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## Religious Basis of the Muhammadiyah Movement In Indonesia

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### Abstract

**Objective:** This study aims to analyze the religious foundation of the Muhammadiyah da'wah movement, focusing on the concept of al-ummah and cultural da'wah, as well as the application of the concepts of al-khair, al-ma'ruf, and al-munkar in the practice of da'wah and its impact on the social and economic empowerment of Muslims in Indonesia. **Theoretical Framework:** The theoretical framework of this research focuses on the concepts of al-ummah, al-khair, al-ma'ruf, and al-munkar in Islamic da'wah, as well as a contextual and progressive approach to cultural da'wah to understand the role of Muhammadiyah in the social and economic development of the people. **Literature Review:** The literature review discusses the religious foundation of Muhammadiyah which is rooted in the Qur'an and Sunnah, as well as the importance of social empowerment through contextual and cultural da'wah. Although many studies have discussed Muhammadiyah's da'wah, there is still a gap in the application of da'wah to socio-economic empowerment. **Methods:** This study uses a qualitative approach with case studies and content analysis. The data was collected through in-depth interviews with Muhammadiyah administrators and observation of da'wah practices in several regions, then analyzed thematically. **Results:** Muhammadiyah da'wah focuses on spiritual aspects as well as socio-economic empowerment through contextual cultural da'wah. However, challenges such as the ideologization of education and the management of pragmatic da'wah still hinder the effectiveness of this movement. **Implications:** This study emphasizes the importance of developing da'wah more systematically and comprehensively, as well as the integration of education and da'wah to ensure the relevance of Muhammadiyah in social and global dynamics. **Novelty:** The novelty of this research lies in the analysis of the application of the concepts of al-khair, al-ma'ruf, and al-munkar in Muhammadiyah da'wah which includes spiritual and socio-economic aspects, as well as the identification of challenges in education and pragmatic da'wah management.

**Keywords:** muhammadiyah movement, religious basis, cultural da'wah, social empowerment, progressive da'wah.

### INTRODUCTION

If you don't know, you don't know, then you don't love, you don't love, that's what the saying goes. For the big family of Muhammadiyah consisting of members, administrators, sympathizers, and concerned observers of Muhammadiyah, recognizing and understanding

what Muhammadiyah is is a custom and propriety and even a legal obligation, just as we have a house, it is very appropriate for us to recognize the house we own and its contents, it is very strange if the owner of the house does not recognize his house, let alone know its contents [1], [2].

Likewise, with Muhammadiyah, many people feel afraid and even hate when they hear the name Muhammadiyah, but also not a few people voluntarily love and even sacrifice their personal property rights for the sake of Muhammadiyah. Of course, this can happen because the problem is between those who do not know and those who already know what Muhammadiyah is [3], [4]. On the one hand, those who have not recognized and understood Muhammadiyah in its entirety consider that Muhammadiyah is an enemy that must be fought and destroyed and destroyed, on the other hand, those who have truly understood and loved Muhammadiyah recognized the intentions and objectives of Muhammadiyah with all awareness and confidence and are willing to sacrifice for the sustainability, sustainability and progress of Muhammadiyah, the advance and retreat of the Muhammadiyah movement and its deeds for him is part of service and moral responsibility for the welfare and glory of Muslims as well as the glory of the Indonesian nation [5]. On the tragic side of Elementary, there are not a few people who claim to be cadres who make Muhammadiyah a cash cow (reaping great profits from their charity only for the personal interests of their family and group only for Muhammadiyah no. but the charity is yes [6], [7].

Muhammadiyah as an Islamic, da'wah, and tajdid movement is one of the largest religious organizations in Indonesia that has an extraordinary influence in the history of social, political, and educational development. The organization was founded by KH. Ahmad Dahlan on the 8th of Dzulhijjah 1330 Hijri coincided with November 18, 1912 AD, and is an integral part of the history of Islam in Indonesia [8], [9].

Muhammadiyah as an Islamic Movement has a solid religious foundation, namely in pure Islamic teachings by the principles of the Qur'an and Hadith, and has an orientation towards renewal (tajdid) in various aspects of life, both in the fields of worship, education, social, and cultural Muhammadiyah, and otherworldly [10], [11].

This research aims to elaborate on the religious foundations that are the main basis of the Muhammadiyah movement as a community organization. In addition, this study will also explain how these foundations shape the vision and mission of Muhammadiyah as an Islamic movement, which includes the da'wah of Amar Makruf Nahi Mungkar and Tajdid, in the context of social, cultural, religious, and educational in Indonesia.

Research Significance. The study of the Religious Basis of the Muhammadiyah Movement in Indonesia is crucial for understanding the foundational religious principles that underpin this movement. As one of the largest Islamic organizations in Indonesia, Muhammadiyah plays a strategic role in shaping Islamic values that are moderate, progressive, and responsive to contemporary challenges. This research also provides insights into Muhammadiyah's contributions to education, healthcare, and religious social services, as well as its role in strengthening religious moderation in Indonesia [10], [11].

Research Novelty. This study offers a fresh perspective by examining the relationship between Muhammadiyah's religious doctrines and their influence on social development in the modern era. Its focus on integrating Islamic values with social innovation makes it relevant to the future development of Islamic organizations [12].

## LITERATURE REVIEW

The Muhammadiyah movement in Indonesia is based on the teachings of the Qur'an and Sunnah, with da'wah as the main obligation of Muslims. QS. Ali Imran [3]: 104 affirms the obligation of da'wah, which can be understood as a collective obligation for the competent or an individual obligation [12]. Quraish Shihab states that systematic da'wah requires competence, while the invitation to advice is the responsibility of each individual [13]. The

concept of al-ummah in Islam, as explained by Al-Imam Al-Raghib al-Asfahani, refers to a group that is bound to the same goal, with Muhammadiyah emphasizing the value of al-khair (goodness), al-ma'ruf (good deeds), and al-munkar (forbidden deeds) in its da'wah [14].

Muhammadiyah continues to develop the concept of da'wah with a more structured and relevant approach to social change. One of them is through the concept of the Jamaah Movement and Da'wah Jamaah (GJ-DJ) which was compiled at the 37th Congress and cultural da'wah which was perfected at the 2002-2003 Tanwir Session [15]. Cultural da'wah emphasizes flexibility and relevance to the social and cultural conditions of the community, aiming to introduce Islamic values with a more contextual, progressive, and ijtihad and tajdid-based approach [16].

Cultural da'wah also has an important role in community empowerment, not only in spiritual aspects but also in social and economic. With a more contextual approach, da'wah is expected to change social conditions through education that suits the needs of the community [17]. However, although cultural da'wah has a positive impact, research shows that ideologizing in Muhammadiyah education is still limited and needs further development to face the growing social and global challenges [18].

**Table 1. List of Literature Reviews**

Topic	Source/Reference	Short Description
Religious Basis of the Muhammadiyah Movement in Indonesia	QS. Ali Imran [3]: 104, Quraish Shihab, Al-Imam Al-Raghib al-Asfahani	Declaring the obligation of da'wah for Muslims, both individually and collectively, and the concept of al-ummah in Islam.
Definition of Muhammadiyah Da'wah	QS. Ali Imran [3]: 110, Sunnah from Al-Qur'an	Da'wah is an obligation to invite good and prevent evil, by using the values of al-khair, al-ma'ruf, and al-munkar.
Development of the Concept of Muhammadiyah Da'wah	Muqadimah AD, Muhammadiyah Personality, Islamic Life Guidelines	To examine Muhammadiyah's efforts in perfecting and updating the concept of da'wah through various ideological documentation and life guidelines.
The Concept of Congregational Da'wah and Cultural Da'wah	The 37th Congress (1967), Tanwir Session 2002-2003, Book "Islam and Da'wah"	Discussion on the Jamaah Movement and Jamaah Da'wah as well as the concept of cultural da'wah that takes into account social and cultural diversity.
Dakwah Kultural Muhammadiyah	Tanwir Muhammadiyah Bali Session (2002), Guidelines for Islamic Life	Cultural da'wah is a strategy for social change, with an emphasis on the purification of Islamic teachings and the development of local culture by Islamic teachings.
Concept and Practice of Cultural Da'wah	Sidang Tanwir Muhammadiyah Bali (2002), Majelis Tabligh PP Muhammadiyah	The implementation of cultural da'wah in community empowerment through education, social, and culture by prioritizing the principles of purification and renewal.
Community Empowerment through Cultural Da'wah	Majelis Tabligh PP Muhammadiyah, Sidang Tanwir Bali (2002)	Human empowerment through education is by the social needs of the community, as well as the development of a more holistic Islamic culture.

This table summarizes the references in the discussion and provides a brief description of the main focus of each topic related to Muhammadiyah da'wah, the development of the concept of da'wah, and cultural da'wah.

## METHODOLOGY

This study aims to analyze the implementation of cultural da'wah in the Muhammadiyah movement and its impact on community empowerment. To achieve this goal, this study will use a qualitative method with a case study approach and content analysis [19]. The following is a detailed explanation of the research methods used:

### Research Approach

This study uses a qualitative approach to gain a deep understanding of the concept of Muhammadiyah cultural da'wah and its impact on community empowerment [19]. This approach was chosen because the research aims to explore the meaning, interpretation, and deeper understanding of da'wah practices in the socio-cultural context of Indonesia.

### Research Design

This study will use a case study design to focus on several regions or communities that carry out Muhammadiyah cultural da'wah, as well as content analysis to understand how cultural da'wah values are implemented in various communication media used by Muhammadiyah, such as sermons, lectures, publications, and other da'wah programs [20]. This case study aims to provide an overview of the application of cultural da'wah in the context of diverse local communities.

### Research Participants

Participants in this study consisted of:

1. Muhammadiyah Members: Including administrators and members who are active in Muhammadiyah da'wah activities.
2. General public: Residents who are the target of Muhammadiyah cultural da'wah, both those who are directly involved in da'wah activities and those who only receive the influence of these da'wah programs.
3. Religious leaders and Muhammadiyah scholars: Individuals who have knowledge or direct involvement in the development of the concept of cultural da'wah.

The selection of participants will be carried out purposively, taking into account the criteria of relevance to the focus of research on Muhammadiyah cultural da'wah.

### Data Collection Techniques

The data in this study will be collected through the following techniques:

1. In-depth Interview: Semi-structural interviews will be conducted with Muhammadiyah administrators, religious leaders, and community members to explore their experiences, views, and understanding of Muhammadiyah cultural da'wah. This interview aims to uncover how cultural da'wah is understood and implemented, as well as its impact on society [21].
2. Participatory Observation: The researcher will be directly involved in Muhammadiyah da'wah activities in several selected areas, observe the cultural da'wah process carried out, as well as the interaction between Muhammadiyah followers and the community involved in the da'wah program [22].
3. Documentation: Data collection in the form of da'wah documentation published by Muhammadiyah, such as books, articles, lectures, and other da'wah materials delivered on social media and the official website of Muhammadiyah. Analysis of the content of this documentation will provide an understanding of the cultural da'wah message conveyed [23].

## Research Instruments

The main instruments used in this study are:

1. Interview guidelines: Contains open-ended questions designed to explore participants' views on cultural da'wah and community empowerment.
2. Field notes: Used to record observation results during da'wah activities and social interactions in the field.
3. Documentation: In the form of da'wah materials used by Muhammadiyah to analyze the content of the message and its approach to cultural da'wah.

## Data Analysis

The collected data will be analyzed using thematic analysis, which includes several stages [24]:

1. Transcription: All interview results will be transcribed for easy analysis.
2. Coding: The transcribed data will be encoded to identify the main themes related to Muhammadiyah's cultural da'wah and community empowerment.
3. Thematic Analysis: Thematic will be structured based on the focus of the research to explore the meaning contained in the data of interviews, observations, and documentation. The researcher will focus on the analysis of the da'wah message, the methods used, and its impact on the community.

## Data Validity

To ensure the validity of the data, this study will use the triangulation technique, which involves cross-checking the data from interviews, observations, and documentation. In addition, the researcher will conduct a member check, which is to ask participants to verify the findings produced to ensure the accuracy of the data interpretation [25].

**Table 2. Research Methods**

Aspects	Description
Research Approach	Qualitative
Research Design	Case Studies and Content Analysis
Research Participants	Muhammadiyah members (administrators and active members) The general public (target of cultural da'wah) Religious leaders and Muhammadiyah scholars
Data Collection Techniques	In-depth interviews (semi-structural) Participatory observation Documentation (da'wah materials, lectures, publications)
Research Instruments	Interview guidelines Field notes Da'wah documentation
Data Analysis	Data encoding Thematic analysis (analyzing the main themes related to cultural da'wah and community empowerment)
Data Validity	Data triangulation (interviews, observations, documentation) Member check (verification of findings with participants)
Research Limitations	The focus on Muhammadiyah cultural da'wah in Indonesia does not include other Islamic organizations as the main focus, although it can be a reference for comparison.

This table summarizes the important aspects of the research method used to analyze the implementation of Muhammadiyah cultural da'wah and its impact on community empowerment.

## RESULTS AND DISCUSSION

### Religious Basis of the Muhammadiyah Movement in Indonesia

The Muhammadiyah movement in Indonesia has a strong foundation based on the principles of Islam, which are contained in the Qur'an and Sunnah [26]. One of the verses that is often used as the basis for Muhammadiyah's da'wah is *QS. Ali Imran [3]: 104*, which states that Muslims must call for goodness, instruct the makruf, and prevent unrighteousness. In this context, da'wah is considered an obligation that must be carried out by Muslims to uphold a society that believes and fears Allah [27].

This verse invites debate about who is obliged to carry out da'wah, whether each individual or only those who have competence. The first opinion assumes that da'wah is a collective obligation (*kifayah*), which means that only some people with a certain capacity are obliged to carry it out [28]. On the contrary, the second opinion assumes that da'wah is the obligation of every individual, without exception. According to Quraish Shihab, da'wah which is systematic and planned is an obligation for those who are competent, while da'wah in the form of invitation or advice is an obligation for every individual (*obligatory 'ain*) [29].

In addition, the concept of *al-ummah* or *ummah* in Islam, as explained by Al-Imam Al-Raghib al-Asfahani, refers to a group of people who are bound by a single goal or teaching, such as one religion or the same place [30]. In the context of Muhammadiyah, this understanding leads to a structured and orderly organization in terms of leadership, membership, and the relationship between the two [31].

The Muhammadiyah da'wah movement emphasizes da'wah materials that focus on the values of *al-khair* (goodness), *al-ma'ruf* (good deeds according to sharia and reason), and *al-munkar* (forbidden deeds) [32]. *Al-Khair* in Muhammadiyah da'wah means following the Qur'an and Sunnah, which is interpreted as a fixed and universal teaching, while *al-ma'ruf* is a value that is open to the development of the times. *Al-munkar* is an act that must be avoided, and the Muhammadiyah da'wah movement is trying to eliminate it from society [33].

The understanding of *al-khair*, *al-ma'ruf*, and *al-munkar* is very relevant in the context of Muhammadiyah which strives to become a "Ummatan Wasatan" or a balanced and moderate ummah, by Islamic teachings [34]. Verse *QS. Ali Imran [3]: 110* strengthens this concept by stating that Muslims are the best ummah, who are expected to be an example in inviting good and preventing evil. It also emphasizes that da'wah is an integral part of the true identity of Muslims [35].

Overall, the religious basis of the Muhammadiyah movement emphasizes the importance of da'wah as an obligation that is not only individual but also collective. This da'wah must be carried out by using *al-khair's values* as the main reference, as well as inviting the public to *al-ma'ruf* and preventing *al-munkar* as part of the achievement of happiness in this world and the hereafter.

### Development of the Concept of Muhammadiyah Da'wah

Muhammadiyah, as a multidimensional da'wah movement, continues to revitalize to strengthen da'wah steps sustainably. This effort aims to improve the quality and quantity of da'wah to realize the ideals of a true Islamic society. Over time, Muhammadiyah has always paid attention to the increase in the intensity and extensibility of da'wah, making it an important agenda in this movement [36].

Historically, Muhammadiyah has continued to evaluate and improve its da'wah concept. At the ideological level, the social changes that occur do not affect the direction of da'wah but encourage the improvement of its ideological principles. These ideological concepts are reflected in documents such as *Muqadimah AD*, *Muhammadiyah Personality*, and *Islamic Life Guidelines*, which show the consistency of the principles of Muhammadiyah's da'wah struggle [37].

However, in the conceptual context, Muhammadiyah does not have a single concept of da'wah that is prepared systematically and comprehensively. Several efforts have been made, such as the concept of *the Jamaah Movement and Jamaah Da'wah (GJ-DJ)* which was compiled at the 37th Congress, and the concept of cultural da'wah which was refined at the 2002 and 2003 Tanwir Sessions [38]. The book *Islam and Da'wah: The Struggle between Values and Reality*, compiled by the Tabligh Council of Muhammadiyah Central Committee (1985-1990), is considered to include comprehensive da'wah thinking, including Islamic views on life, the concept of social, cultural, economic justice, and the identification of da'wah problems [39].

Muhammadiyah da'wah is widely understood, namely as an effort to invite the community to live and apply Islamic teachings in daily life. This includes poverty alleviation, increasing people's intelligence, and spreading God's grace. Therefore, all dimensions of the Muhammadiyah movement, from ideology, education, health, and economy, to culture, can be seen as part of da'wah [40].

However, in practice, not all elements of the Muhammadiyah movement, especially education, fully reflect this vision of da'wah. Research shows that ideologizing in Muhammadiyah's educational program has not been fully successful, often trapped in pragmatism and routines that weaken the cultivation of Muhammadiyah ideology among the younger generation [41].

Thus, the development of the concept of Muhammadiyah da'wah needs to be carried out more systematically, to overcome challenges and ensure that Muhammadiyah da'wah is increasingly relevant and effective in facing social changes and community needs.

## **Concept and Practice of Muhammadiyah Cultural Da'wah**

### **Conception of Cultural Da'wah**

Muhammadiyah's cultural da'wah is a gradual social change strategy, adjusted to the empirical conditions of the community. The main goal is to develop Islamic life by emphasizing the purification of Islamic teachings while activating *ijtihad* and *tajdid* [42]. This da'wah focuses on the realization of faith through the potential of humanity, with the hope that the people can accept and implement the teachings of Islam gradually, to the existing social, economic, cultural, and political diversity. In this context, cultural da'wah is understood in two senses: first, as an effort to instil Islamic values in all dimensions of people's lives, and second, as an approach that takes into account local customs and cultures that do not contradict Islamic teachings, towards an Islamic life that is by the principles of *tajdid* and purification [43].

The Tanwir Muhammadiyah Session in Bali in 2002 suggested the use of cultural da'wah to reach various levels of Muslims with various socio-cultural conditions. Cultural da'wah allows for a more open cultural dialogue, but still adheres to the principles of purification (*salafiyah*) and renewal (*tajdidiyah*). Thus, cultural da'wah strengthens the principles of Muhammadiyah's da'wah which rests on three main principles: *tabshir* (providing teaching and guidance), *i'laj* (purifying religious understanding), and *tajdid* (reforming Islamic practice) [44].

## Cultural Da'wah and Community Development

Cultural da'wah is different from conventional or structural da'wah. Cultural da'wah is more flexible and touches various conditions of society through more diverse practical activities, not only limited to lectures or verbal da'wah [45]. In cultural da'wah, the potential and tendencies of human beings as cultural beings are understood and appreciated, to guide society towards a better life, by Islamic values. This da'wah prioritizes dynamics, namely efforts to develop the cultural potential to be in harmony with Islamic principles, as well as purification, which aims to avoid cultural preservation that is contrary to Islamic teachings such as polytheism and bid'ah [46].

In the context of community development, Muhammadiyah cultural da'wah focuses on empowering human resources. This is done by providing education that is to the needs of the community while incorporating the principles of Islamic life. This da'wah movement is multidimensional, touching various aspects of the social and cultural life of the people, and integrating Islamic values in every step of da'wah. Muhammadiyah da'i and missionaries are expected to be able to understand the social and cultural conditions of their communities, make these conditions as inspiration for da'wah, and connect them with the teachings of the Qur'an and al-Sunnah [47].

Thus, Muhammadiyah cultural da'wah not only invites the people to understand Islamic teachings, but also creates a culture that lives Islamic values in daily life, improves social conditions, and develops society more holistically.

In conclusion, the theme Religious Basis of the Muhammadiyah Movement in Indonesia holds significant relevance, particularly in the context of sustainable development. Muhammadiyah, as a modern Islamic movement focusing on social and educational reform, has demonstrated how religious values can serve as a strong foundation for building an inclusive, competitive, and just society. In the paradigm of sustainable development, spirituality and morality are often overlooked, despite being fundamental in creating a balance between material and spiritual needs [47].

This study highlights that the religious basis of Muhammadiyah provides a unique approach to integrating Islamic values with modernization efforts in various sectors, such as education, healthcare, and social welfare. This is not only relevant to development in Indonesia but also offers a model adaptable to international communities.

As a solution to sustainable development goals (SDGs), this movement makes tangible contributions, particularly in alleviating poverty, promoting quality education, and fostering gender equality. Muhammadiyah's inclusive principles, which uphold social justice and humanity, can serve as a global inspiration. Thus, discussing the religious basis of Muhammadiyah is not only essential as a historical and social reflection but also as a practical guide for creating a better and more sustainable society.

## CONCLUSION

The Muhammadiyah movement in Indonesia which is based on the Qur'an and a sunnah has a very strong religious foundation, the basis of religion is based on the principles of monotheism, pure worship, and tajdid (renewal). These basics are the main guidelines in the Muhammadiyah movement to form Muslims who are better, educated, and ready to face the challenges of the times. Muhammadiyah not only focuses on the aspect of individual worship, but also strives to realize social change through education, health, and other social activities based on pure Islamic teachings. One of the roles of Muhammadiyah for the Indonesian nation is to develop education to eradicate illiteracy. Brief biography of KH Ahmad Dahlan, the founder of Muhammadiyah in 1937, Muhammadiyah already has 986 educational institutions with a total of 160,182 students. Development in the field of education is none other than the welfare of the Indonesian nation and is one of Muhammadiyah's efforts to

contribute to the struggle for independence. Empowering women Empowering women is the role of Muhammadiyah during the colonial period which is no less important. Aisyiyah was founded in 1917 as a women's organization under Muhammadiyah. Through the aisyiyah organization, women are mobilized to play a role in various aspects of life. Implications. The findings highlight the significant role of Muhammadiyah in promoting Islamic principles based on the Qur'an and Sunnah while addressing societal challenges through tajdid (renewal). Its contributions to education, healthcare, and social welfare demonstrate the organization's success in advancing community well-being and fostering religious moderation. Muhammadiyah's focus on eradicating illiteracy and empowering women through Aisyiyah has had a transformative impact on Indonesian society, reflecting its holistic approach to individual and social development. Recommendations. To enhance its impact, Muhammadiyah should continue innovating in education by integrating modern technology and inclusive practices. Strengthening global collaborations could further extend its influence. Aisyiyah's initiatives should be expanded to promote gender equality and women's leadership in broader fields.

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### Author Contribution

All authors contribute equally to the publication of this paper, all authors read and agree to this paper, and all authors declare no conflict of interest.

### Conflicts of Interest

All authors declare no conflict of interest.

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