we must renew the generation's perspective through religious education and general knowledge to create higher human qualities. The most important idea was to include Islamic religious education in government-run schools.⁹⁶

CONCLUSION

This study explored the manuscript "Ma Huwa Asasul Jamiatul Muhammadiyah" which provides a comprehensive

⁹⁵ Palahuddin, "Modernisasi Pendidikan Islam Di Indonesia Awal Abad Ke-XX: Kasus Muhammadiyah Palahuddin Universitas Muhammadiyah Mataram," *Sangkep (Jurnal Kajian Soasial Keagamaan)* 1, no. 1 (2018): 60–84. <https://doi.org/10.20414/sangkep.v1i1.606>

⁹⁶ Arofah S and Jamu'in M, (2015). *Gagasan Dasar dan Pemikiran Pendidikan Islam K.H Ahmad Dahlan*. *Tajdida*, 13(2), 114–125. <https://journals.ums.ac.id/index.php/tajdida/article/view/1889>

explanation of its theology, the reasons for its establishment, Ahmad Dahlan's concerns, the sociology of the Muslim community in the early 20th century, Christianization, and the culture of Javanese society. This manuscript contains sermon of Ahmad Dahlan emphasizing three critical topics. First, the ideology of the Muhammadiyah organization; Second, the reasons Ahmad Dahlan founded the Muhammadiyah organization; and third, Ahmad Dahlan's message to the people of Pekajangan.

Ahmad Dahlan's ideology was inspired by the verses Q.S Ali 'Imran 3/104 and Q.S Ali 'Imran 3/110. The rise of Christianization made Ahmad Dahlan think hard about protecting the Muslim community from this mission. Additionally, the strong cultural elements embedded in Javanese society prompted Ahmad Dahlan to introduce ideas of renewal and modernization. By the late 19th century, religious leaders were becoming inconsistent in practicing Islamic law according to the teachings of the Qur'an and Hadith. The blending of foreign cultures with Javanese culture influenced social life, particularly in education, clothing, and social styles. Initially, Ahmad Dahlan was accused of being part of the Dutch colonial regime. However, he proved his dedication to advancing Islam through his sincerity and commitment. Ahmad Dahlan applied the theory of Al-Ma'un as a practice within the Muhammadiyah organization.

There were several reasons that motivated Ahmad Dahlan to establish the Muhammadiyah organization. At that time, Islam was enveloped in superstitions, innovations, and myths, making it appear as merely a name or identity. Many people understood Islam but did not practice it. Knowledge was used for deceit, tyranny, conflict, differences, and misguidance, leading to the formation of groups. Clothing was restricted as an identity marker. The laws of Allah were determined solely by personal thoughts and desires. Additionally, there was widespread Christianization in Java.

Ahmad Dahlan's message to the people of Pekajangan included the importance of tolerance, sincerity, and the significance of education and understanding both religious and secular knowledge.

This study provides new insights into understanding the ideology of Muhammadiyah by employing a philological and hermeneutic approach, which has not been widely applied. Previous studies have not explored Muhammadiyah manuscripts, making this research a novel contribution to the understanding of the Muhammadiyah organization. However, this study is limited to using only a single manuscript. No similar or comparable manuscripts were found that explain the ideology of Muhammadiyah, so the results may not fully reflect the views of the entire Muhammadiyah community or the historical facts relevant to Muhammadiyah. The manuscript "Ma Huwa Asasu Jam'atul Muhammadiyah" opens up the possibility for other researchers to explore the intertextuality of other manuscripts related to the modernization and renewal of Islam, thereby making Muhammadiyah ideology applicable in contemporary studies.

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