



Muhammadiyah as an Islamic Movement With Character Dakwah and Tajdid

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Article Info

Article history

Received : 01-09-2023

Accepted : 15-10-2023

Published : 30-10-2023

Keywords: Muhammadiyah,
Islamic Movement, da'wah
and Tajdid

Abstract

Muhammadiyah is not an ordinary organization or movement, but a da'wah movement. That is, all of its movements are always da'wah-minded, that is, have a spirit, think, and act da'wah. The da'wah character inherent in Muhammadiyah makes him view all problems from the da'wah point of view, namely changing the situation for the better in accordance with the principles of Islamic teachings. Besides that, Muhammadiyah is an organization with a tajdid or renewal character. His soul, thoughts, and actions are always renewing which leads to changes in the direction of superior progress. In terms of tajdid, some are purification and some are developmental or dynamic in accordance with their fields and goals.

INTRODUCTION

Muhammadiyah is an Islamic social and religious organization that makes an important contribution to the modernization of Islamic education in Indonesia. This organization played an important role and was directly involved in the experiment of modern Islamic education at the beginning of the twentieth century. The important figure behind the founding of this organization is KH. Ahmad Dahlan. health sector establishing RSKIA (special hospital for mothers and children), in the field of Aisiyah's economy created a home industry program and so on.

Muhammadiyah as an Islamic movement with its spirit of tajdid continues to encourage the healthy growth of Islamic thought in various areas of life. The development of Islamic thought with a tajdid

character is the realization of the effort to realize the message of Islam as a rahmatan lil-alamin which is useful and functional for solving the problems of the people, nation, state and humanity at the level of global civilization.

Muhammadiyah as an Islamic movement formulates its renewal movement in the form of purification and dynamization. Purification is based on the assumption that the arguments of Muslims occur because Muslims do not develop correct Islamic aqidah, so purification must be carried out in the field of aqidah-worship with the theory "everything in madlah worship is carried out if there is a command in the Al-Qur'an and Hadith" whereas The dynamics carried out in the field of muamalah, by carrying out modernization movements are in accordance with the theory "anything can be done as

long as there are no prohibitions in the Al-Qur'an and Hadist".

The Muhammadiyah movement is active in the midst of Indonesian society by building various kinds of charitable efforts that can really touch the needs of many people, such as various educational institutions from kindergartens to universities, building various hospitals, orphanages and so on. All of Muhammadiyah's charitable efforts are nothing but a manifestation of Islamic da'wah. All business charities are held with the sole intention and purpose, namely to serve as a means and vehicle for Islamic da'wah.

History shows that Muhammadiyah as an Islamic movement that has been around for a century has made an optimal contribution to advancing the lives of Muslims and the Indonesian nation, which gives meaning to human life in general. Muhammadiyah has struggled through the da'wah and tajdid movements in efforts to foster religious life in line with the Al-Quran and Sunnah of the Prophet as well as carrying out societal reform efforts through education, health services, social services, community empowerment, the role of national politics, and so on, which are the embodiment of to form a truly Islamic society and present Islam as a blessing for the universe.

From the discussion above, the following describes several problem formulations that will be discussed in this paper.

1. What is the model of the Muhammadiyah Da'wah movement?
2. What is Muhammadiyah's Da'wah strategy in instilling Islamic values?
3. How is the Muhammadiyah Tajdid Movement in Islamic teachings?
4. What is the Muhammadiyah Tarjih Model?
5. How was the tajdid movement in the second 100 years?

Review Literature and Research Results

Muhammadiyah, as an Islamic movement in Indonesia, has a significant role in spreading Islamic teachings and carrying out tajdid (reformation). This article combines a comprehensive literature review and the results of previous research to detail Muhammadiyah's role as a

da'wah and tajdid movement.

1. "Muhammadiyah: Islamic Renewal Movement" by Ahmad Syafii Ma'arif (1998): This book provides an overview of the beginnings of the founding of Muhammadiyah and its contribution to Islamic reform. This article includes an analysis of the concepts of da'wah and tajdid promoted by this movement based on the thoughts of Ahmad Syafii Ma'arif. With previous research entitled "Islamic Education and Thought: Muhammadiyah's Contribution in Its Schools" by Abdul Basit (2012): This research evaluates the role of Muhammadiyah education in shaping Islamic thinking among students. Research findings show the positive impact of this movement on understanding of religion among students. young generation.

2. "Muhammadiyah and Islamic Modernization in Indonesia" by Azyumardi Azra (2004): Azyumardi Azra discusses the role of Muhammadiyah in the context of Islamic modernization in Indonesia. This article details the movement's efforts to modernize Islamic thought without losing the essence of religious teachings. With previous research entitled "Women's Empowerment in Muhammadiyah: Case Study in Yogyakarta" by Siti Rahmah (2018): This research focuses on the role of Muhammadiyah in empowering women. The research results show that this movement makes a positive contribution to women's empowerment through education and involvement in various social activities.

3. "Da'wah and Social Reform: An Overview of the Role of Muhammadiyah in the Contemporary Era" by Nur Hidayah (2015): Nur Hidayah explores Muhammadiyah's contribution to da'wah and social reform in the contemporary era. This article covers Muhammadiyah's role in responding to various social issues faced by society. With previous research entitled "Challenges and Prospects of the Muhammadiyah Tajdid Movement in the Digital Era" by Faisal Rahman (2021): This research explores the challenges and prospects of the Muhammadiyah Tajdid movement in the digital era. The research results provide an in-depth understanding of how Muhammadiyah adapts to modern technology in its da'wah and tajdid efforts.

By combining a literature review and previous research results, this article succeeds in detailing Muhammadiyah's role as a da'wah and tajdid movement. Through this approach, a more holistic understanding can be found about the contributions and challenges faced by this movement in its efforts to carry out its mission of da'wah and tajdid in society.

RESEARCH METHODS

This research uses a qualitative approach. Qualitative research is research aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions of people's thoughts

individually and in groups (Sukmadinata, 2013). The type of research used is library research. Literary research is a theoretical study, references and other scientific literature related to culture, values and norms that develop in the social situation studied (Sugiono, 2010). Data collection techniques use documentation, namely from written sources/references from books, research results, or from relevant research journals. In data analysis techniques, the following stages are carried out: data reduction, data display, and drawing conclusions.

Data reduction is defined as a selection process, focusing on simplifying, abstracting and transforming "rough" data that emerges from written notes in the field. During data collection, further reduction stages occurred (summarizing, coding, exploring themes, creating partitions, and writing memos). Presentation of data, Miles and Huberman define a "presentation" as a collection of structured information that provides the possibility of drawing conclusions and taking action. By looking at the data presentation we understand what is happening and what needs to be done to further analyze or take action based on the understanding gained from the presentations. The third activity is drawing conclusions, which according to Miles and Huberman is only a part and one complete activity and configuration. Conclusions were also verified during the research (Miles & Huberman, 1994).

RESULT AND DISCUSSION

1. Muhammadiyah Da'wah Movement Model

Muhammadiyah has a characteristic, namely the Islamic preaching movement 'Amar ma'ruf nahi munkar (inviting goodness and preventing evil), since its inception it has been a form of concern for the arrival of Christianization in Indonesia. In the period before Muhammadiyah was founded, KH. Ahmad Dahlan emphasized efforts to convert and provide space to channel the thoughts of his colleagues in Yogyakarta with religious studies and lectures.

Muhammadiyah's da'wah is generally reformist in nature, building the religion of the people is a form of da'wah, but building schools,

hospitals, orphanages, is a form of da'wah too. Because da'wah does not only build faith and worship, but also includes the worldly aspects of mu'amalah. Da'wah in the Muhammadiyah concept is an effort to invite individuals or groups to embrace and implement it in everyday life.

Da'wah in Muhammadiyah is often known as creating a true Islamic society, meaning that Islamic teachings are not only studied but practiced in life. The Muhammadiyah missionary movement based on Islam covers the realm of aqeedah and worship, often carried out with religious studies. The study was carried out in groups to examine the purity of Islamic teachings from influences that do not come from the Al-Qur'an and As-Sunnah.

Muhammadiyah uses the Manhaj Tarjih method, namely not leaning towards one madzab in making a sharia legal decision, in other words ijtihad is an ongoing process by Islamic thinkers based on the Al-Qur'an and Hadith, on social phenomena, religion and history which can be revisited at any time.

Muhammadiyah often carries out da'wah movements that include aspects of worldly mu'amalah in the form of establishing charitable businesses whose benefits can be felt by society in general, such as: establishing schools from elementary to tertiary level, hospitals, orphanages and nursing homes. So that the model of the Muhammadiyah da'wah movement cannot be separated from the mutual support of Maliyah religion and worship.

The most important thing about the Muhammadiyah religious da'wah movement model is in the Tarjih Council which is now the Tarjih and Tajdid Council since the 45th Muhammadiyah Congress in Malang, this assembly was founded after the 16th Muhammadiyah congress in Pekalongan in 1927. This assembly emerged based on an idea from KH. Mas Mansur as the consul of Muhammadiyah Surabaya, this assembly was formed to avoid divisions within Muhammadiyah regarding religious issues or deviations by Muhammadiyah members from the boundaries of religious law, because they pursue worldliness and

thus forget the main goal of Muhammadiyah's da'wah.

So the orientation of Muhammadiyah da'wah needs to be a process that follows the laws of sociology, so that da'wah has good wisdom, is educative, and provides enlightenment like the word of Allah SWT. in QS. An-Nahl: 125.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ . ١٢٥

Meaning: "Call (people) to the path of your Lord with wisdom and good lessons and refute them in a good way. Indeed, it is your Lord who knows better who strays from His path and He who knows people better— people who receive guidance" (QS. An-Nahl: 125).

Da'wah that is process in nature and pays sociological attention is known as cultural da'wah. This da'wah considers perspectives and approaches that are in accordance with the psychological and sociological targets of the da'wah. Therefore, Muhammadiyah preachers should not say that the object of their preaching is heretical or infidel, especially fellow Muslims, this kind of preaching is not in accordance with Muhammadiyah's personality. Da'wah Muhammadiyah provides encouraging Islamic discourse. Contains elements of wisdom, reminds each other of kindness and sincerity.

So overall, Muhammadiyah's model of religious preaching is the implementation of *hablum minallah* and *hablum minannas*, meaning that preaching is not only related to God the Creator, but also directly related to humans. So that the manifestation of Islamic teachings is the real work of the Muhammadiyah leadership to have charitable efforts in all fields.

2. Muhammadiyah Da'wah Strategy in Instilling Islamic Values

Muhammadiyah as a religious organization is known as an Islamic missionary movement, 'amar ma'ruf nahi munkar. K.H Ahmad Dahlan as the founder of Muhammadiyah has laid down the basic strategy of his struggle, namely da'wah (calling,

inviting) Islam, 'amar ma'ruf nahi munkar with society as the field of struggle. Such an Islamic da'wah movement has become one of the characteristics that has been inherent in Muhammadiyah's identity since its inception. Muhammadiyah is seen as a da'wah movement that emphasizes teaching and deepening Islamic values and has great concern for the penetration of Christianity in Indonesia.

In an effort to instill educational values from the teachings of the Islamic religion, various approaches and da'wah strategies are needed to achieve the desired goals. Therefore, Muhammadiyah is considered necessary in terms of expansion and development in the insight of Islamic thought, both in terms of strategy and the substance of the da'wah itself. The need to develop insight into Islamic thought is not simply due to ignorance, but is driven solely by the demands of the times which have entered the era of religious and cultural pluralism, as well as the era of globalization of science.

The cultural da'wah strategy is an option as a medium or tool for Muhammadiyah in instilling Islamic educational values in society. This strategy is an approach that has principles of wisdom in understanding the reality of society, where the da'wah process is carried out wisely, openly, dialogically, wisely and humanely. Muhammadiyah's cultural da'wah strategy also has its own advantages compared to da'wah in general which also seeks to adapt da'wah in the context of advances in time and technology. The main focus to be realized through this strategy is on raising faith awareness so that people are willing to accept and fulfill all the teachings of Islamic values themselves. The intended values of Islamic education include the values of *aqidah*, the values of worship, the values of morals, and the values of *muamalah*.

This strategy is very important to carry out as an effort to understand the dynamics of culture and the progress of human civilization which has recently become increasingly complex. At least, if Islam is unable to articulate itself in a cultural context as an emancipatory movement, then Islam will be difficult to accept and will be abandoned by its followers. On that basis, cultural da'wah will

place Islam above religious plurality in order providing vision, motivation, enlightenment of humanity within a national and cultural framework.

Cultural da'wah for Muhammadiyah as a medium for instilling the values of Islamic education has changed the forms of approaches that previously tended to be normative towards contextual and sensitive to reality (locality). Cultural da'wah is a necessity considering the situation and conditions faced by Muhammadiyah, namely a heterogeneous societal structure which includes differences in ethnicity, nation, race, culture, and so on.

Furthermore, the presence of cultural da'wah for Muhammadiyah as a medium for instilling the values of Islamic education has changed the forms of approaches that previously tended to be normative towards contextual and sensitive to reality (locality). Cultural da'wah is a necessity considering the situation and conditions faced by Muhammadiyah, namely a heterogeneous societal structure which includes differences in ethnicity, nation, race, culture, and so on. In this case, the main focus is the extent to which Muhammadiyah's cultural da'wah can be used as a tool or medium to provide education for the community, especially religious education.

In developing community or congregational da'wah (community based), it is important to develop new approaches. The cultural da'wah approach resulting from Tanwir Denpasar (2002) and Makassar (2003) needs to be a reference for Muhammadiyah activists from the central to branch levels. The cultural da'wah approach is not to justify TB as is misunderstood by some groups, but to enrich the methods and processes in preaching which seek to understand the minds of local people ('ala 'uqulihim). The thinking and approach to cultural da'wah is in line with the principles of "bilhikmah", "wa al-mauidhat al-hasanah", "wa Jادل-hum bi-laty hiya ahsan" (Qs An-Nahl: 125). In the book Cultural Da'wah (2004) which was published by PP Muhammadiyah, it is stated that, Cultural Da'wah is "an effort to instill Islamic values in all dimensions of life by paying attention to the potential and tendencies of humans as cultural

creatures at large, in order to create a truly Islamic society".

Sociologically, developing cultural da'wah and movement-based community da'wah requires an integrated Community Development approach or strategy as used in the Congregational Movement and Congregational Da'wah (GJDJ). In this new approach, two things are taken into consideration in building a community-based society, namely first, the need for humans to be able to live in harmony with each other, second, for humans to be able to live in harmony with their environment. In the context of Islamic da'wah, one more main dimension is added, namely the dimension of monotheism so that humans can establish *habluminallah* as well as possible. According to the Islamic perspective, human life will experience destruction or damage if it loses two relationships, namely *habluminallah* and *habluminnannas* (Qs Ali Imran: 112).

In the enlightenment movement, Muhammadiyah interpreted and actualized jihad as an effort to mobilize all abilities (*badlul-juhdi*) to realize life. all humanity is advanced, just, prosperous, dignified and sovereign. Jihad in Muhammadiyah's view is not a struggle with violence, conflict and hostility.

3. Muhammadiyah Tajdid Movement in Islamic Teachings

Muhammadiyah, which was founded by Kyai Haji Ahmad Dahlan, was called to change the situation by carrying out a reform movement. To provide a more complete picture of the background and impact of the birth of the Muhammadiyah movement in Indonesia, and since then Muhammadiyah has been the only one who dared to carry out strong and resilient Islamic reform. in South East Asia.

As a movement that promotes pure Islamic teachings, Muhammadiyah has also made major contributions in the fields of society and education. Health care clinics, orphanages, orphanages, as well as several thousand schools make Muhammadiyah the main non-Christian private social, educational and religious institution in Indonesia. 'Aisyiah, the women's organization, is perhaps the largest Islamic

women's movement in the world. In short, Muhammadiyah is the main and strongest organization in the fifth largest country in the world."

The birth of Muhammadiyah theologically is attached to and inspired by *tajdid* Islam, but sociologically it also has a context with the living conditions of Muslims and Indonesian society which are underdeveloped. Kyai Dahlan through Muhammadiyah has truly pioneered the presence of Islam that is authentic (pure) and oriented towards progress in its renewal, which directs the lives of Muslims to be religious correctly and gives birth to grace for life. Islam is not only presented authentically by returning to the original sources of teaching, namely the Al-Qur'an and the authentic Sunnah of the Prophet, but also becomes a force to change human life from backwardness to a world of progress.

A new phenomenon that also stands out from the presence of Muhammadiyah is that the pure and progressive Islamic movement was presented not through individual channels, but through an organizational system. Presenting the Islamic movement through organizations was a breakthrough at that time, when Muslims were still framed by traditional culture which relied more on local groups such as Islamic boarding schools with the very dominant role of kyai as informal leaders. Organizations are clearly a modern phenomenon of the 20th century, which Kyai Dahlan has intelligently and adaptively taken as a "washilah" (tool, instrument) to realize Islamic ideals. By understanding the *manhaj* of *tajdid* thought and the integrated approach to Islam, humans will be able to perceive the main messages of Islam, namely that Islam is now in the world as an alternative religion for civilization and truly becomes *rahmatan lil-alamin*.

Formatting the Islamic movement through organizations in the context of the birth of Muhammadiyah, is also not merely technical but is also based on religious references that have been embedded in the minds of the ulama regarding the *qaidah* "mâ lâ orphanm al-wâjib illâ bihi fa huwâ wâjib", that If a matter will not be perfect without a tool, then that tool becomes mandatory. More

fundamentally, the birth of Muhammadiyah as an Islamic movement through an organizational system, also received a theological reference as reflected in the meaning/interpretation of the 104th verse of Surah Ali Imran, which ordered the existence of "a group of people to invite to Islam, enjoin the good, and prevent evil." These verses from the Qur'an were later even known as Muhammadiyah "verses".

Muhammadiyah, inspired by the Al-Qur'an Surah Ali Imran 104, wants to present Islam not just as a teaching of "transcendence" which invites awareness of faith within the framework of monotheism alone. Not only is Islam pure, but it doesn't care about life. Moreover, pure Islam is only partially understood. However, Islam is further presented as a dynamic force for social transformation in the real world of humanity through the movement of "humanization" (inviting all goodness) and "emancipation" or "liberation" (liberation from all evil), so that Islam is actualized as a Heavenly religion that Down to earth, which marks the dawn of a new dawn of Reformism or Islamic Modernism in Indonesia.

Among the influences of the Muhammadiyah reform movement in Islam, it is manifested in the form of the Muhammadiyah Association's charitable efforts, which include:

1. Religious Sector.

Muhammadiyah, in the Islamic renewal movement, has a significant contribution in the religious sector. Like:

a. *Majlis Tabligh Muhammadiyah* always emphasizes that the establishment of true Islam according to the example of the Prophet Muhammad SAW, should not be damaged by various kinds of heresy, superstition and superstition which can erode the values of Islam itself.

b. *Majlis Tarjih*, an institution that brings together Muhammadiyah ulama from various scientific disciplines, who always deliberate and provide fatwas on actual matters in society. Such as guidance for a prosperous family life, and providing guidance to be guided by in the fields of *ubudiyah*, *mu'amalah* and other social issues.

c. The formation of the Department of Religion was inseparable from the pioneering leadership of Muhammadiyah, and the first Minister of Religion from among Muhammadiyah leaders, namely. Prof. Dr. H.M. Rosyidi. And now the Indonesian people are enjoying it.

2. Education Sector

One of the reasons Muhammadiyah was founded was because educational institutions in Indonesia no longer met the needs and demands of the times, not only were the content and teaching methods inappropriate, even the education system had to be fundamentally overhauled. So there is no separation between general lessons and religious lessons. And recently the great figure of Muhammadiyah, Prof. Dr. Amin Rais, Muhammadiyah figure who made a major contribution to the birth of the Law on Teachers and Lecturers. Not only that, there are thousands of Muhammadiyah schools throughout the country, from kindergarten to university level. For Muhammadiyah, education has an important meaning spread of Islamic teachings, because through the field of education an understanding of Islam can be inherited and instilled from generation to generation.

Reform in terms of education has two aspects, namely:

a. In terms of aspirations

From this perspective, we want to form Muslim people who are good-natured, pious in their religion, broad in their views and understanding of worldly science issues, and willing to fight for the progress of their society.

b. In terms of teaching techniques

From this perspective, it is more related to the way teaching is carried out. By taking good elements from the western education system and the traditional education system, Muhammadiyah succeeded in building its own education system. Like western model schools which include religious lessons in them, religious schools include general lessons.

Apart from reforms in formal education, Muhammadiyah has also reformed traditional non-formal education, namely recitation of the Koran. Where initially the instructors only taught the Koran and worship by Muhammadiyah, it was expanded

and the recitation was systematized and directed at everyday life problems.

3. Social and Community Sector

In the social sector, its contribution and influence is quite large for the country of Indonesia, which is predominantly Muslim, namely with many modern hospitals, complete with sophisticated equipment and expert staff as well as pharmacies. Establishing orphanages, nursing homes, Islamic boarding schools, establishing companies, printing books and magazines.

Every member of Muhammadiyah always thinks in burhani, bayani and irfani which reflects an Islamic way of thinking which can produce works of thought and practice which reflect the integration of habluminallah and habluminannas orientations as well as benefits for human life.

The strength of tajdid in Muhammadiyah lies in the effort to maintain a balance (tawazun) between purification and dynamization, according to its field. If this balance is shaken, then tajdid will be less than perfect and difficult to keep up with developments over time. So far, Muhammadiyah is known as a modern movement that has made changes in religious, social, cultural and political life. Apart from that, tajdid in Muhammadiyah's view is a form of implementing the values of Islamic teachings after the death of the Prophet. The emergence of the Tajdid movement was a response to the challenges of setbacks experienced and/or challenges to progress by Muslims. It is also based on a theological foundation that states the need for renewal every hundred years.

Muhammadiyah pioneered the social sector by establishing hospitals, clinics, orphanages, halfway houses, nursing homes, Community Learning Activity Centers (PKBM), elderly posyandu which were managed through its charitable efforts and not individually as is done by people in general. Reform efforts in the social sector were marked by the establishment of the Oemoen Misery Assistance (PKO) in 1923. Attention to the misery of other people is the obligation of Muslims, as a manifestation of clear religious guidance to do good deeds and also as a form of practicing the word of Allah in the letter Al-ma;un 107: 1-7. Which means: "Do you know (people) who deny religion, those are the people who rebuke orphans and don't recommend giving food to the poor. So accidents

happen to those who pray, (namely) those who neglect their prayers, people who do riya and are reluctant to (help with) useful things."

4. Tarjih Model in the Muhammadiyah Organization

a) Al-Tarjih Baina al-Nusush

Al-tarjih baina al-nusush, or strengthening one of the texts (verses or hadith) that contradict each other. To determine the strength of a conflicting text, there are several methods put forward by Islamic jurisprudence scholars, namely:

I. From the perspective of Sanad (Teachers of Hadith)

Imam al-Syawkany (1172-1250 H/ 1759-1828 AD) argued that pentarjihan can be done in 42 ways, some of which are grouped into:

a) Strengthen one of the texts in terms of its sanad.

This method includes examining the quantity of hadith narrators. The number of hadith scholars whose sanads have been translated is greater than those of hadiths which have fewer sanads. Because the possibility of errors occurring in a hadith narrated by many narrators is very small.

b) Interpretation by looking at history itself.

Namely, the Mutawatir hadith is strengthened from the Masyhur hadith or strengthens the Masyhur hadith from the Ahad hadith. This can also be done by looking at the connections between the sanads, namely from the hadiths whose sanads are continuous up to the Prophet Muhammad from the hadiths whose sanads are disconnected.

c) Pentarjihan by receiving hadith from Rasulullah SAW.

Namely strengthening the hadith that was heard directly from the Prophet SAW rather than the hadith that was heard through the intermediary of other people or writing. History has also been translated which uses pronunciations directly from the Prophet SAW which indicate verbs, such as the words naha (forbid), amara (order), and adzina (permit), rather than other narrations.

II. From the perspective of Matan

What is meant by matan here is the text of the verse, hadith, or ijma'. Imam al-Amidi, an expert on ushul fiqh of the Syafi'i school (551-631 AH/ 1156-

1233 AD), proposed 51 ways of interpreting from the perspective of matan, including:

a) Texts containing prohibitions take precedence over texts containing commands, because rejecting harm is more important than taking advantage.

b) Texts that contain commands take precedence over texts that contain abilities because carrying out commands means that at the same time the abilities are included in them.

c) The true meaning of a pronouncement takes precedence over the meaning of the majaz.

d) Specific arguments take precedence over general arguments.

e) General texts that have not been completed take precedence over general texts that have been completed.

III. From a legal perspective or legal content

Imam al-Amidi stated that there are 11 ways to interpret the tarjih using this method, while Muhammad ibn Ali al-Syawkani simplified it into 9 ways, including the following:

a) Texts that contain the danger of Jumhur take precedence over texts that allow it. The reason is the hadith of the Prophet Muhammad. Meaning: "There is no gathering between the halal and the haram, unless the haram is more dominant." (HR. Al-Baihaqy).

b) A text containing law stipulates, while another negates, so in cases like this there are differences of opinion among scholars. For example, Ibn `Abbas narrated a hadith that Rasulullah SAW married Maimunah in a state of ihram as in the following hadith. Meaning: "Indeed, the Prophet SAW married Maimunah bint al-Harith while he was in ihram." (HR. Bukhari and Muslim).

IV. Interpretation using other factors (dalil) outside Nash (amr al-Kharij).

Al-Amidi proposed fifteen ways of interpreting using factors outside the text. And Imam al-Syawkani summarized it into ten ways, including:

a) Prioritizing one of the propositions that has support from other propositions, whether the proposition is al-Qur'an, Sunnah, ijma', or logic.

b) Prioritizing one of the arguments supported by the practice of Medina experts, because they know more about the issue of the revelation of the Qur'an and its interpretation as well as the recommendation of the Prophet Muhammad to follow them.

c) Prioritize texts that mention the *`illat* (motivation) of the law over texts that do not mention the *`illat*.

d) Prioritize arguments that contain caution (*ihthyath*) over arguments that do not say so.

e) Prioritize arguments that are accompanied by the actions or words of the narrator over arguments that are not.

b) *Tarjih Bain al-Aqyisah*

Ta'arudh with all the various ways of solving it above is a contradiction between two *syara`* propositions in the form of texts. Apart from that, there is ta'arudh which occurs between two Sharia propositions which are not texts, namely ta'arudh between *qiyas* and *qiyas*. Muhammad bin `Ali al-Syawkani put forward seventeen types of interpretations in the issue of conflicting *qiyas* (ta'arudh). The seventeen types of *pentarjih*an were grouped by Wahbah al-Zuhaily (professor of Islamic jurisprudence/Islamic jurisprudence at Damascus University, Syria) into four groups, namely

a. *Tarjih* in terms of legal origin.

b. *Tarjih* from the perspective of *Furu`* law.

c. *Tarjih* from the perspective of *`Illat*.

d. *Tarjih Qiyas* Through External Factors.

5. *Tajdid* Movement in the Second 100 Years

Tajdid is a process that never stops. It will grow and develop along with the development of human life. In the realm of religion, *tajdid* is interpreted as an effort to redefine meaning in the midst of progressive human life. Islam is often interpreted by its adherents as a religion that is "rahmatan lil alamin", a religion that is always appropriate in every place and era. To make this happen, one is often faced with a dilemma between the normativeness of the text and social reality. In facing this dilemma, what must be changed is the way of viewing the texts of the Qur'an and al-Sunnah. Amin Rais said that *tajdid* was carried out

in a comprehensive manner which was future oriented. (Amin Rais, *Vision and Mission of Muhammadiyah*, 1998: 10).

Muhammadiyah as a *tajdid* movement uses three paradigms in reading texts, namely *bayani*, *burhani*, and *irfani*. It is hoped that these three paradigms will be able to answer the dilemma between text and context so as to produce an Islam that is *rahmatan lil alamin*.

Human knowledge and civilization always change and develop along with the times. As part of the grand narrative of science, Islamic sciences are also experiencing a paradigmatic shift. This happens because the sciences that are born cannot be separated from the social frame that constructs reality. This social frame always changes along with the development of human civilization. Therefore, a paradigm shift is a historical demand.

The development of human civilization has now reached an era of pluralism and multiculturalism. Religions that have been established in their own right, apparently experience problems when faced with an increasingly complex and plural external reality. For this reason, there must be a redefinition of the meaning and orientation of religion, so that religion remains relevant to human civilization.

The next challenge comes from the cultural or social culture of the local community. Religion as a dominant system of values, norms and teachings, is confronted with a value system that comes from the traditions or customs of local society. This value system was born from local wisdom which has been held for generations by a community as a teaching that must be upheld. This dialectic between religion and local culture (wisdom) also often triggers tension, conflict and division.

Muhammadiyah's second 100 years, reviewing the paradigm that has been held so far is a must. For example, Muhammadiyah's attitude towards cultural issues is more monolithic. This tendency can be seen from the identity inherent in Muhammadiyah, namely a pure Islamic movement, in addition to being a modernist movement.

In the second 100 years of Muhammadiyah, it is hoped that it will be able to move forward with a more targeted outlook and strategy and achieve success in realizing its vision and goals, both medium and long term goals, as well as the ideal

goal, namely the formation of a truly Islamic society.

To achieve this ideal goal, a new transformation is needed in the actualization of its movement in various areas of life. This is where the importance of actualizing the ideology of Islamic modernism-reform in the second wave of da'wah and tajdid movements is needed by Muhammadiyah. Through its potential and capital as an enlightenment movement, Muhammadiyah is expected to continue to take part in the enlightenment and progress of the nation, as well as being able to create a cosmopolitan Islamic movement that brings Islam as a blessing for all of nature.

Apart from transformation in the actualization of the movement, as well as transformation in the fields of thought, education, health, economics and other superior and breakthrough efforts, Muhammadiyah is required to continue to take part in an innovative manner. Thus, the transformation of da'wah and tajdid, namely making more fundamental changes in the views and strategies of da'wah and tajdid as an alternative.

CONCLUSION

Muhammadiyah's model of religious preaching is the implementation of *hablum minallah* and *hablumminannas*, meaning that preaching is not only related to God the Creator, but also directly related to humans. So that the manifestation of Islamic teachings is the real work of the Muhammadiyah leadership to have charitable efforts in all fields. In an effort to instill educational values from the teachings of the Islamic religion, various approaches and da'wah strategies are needed to achieve the desired goals. The cultural da'wah strategy is an option as a medium or tool for Muhammadiyah in instilling Islamic educational values in society. This strategy is an approach that has principles of wisdom in understanding the reality of society, where the da'wah process is carried out wisely, openly, dialogically, wisely and humanely. Muhammadiyah's cultural da'wah strategy also has its own advantages compared to da'wah in general which also seeks to adapt da'wah in the context of advances in time and technology.

The Muhammadiyah tajdid movement in Islam is based on the inspiration of the

Al-Qur'an Surah Ali Imran 104 and wants to present Islam not just as a "transcendence" teaching that invites awareness of faith within the framework of monotheism alone. Not only is Islam pure, but it doesn't care about life. Moreover, pure Islam is only partially understood. However, Islam is further presented as a dynamic force for social transformation in the real world of humanity through the movement of "humanization" (calling for all goodness) and "emancipation" or "liberation" (liberation from all evil).

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