

Muhammadiyah And Social Change In Indonesia: A Historio-Futuristic Study Of The Concepts and Movements

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Abstract

The purpose of this research is to illustrate the genuine progress of the Islamic movement, which has long disappeared from the vocabulary of modern Muslims. This paper employs a historio-futuristic study, initially touching upon the classical Islamic progress of the Abbasid Caliphate as a mirror of Islamic advancement, which is then converted by drawing the same indicators as a form of real development. Muhammadiyah's commitment and efforts to build a higher quality human civilization clearly have a significant impact, especially in shaping the image of Islam. The accumulation of this movement is manifested in various forms, such as the establishment of thousands of educational institutions, hundreds of clinics and hospitals, thousands of places of worship, and involvement in social activities such as disaster relief and zakat distribution. The exploration of Muhammadiyah's charitable endeavors is demonstrated in a highly universal manner, making it accessible to all people. This research is expected to contribute to the development of a more comprehensive human civilization, particularly for policymakers and those with power and influence in various sectors.

Keywords: Muhammadiyah, Progressive Islam, Movement, Concept

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Introduction

The metamorphosis of Muhammadiyah, by delving into concepts of social, religious, and movement aspects, appears to have the keywords "progress" and "Muhammadiyah" thematically intertwined, easily found in both its concepts and movements. The philosophy in the preamble to the 1945 Constitution of the Republic of Indonesia, in the fourth paragraph, which forms the "Independent, United, Sovereign, Just, and Prosperous State," aims to "Protect the entire Indonesian nation and all the blood spilled for Indonesia, to promote general welfare, to educate the life of the nation, and to participate in implementing world order based on freedom, eternal peace, and

social justice," aligns with the ideals of renewal (tajdid) in Muhammadiyah's concepts, which are rich in values of progress for the welfare of the ummah.

At the 46th Muhammadiyah Congress in 2010 in Yogyakarta, the concept of "Progressive Islam" was reaffirmed, serving as a confirmation of the substantial thoughts of Muhammadiyah's perspective in its second century, (Hendro Widodo 2019). Therefore, Muhammadiyah, as an organization, makes this concept increasingly tangible, not merely rhetorical, but expressed in an essential and systematic concept. This portrays Muhammadiyah as a continuously evolving Islamic reform movement, actively contributing to the progress of the ummah, the nation, and the world in an organized manner.

Placing the entire "burden of progress" solely on the shoulders of Muhammadiyah is neither fair nor wise. As an organization, a movement can become systematic, but it also requires a long process of internalization to be effectively implemented. Therefore, the internalization of the spirit of progress and Muhammadiyah's values is needed to become an autonomously voluntary movement, or even on a personal level. The book "Progressive Islam for World Civilization", published during the 47th Congress in 2015 in Makassar, leaves at least two important perspectives in this context: "The Dynamics of Muhammadiyah: Critical Reflections" and "Gazing into the Future of Muhammadiyah in the Second Century", (Alpha Amirrachman, Andar Nubowo 2015).

If we continue by examining the content of "Strategic Issues of the Ummah, Nation, and Universal Humanity" as outlined in the results of the 48th Muhammadiyah Congress in 2022, the challenges faced by the ummah in the context of progress can be seen through the issues raised, such as those related to the ummah, the nation, and universal humanity, (Rahayuningsih et al. 2023; P. P. Muhammadiyah 2023). In the context of Muhammadiyah, these three issues serve as both concepts and challenges in facing more complex globalization. Therefore, the concepts of progress and the aforementioned strategic issues are not a stagnation of the movement but rather open up broader opportunities for a wider perspective on progress.

In the content of "The Treatise on Progressive Islam: Resolutions of the 48th Muhammadiyah Congress in 2022," Progressive Islam is articulated by examining the structure of service through a focus on issues of the ummah, nation, humanity, global concerns, and the future, (P. P. Muhammadiyah 2023). This contribution of the Muhammadiyah movement certainly does not negate the perfection of the meaning of Islam itself. To borrow the term of A.R. Fakhruddin, Islam should be presented with a dignified image so that it is respected, honored, and taken into account, (Anwar Hudjioni 2020). Therefore, Muhammadiyah is not only present for its members but also plays a significant role in contributing to the world.

Thus far, the accumulation of memories of Islamic progress has been directed towards opening the pages of history during the leadership of the Abbasid Caliphate. In addition to having just leaders, many factors made the capital city of Baghdad so well-known throughout the world. This phenomenon was not only described by Muslim historians but also attracted Western scholars to study the progress of Islam during the Abbasid era from various perspectives. These include issues related to education, educational institutions, healthcare institutions, urban layout, prominent figures,

conflicts, ideological counterpoints, and so forth, all of which symbolize excellence and progress.

The narrative of Islamic progress nearly halted at this stage, depicting Islam in controversial and concerning issues such as internal conflicts, backwardness, poverty, and inevitability. Psychologically, this is clearly an unhealthy narrative, and from a sociological standpoint, this discourse burdens the moral conscience of younger generations. Drawing from general indicators of the Abbasid Caliphate era, which set the standard for Islamic progress and made significant contributions to world civilization, this writing serves as a reconstruction of the progress of classical Islamic civilization through the concept of Progressive Islam as articulated by Muhammadiyah.

Method

The methodology employed in this research utilizes two approaches. Firstly, a historiographical study of classical Islamic progress, focusing predominantly on the golden age of Islam during the Abbasid Caliphate. The dominance of the Abbasids is regarded as a historical fact to establish a benchmark for progress through the ages, juxtaposed with a futuristic analysis of the "Progressive Islam" movement advocated by Muhammadiyah. The futuristic study aims to provide a quantitative overview of Muhammadiyah's movement and a qualitative examination of Muhammadiyah's concept of Progressive Islam.

The methodology used in this research employs two approaches. Firstly, a historiographical study of classical Islamic progress, predominantly elaborating on the golden age of Islam during the Abbasid Caliphate period. The dominance of the Abbasids is taken as a historical fact to establish a benchmark for the progress of the era, subsequently juxtaposed with a futuristic examination of the "Progressive Islam" movement advocated by Muhammadiyah. The futuristic study aims to first provide a quantitative description of Muhammadiyah's movement and a qualitative perspective on Muhammadiyah's concept of Progressive Islam.

Therefore, the data for this research was obtained through factual and current studies of relevant documents. The historiographical data in this study was gathered through the depiction of facts from classical book sources, while the content of the futuristic study was based on current data regarding Muhammadiyah's concepts and movements in building Progressive Islam. The data analysis followed a reductionist pattern by drawing indicators used as a source for comparing Islamic progress.

Progressive Islam for World Civilization

Islam once achieved a significant golden age, particularly during the classical Islamic period. This progress can be seen in its comprehensive contributions to building civilization. Various aspects of human civilization were enriched by Muslims, whether in the domains of culture, art, science, or knowledge. Mehdi Nakosteen, in his book *History of Islamic Origins of Western Education A.D. 800-1350: With an Introduction to Medieval Muslim Education*, cites numerous Muslim scholars who contributed to their respective fields. (Nakosten 1995)

In the field of physics, several names mentioned include al-Abari, who authored *Fusu al-Kaifiyah Fi Hisab al-Takht Wa Mil*, (Judd 2005) Muhammad ibn Ibrahim al-Abuli (d. 1345), Jabir

Ibn Aflah, Ata Ibn Ahmad, Adnan Al-Anzarbi, who wrote *Fi Ma Yahtaj Al-Tabib Min Al-Ilm Al-Falak*, Nizam al-Araj, who authored *Risalah al-Syamsiyah Fi al-Hisab*, al-Badi al-Asturlabi (d. 1139), Abu Bakr Muhammad ibn Abdul Baqi', al-Bihaniqi, who wrote *Risalat Fi Al-Amal Bir Rub Al-Muqni*, Abu Zaid Ahmad Ibn Sahl, Ibn Bassa, Ibn Saffar, al-Razi, Abu al-Fath Abd al-Rahman al-Khazini, who wrote *Mizan Al-Hikmah*, (Yassi and Yassi 2020) Ibn Nafis, al-Jazari, who authored *Kitab fi Ma'rifat al-Hiyal al-Handasiya*, (Jeoung-Myoung 2023) Abu Rayhan al-Biruni, and Qutb al-Din al-Shirazi. (Muhammad Shahid, Mahmood Ahamd, Mufti Muhammad Qaisar Shahzad 2024)

In the domain of physics, Thabit ibn Qurra (826–901) authored several works, (Schönberger et al., n.d.) and figures like Ibn al-Saffar (d. 1087), Ibn Yunus (d. 1009), Abu'l-Fath Abd al-Rahman al-Khazini (d. 1130), who wrote *Mizan al-Hikmah* (Balance of Wisdom), Abu Rayhan al-Biruni (d. 1048), Qutb al-Din al-Shirazi (d. 1311), (Saparmin 2024) Kamal al-Din al-Farisi (c. 1267–1319), who wrote *Tanqih al-Manazir*, Sharaf al-Din al-Tusi (d. 1213), the Banu Musa Brothers, who authored *Kitab al-Hiya* (Book of Ingenious Devices), Abu al-Fadl al-'Abbas ibn al-Husayn al-Sufi, and Al-Qushji (d. 1474).

These scholars represent the advancement of Islam in the field of science. The brilliance of Islamic scholars during this period is a manifestation of the advanced civilization they built, which created a highly distinguished generation. This influence was quickly felt in the subsequent development of human civilization. Europe, in particular, was heavily influenced by this civilization, especially in the advancement of science. The rise of Europe, however, was inversely related to the state of Islamic civilization; the collapse of Islamic political structures in the Middle East significantly impacted the social conditions of the Muslim community itself. Scholars who were once born from the Islamic world began to shift their focus to the European Renaissance.

Europe's growth in humanitarian and scientific fields accelerated significantly beyond the decline of Islamic civilization and remained more resilient due to its universality and appreciation of a previously darkened civilization. Issues of humanity, colonization, power, and science, which were once shrouded in mystery in Europe, were quickly resolved by the adoption of the Islamic social and scientific legacy. Therefore, in the context of civilization and science, the West was genuinely influenced by the prior advancements of Islamic civilization. (Ilham 2016)

In the subsequent phase, Europe experienced remarkable growth, far surpassing the Islamic world. This fact is evident in various aspects, from political systems, economics, culture, literature, to scientific knowledge. Such developments quickly diminished the role of Islam as the first builder of civilization, while the ongoing turmoil among Muslims was perceived as an endless propaganda. Europe advanced without contest, progressing without obstruction or propaganda.

Like the earlier Islamic civilization, Europe maintained its influence by building substantial impacts on human civilization in areas such as politics, economics, culture, and science. In the field of science, Europe secured its position through the Nobel Prize, established in 1901, which significantly shaped the psychology of civilization. The Nobel Prize is awarded to those deemed to have made significant contributions in fields such as physics, chemistry, physiology, medicine, peace, and economics. From a personnel analysis perspective, this was possible due to the rapid technological advancements in America and Europe, although this dominance was seemingly influenced by state and institutional alliances.

For reference, an algorithmic review of Nobel Prize recipients from 1901 to 2003 shows that these prizes were almost uniformly awarded to Europeans. While this observation does not contain any inherent bias, it is worth scrutinizing the suspiciously influential presence of politics in this context. A complete list can be found on the official website at <https://www.nobelprize.org/>, with at least five categories of awards being presented each year.

Analyzing the nationalities of the recipients, South Africa received nine prizes, Albania one, the United States 337, Argentina five, Australia 13, Austria 19, Bangladesh two, the Netherlands 19, Belarus four, Belgium 10, Bosnia two, China eight, Czech Republic five, Denmark 14, Finland four, Guatemala two, Hong Kong one, Hungary 12, Iceland one, India eight, the United Kingdom 117, Ireland seven, Israel 10, Italy 20, Japan 20, Germany 102, Canada 22, Brazil, Cyprus, Bulgaria, Chile, Ghana, Hong Kong, Kenya, Iran, Colombia, South Korea, Costa Rica, Croatia, and Latvia, Pakistan, Peru, Palestine, and Slovenia each one, Mexico three, Egypt four, Norway 12, France 65, Poland 14, Portugal four, Romania three, Russia 27, Spain eight, Sweden 30, Switzerland 26, and East Timor two. (Winegarten 1994; Gospodarczyk 2024; Hansson and Schlich 2021; Sneis 2024)

If we examine the affiliations of these Nobel laureates, we find 172 recipients from Harvard University, 126 from Columbia University, 138 from the University of Cambridge, 92 from the University of Chicago, (B. Feldman 2000) 87 from the Massachusetts Institute of Technology, 79 from the University of California, Berkeley, 59 from the University of Oxford, 61 from Stanford University, (Lowen 1997) 51 from Yale University, (Charlton 2007a) 64 from the University of Paris, (McElheny 1965) 47 from Georg August University of Göttingen, (Schroeder 2015) 43 from Cornell University, (Kass 2003) 49 from Heidelberg University, (Mager 2011) 44 from Humboldt University, (Ostling 2018) 38 from Princeton University, (Charlton 2007b) 47 from Johns Hopkins University, (M. Feldman and Desrochers 2003) 41 from Ludwig Maximilians University of Munich, 36 from New York University, 39 from the California Institute of Technology, 33 from ETH Zurich, 30 from the University of Pennsylvania, 27 from University College London, 26 from the University of Manchester, 27 from the University of Illinois at Urbana-Champaign, 25 from Rockefeller University, 23 from the University of Minnesota, 25 from Washington University in St. Louis, 22 from Carnegie Mellon University, 25 from the University of Zurich, 20 from the University of Michigan, and 20 from the University of California, San Diego. (Bünemann and Seifert 2024; Sahoo et al. 2023; Tol 2024)

This data suggests that Europe and America have considerable influence over five major issues: physics, chemistry, medicine, literature, peace, and economics. The researcher observes that the "Nobel lens" has a gap in its interpretation of roles, measuring personal contributions to Nobel achievements in ways that do not reliably reflect the actual realities. Islam, as a global community, is evidently marginalized and nearly excluded from this celebration. Therefore, the researcher finds it important to highlight that the new face of Islam has evolved beyond what Mehdi Nakosteen described, nurtured by and through the intellectuals within it, and, more than that, Islam contributes in a more concrete way in the form of a united community organism.

Muhammadiyah is an Islamic organization with a clear vision of building global civilization. Its movement is massively developed in various concentrations, including institutional and organizational development, scientific endeavors, cultural engagement, and humanitarian efforts. This scope is much broader than the indicators defined by the Nobel Prize. However, Muhammadiyah has yet to receive serious recognition on the global stage as a contributor to civilization. The slogan "Progressive Islam" is not just a mere attribute; Muhammadiyah is actively contributing significantly to building a more advanced global civilization. Therefore, it is crucial to demonstrate, through data, the concept and movement of Muhammadiyah as the greatest contributor to civilization in this century.

Study of Figures

Comparing "Bani Abbasid" and "Muhammadiyah" at first glance may indeed seem unfair, considering that the Abbasid Caliphate was a state or government entity that inherently had extensive control and authority. Meanwhile, Muhammadiyah is an

organization "under the auspices" of the Republic of Indonesia, which has limitations in terms of control and authority. Therefore, the implication is that when one indicator is figures, there will be a quantitative gap where claims regarding Abbasid figures become very significant due to their involvement during their reign. This differs from Muhammadiyah, which is bound by membership status to be officially recognized as a Muhammadiyah figure.

The mention of names such as Imam al-Shafi'i, Imam Hanbali, Abu Bakr al-Razi, Abu Sahl al-Jurjani, Ibn Miskawaih, al-Khwarizmi, al-Kindi, al-Farabi, Ibn Sina, al-Biruni, Omar Khayyam, Abul Wafa, Abul Husain al-Sufi, al-Muzaffar al-Tusi, Haly Abbas, Muwaffaq, al-Bakhi, Alqazwini, al-Khazim, al-Tabari, al-Ghazali, Abdul Qadir al-Jilani, Ibn Bajja, Ibn Rushd, al-Mufaddal Ibn Umar al-Abhari, Nasir al-Din al-Tusi, Zamakhshari, Abdul Rahman al-Khazini, Qutb al-Din al-Shirazi, and Ibn al-Nafis as figures (scholars) of the Abbasid era immediately reveals that only a small fraction of them were affiliated with the Abbasid government, (Black 2001). If not deemed illusory, it becomes evident that the majority of these figures' existences were not systematically accommodated, hence they could not be maintained or preserved for a significant period.

The spirit of that era, characterized by the flourishing of knowledge, easily mentions figures of the time, not just as figureheads of a movement. Muhammadiyah—as stated by Dr. H. Chairil Anwar, Vice Chairman of the DIKTI Council and Research Institute of Muhammadiyah—does not lack scholars of various eras, ("Muhammadiyah Tidak Kekurangan Ulama – Universitas Muhammadiyah Yogyakarta" 2016). The process of nurturing leadership, movements, and guidance paves the way for future generations. The presence of figures like K.H. Ahmad Dahlan, K.H. Mas Mansyur, Ki Bagus Hadi Kusuma, Buya Hamka, A.R. Sutan Mansur, K.H. Ahmad Badawi, and A.R. Fakhruddin represents a continuum in the embryology of Muhammadiyah's movement, systematically maintaining the spiritual and scholarly essence within Muhammadiyah, safeguarded and passed down with effective oversight.

Comparing the scholarship of the Abbasid and Muhammadiyah eras is like comparing apples to apples; their existence can be distinguished from the perspective of their roles. If classical scholarship is considered voluntary, with its continuity bearing illustrious personal names, then the presence of figures/scholars in Muhammadiyah is codified within the framework of the organization. Therefore, when mentioning names like K.H. Ahmad Dahlan, Muhammadiyah's identity becomes attached to him. Hence, while not intending to overlook individual figures, introducing Muhammadiyah's identity is far more important than highlighting individuals as symbols of progress.

Institution

One of the symbols of progress during the golden age of Islam was the dissemination and equalization of education through distribution and empowerment in institutional forms. Various previously significant activities were then acquired by the government to be formalized. The dissemination of Islam, traditionally presented through public lectures, subsequently evolved into a more standardized, structured, and formal manner.

The institution of Kuttab (maktab), which existed before Islam (Syalaby 1954), began to thrive both in terms of quantity and quality. These basic education institutions were even present in every village. Scholars described the phenomenon of Kuttab in various forms. Ibn Hawqal (d. 367 AH) noted that there were more than 300 kuttab in Palermo. (Ahmad 1975) Almost every caliphate family, such as Ahmad ibn Ali al-Zawwal (descendant of Caliph al-Ma'mun), received primary education in Kuttab, (Makdisi 2005). As a primary education institution, Kuttab included curricula such as poetry, history, Quranic studies, basic mathematics, and languages. In some Kuttab, there were even up to 3,000 students (Al-Sirjani 2011; Asari 2006), meaning that during this period, there were many people working as educators.

Kuttab functioned not only as a place for religious education but also provided basic education that enabled children to develop essential skills needed for daily life and to pursue higher education. With Kuttab widely distributed, education became more accessible to various segments of society, thus increasing literacy rates and knowledge among Muslims. The exact number of Kuttab during that time is unknown, but it is certain that Kuttab played a crucial role in the advancement of knowledge. During that era, it is almost certain that all scholars (ulama) had access and opportunities to receive education in Kuttab, (Al-Khudari 2016).

Furthermore, the Mosque served a very complex function; it was not only a place of worship (prayer) but also served as a center of knowledge. The congregational mosque (Masjid jami') was used as a hub for the development of knowledge, where alongside religious studies, humanities were also taught. The system of halaqah learning circles was a continuous sight throughout the day, with not just one, but possibly 3 to 5 halaqahs occurring in one mosque. Therefore, the mosque became one of the busiest places during that time. Makdisi describes how Hammad ibn Salamah (d. 167 AH) often skipped Hasan Basri's halaqahs (d. 110 AH) to attend Arabic grammar sessions in another part of the mosque, (Makdisi 2005).

Halaqah Ibn Habib (d. 161 AH), a renowned teacher of several scholars such as Sibawayh, al-Kasâ'i, and al-Farra, taught Arabic grammar in the mosque, attended by many literary figures, (Aizid 2023). In Cairo's Amr ibn Ash Mosque, Babsyazs (d. 469 AH) taught Arabic grammar. At the Umayyad Mosque in Damascus, Alî ibn Thâhir al-Qasî al-Sulamî (d. 500 AH) taught philology and Arabic language, with Ibn al-Masîh (d. 562 AH) teaching grammar, Quran, Tafsir, and jurisprudence. In Alexandria's Mosque, the poet al-Makfûf al-Bârî taught Arabic grammar. In Baghdad's Mansyur Mosque, Ibn Syarari (d. 542 AH) was a grammar teacher. In Basra, Abu Khâtîm al-Syistani (d. 255 AH) taught various religious sciences, (Makdisi 2005). There also emerged the form of Khan Mosque, where mosques, as traditionally understood, evolved into more complex structures. Khan Mosques included dormitories and inn-hotels, (Asari 2006). The residents of these dormitories were generally learners. As described by Hasan Asari, this Khan Mosque form later became the most popular and widespread. In Baghdad alone, there were no fewer than 300 Khan Mosques. With this pattern, mosque activities, previously considered busy, became even busier, (Lewis 2011).

Equally important to mention is the Madrasah, a highly popular institution of higher education that served as a source and center of advancement in classical Islamic

civilization. While Kuttab and Mosques tended to operate more corporately, Madrasahs appeared more affiliative. Typically, a Madrasah during the Abbasid era was always sponsored by the caliph or local rulers. Therefore, Madrasahs had a more elegant presence and received more attention from the government. It is not surprising that Madrasahs were able to feature or host several prominent figures. The most famous Madrasahs during this period were the Nizamiyyah Madrasahs and the Mustansiriyyah Madrasahs, which had branches in Baghdad, (Muhamamd 2024).

Furthermore, in terms of ensuring livelihoods, the Abbasids had a commendable record in healthcare, cultural exchanges, and discussions that opened broader perspectives, especially in scientific standards. The interaction of Islam with Greek, Persian, Egyptian, and African cultures incorporated strengths from each region. One of the clearest forms of intellectual development in Islam during this period was in the healthcare sector. Bimaristan (hospitals) emerged as symbols of Islamic maturity in healthcare. Some renowned hospitals of that time included Adhudi Hospital built by the Bayudiyah government, Bimaristan al-Nuri in Damascus (12th century), Bimaristan Mansuri in Cairo, and Bimaristan Qairawan in Rayy. On average, these hospitals could accommodate 1,300 patients, (al-Azizi 2018).

Another aspect that should be mentioned as a standard of classical Islamic advancement is the high life expectancy through the recognition of scholars. As an example, Hisyam ibn Mu'awiyah (died 209 H), a grammar teacher, received a monthly salary of 10 dinars. Ibn Arabi (the stepson of al-Mufadhdhal al-Dzabbi) earned around 1000 dirhams. Ibn Sikkât taught the son of the prime minister Ibn Zayyat and received a similar salary. Muhammad ibn Abdullah (a prince of the Tahirid dynasty) paid Ts'alab 1000 dirhams per month, and 500 dirhams to his substitute, so when he passed away, Ts'alab had amassed a wealth of about 12,000 dinars. Ali Sinjari (a student of Ibn Anbari) taught grammar at Sinjar Mosque and earned a fixed salary of no less than 60 Dirhams. The annual income of Ibn Tilmiz (a Christian doctor) reached 20,000 dinars. Doctor Muhadhdhab al-Din Ibn Hajib received a salary of 30 dinars while serving Salah al-Din and Nur al-Din, (Makdisi 2005).

The Abbasid advancements in various sectors had a significant influence in contributing to world civilization. Islamic scholarship flowed abundantly not only among Muslims but also among figures such as Hunayn ibn Ishaq, Qusta ibn Luqa, Musawiyah, Patriarch Autychius, Jabir ibn Bukhtishu, Tatian, Bar Daisan, Babai The Great, Nestorius, Toma Bar Yaccob, and others. These Christian Orthodox scholars not only lived within Muslim communities but actively participated and witnessed the flourishing of the advanced Abbasid civilization, (Al-Rodhan 2012; of Medicine (U.S.) History of Medicine Division and of Medicine (U.S.) 1984).

The display of classical Islamic progress as mentioned above becomes a "cracked mirror" when linked to the current global Islamic issues, (P 2012). In the political order of the world, the system of nation-states has transformed into territorial boundaries that are very difficult to penetrate in scientific contexts. Therefore, forms of Islamic-based governance are extremely challenging to realize as steps towards rebuilding civilization as in the past.

The new face of "Islamic Progress" is understood as a movement to create "Progressive Islam." This approach is ideally chosen as a form of reincarnation of Islamic progress. Muhammadiyah emerges not "as a ruler," but to "master" various sectors of progress previously mentioned. It grows as an organization but impacts not only its members; beyond that, Muhammadiyah makes tangible contributions that can be reviewed from various aspects of the aforementioned standards of progress.

As an association, Muhammadiyah does not only gather in terms of ideas and concepts. Beyond that, Muhammadiyah's existence is demonstrated through missions and movements that are tangible to society. Muhammadiyah's charitable efforts become "programs" that can be quantified to be compared with the face of classical Islamic progress. Muhammadiyah's alliance, encompassing the social structure of the Muslim community in Indonesia, far exceeds the population of classical Islam at that time. Currently, more than 60 million Muhammadiyah members are involved in various structural and cultural bonds. This number will continue to grow through blood ties (descendants), cadre formation, and expansion, (Sitoresmi 2023; Ali 2017).

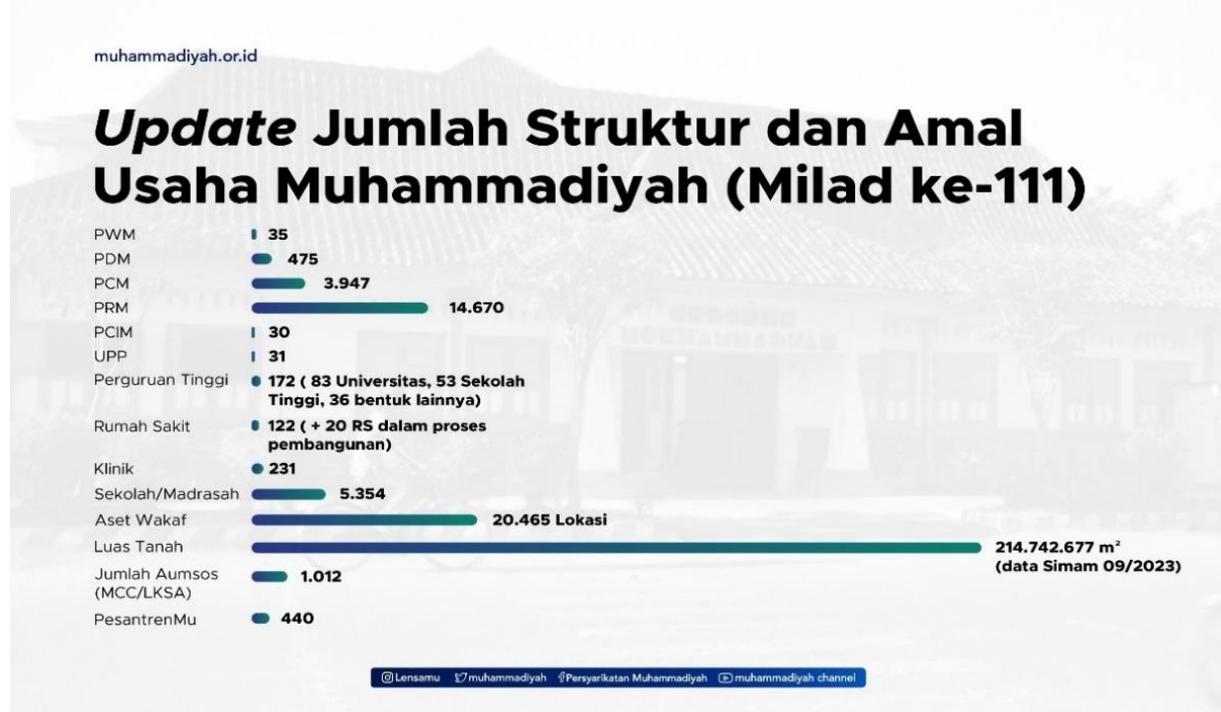
In the author's analysis, the automation of Muhammadiyah members demonstrates a high degree of reliability through the embryology of descendants. This coherence contributes significantly to the steady rate of generational growth. Additionally, the cadre formation through Muhammadiyah institutions is quite extensive, starting from the basic level to the advanced. The cadre formation process creates a social atmosphere and fosters the growth of Muhammadiyah ideology. This effort does not stop there; Muhammadiyah's expansion into networks of knowledge, institutions, and socio-community clearly deepens the foundation of Muhammadiyah's and Islam's nomenclature. In this regard, it is evident that Muhammadiyah's alliance grows in an unbreakable network. Muhammadiyah is deeply rooted and soaring high.

The growth and development of Muhammadiyah as the bearer of the great mission of progressive Islam are still considered early stages. At the age of just over a century (112 years), this alliance has reached all corners of the archipelago. This can be seen, for example, from the distribution of regional management, which covers almost all provinces in Indonesia. Currently, there are at least 35 Regional Leadership Councils (PWM) accompanied by 31 Special Branches (UPP). Furthermore, 475 District Leadership Councils (PDM) have been established, meaning Muhammadiyah's presence has spread to 92.41% of districts in Indonesia. Moreover, Muhammadiyah is also organized at the sub-district level, with no less than 3,947 Sub-District Leadership Councils (PCM) established, covering about 54.23% of sub-districts in Indonesia. Additionally, out of the 83,763 villages in Indonesia, 14,670 or 17.51% have established Muhammadiyah Branch Management (PRM), (Aanardianto 2023).

The significance of managing Muhammadiyah's charitable endeavors can be further seen in the education sector. At the basic education level, Muhammadiyah has established 5,354 schools ranging from elementary to high school. When including the 440 PesantrenMU, Muhammadiyah's educational institutions at the secondary level total 5,794. Furthermore, Muhammadiyah's presence in education is underscored by the establishment of higher education institutions. There are currently 170 higher education

institutions under the Muhammadiyah alliance, including 83 universities, 53 colleges, and 36 other forms, (Redaksimu 2024).

The charitable endeavors of Muhammadiyah in the field of education clearly demonstrate impressive figures, significantly contributing to literacy in Indonesian society. Not only remarkable in terms of quantity, Muhammadiyah's educational institutions also achieve outstanding performance and rank among the top. For example, the 2022 UTBK high school level statistics place several Muhammadiyah schools in commendable positions in Indonesia, such as SMA Muhammadiyah Surakarta at rank 78, SMA Trensains Muhammadiyah Sragen at rank 153, MAS Muallimat Muhammadiyah at rank 318, and SMAS Muhammadiyah Boarding School (MBS) Sleman at rank 388.



In line with the aforementioned achievements, Muhammadiyah's higher education institutions present an equally encouraging picture. Eleven Muhammadiyah universities have attained excellent accreditation, with some even receiving international accreditation. For instance, UMS, UMY, and UMM have acquired AUN-QA and AIBEE accreditation for several of their study programs, ("Sertifikat AUN-QA - Akreditasi Universitas Muhammadiyah Malang _" 2023). Furthermore, Muhammadiyah's influence continues to expand internationally by promoting its presence at various global forums, encouraging the establishment of PCIM (Special Branch Leadership Muhammadiyah) in different countries, fostering international collaborations for various Muhammadiyah enterprises, and sending Muhammadiyah cadres to study abroad. Additionally, Muhammadiyah actively participates in peacebuilding efforts, particularly in Asia, by providing scholarships to students from these regions to study at Muhammadiyah universities in Indonesia, ("Cabang Istimewa," n.d.). As Najib Burhani noted, these initiatives not only play a role in influencing the global landscape but also in shaping its direction.

Just as classical Islamic educational institutions had a mission to provide universal contributions to the world, Muhammadiyah educational institutions also aim to offer universal benefits, not only to Muslims or Muhammadiyah members but also to non-Muslims who have the same opportunity to receive education at Muhammadiyah institutions. For instance, the majority of students at the Muhammadiyah school in Serui are Christian (Laksana 2017), and SMA Muhammadiyah Ende is a favorite among Christians. Abdul Mu'ti, Secretary of Muhammadiyah (2002-2027), highlighted this unique aspect in his doctoral dissertation at UIN Syahid, titled "Kristen Muhammadiyah: Convergence of Muslims and Christians in Education." He revealed various facts from Ende in East Nusa Tenggara (NTT), Serui in Papua, and Puttissibau in West Kalimantan (Kalbar), (Abdul Mu'ti 2009).

At the book launch event, the Ministry of Education, Culture, Research, and Technology (Kemdikbudristek) and the Center for Strategic Studies and Partnerships (LKKS) of the Central Leadership (PP) Muhammadiyah collaborated. Nadhim expressed appreciation for the "KrisMUha" variant amidst global issues that emphasize the importance of identity, (Ilham 2022). In the book's foreword, Haidar Nashir mentioned that the "KrisMUha" phenomenon raises collective awareness that religious, ethnic, racial, and group diversity does not hinder individuals' ability to contribute positively to communal life. At the higher education level, this phenomenon has been present long before the "KrisMUha" variant was introduced.

Besides education, Muhammadiyah's other humanitarian efforts are notably in the field of health. Currently, at least 122 Muhammadiyah hospitals are operational, with an additional 20 hospitals under construction. These health activities are supported by 231 Muhammadiyah clinics spread across the archipelago. This initiative is further strengthened by Muhammadiyah's social service programs (AUMsos). In 2021, the Professionalism of AUMsos management was redefined by the Council for Social Welfare Development (MPKS)-PPM, ("Majelis Pembinaan Kesejahteraan Sosial" 2022). This was necessary to ensure that 1,012 institutions, such as Family Assistance, Family Care, Child Care Social Institutions, Elderly Care Homes, Nursing Homes, and Disability Care Homes, could operate in a more open environment. With a total land area of 214,742,667 square meters, it underscores that Muhammadiyah is an ever-growing organization.

The catalysis of Muhammad's movement seems sufficient by mentioning the quantification of the institutions above; the author appears not to need to trace the number of students, the number of students, the number of students, the number of teachers from elementary school to college, the number of medical personnel, doctors, nurses, and midwives, the number of residents of the nursing home, the amount spent on operations under the auspices of Muhammadiyah as well as describing the Abbasid above. Up to this point, it is easy to answer this question: which organization has a system, movement, seriousness, perseverance, or even wealth as large as Muhammadiyah. In this case, it is reasonable to describe Muhammadiyah in the world order.

The Concept of Progressive Islam

The concept of Progressive Islam is clearly more than just an alliance and network. Muhammadiyah also evolves with ideas, concepts, and thoughts. Progressive Islam

appears to have different terminology compared to Modern Islam (modernity); progressiveness implies liberation, empowerment, and advancing life, whereas modern Islam is understood as Islam that is not at odds with the times, (Lorinda 2022). These two terms are more readily available in the concept of Muhammadiyah compared to other terms previously attributed such as reformist Islam (Latief 2013), puritan Islam (Nashir et al. 2019), progressive Islam (Bustamam-Ahmad 2011), or pure Islam, (Anis 2019). The historical spirit of the terminology "Progressive Islam" championed by Muhammadiyah can be traced through Muqaddimah AD Muhammadiyah (1951) and its explanations; Masalah Lima (1955), (Ichsan, Hanafiah, and Nuryana 2022); Khittah Palembang (1956), (Nashir 2015); Kepribadian Muhammadiyah (1962); Matan Keyakinan dan Cita-cita Hidup Muhammadiyah (1969); Khittah Ponorogo (1969); Khittah Ujung Pandang (1971); Khittah Surabaya (1978), (M. Hasmi, n.d.); Manhaj Tarjih dan Metode Penetapan Hukum dalam Tarjih Muhammadiyah (1989); Manhaj Tarjih dan Pengembangan Pemikiran Islam (2000); Pedoman Hidup Islami Warga Muhammadiyah (2000), (Amri Yusuf, Sunarya, and Rachmawati 2021); Khittah Denpasar (2002); Dakwah Kultural Muhammadiyah (2004); Pernyataan Pikiran Muhammadiyah Jelang Satu Abad (2005); Pernyataan Pikiran Muhammadiyah Abad Kedua (2010); Negara Pancasila sebagai Dar al-'Ahd wa al-Syahadah (2015), (Ryan Habibie 2023); Indonesia Berkemajuan: Rekonstruksi Kehidupan Kebangsaan yang Bermakna (2015), (P. Muhammadiyah 2014); and Risalah Pencerahan (2019).

The reconstruction— to mention the movement— of progressive Islam is formulated in the form of maturation of the conceptual structure of progressive Islam through methodology, movements, and service. The methodology of progressive Islam fundamentally aims to deepen and elaborate on the teachings of Islam (the Quran and Hadith) as the foundation for deepening faith, worship, morals, and transactions (muamalah), (Ihsan and Romelah 2022; Qodir, Nashir, and Hefner 2023). Muhammadiyah, in this regard, promotes three important approaches: Bayani (explanatory), Burhani (rational), and Irfani (spiritual), (Thohari 2023). These three elements serve as both tools and principles of scholarship. The Tarjih Council serves as the institution holding the authority of Ijtihad, with formulations always responsive to evolving issues. Therefore, Muhammadiyah does not strictly adhere to one school of thought, especially in matters of transactions. Muhammadiyah holds the view that global realities require Muslims to be more open in appreciating the times with new approaches.

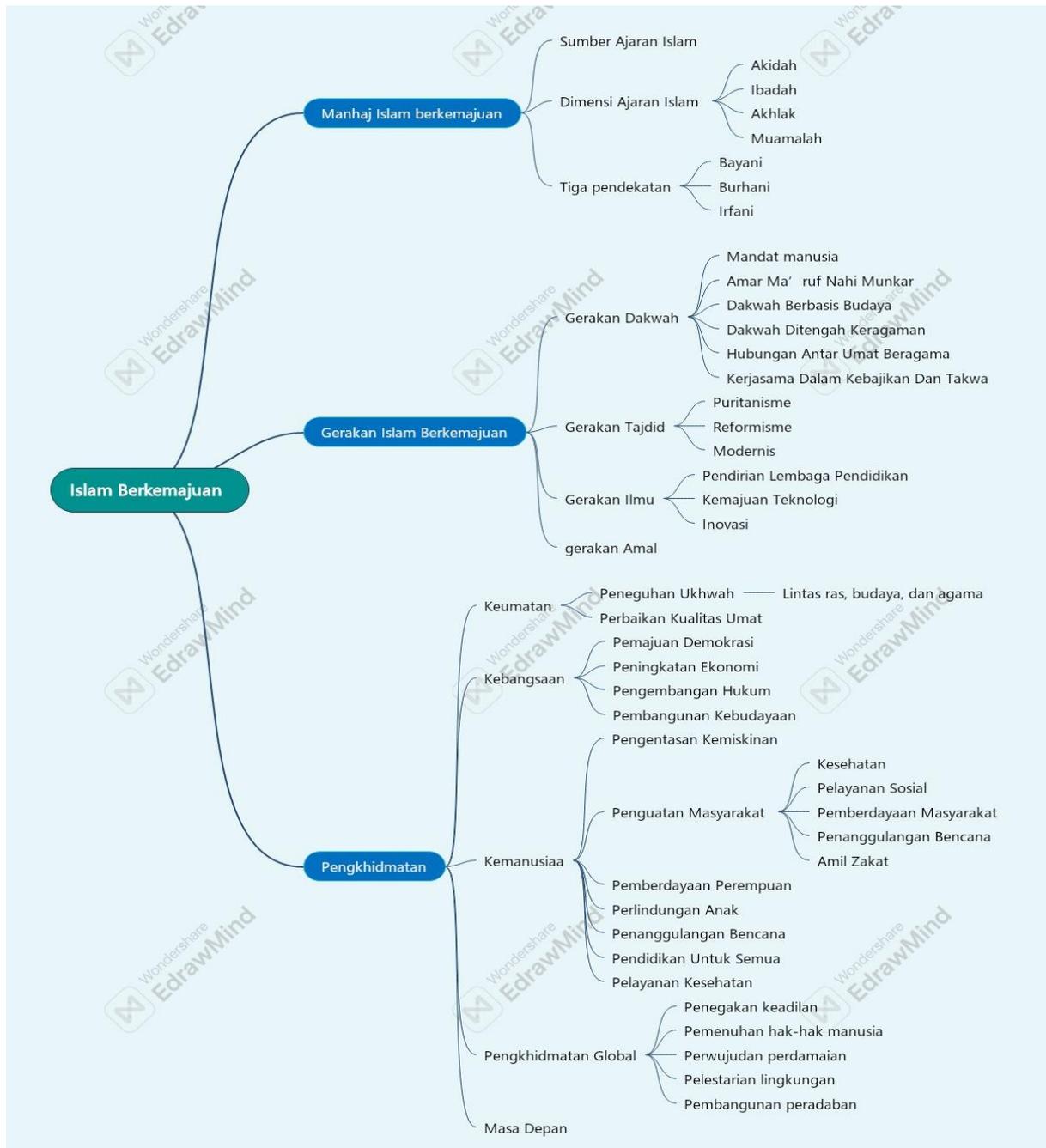
Muhammadiyah holds the view that the suffering experienced by Muslims stems from stagnation, passivity, and resignation. Therefore, Muhammadiyah formulates the movement of progressive Islam in four dimensions: the da'wah movement, the renewal (*tajdid*) movement, the knowledge movement, and the action movement. The da'wah movement involves deepening awareness of the human role as a vicegerent on Earth, tasked with playing a role in social welfare for everyone, everywhere. This da'wah follows the framework of the Quran and Sunnah to implement commanding good and forbidding evil (*amar ma'ruf nahi munkar*). The da'wah of *amar ma'ruf-nahi munkar* is analyzed within the context of da'wah. It is community-based programs where religious awareness serves as a sociological foundation in the da'wah movement. This da'wah segmentation is designed based on communities; Muhammadiyah's Special Da'wah Institution (LDK)

has culturally-based programs, da'wah in remote, underdeveloped, and frontier areas (3T), da'wah in mainstream media and social media, and engages in alliances and collaborations with various related parties, (Afandi 2021).

The emphasis of this da'wah movement is renewal (tajdid) that emphasizes attention to the values of puritanism, reform, and modernization. Puritanism refers to efforts to purify the Islamic "faith" from the understanding and practices of innovations and superstitions, while reformist and modernist da'wah—as expressed by Haidar Nashir—requires updating the methods of missionaries to consider the efficiency of current da'wah efforts and to embrace technology, (MUHAMMADIYAH 2022). The da'wah movement is not limited to mosques, study groups, or other forms that bind it to specific times and places. Multidimensional da'wah is necessary to reach communities that are isolated, busy, or lack religious group networks. Technological networks, such as the web, TV, social media, are a series of formulations that can be utilized for the da'wah movement. Currently, there are at least 70 official Muhammadiyah media platforms in operation, including websites, TV channels, social media, and others, (Pwmu 2021; Wartamu 2022; Jateng 2022). This does not yet include school websites, university websites, hospitals, or institutional media. The seriousness of this da'wah effort—as mentioned above—is further demonstrated through educational programs, such as establishing educational institutions, conducting research innovations, and also in the form of charitable movements.

All of the above efforts represent Muhammadiyah's commitment to the nation, serving the entire society in enlightenment. This commitment is built upon the foundations of solidarity among Muslims, national identity, humanity, global service, and future service. In terms of solidarity among Muslims, Muhammadiyah strives to strengthen brotherhood among communities of different cultures, races, and religions. Muhammadiyah aims to improve the quality of the ummah through continuous and tangible literacy enhancement efforts. (Sami'in and Rahman 2024)

In serving the nation, Muhammadiyah is committed to contributing to the advancement of democracy, enhancing the economic status of the ummah, developing laws, and promoting cultural development. In the context of humanity, this service encompasses poverty alleviation, community strengthening through healthcare, social services, community empowerment, disaster response, and the distribution of zakat.



In Muhammadiyah's view, humanitarian service has a very broad scope to be elaborated upon according to global contexts and developments. In this regard, it is important to mention that women's empowerment is vigorously pursued, with Aisyiyah being the most prominent example as a women's empowerment movement. Women play a significant role in building civilizations; therefore, educated, knowledgeable, independent, globally aware women who can excel in various fields are needed. Aligned with this, children, as the greatest asset in human civilization, must be guaranteed a quality life. In practice, Aisyiyah, for instance, collaborates with the Ministry of Women's Empowerment and Child Protection in the Integrated Community-Based Child Protection Program (PATBM).

Muhammadiyah's service can further be seen in its active role in disaster management. In this regard, Muhammadiyah has the Muhammadiyah Disaster

Management Center (MDMC) and the Disaster Resilience Institution (LRB), which coordinate Muhammadiyah's resources in emergency response efforts. The commitment to disaster management is further emphasized by Muhammadiyah's establishment of clinics, hospitals, orphanages, and other humanitarian services as mentioned earlier.

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Finally, the author wishes to emphasize that the Muhammadiyah movement has taken on a universal ummatic role, even touching on the primordial aspects of humanity. With the quantified data above, it is difficult to find any Islamic organization that has a movement as extensive and serious as Muhammadiyah's. In the hands of Muhammadiyah, structured and systematic social arrangements are designed to achieve a civilized society.

Conclusion

The values of progress, such as social equality (*mu'amalah*), technological mastery, worship, and thought, essentially form part of Islamic doctrine. The face of Islam was once displayed very pleasingly in the early Islamic period, with standards of progress such as societal welfare, economic development, scientific advancement, infrastructure, and politics appearing prominently dominant. However, the social and political structure at that time was unable to sustain itself due to an entrenched hierarchy of power. Authority and oligarchy became discourses that eroded many values of progress, leading to significant internal political contradictions that drained resources extensively.

Muhammadiyah, with the discourse of Progressive Islam, demonstrates a robust organizational structure to reconstruct the face of Islam. The realization of Progressive Islam by Muhammadiyah is developed through direct charitable actions that are felt by the community, such as establishing educational institutions from elementary schools to universities, establishing clinics and hospitals, orphanages, social assistance, and so forth. Quantifying the movement of Muhammadiyah's Amal Usaha (charitable endeavors) serves as an exponential indicator of Muhammadiyah's contribution, which benefits not only Muhammadiyah members but is also open to the public and even across religions. Therefore, if the Abbasid era is depicted in five periods, without exaggeration, this writing intends to liken Muhammadiyah to the sixth Abbasid period.

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