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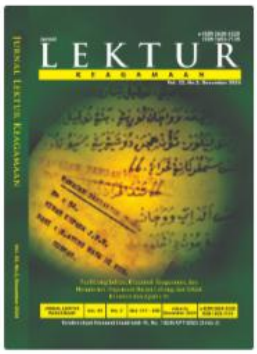
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ABSTRACT

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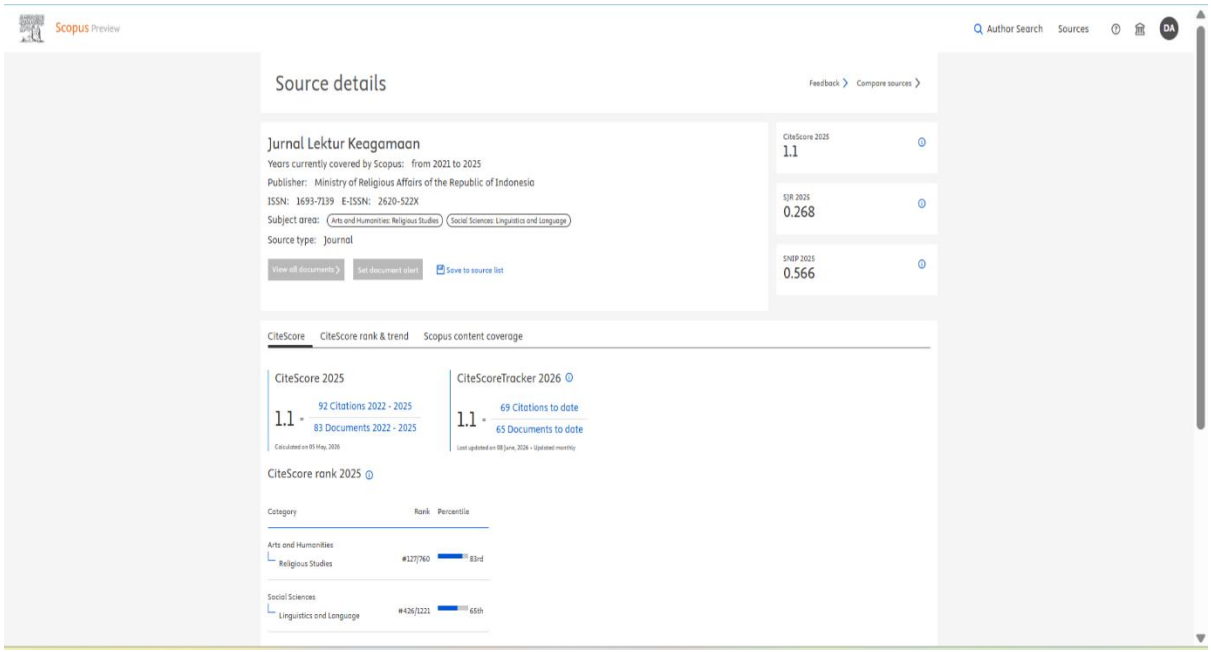
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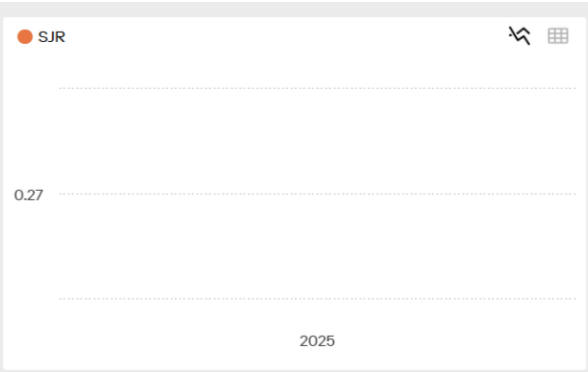
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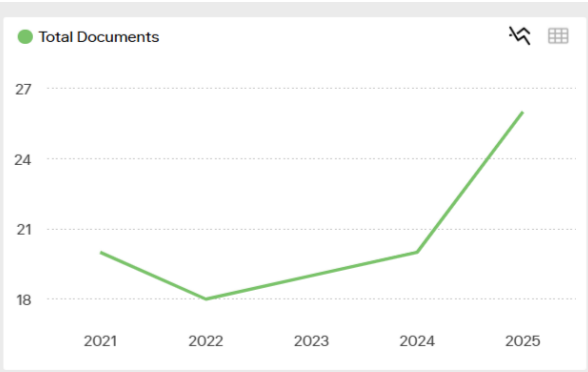
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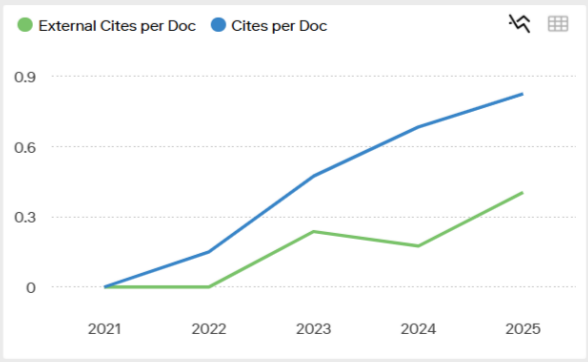
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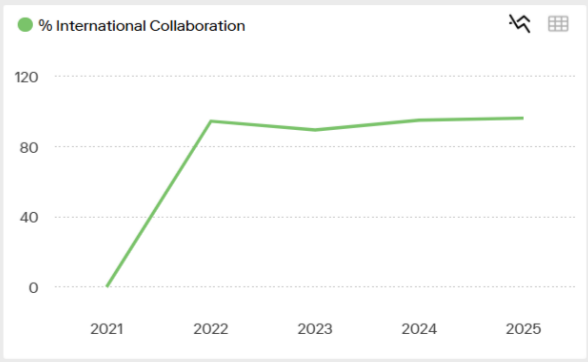
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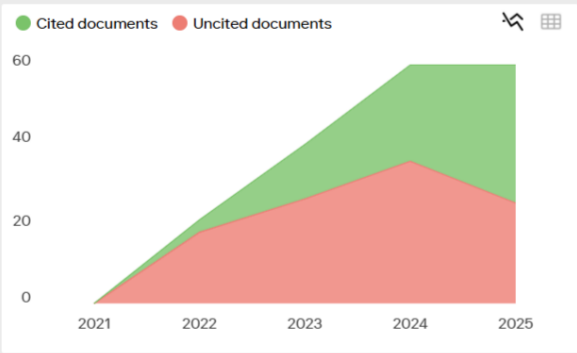
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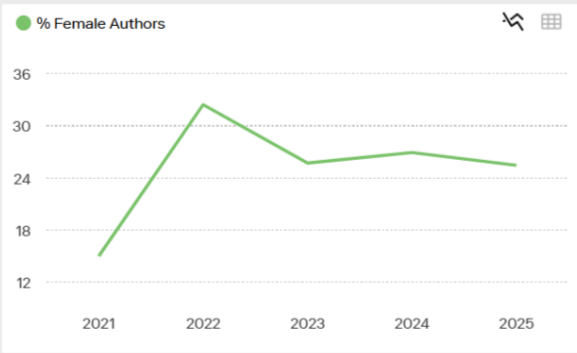

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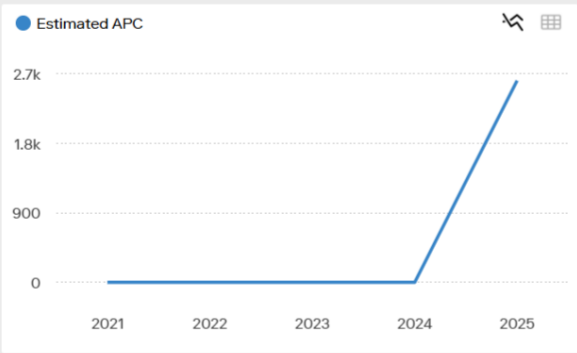

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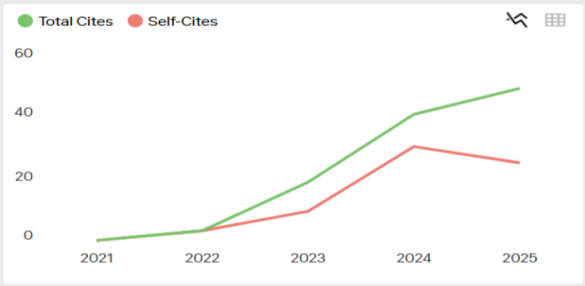

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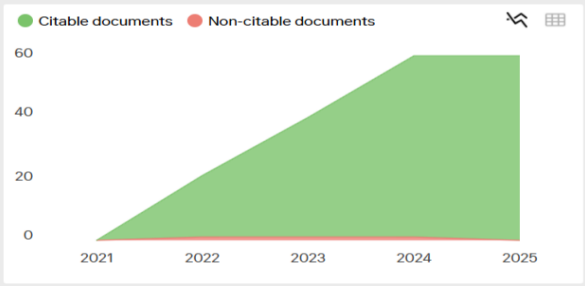

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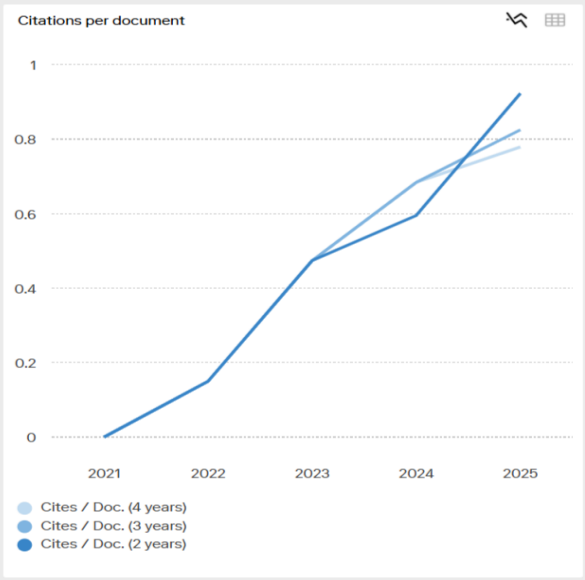

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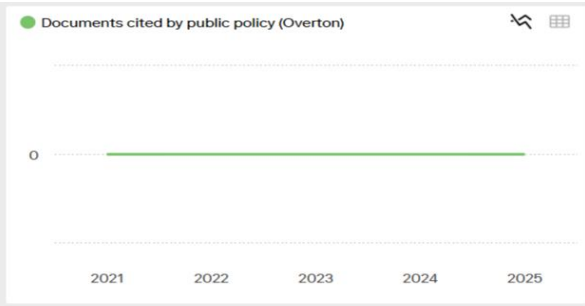

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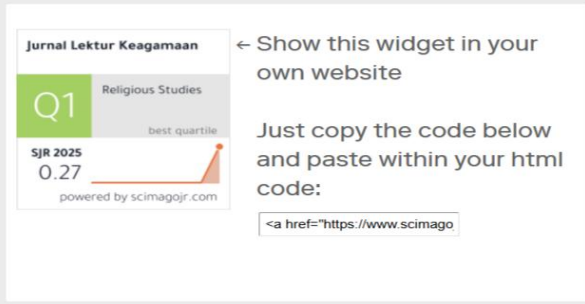

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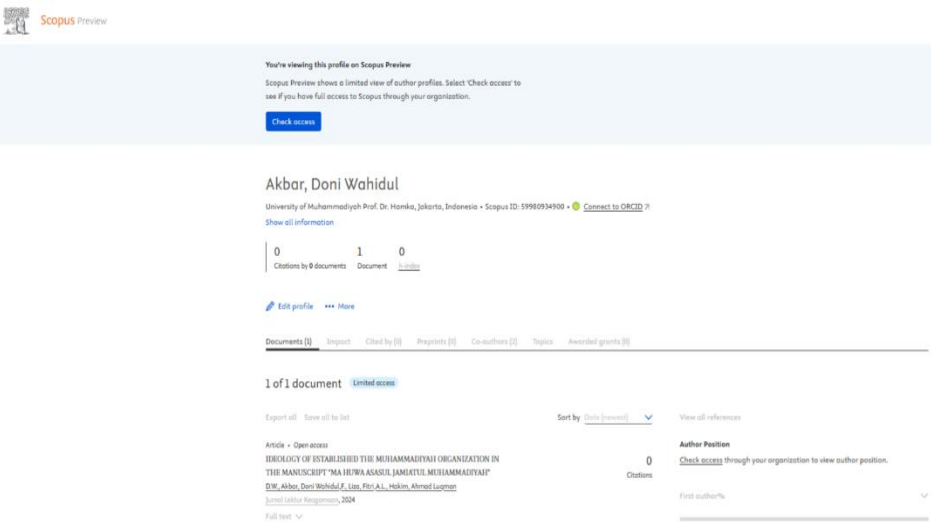

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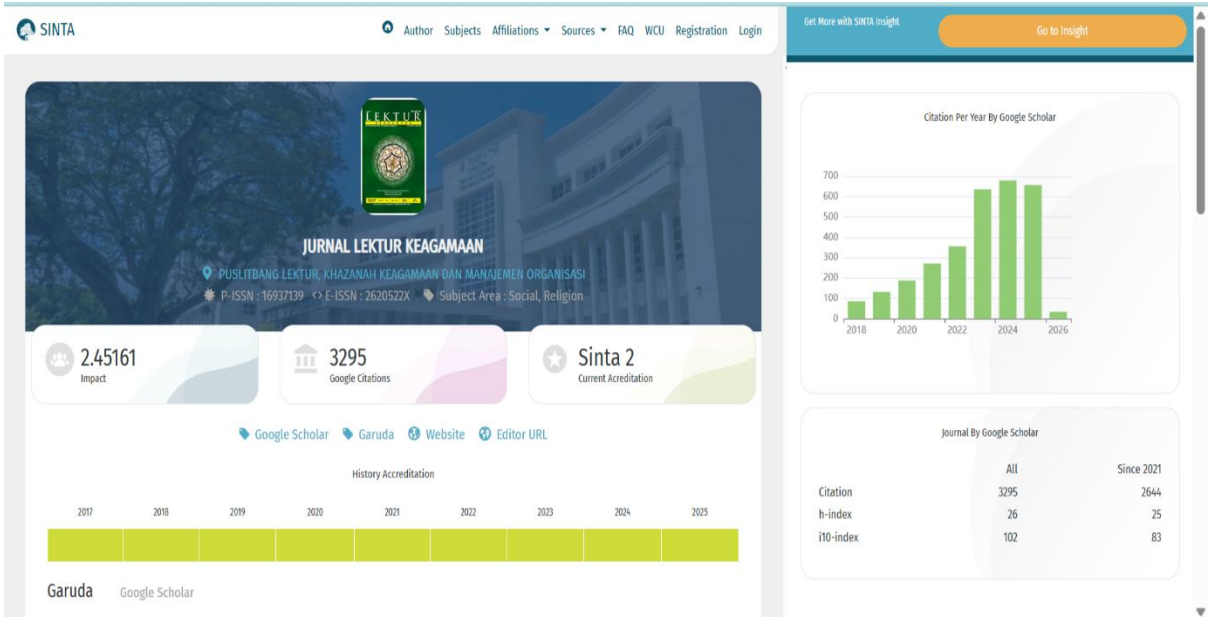

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IDEOLOGY OF ESTABLISHED THE MUHAMMADIYAH ORGANIZATION IN THE MANUSCRIPT "*MA HUWA ASASUL JAMIATUL MUHAMMADIYAH*"

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ABSTRACT

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

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people understand the embryo of the Muhammadiyah organization.

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

ABSTRAK

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

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

INTRODUCTION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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[7] Abdullah N, "K.H. Ahmad Dahlan (Muhammad Darwis)," *Jurnal Sosiologi Agama* 9, no. 1 (June 2015): 1–16. https://doi. org/10.14421/jsa. 2015 .091-02

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[20] Imam Masrur, "Konsep Tasawuf Subtantif Dalam Muhammadiyah," Spiritualita 3, no. 1 (2019): 75–103. https://jurnalfuda. iainkediri.ac.id/index. php/spiritualita/article/view/513/370

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[22] Ozi Setiadi, *"Muhammadiyah and Civil Society: Critical Network, Patterns of Criticism, and Challenges,"* Walisongo: Jurnal Penelitian Sosial Keagamaan 29, no. 2 (November 30, 2021): 277–96, https://doi. org/10. 21580/ws.29.2.11557.

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

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

[25] Arsam, "Manajemen dan Strategi Dakwah Muhammadiyah Kota Semarang," Komunika 2 4, no. 2 (2010): 208–23. https://doi. org/10. 24090/ komunika.v4i2.150

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

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

[27] Aprianto I. D, "Sejarah Pertumbuhan Awal Muhammadiyah," *Jurnal Prodi Sejarah*, 2019, 1–15. https://journals. ums. ac. id/index. Php /tajdida/ article/view/1889/1332

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

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

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

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

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

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

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

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

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

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

[36] Ali M, "K.H. Ahmad dahlan Dalam jaringan Ulama di Surakarta Awal Abad ke-20," *Suhuf* 3, no. 2 (October 2012): 232–50. https: //doi. org/10. 23917/suhuf.v33i2.16588

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

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

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

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

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

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

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

[43] Muhammad Farih Fanani and Siti Maimunah, Gerakan Komunis Dalam Sarekat Islam di Surakarta Tahun 1918-1926 M. *Thaqafiyyat*: Jurnal Bahasa, Peradaban Dan Informasi Islam, 20 (1), 64. https: //doi. org/10. 14421 /thaq.2021.20104

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

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

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

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

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

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

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

[49] Endang Muryanti, Munculnya dan Pecahnya Sarekat Islam di Semarang 1913-1920. Paramita, 20 (1), 21–35. https: //doi. org/10. 15294 /paramita.v20i1.1056

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

[51] Yuristiadhi G, "Aktivisme HoofdbestuurMuhammadiyah Bagian PKO di Yogyakarta Sebagai RepresentasiGerakan Pelayanan Sosial MasyarakatSipil (1920-1931)," *Afkaruna* (Jurnal Ilmu Ilmu Keislaman 11, no. 2 (2015): 195–220. https://doi.org/10.18196/AIIJIS.2015.

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

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

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

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

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

METHOD

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

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

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

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

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

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

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

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

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Chanel: Jurnal Komunikasi 4, no. 1 (2016): 105–16, https: //doi. org/10. 12928 /channel .v4i1.4210.

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

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

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

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

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

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

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

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

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

[62] Doni Wahidul Akbar, "*Ma Huwa Asasul Jamiatul Muhammadiyah,"* Alim 3, no. 2 (2021). https://doi.org /https:// doi.org /10. 22236/jpba/117725.

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

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FINDING AND DISCUSSION

Finding

Many previous researchers have made findings about Ahmad Dahlan and Muhammadiyyah. In this research, several new and interesting facts can be found. *Liinsyã-i fara'a Al-jam'iyyatu Muhammadiyati fĩhã sanatu 1340. Wa yufhamu minhã maqãṣidu Al-jam'iyyatu wa gorḍuhã Al-aṣlĩ. Naqlan 'an majallati As-syifã-i Allatĩ kãnat taṣduru bibaldati fakãlĩr'an*. This text explains that Ahmad Dahlan's visit to Pekajangan, Pekalongan, Central Java in 1340 AH/1922 AD was connected with the inauguration of the first Muhammadiyah branch outside Yogyakarta. This is because the Dutch government closed all places of Islamic learning and restricted clerics from providing knowledge about Islam. Ahmad Dahlan's sermon was quoted in Asy-Syifa magazine, explaining Ahmad Dahlan's initial goals and objectives in establishing the Muhammadiyah organization.

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

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

Wa qad zãra lĩ hadiṡãn ahadul mubasysyirĩina ad-duktũra (zuwaymir) ya'rifu allugatu; 'arabiyyatu jiddan. Ahmad Dahlan mentioned a name in his sermon: “Dr. Zwemwer.” Dr. Zwemwer was an American missionary who had lived in the Middle East for a long time and was very fluent in Arabic. At the beginning

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

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

Liẓalika tarãnã fĩ ihtiyajin ilã jamĩ'il funũni wal 'ulũmi liannanã lã nastaṭĩ'u raddal syubhãti illa ba'da At-taḍullu'i minḥã". This is Ahmad Dahlan's final message in his sermon. Every Muslim can understand branches of knowledge other than religious knowledge. The main reason why Ahmad Dahlan founded modern-based schools was to fight Christianization and eradicate tuberculosis (*Tahayyul, Bid'ah, Churafat*) and doubts in Islamic teachings.

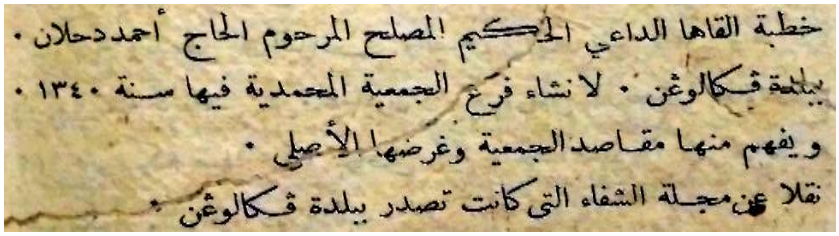
The text of the manuscript "Ma Huwa Asasul Jamiatul Muhammadiyah" has several similarities in content with previous research. Generally, the discussion on TBC is similar (Tahayyul, Bid'ah, and Superstition). There are significant differences regarding Ahmad Dahlan's reasons for establishing the Muhammadiyah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

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Discussion

The Ideology of the Establishment of the Muhammadiyah Organization

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


خطبة القاها الداعي الحكيم المصلح المرحوم الحاج أحمد دحلان ٠
ببلدة ڤكالوڠن ٠ لانشاء فرع الجمعية المحمدية فيها سنة ١٣٤٠ ٠
ويفهم منها مقاصد الجمعية وغرضها الأصلي ٠
نقلا عن مجلة الشفاء التي كانت تصدر ببلدة ڤكالوڠن ٠

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

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

> *"Khutbatu Al-qãhã Ad-dã'iyu Al-hakĩmu Al-Muṣlihu Al-marhũmu Al-Hajj Ahmad Dahlan. Bibaldatin fakãlũ'an. Liinsyã-i fara'a Al-jam'iyyatu Muhammadiyati fĩhã sanatu 1340. Wa yufhamu minhã maqãṣidu Al-jam'iyyatu wa gorḍuhã Al-aṣlĩ. Naqlan 'an majallati As-syifã-i Allatĩ kãnat taṣduru bibaldati fakãlũ'an."*
>
> "This is a sermon from a respected, wise, and pious preacher, Haji Ahmad Dahlan, in Pekalongan City on the occasion of the inauguration of the branch of the Muhammadiyyah Organization there in 1340. From this sermon, we can understand the true aims and intentions of the Muhammadiyyah Organization. This sermon is quoted from the Asy-Syifa magazine published in Pekalongan City."

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

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

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died on February 22, 1923.[64] His first name was Muhammad Darwis, and he was the fourth child of KH. Abu Bakr. Meanwhile, his mother was the daughter of H. Ibrahim, who was also the head of the Yogyakarta Sultanate at that time.[65] As a child, he always studied religion and Arabic. However, the atmosphere in his village, which was very anti-colonial, did not require him to go to a colonial school. Little Darwis, or Ahmad Dahlan, was full of religious values from an early age. Religious education is obtained selectively, and people try to reflect on it and even practice it.[66]

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

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

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

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

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

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

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

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

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

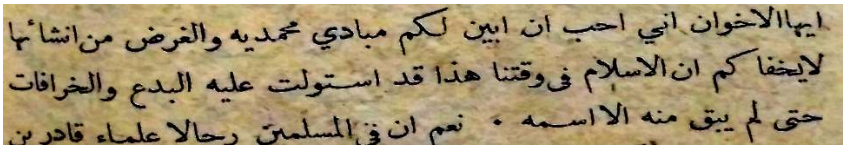
[69] Dahlan, Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. Islamijah: *Journal of Islamic Social Sciences*, 1(1), 26. https://doi.org/10.30821/islamijah.v1i1.7173.

[70] Ali M, Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20. *Suhuf*, 3(2), 232–250. https: //doi. org/10. 23917 /suhuf. v33i2. 16588

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

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


ايهاالاخوان اني احب ان ابين لكم مبادي محمديه والغرض من انشائها
لايخفا كم ان الاسلام فى وقتنا هذا قد استولت عليه البدع والخرافات
حتى لم يبق منه الا اسمه . نعم ان فى المسلمين رجالا علماء قادرين

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

Figure 2. Script *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

> *"Ayyuhãl ikhwãnu innĩ uhibbu an ubayyina lakum mabãdi-a muhammadiyati wal gorḍu min insyã-ihã la yakhfãkum anna Al-Islamu fĩ waqtinã haẓa qod istaulat 'alaihi al-bid'a wal khurãfãtu hattã lam yabqo minhu illa ismuhu."*
>
> "O brothers and sisters, I want to explain all the principles of Muhammadiyah and the purpose of its establishment. As you know, Islam in this era has been dominated by heresy and *khurafat*, to the point that nothing remains of the Islamic religion except its name."

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

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

[73] Subando, Samsuri, and Muslimin, "Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah." https://doi.org/10.54090/pawarta.143.

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

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In Tahis[75] the principles, objectives, and ideology that the Muhammadiyah Ahmad Dahlan organization was founded on, it is based on two verses of the Qur'an, namely:

> ***Q.S Ali' Imran* 3/104**
> "And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be successful."
>
> ***Q.S Ali' Imran* 3/110**
> "You are the best nation produced [as an example] for humankind. You enjoin what is right, forbid wrong, and believe in Allah. If only the People of the Scripture had believed, it would have been better for them". Among them are believers, but most of them are defiantly disobedient.

Ahmad Dahlan's ideology in establishing the Muhammadiyah organization is outlined in the detailed articles carried out in harmony by the Muhammadiyah organization today. In Lathifah's[76] explanation of the Tanwir Decree of 1969 in Ponorogo, East Java, the ideology of Muhammadiyah appears in the *Matan* Beliefs and Life Aspirations of Muhammadiyah, the contents of which are as follows. *First*, Muhammadiyah is an Islamic Movement that aspires and works to realize an actual, just Islamic society to carry out human functions and missions as servants and leaders of Allah on earth. *Second*, Muhammadiyah believes that Islam is the religion of Allah, which was revealed to His Messenger, from the Prophets Adam, Nuh, Ibrahim, Musa, and Isa, and up to the final Prophet Muhammad SAW, as Allah's guidance and mercy to humanity throughout time, and guarantees prosperity: material and spiritual life, worldly and ukhrawi. *Third*, Muhammadiyah practices Islam based on the Koran and the Sunnah of the Prophet. *Fourth*, Muhammadiyah implements Islamic teachings covering Aqidah, Akhlak, and *Muamalah Duniawiyah*. *Fifth*, Muhammadiyah invites all layers of the

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

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

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

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

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

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

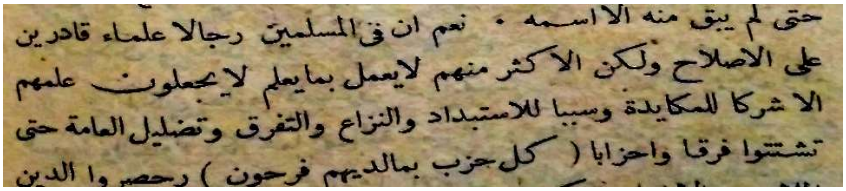
[77] Dahlan, (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah*: *Journal of Islamic Social Sciences*, 1(1), 26. https://doi.org/10.30821/islamijah.v1i1.7173.

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

Ahmad Dahlan Founded the Muhammadiyah Organization

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


حتى لم يبق منه الا اسمه . نعم ان فى المسلمين رجالا علماء قادرين
على الاصلاح ولكن الاكثر منهم لايعمل بما يعلم لايجعلون علمهم
الا شركا للمكايدة وسببا للاستبداد والنزاع والتفرق وتضليل العامة حتى
تشتتوا فرقا واحزابا (كل حزب بما لديهم فرحون) رحصروا الدين

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

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

> *"Na'am, Anna fĩl muslimĩna rijãlan 'ulamã-u qãdirĩna 'alal iṣlahi walakin akṡaru minhum la y'malu bimã ya'lamu lã yaj'alũna 'ilmahum illa syirkan lil mukãyyadati wa sababan lil istibdãdi wannazã'i wa tafarruqi wa taḍlĩl 'ãmati hattã tasytatũ firaqan wa ahzãban (kullu hizbin bimã ladaihim farihũna."*

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

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

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

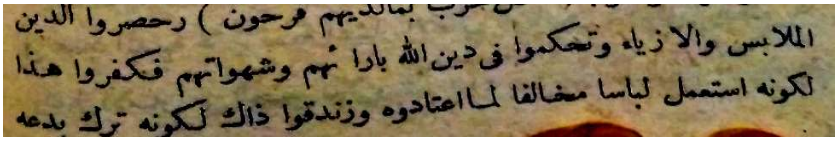
If seen from the historical context, the birth of Muhammadiyah (8 Dzulhijjah 1330 H. or November 18 1912 M.) occurred at the right time, namely when the Islamic world was enthusiastic about rising from adversity. Almost all Islamic countries in the world are experiencing oppression under colonialism,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

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

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

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

Figure 4. Script *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

> *"Wahaṣarũ Ad-dĩnil malãbisu wal azyã-i wa tahkumũ fĩ dĩni-l Allahi bãrãahum wa syahwatihim fakafarũ ḥaẓa likaunihi ista'mala libãsan mukhãlafan limã i'tadauhu wa zindiqũ ẓãka likaunihi tarku bid'ihi yabẓalũna al-wafil mualafihi bisurũrin wabtihãjin wa taktĩhã al-i'ãnãtu min kulli ṣaub'in."*
>
> "They limit religion to clothes and costumes only, and they regulate people in matters of the religion of Allah with their reason and desires. Then they disbelieved another person because he wore clothes different from those they knew. They also disbelieved another person because he abandoned his innovations. They spend thousands of dollars happily and happily. Help after help came from here and there for their organization."

Clothing is a form of expression of ideology. Therefore, clothing became an essential means of showing identity during the social-political movement and modernization in Yogyakarta at the beginning of the 20th century. Ahmad Dahlan's female students are known to have distinctive characteristics in their clothing. Related to the teachings of Ahmad Dahlan, who encouraged his female students to wear a head covering known as a "veil." The use of the veil was not something entirely new among Indonesian Muslims at that time. At that time, the veil was generally only worn by women who had performed the Hajj. The teaching of covering the head with a veil eventually became a movement after the founding of Muhammadiyah and was followed by the formation of Aisyiyah in 1917.[82]

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

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

Dawam Raharjo in Huda[86] explains that the founding of Muhammadiyah was motivated by three reform ideas. First, the thoughts of Muhammad bin Abdul Wahhab later developed into Wahhabism, which was oriented towards purifying Islamic teachings from local cultural influences. Second, the epistemological pillar of Muhammadiyah is from Muhammad 'Abduh. In this case, Raharjo stated that Muhammadiyah, as Hamka said,

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

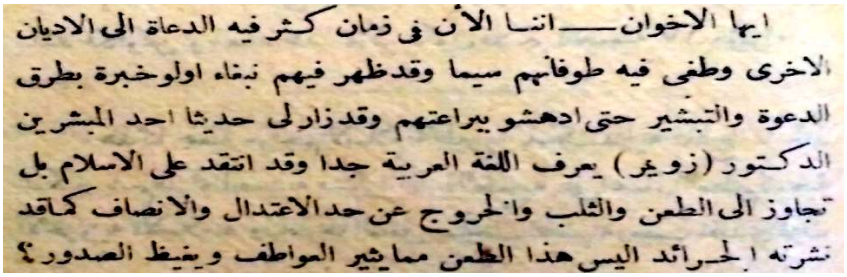
[84] Dahlan, (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences,* 1(1), 26. https://doi.org/10.30821/islamijah.v1i1.7173.

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

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

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


ايها الاخوان ـــــ اننا الآن فى زمان كثر فيه الدعاة الى الاديان
الاخرى وطغى فيه طوفانهم سيما وقدظهر فيهم نبغاء اولوخبرة بطرق
الدعوة والتبشير حتى ادهشو بيراعتهم وقدزار لى حديثا احد المبشرين
الدكتور (زويمر) يعرف اللغة العربية جدا وقد انتقد على الاسلام بل
تجاوز الى الطعن والثلب والخروج عن حد الاعتدال والانصاف كماقد
نشرته الجرائد اليس هذا الطعن مما يثير العواطف ويغيظ الصدور؟

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

Figure 5. Script *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

> *"Ayyuhãl ikhwanu, innanã alãnu fĩ zamãnin kaṡirin fĩhi ad-du'ãtu ilãl adyãnil ukhrã waṭugã fĩhi ṭaufãuhum siyaman wa qod żaḥara fĩhim nabgã-u ũlũ khibratin biṭariqi ad-da'wati wat-tabsyĩru hattã idḥasyũ bibarã'atihim wa qad zãra lĩ hadiṡãn ahadul mubasysyirĩina ad-duktũra (zuwaymir) ya'rifu allugatu; 'arabiyyatu jiddan wa qad intaqada 'alãl Islãmi bal tajãwaza ilãl ṭa'ni mimma yaṡĩrul 'awãṭifu wayagĩẓu aṣ-ṣudũri?"*
>
> "O my brothers, we are in an era where many preachers are inviting people to convert to other religions; their wave is enormous, especially after among them emerged people who are competent and experienced in the field of preaching and Christianization, to the point that they amazed me because of their shrewdness. Recently, one of the missionaries, Dr. Zwemer, mastered Arabic well. He criticized the Islamic religion, even threw accusations and insults, and crossed the boundaries of fair and neutral treatment, as was reported in the newspapers. Isn't this accusation hurting feelings and angering the heart angry? "

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

In his sermon, Ahmad Dahlan mentioned the name of a missionary named Samuel Zwemer. Zwemer was the first long-term American missionary to the Middle East. He wrote almost one book per year for most of his life. He founded and edited the quarterly publication The Moslem World for 37 years. He is a professor at Princeton. He directly motivated hundreds of people to go to the mission field.[89] Zarkasyi[90] explains that Samuel Zwemer gave Christianization methods to the missionaries in Jerusalem. He advised, "Your task is not to convert Muslims to Christianity but to change the way Muslims think so that a generation of Muslims will born who are hostile to their religion." This trick now works well and is relatively successful. Zwemer's trick of spreading religion does not appear coercive but is deceptive.

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

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

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

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

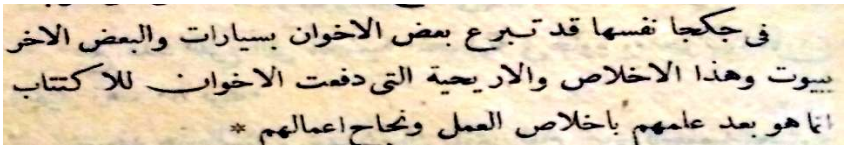
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Christianization efforts in Java from the end of the 18th century to the beginning of the 19th century were driven by a missionary named Peter Janz. Several kyais converted to Christianity, translated the Bible into Javanese, and used the Pegon script. In the book "The Bible Throughout The World," Kilgour[91] is explained as follows.

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

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

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


في جكجا نفسها قد تبرع بعض الاخوان بسيارات والبعض الاخر
بيوت وهذا الاخلاص والاريحية التى دفعت الاخوان للاكتتاب
انما هو بعد علمهم باخلاص العمل ونجاح اعمالهم *

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

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

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

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> *"Fĩ jugjã nafsuhã qod tabara'a ba'ḍul ikhwãni bisayyãrãtin wal ba'ḍul Akhari bibuyũtin wa ḥaẓãl ikhlãṣu wal arĩhiyyatu allatĩ dafa'atil ikhwãnu liliktitãbi annaḥã ḥuwa 'ilmihim bilikhlaṣil 'amali wannajãhi a'mãlihim."*
>
> "In the Jogja area, some brothers have donated cars, and others have donated houses. The sincerity and enthusiasm that encouraged the brothers to give charity occurred after they learned about sincerity in their actions and that their charity had been successful."

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

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

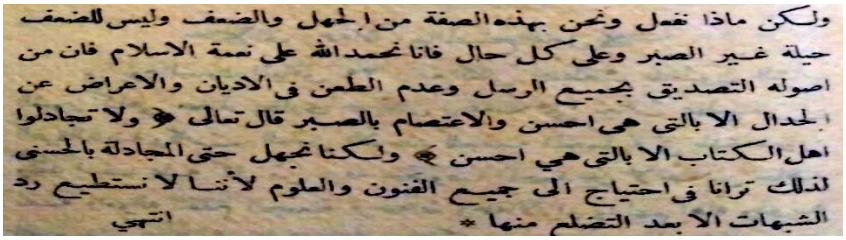
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[92] Wasno and Rhoma Dwi Aria Yuliantri. 2023. "K. H. Ahmad Dahlan: Konsep Dan Implementasi 'Kemanusiaan' (1912-1936)," Jurnal Sejarah Citra Lekha 7, no. 2, 99–107. https://doi.org/10.14710/jscl.v7i2.47896.

[93] Khoirudin A, (2019). Topik Muhammdiyah and Community Development Program: Habitus, Modality. And Arena. Dialog, 42(2), 163–183.
https://doi.org/10.47655/dialog.v42i2.331

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



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

Figure 7. Script *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

> *"Walakin maẓã naf'alu wa nahnu biḥaḥil ṣifati minal jaḥli waḍa'fi walaysa lil ḍa'fi hayyalatu gairul ṣabri wa 'alã kulli hãlim fainnã nahmadu Allha 'alã ni'matil Islami fainna min uṣŭlihi at-taṣdĭqi bijami'ĭ ar-rusuli wa'adamil ṭa'ni fĭl adyãni wal agrãḍi 'wni;jidãli illa billatĭ ḥiyã ahsanu wal i'tiṣãmi bil ṣabri qãla ta'ãlã (walã tajãdalŭ aḥlal kitãbi illã billatĭ ḥiyã ahsanu)"*
> *"Walakinnã najḥalu hattã al-mujãdalati bilhunã liẓalika tarãnã fĭ ihtiyajin ilã jamĭ'il funŭni wal 'ulŭmi liannanã lã nastaṭĭ'u raddal syubhãti illa ba'da At-taḍullu'i minḥã."*
>
> "But what can we do (what can we do) when we are in a position as stupid and weak as this, and there is nothing stupid can do except be patient? However, we still thank Allah for the blessings of the Islamic religion. Included in the basic teachings of Islam are believing in all the messengers, not putting down other religions, abandoning debate except in a good way, and holding fast to patience. Allah says: "And do not argue with the People of the Book, except in a good way." "But we are so stupid that we don't even know how to argue well. So you see,

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

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

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

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

CONCLUSION

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

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

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

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

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

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

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

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

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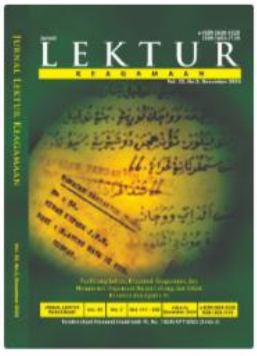
Ideology of Established the Muhammadiyah Organization in the Manuscript "Ma Huwa Asasul Jamiatul Muhammadiyah"

Naskah "Ma Huwa Asasul Jamiatul Muhammadiyah"

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ABSTRACT

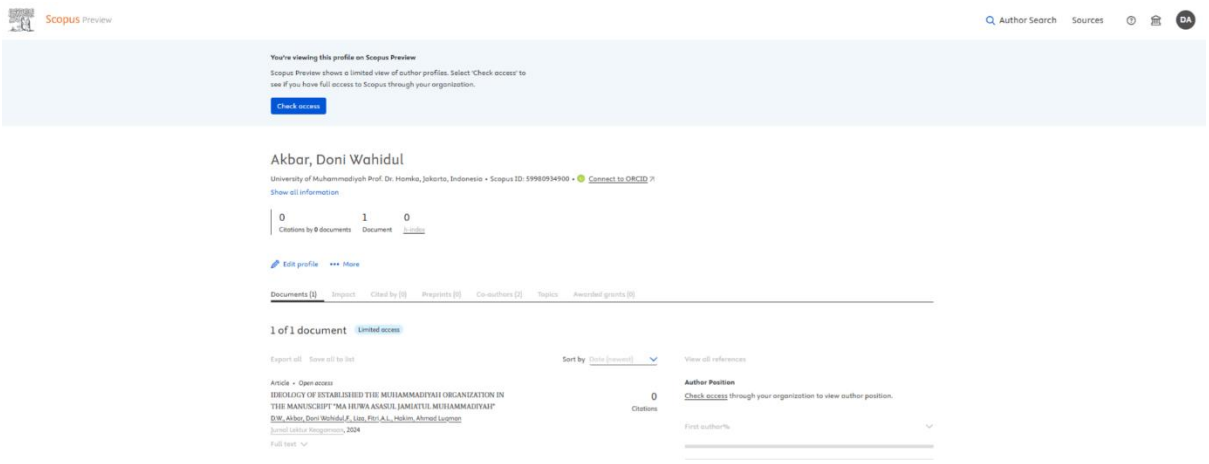
The Muhammadiyah organization was founded with the slogan of renewal and modernization. These two slogans make Muhammadiyah different from other organizations. The text "Ma Huwa Asasu Jam'iatul Muhammadiyah" explains Ahmad Dahlan's sermons and describes the basis and concerns of Ahmad Dahlan regarding the condition of Muslims who deviate from the teachings of the Qur'an and Hadith. This study used the paradigm of philology and hermeneutics as a humanities science, namely, a science that carries out a hermeneutic function by correcting texts as social discourse. Text analysis, especially single manuscript

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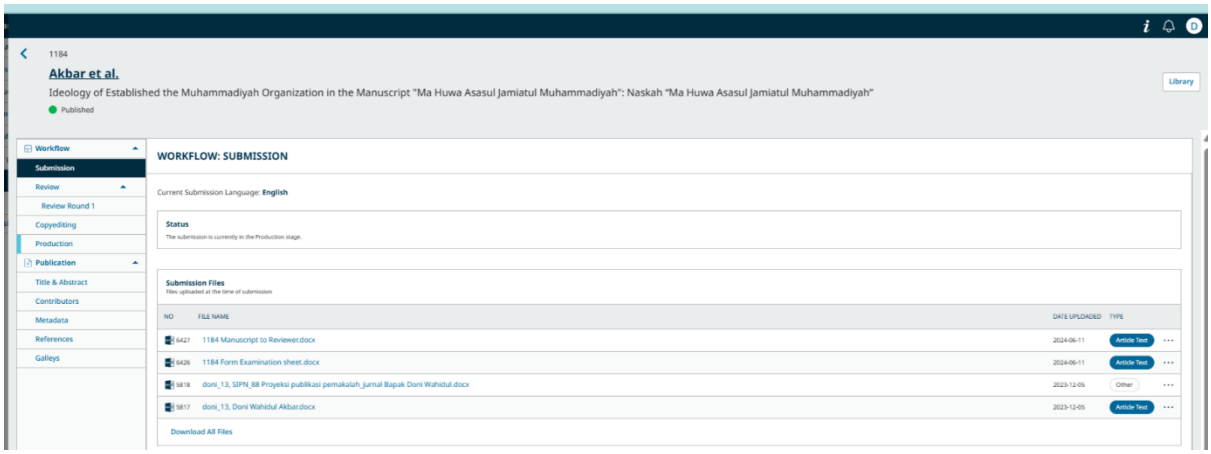
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IDEOLOGY OF ESTABLISHED THE MUHAMMADIYAH ORGANIZATION IN THE MANUSCRIPT "*MA HUWA ASASUL JAMIATUL MUHAMMADIYAH*"

Doni Wahidul Akbar*[1], Fitri Liza[2], and Ahmad Luqman Hakim[3]
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ABSTRACT (Times New Roman, 10 pt, bold, Normal)

Hearing the word Muhammadiyah brings thoughts of renewal and modernization. Discussions about Muhammadiyah have become a common topic among researchers. However, this research only revolves around the same polemic. The text *"Ma Huwa Asasu Jam'iatul Muhammadiyah"* tries to provide fresh air in research about the Muhammadiyah organization. The manuscript *"Ma Huwa Asasu Jam'iatul Muhammadiyah"* was written using Arabic script, and the manuscript was obtained from an ancient manuscript collector named Ginanjar Sya'ban, who lives in Bogor. This study used the paradigm of philology and hermeneutics as a humanities science, which carries out a hermeneutic function by correcting texts as social discourse. Text analysis, especially single manuscript editions, uses descriptive analysis methods. This method assumes that handling the manuscript *"Ma Huwa Asasul Jamiatul Muhammadiyah"* requires careful content analysis by considering various specific cases in the text and the nature of its intertextuality. Based on the results of the analysis of the manuscript *"Ma Huwa Asasu Jam'iatul Muhammadiyah,"* three significant cases were found. First, the ideology of the Muhammadiyah organization. Second, Ahmad Dahlan's reasons for establishing Muhammadiyah. Third, Ahmad Dahlan's message to the people of Pekajangan, Pekalongan, Central Java. This research aims to provide information about the founding of the Muhamadiyah organization contained in the text.
Keywords: *Philology, Manuscripts, Islam, Muhammadiyah, Ahmad Dahlan*

ABSTRAK

Mendengar kata Muhammadiyah membawa pemikiran tertuju suatu pembaharuan dan moderniasi. Pembahasan tentang Muhammadiyah sudah menjadi pembicaraan umum dikalangan peneliti. Akan tetapi, penelitian itu hanya berputar-putar pada polemik itu-itu saja. Naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah" mencoba memberi udara segar dalam penelitian tentang organisasi Muhammadiyah. Naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah" ditulis menggunakan aksara Arab dan naskah didapatkan dari seorang kolektor naskah kuna bernama Ginanjar Sya'ban yang berdomisili di kota Bogor. Kajian ini dilakukan dengan paradigma Filologi dan hermeneutik sebagai ilmu humaniora, yakni ilmu yang melaksanakan fungsi heurmenetik dengan menepatkan teks sebagai wacana sosial. Analisis teks khususnya edisi naskah tunggal dilakukan dengan memanfaatkan metode deskriptif analisis. Metode ini mengasumsikan bahwa penanganan naskah "Ma Huwa Asasul jamiatul Muhammadiyah" perlu dianalisis isi secara hati-hati dengan mempertimbangkan berbagai kasus spesifik di dalam teks dan sifat intertektualitasnya. Berdasarkan hasil analisis naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah" ditemukan tiga kasus besar. Pertama, Ideologi organisasi Muhammadiyah. Kedua, Alasan KH. Ahmad Dahlan Mendirikan Muhammadiyah. Ketiga, Pesan KH. Ahmad Dahlan kepada Masyarakan Pekajangan, Pekalongan, Jawa Tengah. Tujuan dari penelitian ini adalah memberikan informasi tentang pendirian organisasi Muhamadiyah yang terdapat dalam naskah.

Kata kunci: *Filologi, Naskah, Islam, Muhammadiyah, Ahmad Dahlan*

INTRODUCTION

If we talk about Islam in Indonesia, we cannot separate from two prominent organizations: the Muhammadiyah organization founded by Ahmad Dahlan in 1912 and the *Nahdlatul Ulama* (NU) organization founded in 1926. Muhammadiyah and NU represent organizations that have different ideologies. Muhammadiyah represents a modernist or reformist Islamic organization, namely the reformist group of modern Islam, whereas NU represents a traditionalist Islamic organization, namely the group that defends and maintains Islamic traditions. This article only focuses on one Islamic organization, namely Muhammadiyah.

"*Live Muhammadiyah and do not seek a living in Muhammadiyah*." Ahmad Dahlan first echoed the ideology of Muhammadiyah *Amar Ma'ruf Nahi Mungka*r. Ahmad Dahlan is the founder of the Muhammadiyah organization.[1] In the 1912-1950 phase, leadership played a significant role, which included the leadership period of K.H. Ahmad Dahlan (1912- 1923), K.H. Ibrahim (1923 - 1934), K.H. Hisyam (1934-1937), K.H. Mas Mansur (1937-1942), and Ki Bagus Hadikusumo (1942-1953).[2]

Based on the 1969 Tanwir Decree in Ponorogo, East Java, Muhammadiyah's ideology appears in Muhammadiyah's Statement of Beliefs and Life Aspirations, which contains *First*, Muhammadiyah is an Islamic Movement, *Second*, Muhammadiyah believes that Islam is the Religion of Allah which was revealed to His Messenger, *Third*, Muhammadiyah in practising Islam based on the Qur'an and Sunnah, *Fourth*, Muhammadiyah works for the implementation of Islamic teachings which include the areas: Aqidah, Morals, Worship, and Muamalah, *Fifth*, Muhammadiyah invites all levels of the Indonesian nation who have received the grace of Allah in the form of a homeland that has sources of wealth, national independence and the Republic of Indonesia which has the Pancasila philosophy.[3]

Theology of *al-Mã'ũn* - under the auspices of Islamic Theology - was initiated and developed by Ahmad Dahlan, the founder of Muhammadiyah, is seen by Muhammadiyah members and assessed by some researchers, such as Deliar Noer and Achmad Jainuri, as having succeeded in bringing members of this modern movement to be persistent and enthusiastic in liberating *mustaḍ'afĩn* from their oppression. The concrete manifestation of their movement was the establishment of several orphanages, hospitals, and educational institutions. Thus, on the conceptual plane, *Mustaḍ'afĩn* theology is a new term, not a new concept, which

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

[2] Suwarno. (2016). Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912 - 1950. Akademika, 21(2), 195–213.

[3] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). Gerakan-gerakan Islam Indonesia kontemporer (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

was developed from its source, namely al-Mã'ũn theology as an identity taken from the spirit of QS al-Mã'ũn [107].[4]

Apart from ideology as a renewal of Islam, some factors moved the establishment of the Muhammadiyah Organization at that time amidst the presence of the Dutch government and the Christianization mission in Indonesia. The native population, who knew the close relationship between religion and government after converting to Christianity, would become loyal citizens physically and mentally to the Company, the name given to the Dutch administration. Dutch colonial politics had an interest in the spread of Christianity in Indonesia.[5]

Ahmad Dahlan initiated the struggle of the Muhammadiyah organization as an Islamic social organization to educate the lives of the Indonesian people on November 18 1912. It was founded in Yogyakarta based on suggestions submitted by his students and several members of Budi Utomo. This organization was founded to " spread the teachings of the Prophet Muhammad S.A.W to the people of the earth" and advance the Islamic religion to its members. To achieve organizational progress by establishing educational institutions, PKU (General Misery Helper), establishing an Orphan House, establishing a women's organization called Sopotrisno to Aisyiyah, meetings and *tabligh* which discuss Islamic issues and establishing waqfs and building mosques. -mosques and publishing books, brochures, newspapers and magazines.[6]

The Muhammadiyah organization began to spread its wings in spreading the Islamic mission following the teachings of the Prophet Muhammad. It started when KH Abdurrahman formed a Salaf Islamic boarding school for students (*Santri*) in Pekajangan, Central Java. In the end, the Ambudi Religion Study Association was formed in Pekajangan. KH Abdurrahman was assisted by KH Asmu'I, KH Dimyati, KH Cholil, Cumasi Hadjosubroto. In around 1921, the strict policies of the Teacher Ordinance almost paralyzed recitation in Pekajang, causing KH Abdurrahman and KH Cholil to go to Yogyakarta to meet KH. Ahmad Dahlan. Afterwards, Ahmad Dahlan visited Pekajangan to inaugurate the first Muhammadiyah branch outside Yogyakarta.[7]

The ideology of Muhammadiyah and the founding of the Muhammadiyah organization contained in the text "Ma Huwa Asasu Jam'iatul Muhammadiyah" talks about the last speech of Ahmad Dahlan in Pekajangan, Batang, Central Java, in 1926. In a speech, Ahmad Dahlan explained the state of Islam at the beginning of the 19th century. Ahmad Dahlan founded the Muhammadiyah organization with a modernist and reformist Islamic ideology. With this discussion, there are problems in the text "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" 1. What is the ideology of Muhammadiyah according to Ahmad Dahlan in the manuscript "Ma

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[4] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7* (2), 345–375.

[5] Abdullah N. (2015). K.H. Ahmad Dahlan (Muhammad Darwis). *Jurnal Ilmiah Sosiologi Agama*, *9*(1), 22–38.

[6] Kahfi, M. (2020). Peranan Muhammadiyah Sebagai Gerakan Islam Berkemajuan di Era Modern. *Al-Risalah*, *11*(2), 110–128.

[7] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

Huwa Asasu Jam'iatul Muhammadiyah"? 2. What reasons made KH. Ahmad Dahlan in establishing the Muhammadiyah organization? 3. What is the message of Ahmad Dahlan in his sermon in Pekajangan?

Many researchers have conducted research on Muhammadiyah from various aspects; there are approximately 55 previous studies that explain Muhammadiyah. Research "Constructs of Muhammadiyah Ideology: Foundations for Developing Instruments for Measuring the Strength of Muhammadiyah Ideology"[8], "The Clash of Muhammadiyah Ideology (Moderate Versus Radical Ideology Fight)"[9], "Contestation of Mass Media Commodification and Ideology Muhammadiyah"[10], "Revitalization of Muhammadiyah Ideology in Strengthening Persirakatan Cadres"[11], "The Ideological Shift of Muhammadiyah From Cultural Into Puritanical Tendency in the 1930s"[12], "Study of Recommendations for Veiling by Muhammadiyah (1910-1931)"[13], "The Relevance of Muhammadiyah's Islamic Theological Thought With Its Reformation Thought"[14], "*Dār al-'Ahd wa al-Shahādah*: Muhammadiyah's Position and Thoughts on the State Pancasila"[15], "The Role of Muhammadiyah as a Progressive Islamic Movement in the Modern Era"[16], "Theology of Surah al-Maun and Social Praxis in the Lives of Muhammadiyah Citizens"[17], "The Concept of Substantive Sufism in Muhammadiyah"[18],

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[8] Subando, J., Samsuri, M., & Muslimin, E. (2023). Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah. *Pawarta: Journal of Communication and Da'wah*, *1*(1), 1–12.

[9] Hidayat, M. C. (2019). The Clash Of Ideology Muhammadiyah (Moderate Versus Radical Ideology Fight). *Afkaruna*, *15*(2).

[10] Ulfah M. (2014). Kontestasi Komodifikasi Media Massa dan Ideologi Muhammadiyah. *Jurnal Aspikom*, *2*(3), 165–179.

[11] Junaidi M, J. R. H. A. T. (2018). Revitalisasi Ideologi Muhammadiyah Dalam Kader Persyarikatan. *Tajdida*, *16*(2), 103–117.

[12]Burhani, A. N. (2006). The Ideological Shift of Muhammadiyah From Cultural Into Puritanical Tedency in the 1930s. *Jurnal Masyarakat Dan Budaya*, *8*(1).

[13] Husna A. H. (2023). Rintisan Anjuran Berkerudung Oleh Muhammadiyah (1910-1931). *Sentri: Jurnal Riset Ilmia*, *2*(4), 1313–1321.

[14] Darmawan C. (2018). Relevansi Pemikiran Teologi Islam Muhammadiyah Dengan Pemikiran Pembaharuannya. *Medina-Te*, *19*(2), 19–35.

[15] Bachtiar, H. (2020). *Dār al-"Ahd wa al-Shahādah*: Muhammadiyah's Position and Thoughts on Negara Pancasila. *Studi Islamika*, *27*(3), 485–513.

[16] Kahfi, M. (2020). Peranan Muhammadiyah Sebagai Gerakan Islam Berkemajuan di Era Modern. *Al-Risalah*, *11*(2), 110–128.

[17] Gunawan, A. (2018). Teologi Surat al-Maun dan Praksis Sosial Dalam Kehidupan Warga Muhammadiyah. *SALAM: Jurnal Sosial Dan Budaya Syar-i*, *5*(2), 161–178.

[18] Masrur, I. (2019). Konsep Tasawuf Substantif Dalam Muhammadiyah. *Spiritualita*, *3*(1), 75–103.

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

Research on the history of Muhammadiyah has been widely studied from various aspects. The following is previous research that explains the history of Muhammadiyah "History of the Early Growth of Muhammadiyah"[25], "Nahdlatul Ulama and Muhammadiyah: A Bit of History, Commitment in a Plural Society and Challenges"[26], "From Yogyakarta Knitting in Indonesia: Development of Muhammadiyah, 1912- 1950"[27], "Muhammadiyah in the Perspective of History, Organization and Value Systems"[28], "Steps in Muhammadiyah's Struggle"[29], "History and Development of Muhammadiyah Kudus City Branch 1920-2013"[30],

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[19] Saguni M. K. (2018). Muhammadiyah Paradigma Gerakan Sosial Keagamaan. *Nukhbatul 'Ulum: Jurnal Bidang Kajian Islam*, *4*(1), 21–30.

[20] Setiadi, O. (2021). Muhammadiyah and Civil Society: Critical Network, Patterns of Criticism, and Challenges. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, *29*(2), 277–296.

[21] Burhani A.N. (2018). Pluralism, Liberalism, and Islamism Religious Outlook of Muhammadiyah. *Studia Islamika*, *25*(3), 433–470.

[22] Suwarno. (2019). Kelahiran Muhammadiyah Dari Perspektif Hermeneutik. *Sasdaya (Gadjah Mada Journal of Humanities)*, *3*(01/02), 45–60.

[23] Arsam. (2010). Manajemen dan Strategi Dakwah Muhammadiyah Kota Semarang. *Komunika (Jurnal Dakwah dan Komunikasi)2*, *4*(2), 208–223.

[24] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7*(2), 345–375.

[25] Aprianto I. D. (2019). Sejarah Pertumbuhan Awal Muhammadiyah. *Jurnal Prodi Sejarah*, 1–15.

[26] Krismawati D. A. (2020). Nahdlatul Ulama dan Muhammadiyah: Sekelumit Sejarah, Komitmen dalam masyarakat Plural dan Tantangan. *Academic Journal of Asia Region*, *8*(1).

[27] Suwarno. (2019). Kelahiran Muhammadiyah Dari Perspektif Hermeneutik. *Sasdaya (Gadjah Mada Journal of Humanities)*, *3*(01/02), 45–60.

[28] St Nurhayati, H., Mahsyar Idris, Mh. H., & Muhammad Al-Qadri Burga, Ma. (2018). *Muhammadiyah dalam Perspektif Sejarah, Organisasi, dan Sistem Nilai* (M. Burga, Ed.; 1st ed., Vol. 1). Trust Media Publishing.

[29] Badawi D. (2003). *Langkah Langkah Perjuangan Muhammadiyah* (Setiawan B, Ed.; 1st ed., Vol. 1). Lembaga Pustaka dan Informasi.

[30] Purnomo H. (2014). Sejarah dan Perkembangan Muhammadiyah Cabang Kota Kudus Tahun 1920-2013. *Jurnal Muhammadiyah Surakarta*, 1–15.

"Forerunner of Pekajang"[31], "The Birth of Muhammadiyah from a Hermeneutic Perspective"[32], " Contemporary Islamic Movements"[33], "KH. Ahmad Dahlan in the Ulama Network in Surakarta at the Beginning of the 20th Century"[34], "History and Dynamics of Islamic Thought in Indonesia from the Classical to the Modern Period (Late XIX-XX Centuries)"[35], "Sufism in Early Modernist Muslim Views: Study of the Sufism Thought of Kiai Moechtar Boechari (1899-1926)"[36], "Response of Muhammadiyah in Indonesia to the Teacher Ordinance of the Early XX Century"[37], "Early Emergence of the Islamic Intellectualism Movement in Indonesia 20th Century"[38]. This research explains the history of the founding of the Muhammadiyah organization, and there are several differences with the manuscript "Ma Huwa Asasu Muhammadiyah", which explains the forerunner of KH. Ahmad Dahlan pioneered the founding of the Muhammadiyah organization in terms of ideology, circumstances, and the influence of KH's thoughts regarding Islamic criticism in Java.

Research on the Origins and External Influences on the Muhammadiyah movement. The following is research on external influences on the Muhammadiyah organization. "Thoughts on the Modernization of the Bumi Putra Economy in the Newspapers of Boedi Utomo and Soeara Moehammadijah in the Dutch East Indies (1920-1928)"[39], "Of Charities By Islamic Social Movement In Yogyakarta, 1912-

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[31] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

[32] Suwarno. (2019). Kelahiran Muhammadiyah Dari Perspektif Hermeneutik. *Sasdaya (Gadjah Mada Journal of Humanities)*, *3*(01/02), 45–60.

[33] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). Gerakan-Gerakan Islam Indonesia Kontemporer (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

[34] Ali M. (2012). K.H Ahmad Dahlan Dalam jaringan Ulama di Surakarta Awal Abad ke-20. *Suhuf*, *3*(2), 232–250.

[35] Masykur, F. (2022). Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Modern (Akhir Abad ke XIX-Awal Abad ke XX. *Tarbawi*, *5*(1), 1–15.

[36] Ali, M. (2019). Sufisme dalam Pandangan Muslim Modernis Awal: Telaah Pemikiran Tasawuf Kiai Moechtar Boechari (1899-1926). *Jurnal Lektur Keagamaan*, *17*(1), 217–240.

[37] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[38] Wahyuddin. (2010). Awal Munculnya Gerakan Inteliktualisme Islam di Indonesia Abad 20. *Jurnal Adabiyah*, *10*(2), 182–193.

[39] Prabowo, R. D. (2019). Pemikiran Modernisasi Ekonomi Bumi Putra Dalam Surat Kabar Boedi Oetomo dan Soera Moehammadijah di Hindia Belanda (1920-1928). *Handep: Jurnal Sejarah Dan Budaya*, *3*(1), 33–54.

1931: A History Of Islamic Wealth Management"[40], "Communist Movement in Sarekat Islam in Surakarta 1918-1926 AD"[41], "Budi Utomo and Muhammadiyah (Political Relations of Struggle of National and Social Religious Organizations) 1090-1920"[42], "Social Change and Development of the City of Yogyakarta 1920-1940"[43], "Religion, communism, and Ratu Adil: Colonialism and propaganda literature in 1920s Yogyakarta"[44], "Muhammadiyah Educational Institution (examination of KH. Ahmad Dahlan's Thoughts on Islamic Education Reform in Indonesia)[45], "The Role of Haji Mohammad Syoedja' in the Development of Muhammadiyah's People's Helpers (PKO) in Yogyakarta (1920-1931)[46], "The Emergence and Breakup of the Sarekat Islam in Semarang 1913-1920"[47]. "Sarekat Islam and the Labor Movement (Socio-Historical Study of Labor Protests in Yogyakarta 1913-1920)"[48], "Activism of the Hoofdbestuur Muhammadiyah PKO Section in Yogyakarta as a Representation of the Civil Society Social Service Movement (1920-1931)"[49]. This research explains external influences in terms of individuals or the social conditions of society on the establishment of the Muhammadiyah organization. The clear difference between this research and the text "Ma Huwa Asasu Muhammadiyah" is the aspect of Islamic ideology and the history of protecting Ahmad Dahlan regarding the differences and similarities in the condition of Islam at the beginning of the 19th century.

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[40] Yuristiadhi, G., & Purwanto, B. (2016). Transformation of Charities by Islamic Social Movement in Yogyakarta, 1912-1931: A History of Islamic Wealth Management. *International Journal of Islamic Business Ethics (IJIBE)*, *1*(1).

[41] Fanani, M. F., & Maimunah, S. (2021). Gerakan Komunis Dalam Sarekat islam di Surakarta Tahun 1918-1926 M. *Thaqafiyyat: Jurnal Bahasa, Peradaban Dan Informasi Islam*, *20*(1), 64.

[42] Rofi'i I. (2016). Budi Utomo dan Muhammadiyah (Relasi Politik Perjuangan Organisasi Berbasis Nasionalis dan Sosial Keagamaan) *1909-1920*.

[43] Pratama F. (2019). Perubahan Masyarakat dan Perkembangan Kota Yogyakarta 1920-1940. *Jurnal Prodi Ilmu Sejarah*, *4*(3), 294–309.

[44] Margana, S. (2019). Religion, communism, and Ratu Adil: Colonialism and propaganda literature in 1920s Yogyakarta. *Wacana*, *20*(2), 233–249.

[45] Lenggono W. (2018). Lembaga Pendidikan Muhammdiyah (Telaah Pemikiran K.H. Ahmad Dahlan Tentang Pembaruan Pendidikan Islam di Indonesia). *Islamadina*, *19*(1), 43–63.

[46] Pasa A. I. (2022). Peran Haji Mohammad Syoedja' bagi Perkembangan Penolong Kesengsaraan Oemoem (PKO) Muhammadiyah di Yogyakarta (1920-1931) Atsna Ikmalia Pasa. *Jurnal Sejarah Islam*, *01*(2), 47–71.

[47] Muryanti, E. (2010). Munculnya dan Pecahnya Sarekat Islam di Semarang 1913-1920. *Paramita*, *20*(1), 21–35.

[48] Salam A. (2015). Sarekat Islam dan Gerakan Buruh (Kajian Sosio-Historis Protes Buruh di Yogyakarta *1913-1920)*.

[49] Yuristiadhi G. (2015). Aktivisme Hoofdbestuur Muhammadiyah Bagian PKO diYogyakarta Sebagai RepresentasiGerakan Pelayanan Sosial MasyarakatSipil (1920-1931). *Afkaruna (Jurnal Ilmu Ilmu Keislaman*, *11*(2), 195–220.

This research uses a qualitative and descriptive analysis approach based on library research.[50] The quantity of historical writing is not yet strong enough to show a complete and comprehensive historiographic variable. Biography and historiography are two things that are interrelated and cannot be separated just like that. In other words, writing a biography must have similarities to writing history, especially chronology.[51] There are several styles of historiography, such as traditional historiography, colonial historiography, national historiography, and modern historiography.[52] The stages of historiography begin with searching for data and collecting sources, known as heuristics. Heuristics is a technique that helps us to search for historical traces. Heuristics is also a stage or activity to formulate or collect sources; it collects data and information regarding the issues raised, both written and unwritten (documents and artefacts), which are adapted to the type of history that will be written. The application of the historical method goes through stages of work, namely heuristics, criticism, interpretation, and historiography.[53] According to Zulkarnaen[54], two methods must used to obtain qualitative research data. First, explore primary data by reading and studying various main books. In this case, the manuscript "Ma Huwa Assasu Jam'iatul Muhammadiyah" is the primary reference in this research. Second, explore secondary data through literature, such as books and previous research results.

This research can be included in qualitative research because it discusses Ahmad Dahlan's speech. Ahmad Dahlan in Pekajangan, Central Java. The manuscript "Ma Huwa Assasu Jam'iatul Muhammadiyah" uses Arabic script. So transliteration and translation are needed so that readers can easily understand it.[55] In translating "*Ma Huwa Asasu Muhammadiyah*", there needs to be collaboration on philological work methods such as text description, text transliteration, text editing, and text translation. Translating in research work steps means changing the type of writing, letter by letter, from one alphabet to another.[56] The text translation,

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[50] Yusuf. (2014). Metode Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan. In A. M. Prof. Dr. Yusuf (Ed.), *Kencana* (Pertama). Kencana.

[51] Daud. S. (2013). Antara Biografi dan Historiografi (Studi 36 Buku Biografi di Indonesia). *Analisis: Jurnal Studi Keislaman*, *13*(1), 243–270.

[52] Syukur, A. (2017). Historiografi Belandasentris. *Jurnal Sejarah Lontar*, *7*(2), 41.

[53] Akbar, D. W. (2021). Sejarah Raja-Raja Dinasti Awal Mesir Kuno Pada Naskah "Tarikh Misr Qadimah". *Riyāḥunā: Jurnal Pendidikan Bahasa Dan Sastra Arab*, *1*(1), 14–32.

[54] Zulkarnaen, I. (2021). Studi Deskriptif: Filsafat Agama Dan Ruang Lingkup Kajian Pembahasannya. *Dirosat: Journal of Islamic Studies*, *6* (2), 25.

[55] Apriana R. (2015). Nilai Religiusitas Serat Suluk Wujil Dalam Serat Suluk Warni-Warni Karya Hamengkubuwana V. *Aditya - Pendidikan Bahasa Dan Sastra Jawa*, *7* (4), 1–15.

[56] Febriyanti, F., & Khafidoh, N. (2021). Variasi Terjemahan Surah Al-Fātiḥah dalam Bahasa Jawa Pada Naskah Kuran Jawi dan Kitab Kuran. *Manuskripta*, *11*(2).

namely translating the text from Javanese to Indonesian, uses literal, complete, and free translation methods.[57]

FINDINGS AND DISCUSSION

Ideology of the Establishment of the Muhammadiyah Organization

> *"Khutbatu Al-qãhã Ad-dã'iyu Al-hakĩmu Al-Muṣlihu Al-marhũmu Al-Hajj Ahmad Dahlan. Bibaldatin fakãlũ'an. Liinsyã-i fara'a Al-jam'iyyatu Muhammadiyati fĩhã sanatu 1340. Wa yufhamu minhã maqãṣidu Al-jam'iyyatu wa gorḍuhã Al-aṣlĩ. Naqlan 'an majallati As-syifã-i Allatĩ kãnat taṣduru bibaldati fakãlũ'an."*
> "This is a sermon from a respected, wise and pious preacher, Haji Ahmad Dahlan, in Pekalongan City on the occasion of the inauguration of the branch of the Muhammadiyyah Organization there in 1340. From this sermon, we can understand the true aims and intentions of the Muhammadiyyah Organization. This sermon is quoted from the Asy-Syifa magazine published in Pekalongan City. ."

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

Ahmad Dahlan was a charismatic and controversial cleric in his time. Ahmad Dahlan was born on August 1, 1868, and died on February 22, 1923. His first name was Muhammad Darwis, and he was the fourth child of KH. Abu Bakr. Meanwhile, his mother was the daughter of H. Ibrahim, who was also the head of the Yogyakarta Sultanate at that time.[58] As a child, he always studied religion and Arabic. However, the atmosphere in his village, which was very anti-colonial, did not require him to go to a colonial school. Little Darwis, or Ahmad Dahlan, was full of religious values from an early age. Religious education is obtained selectively, and people try to reflect on it and even practice it.[59]

When he was 15 in 1888, he made his first pilgrimage and lived for 5 years in Makkah Al Mukarramah to study and deepen his religious knowledge with the ulama. Then, in 1902, he returned to perform the Hajj and lived for another 3 years. This was an order from Sultan Hamengkubuwono VII to hold discussions regarding the Islamic renewal movement in the Middle East and study the development of Islam because, at that time, many Islamic reformer thinkers were born who rose

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[57] Ayu, H. (2023). Etika Komunikasi dalam Naskah Wicara Dora tuwin Wicara Temen tumrap ing dalem Sasrawungan. *Sutasoma: Jurnal Sastra Jawa*, *11*(1).

[58] Abidin, Z. (2018). KH. Ahmad Dahlan (Pendiri Muhammadiyah): Apakah keturunan dari Prabu Brawijaya V? *Fikiran Masyarakat*, *6* (1).

[59] Dahlan M. (2014). K.H. Ahmad Dahlan Sebagai Tokoh Pembaharu. *Jurnal Adabiyah*, *XIV* (2), 122–132.

from their downturn after the collapse of the Ottoman dynasty to Western colonialism at that time.[60] After returning from the second Hajj pilgrimage in 1905, K. H. Ahmad Dahlan taught what he had found while there, and these thoughts became an inspiration and framework for his movement in the effort to establish the Muhammadiyah organization in Yogyakarta.[61]

The concept of Islamic renewal (*tajdid*, reform) is understood as thoughts, movements, and efforts to change ways of thinking, traditions, old intuitions, and so on to adapt to the new atmosphere created by the development of modern science and technology in such a way that Islamic teachings function instrumentally; in improving life and improving the welfare of society.[62] Ahmad Dahlan's Islamic reform agenda is basically in line with the formulation of Muhammad Abduh (1849-1905), an Egyptian reformer cleric, namely trying hard to (1) cleanse Islam from non-Islamic influences and habits, (2) reformulate Islamic doctrine with a modern view of the mind, (3) reformulating Islamic teachings and education, and (4) defending Islam from external influences and attacks.[63]

Although Ahmad Dahlan's Islamic reformulation and renewal agenda is in the same breath as Abduh's, the process and approach differ. Abduh had an academic-elitist process, overhauling the Al-Azhar University curriculum in Cairo by including Philosophy courses and developing scientific ethics by systematically writing down ideas in the form of books *Risalah Tauhid* and *Tafsir al-Manar.*[64] In contrast, Ahmad Dahlan's renewal process started from the bottom by pioneering a Modern Islamic Primary School by adopting the Dutch School and using an ethical (socially practical) approach within a modern organization - the Muhammadiyah organization.[65]

> *"Ayyuhãl ikhwãnu innĩ uhibbu an ubayyina lakum mabãdi-a muhammadiyati wal gorḍu min insyã-ihã la yakhfãkum anna Al-Islamu fĩ waqtinã ḥaẓa qod istaulat 'alaihi al-bid'a wal khurãfãtu hattã lam yabqo minhu illa ismuhu."*
>
> "O brothers and sisters, I want to explain all the principles of Muhammadiyah and the purpose of its establishment. As you know,

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[60] Abdullah N. (2015). K.H. Ahmad Dahlan (Muhammad Darwis). *Jurnal Ilmiah Sosiologi Agama*, *9*(1), 22–38.

[61] Rasid R. (2018). Kepemimpinan Transformatif K.H. Ahmad Dahlan di Muhammadiyah. *Jurnal Humanika*, *XVIII* (1), 50–59.

[62] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[63] Ali M. (2012). K.H. Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20. *Suhuf*, *3*(2), 232–250.

[64] Arofah S, J. M. (2015). Gagasan Dasar dan Pemikiran Pendidikan Islam K.H Ahmad Dahlan. *Tajdida*, *13*(2), 114–125.

[65] Lenggono W. (2018). Lembaga Pendidikan Muhammdiyah (Telaah Pemikiran K.H. Ahmad Dahlan Tentang Pembaruan Pendidikan Islam di Indonesia). *Islamadina*, *19*(1), 43–63.

Islam in this era has been dominated by heresy and *khurafat*, to the point that nothing remains of the Islamic religion except its name."

The second stanza in the text "Ma Huwa Asasu Jam'iatul Muhammadiyah" explains how Ahmad Dahlan explains the Principles, Goals, and Ideology of the founding of the Muhammadiyah Organization. In 1900 – 1920, Islam in Java was tense, starting with Christianization, *Bid'ah*, and *Khurafat* among the people.[66] Thus, Ahmad Dahlan made reforms and modernized practices according to Islamic law—Ahmad Dahlan's thoughts were expressed in the ideology of the Muhammadiyah organization.[67]

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

***Q.S Ali' Imran* 3/104**

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

***Q.S Ali' Imran* 3/110**

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

Ahmad Dahlan's ideology in establishing the Muhammadiyah organization is outlined in the detailed articles carried out in harmony by the Muhammadiyah organization today. In Lathifah's[68] explanation of the Tanwir Decree of 1969 in Ponorogo, East Java, the ideology of Muhammadiyah appears in the Matan Beliefs and Life Aspirations of Muhammadiyah, the contents of which are as follows. *First*, Muhammadiyah is an Islamic Movement that aspires and works to realize an actual, just Islamic society to carry out human functions and missions as servants and leaders of Allah on earth. *Second*, Muhammadiyah believes that Islam is the religion of Allah, which was revealed to His Messenger, from the Prophets Adam, Nuh, Ibrahim, Musa, and Isa, and up to the final Prophet Muhammad SAW, as Allah's guidance and mercy to humanity throughout time, and guarantees prosperity: material and spiritual life, worldly and ukhrawi. *Third*, Muhammadiyah practices Islam based on the Koran and the Sunnah of the Prophet. *Fourth*, Muhammadiyah

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[66] Subando, J., Samsuri, M., & Muslimin, E. (2023). Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah. *Pawarta: Journal of Communication and Da'wah*, *1*(1), 1–12.

[67] Ali M. (2012). K.H. Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20. *Suhuf*, *3*(2), 232–250.

[68] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). *Gerakan-gerakan Islam Kontemporer* (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

implements Islamic teachings covering Aqidah, Akhlak, and *Muamalah Duniawiyah*. *Fifth*, Muhammadiyah invites all layers of the Indonesian nation who have received God's gift in the form of a homeland that has sources of wealth, national independence, and the Republic of Indonesia, which has the Pancasila philosophy, to try together to make a country that is just and prosperous and will be blessed by Allah SWT. *Baldatun thayyibatun wa rabbun ghafur*.

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

In 1903, KH Abdurrahman performed the Hajj. After returning from the pilgrimage, he started religious studies. KH Abdurrahman started the religious preaching movement in mosques. Finally, the "Ambudi Agama" study association was formed in Pekajangan. KH Abdurrahman is not alone in managing "Ambudi Agama" studies. Several senior figures in Pekajangan manage Ambudi Agama, such as KH Asmu'i, KH Dimyati, KH Cholil, Chumasi Hardjosubroto, and others. In 1905, the Dutch colonial government issued a Teacher Ordinance policy (Staatblad 925 Number 219) regarding religious teaching (Islam). The Teacher Ordinance issued by the colonial government, implemented by the Indigenous Education Inspectorate, aimed to limit the space and movement of Islamic teachers in the Dutch East Indies.[69]

Around 1921, the strict policies of the Teacher Ordinance almost paralyzed religious study associations in Pekalongan, Batang, and Pekajangan. The Nurul Islam Association and Ambudi Agama were almost closed. However, KH Abdurrahman did not give up. He had heard of the progress and existence of Muhammadiyah in Yogyakarta, who was said to be able to overcome the Teacher Ordinance problem. With KH Asmu'i, KH Abdurrahman intends to go to Yogyakarta to meet the ranks of the Muhammadiyah Hoofdbestuur.[70] However, there was quite an exciting story before the two left for Yogyakarta. One of the Ambudi Agama administrators, Chumasi Hardjosubroto, reminded KH Abdurrahman and KH Asmu'i that it was a "Christian Association." Convinced that Muhammadiyah was an Islamic association capable of solving the Teacher Ordinance problem, the two founding figures of Ambudi Agama immediately left for Yogyakarta. Not long after the visit of the two Pekajangan figures to the Hoofdbestuur Muhammadiyah office in Yogyakarta, KH Ahmad Dahlan immediately paid a visit to Pekajangan to inaugurate the local Muhammadiyah branch. [71]

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[69] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[70] Wahyuddin. (2010). Awal Munculnya Gerakan Inteliktualisme Islam di Indonesia Abad. *Jurnal Adabiyah*, *10*(2), 182–193.

[71] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

The Forerunner of Ahmad Dahlan Founded the Muhammadiyah Organization

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

> *"Na'am, Anna fĩl muslimĩna rijãlan 'ulamã-u qãdirĩna 'alal iṣlahi walakin akṡaru minhum la y'malu bimã ya'lamu lã yaj'alũna 'ilmahum illa syirkan lil mukãyyadati wa sababan lil istibdãdi wannazã'i wa tafarruqi wa taḍlĩl 'ãmati hattã tasytatũ firaqan wa ahzãban (kullu hizbin bimã ladaihim farihũna."*
>
> "Yes, among the Muslims, some scholars can make improvements, but most do not put their knowledge into practice. They use their knowledge as a trap to carry out the deception, become the cause of oppression, disputes, and divisions, and mislead ordinary people until they are divided into various groups and factions. (Each group feels proud of what is in their group)".

If seen from the historical context, the birth of Muhammadiyah (8 Dzulhijjah 1330 H. or November 18 1912 M.) occurred at the right time, namely when the Islamic world was enthusiastic about rising from adversity. Almost all Islamic countries in the world are experiencing oppression under colonialism, including Indonesia, which at that time was colonized by the Dutch. Awareness of the importance of Muslim unity in opposing Dutch colonial rule in the form of organizations only emerged and developed at the beginning of the 20th century. The end of Dutch colonialism illustrates the growth of the Islamic movement in Indonesia. At the beginning of the 20th century, when the sense of modern nationalism was still growing, the word "Islam" was a unifying word for the Indonesian people.[72] The next problem that came to the surface at the beginning of the 20th century was the emergence of various Islamic organizations, which, on the one hand, provided updates to Islamic thought patterns by purifying the creed from pre-Islamic elements, and on the other hand, gave birth to groups that adhered firmly to the teachings and principles of Islam. Old beliefs and the *madhab* they believe in. The group that brought the current of the reform movement established organizations to rally Muslims and educate them to be in line with the demands of the times. Includes establishing educational institutions (Islamic boarding schools) with various general subjects in their curriculum.[73]

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[72] Badawi D. (2003). *Langkah Langkah Perjuangan Muhammadiyah* (Setiawan B, Ed.; 1st ed., Vol. 1). Lembaga Pustaka dan Informasi.

[73] St Nurhayati, H., Mahsyar Idris, Mh. H., & Muhammad Al-Qadri Burga, Ma. (2018). *MUHAMMADIYAH dalam Perspektif Sejarah, Organisasi, dan Sistem Nilai* (M. Burga, Ed.; 1st ed., Vol. 1). TrustMedia Publishing.

> *"Wahaṣarũ Ad-dĩnil malãbisu wal azyã-i wa tahkumũ fĩ dĩni-l Allahi bãrãahum wa syahwatihim fakafarũ ḥaẓa likaunihi ista'mala libãsan mukhãlafan limã i'tadauhu wa zindiqũ ẓãka likaunihi tarku bid'ihi yabẓalũna al-waṿil mualafihi bisurũrin wabtihãjin wa taktĩhã al-i'ãnãtu min kulli ṣaub'in."*
>
> "They limit religion to clothes and costumes only, and they regulate people in matters of the religion of Allah with their reason and desires. Then they disbelieved another person because he wore clothes different from those they knew. They also disbelieved another person because he abandoned his innovations. They spend thousands of dollars happily and happily. Help after help came from here and there for their organization."

Clothing is a form of expression of ideology. Therefore, clothing became an essential means of showing identity during the social-political movement and modernization in Yogyakarta at the beginning of the 20th century. Ahmad Dahlan's female students are known to have distinctive characteristics in their clothing. This is related to the teachings of Ahmad Dahlan, who encouraged his female students to wear a head covering known as a kudung. The use of the veil was not something entirely new among Indonesian Muslims at that time. At that time, the veil was generally only worn by women who had performed the Hajj. The teaching of covering the head with a veil eventually became a movement after the founding of Muhammadiyah and was followed by the formation of Aisyiyah in 1917.[74]

Traditionalist Islamic circles before the arrival of Ahmad Dahlan greatly enlivened the Islamic struggle in Java. Traditionalist Islam tends not to be able to differentiate between teachings and non-teachings. Islamic brides like this tend to preserve non-Islamic traditions uncritically. Various pilgrimage practices, from cemeteries to charms and spells, have significantly impacted the implementation of Islam. Not only has Islam been affected, but also in the development of life towards the modern era, society has not been able to support it.[75] Ahmad Dahlan's doctrines are intended as a refinement or purification of Tawhid (religion) from the elements of the religious tradition. Muhammadiyah circles call it TBC (*Tahayul, Bid'ah,* and *Khurafat*). According to some circles, the disease 'TBC' is caused by Walisongo's incomplete preaching.[76] Ahmad Dahlan, with his *tajdid* ideas, tried to break the established religious traditions and practices that were adhered to by most Muslims at that time. Ahmad Dahlan considered that the teachings of Buddhism, Hinduism,

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[74] Husna A. H. (2023). R Rintisan Anjuran Berkerudung Oleh Muhammdiyah (1910-1931). *SENTRI: Jurnal Riset Ilmia*, *2*(4), 1313–1321.

[75] Dahlan M. (2014). K.H. Ahmad Dahlan Sebagai Tokoh Pembaharu. *Jurnal Adabiyah*, *XIV* (2), 122–132.

[76] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

Animism, Dynamism, and other Javanese cultures had contaminated religious traditions and practices. Therefore, it must be renewed and purified.[77]

Dawam Raharjo in Huda[78] explains that the founding of Muhammadiyah was motivated by three reform ideas. First, the thoughts of Muhammad bin Abdul Wahhab later developed into Wahhabism, which was oriented towards purifying Islamic teachings from local cultural influences. Second, the epistemological pillar of Muhammadiyah is from Muhammad 'Abduh. In this case, Raharjo stated that Muhammadiyah, as Hamka said, was inspired by the thought of Islamic reform launched by Muhammad Abduh, which emphasized the modernization of thought and education. Third, the epistemological pillar of Muhammadiyah from Ahmad Dahlan is *al-Mã'ũn* theology. Raharjo continued his notes that Muhammadiyah developed because it started from Ahmad Dahlan's theological views, namely the interpretation of the letter *al-Mã'ũn,* which contained the issue of social responsibility. Ahmad Dahlan's views on Tauhid.

> *":Ayyuhãl ikhwanu, innanã alãnu fĩ zamãnin kaśirin fĩhi ad-du'ãtu ilãl adyãnil ukhrã waṭugã fĩhi ṭaufãuhum siyaman wa qod żaḥara fĩhim nabgã-u ũlũ khibratin biṭariqi ad-da'wati wat-tabsyĩru hattã idḥasyũ bibarã'atihim wa qad zãra lĩ hadišãn ahadul mubasysyirĩina ad-duktũra (zuwaymir) ya'rifu allugatu; 'arabiyyatu jiddan wa qad intaqada 'alãl Islãmi bal tajãwaza ilãl ṭa'ni mimma yaśĩrul 'awãṭifu wayagĩżu aṣ-ṣudũri?"*
>
> "O my brothers, we are in an era where many preachers are inviting people to convert to other religions; their wave is huge, especially after among them emerged people who are smart and experienced in the field of preaching and Christianization, to the point that they amazed me because of their shrewdness. Recently, one of the missionaries, Dr. Zwemer, mastered Arabic well. He criticized the Islamic religion, even threw accusations and insults, and crossed the boundaries of fair and neutral treatment, as was reported in the newspapers. Isn't this accusation hurting feelings and angering the heart angry? "

Another reason why Ahmad Dahlan founded the Muhammadiyah organization was the massive Christianization efforts in Java.[79] Finally, two years after the Cilegon tragedy, Banten, KF. As an advisor for indigenous affairs, Holle suggested that Islamic education in Java be closely monitored. This suggestion is the basis and consideration that the ulama was the driving force behind this incident. Based on this reason, the Dutch colonial government played its role in exploiting this momentum to gain significant support from Christian missionaries. It was not

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[77] Masykur, F. (2022). S Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Modern (Akhir Abad ke XIX-Awal Abad ke XX.*Tarbawi*, *5*(1), 1–15.

[78] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7*(2), 345–375.

[79] Suwarno. (2016). Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912- 1950. *Akademika*, *21*(2), 195–213.

a difficult step for the Dutch to achieve because they were synonymous with Protestant Christianity. When the situation began to improve and because of Christian missionaries' support, the Dutch tracked down the ulama's whereabouts in Java.[80]

In his sermon, Ahmad Dahlan mentioned the name of a missionary named Samuel Zwemer. Zwemer was the first long-term American missionary to the Middle East. He wrote almost one book per year for most of his life. He founded and edited the quarterly publication The Moslem World for 37 years. He is a professor at Princeton. He directly motivated hundreds of people to go to the mission field.[81] Zarkasyi[82] explains that Samuel Zwemer gave Christianization methods to the missionaries in Jerusalem. He advised, "Your task is not to convert Muslims to Christianity but to change the way Muslims think so that a generation of Muslims will born who are hostile to their religion." This trick now works well and is relatively successful. Zwemer's trick of spreading religion does not appear coercive but is deceptive.

Christianization efforts in Java from the end of the 18th century to the beginning of the 19th century were driven by a missionary named Peter Janz. Several kyais converted to Christianity, translated the Bible into Javanese, and used the Pegon script. In the book "THE BIBLE THROUGHOUT THE WORLD", Kilgour[83] is explained as follows.

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

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[80] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[81] Zwemer, S. M. (1905). The Moslem Doctrine of God: an Essay on The Character And Attributes of Allah According to the Koran and Orthodox Tradition (1st ed., Vol. 1). American Tract Society.

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

[83] Kilgour, R. (1939). The Bible Throughout the World: A Survey of Scripture Translations (1st ed., Vol. 1).

Foreign Bible Society, prepared a new edition and added another Gospel and the Acts of the Apostle."

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

> *"Fĩ jugjã nafsuhã qod tabara'a ba'ḍul ikhwãni bisayyãrãtin wal ba'ḍul Akhari bibuyũtin wa ḥaẓãl ikhlãṣu wal arĩhiyyatu allatĩ dafa'atil ikhwãnu liliktitãbi annaḥã ḥuwa 'ilmihim bilikhlaṣil 'amali wannajãhi a'mãlihim. "*
>
> "In the Jogja area, some brothers have donated cars, others have donated houses. The sincerity and enthusiasm that encouraged the brothers to give charity occurred after they learned about sincerity in their actions and that their charity had been successful."

The essential characteristics of Muhammadiyah are empowerment and social service. Historically, the early generation of Muhammadiyah in the Ahmad Dahlan era pioneered many efforts to develop communities or congregations in society. Ahmad Dahlan, through the *al-Mã'ũn* movement, gathered orphans who were then institutionalized into *Weeshuis* (Orphan Houses), *Armeinhuis* (Poor Houses), and Polyclinics as the seeds for the birth of the Oemoem Misery Helper (PKO) or now known as the PKU Muhammadiyah Hospital. The Muhammadiyah founder also socialized with elite groups in Boedi Oetomo, taught at the Praja School, and interacted with anyone he met to dialogue and preach Islam. At the residence of HOS Tjokroaminoto, Ahmad Dahlan also gave Islamic lectures in front of Soekarno, Semaun, and the young elite of the movement who were hungry for knowledge and Islam.[84]

In this case, PP Muhmmadiyah explained that the *Jama'ah* movement was trying to revive Ahmad Dahlan's attitude to life, then launched his tajdid movement, a reform movement. Ahmad Dahlan gave an example of how a Muslim is open and likes to accept and consider other people's opinions. He practised the 'Western' education system, scouting, polyclinics, hospitals, and orphanages without hesitation. His friends were limited to 'our people' and Christians, Chinese, nobleman groups, and ordinary people. Muhammadiyah members are increasing daily; there are the noblemen, the Chinese, the nationalists and quite a few groups classified as have-nots, people with low incomes, batik workers, and unskilled workers whose social status has been elevated by Muhammadiyah.[85]

> *"Walakin maẓã naf'alu wa nahnu biḥaḥil ṣifati minal jaḥli waḍa'fi walaysa lil ḍa'fi hayyalatu gairul ṣabri wa 'alã kulli hãlim fainnã nahmadu Allha 'alã ni'matil Islami fainna min uṣũlihi at-taṣdĩqi bijami'ĩ ar-rusuli wa'adamil ṭa'ni fĩl adyãni wal agrãḍi 'wni;jidãli*

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

[85] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7*(2), 345–375.

illa billatĩ ḥiyã ahsanu wal i'tiṣãmi bil ṣabri qãla ta'ãlã (walã tajãdalũ aḥlal kitãbi illã billatĩ ḥiyã ahsanu)"
"Walakinnã najḥalu hattã al-mujãdalati bilhunã liẓalika tarãnã fĩ ihtiyajin ilã jamĩ'il funũni wal 'ulũmi liannanã lã nastaṭĩ'u raddal syubhãti illa ba'da At-taḍullu'i minḥã."
"But what can we do (what can we do) when we are in a position as stupid and weak as this, and there is nothing stupid can do except be patient? However, we still thank Allah for the blessings of the Islamic religion. Included in the basic teachings of Islam are believing in all the messengers, not putting down other religions, abandoning debate except in a good way, and holding fast to patience. Allah says: "And do not argue with the People of the Book, except in a good way." "But we are so stupid that we don't even know how to argue well. So you see, we need all branches of scientific discipline because we cannot refute these doubts unless we have really mastered these sciences."

In Ahmad Dahlan's view, the backwardness faced by Muslims is the result of ignorance; therefore, to overcome it according to him, must be through education. According to him, 3 fundamental educational values must be upheld to build a nation, namely, Moral Education, to instil character based on the Al-Qur'an and Hadith. Second, Individual Education is an effort to foster complete individual awareness, which is balanced between physical and spiritual needs, beliefs and intellect, feelings and reason, this world and the hereafter. Third, Social Education aims to foster the willingness and desire to live in a society.[86]

He is concerned about seeing indigenous countries worsening and sinking due to global situations and conditions. This was further exacerbated by Dutch colonial politics, which was very detrimental to the Indonesian people (only children of nobles could go to school under the Dutch government). According to him, the right effort must be made to improve the indigenous education system. The gap between religious and general science education at that time made Ahmad Dahlan even more moved to improve the education system in Indonesia. He is aware that we are a colonized nation, but to throw off these shackles, we must renew the generation's perspective through religious education and general knowledge so that higher human qualities will be created. The most important idea was to include Islamic religious education in government-run schools.[87]

CONCLUSION

Muhammadiyah is one of the most prominent Islamic organizations in Indonesia. Much research has been done about Muhammadiyah from various

[86] Palahuddin. (2018). Modernisasi Pendidikan Islam di Indonesia Awal Abad Ke-XX: Kasus Muhammadiyah Palahuddin Universitas Muhammadiyah Mataram. *Sangkep (Jurnal Kajian Soasial Keagamaan)*, *1*(1), 60–84.

[87] Arofah S, J. M. (2015). Gagasan Dasar dan Pemikiran Pendidikan Islam K.H Ahmad Dahlan. *Tajdida*, *13*(2), 114–125.

aspects. However, no one has studied using ancient manuscript objects. The manuscript "*Ma Huwa Asasu Jam'atul Muhammadiyah*" contains Ahmad Dahlan's sermon during his visit to Pekajangan, Pekalongan, Central Java, in 1340 H. This visit was in the form of the inauguration of PCM Pekajangan in 1922. In his sermon, Ahmad Dahlan emphasized three points of meaningful discussion. *First*, the ideology of the Muhammadiyah organization. S*econd*, Ahmad Dahlan's reasons for establishing the Muhammadiyah organization. T*hird*, Ahmad Dahlan's message to the people of Pekajangan.

The principles, objectives, and ideology founded by the Muhammadiyah Ahmad Dahlan organization were based on the Qur'an verses Q.S Ali 'Imran 3/104 and Q.S Ali 'Imran 3/110. Apart from that, Ahmad Dahlan applied *Al-Mã'ũn*'s theory as a practice for the Muhammadiyah organizational movement. Several reasons motivated Ahmad Dahlan to establish the Muhammadiyah organization. Firstly, Islam was covered in *Tahayyul, bid'ah*, and *khurafat*. So, it is clear that Islam is only a name/identity. *Second*, many people understand Islam but don't practice it. *Third*, knowledge is used for deception, arbitrariness, conflict, differences, and error, which can give rise to groups—f*ourth*, limiting clothing as identity. *Fifth*, Establishing God's laws only with their thoughts and desires. *Sixth*, the rise of Christianization in Java. Ahmad Dahlan's message to the people of Pekajangan was *First*, an attitude of tolerance. *Second*, Sincerity. *Third*, education is essential, as is understanding religious and non-religious knowledge.

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

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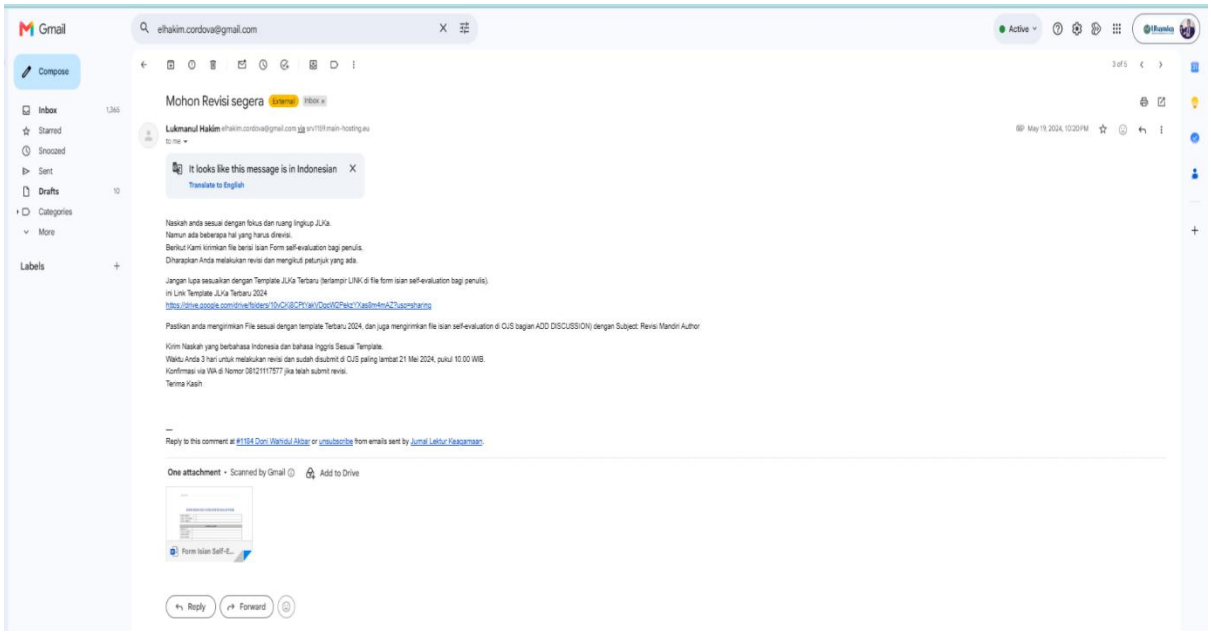
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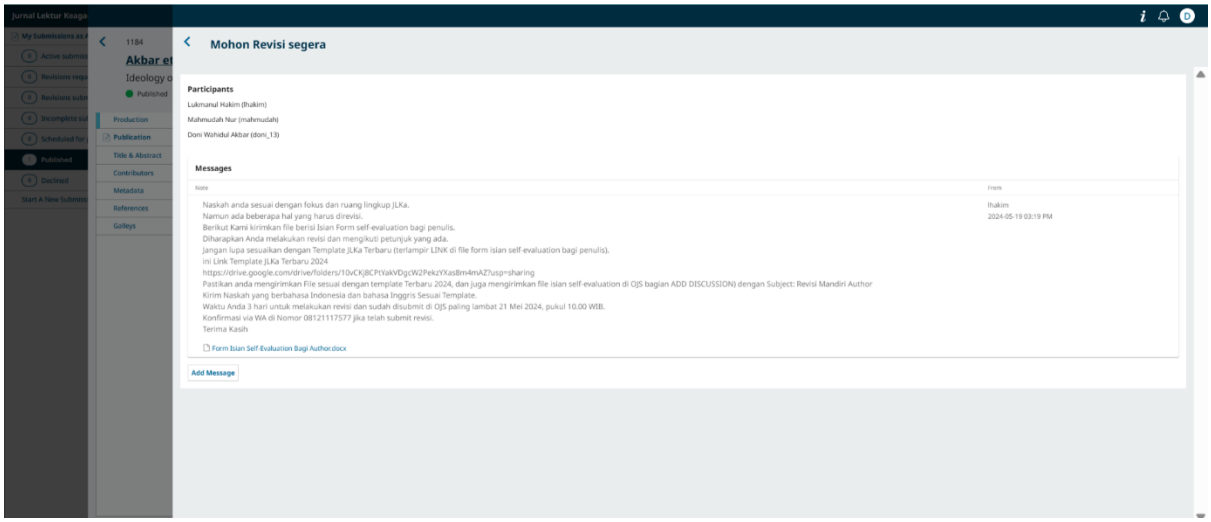
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9	Menggunakan Reference Manager: Mendeley /Zotero			
10	Kutipan menggunakan Chicago Manual of Style 17 Edition (Full-Note). Untuk referensi Buku, mencamkan nomor halaman.			
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2	Terdapat penjelasan mengapa topik tersebut penting			
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4	Terdapat latar belakang penelitian			

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10	Terdapat kalimat yang menyebutkan secara singkat tujuan utama dari pekerjaan ini			
11	Terdapat kalimat yang menyoroti simpulan-simpulan utama			
12	Bahwa pendahuluan yang dibuat dapat dipahami oleh ilmuwan di luar bidang penelitian Anda.			
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3	Terdapat kalimat yang menyebutkan desain penelitian			
4	Terdapat kalimat yang menyebutkan populasi dan sampel (sasaran penelitian/Sumber data)			
5	Terdapat kalimat yang menyebutkan teknik pengumpulan data dan pengembangan instrumen			
6	Terdapat kalimat yang menyebutkan teknik analisis data			
7	Untuk penelitian yang menggunakan alat dan bahan, perlu dituliskan spesifikasi alat dan bahannya. Spesifikasi alat menggambarkan kecanggihan alat yang digunakan, sedangkan spesifikasi bahan menggambarkan jenis bahan yang digunakan			
8	Penelitian kualitatif seperti penelitian tindakan kelas, etnografi, fenomenologi, studi kasus, dan lain-lain, perlu ditambahkan kehadiran peneliti, subjek penelitian, informan yang membantu selama penelitian dan cara menggali data penelitian, lokasi dan durasi penelitian juga disertakan uraian pemeriksaan keabsahan hasil penelitian.			

TABEL 4. RESULT AND DISCUSSION

No	Aspek	Temuan di naskah	Simpulan Author: Sesuai/Tidak	Komentar dan catatan Author
1	2	3	4	5
1	Menguraikan temuan penelitian secara singkat dan jelas			
2	Hasil temuan harus merangkum temuan-temuan (ilmiah) daripada menyajikan data secara rinci			
3	Harap soroti perbedaan antara hasil atau temuan Anda dan publikasi sebelumnya oleh peneliti lain.			
4	Tabel, grafik, atau deskripsi verbal digunakan secara bergantian			
5	Bagian pembahasan disajikan secara komprehensif dengan mendukung, membandingkan, dan atau membedakan temuan penelitian dengan temuan penelitian sebelumnya yang telah dipublikasikan pada jurnal bereputasi.			
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7	Terdapat kalimat yang secara eksplisit menunjukan bahwa temuan riset ini membantah			

No	Aspek	Temuan di naskah	Simpulan Author: Sesuai/Tidak	Komentar dan catatan Author
1	2	3	4	5
	atau memperkuat temuan sebelumnya			
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9	Terdapat Pembahasan atau diskusi sesuai dengan hasil, namun tidak mengulangi hasil.			
10	Kutipan menggunakan Chicago Manual of Style 17 Edition (Full-Note). Untuk referensi Buku, mencamkan nomor halaman.			

TABEL 5. CONCLUSION

No	Aspek	Temuan di naskah	Simpulan Author: Sesuai/Tidak	Komentar dan catatan Author
1	2	3	4	5
1	Panjang conclusion Tidaklebih dari 10% dari total word count artikel			
2	Dibuat dalam bentuk paragraf, bukan pointer ataupun numbering.			
3	Terdapat kalimat yang menunjukkan bahwa simpulan yang ditulis menjawab tujuan penelitian dan rumusan masalah			
4	Conclusion adalah sintesis dari temuan tanpa mengulang verbatim statement dari findings.			
5	Terdapat kalimat yang menjelaskan bahwa apakah temuan riset ini dapat memberikan kontribusi terhadap literatur dan			

No	Aspek	Temuan di naskah	Simpulan Author: Sesuai/Tidak	Komentar dan catatan Author
1	2	3	4	5
	pengetahuan di bidang tertentu.			
6	Terdapat statemen limitasi/keterbatasan dari penelitian tsb (baik scr scope kajian/ jumlah responden/ metodologi/ durasi/ desain penelitian, dll)			
7	Terdapat kalimat yang berisi prospek pengembangan hasil penelitian atau kajian serta bagaimana implikasi lebih lanjut akan prospek penelitian atau penelitian lebih lanjut.			

TABEL 6. REFERENCES

No	Aspek	Temuan di naskah	Simpulan Author: Sesuai/Tidak	Komentar dan catatan Author
1	2	3	4	5
1	Jumlah Referensi minimal 40 buah			
2	Referensi yang berasal dari artikel jurnal minimal 32 buah.			
3	Referensi artikel yang terindeks Scopus minimal 16 buah (diberi tanda warna Kuning dan catatan komentar di naskah Anda)			
4	Referensi artikel dari Jurnal Lektur Keagamaan (JLKa) maksimal 6 buah (diberi tanda warna biru dan catatan komentar di naskah Anda)			

5	Referensi artikel dari Jurnal Bereputasi SINTA 1-2 minimal 10 buah. Tandai dengan memberikan warna UNGU pada referensi ini. Berikan Komentar di kolom komentar untuk menandai keterangan pada bagian ini.			
6	Referensi yang berasal dari selain Artikel (buku, Proceding dll) maksimal 8 buah			
7	Kutipan dan referensi terutama berasal dari materi terkini 10 Tahun terakhir.			
8	Penulisan Nama Penulis, Judul, Publisher **TIDAK** dalam bentuk KAPITAL. Namun Hanya huruf Awal di tiap Kata saja yang kapital.			
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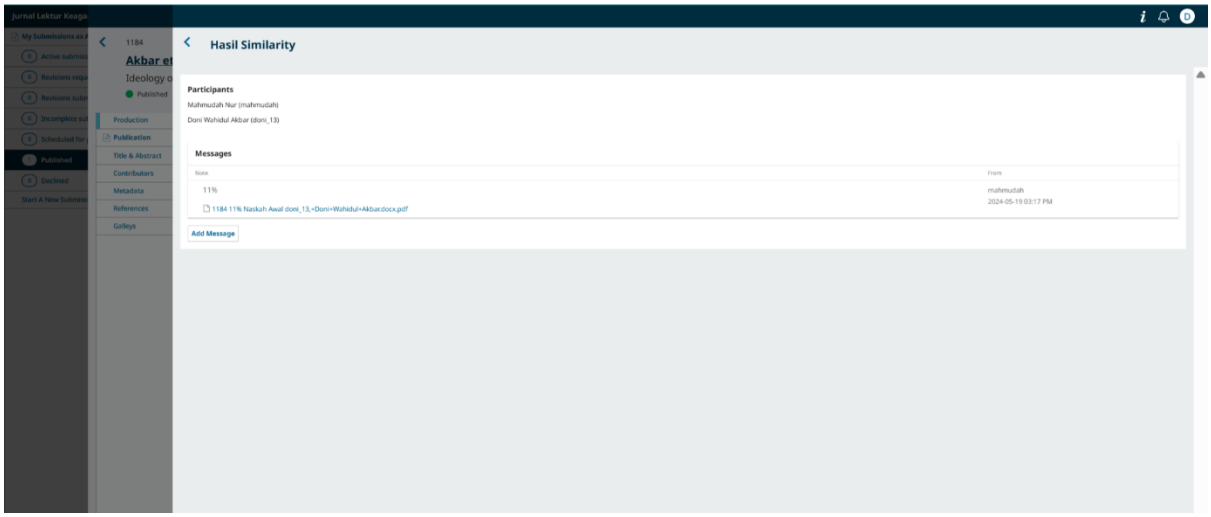
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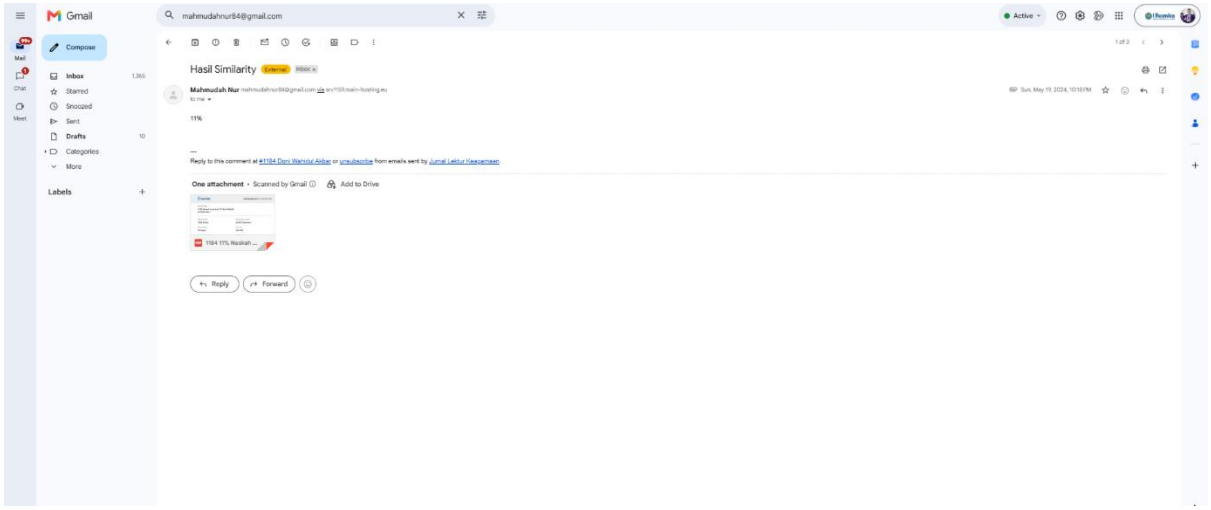
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IDEOLOGY OF ESTABLISHED THE MUHAMMADIYAH ORGANIZATION IN THE MANUSCRIPT "*MA HUWA ASASUL JAMIATUL MUHAMMADIYAH*"

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ABSTRACT (Times New Roman, 10 pt, bold, Normal)

Hearing the word Muhammadiyah brings thoughts of renewal and modernization. Discussions about Muhammadiyah have become a common topic among researchers. However, this research only revolves around the same polemic. The text *"Ma Huwa Asasu Jam'iatul Muhammadiyah"* tries to provide fresh air in research about the Muhammadiyah organization. The manuscript *"Ma Huwa Asasu Jam'iatul Muhammadiyah"* was written using Arabic script, and the manuscript was obtained from an ancient manuscript collector named Ginanjar Sya'ban, who lives in Bogor. This study used the paradigm of philology and hermeneutics as a humanities science, which carries out a hermeneutic function by correcting texts as social discourse. Text analysis, especially single manuscript editions, uses descriptive analysis methods. This method assumes that handling the manuscript *"Ma Huwa Asasul Jamiatul Muhammadiyah"* requires careful content analysis by considering various specific cases in the text and the nature of its intertextuality. Based on the results of the analysis of the manuscript *"Ma Huwa Asasu Jam'iatul Muhammadiyah,"* three significant cases were found. First, the ideology of the Muhammadiyah organization. Second, Ahmad Dahlan's reasons for establishing Muhammadiyah. Third, Ahmad Dahlan's message to the people of Pekajangan, Pekalongan, Central Java. This research aims to provide information about the founding of the Muhamadiyah organization contained in the text.
Keywords: *Philology, Manuscripts, Islam, Muhammadiyah, Ahmad Dahlan*

ABSTRAK

Mendengar kata Muhammadiyah membawa pemikiran tertuju suatu pembaharuan dan moderniasi. Pembahasan tentang Muhammadiyah sudah menjadi pembicaraan umum dikalangan peneliti. Akan tetapi, penelitian itu hanya berputar-putar pada polemik itu-itu saja. Naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah" mencoba memberi udara segar dalam penelitian tentang organisasi Muhammadiyah. Naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah" ditulis menggunakan aksara Arab dan naskah didapatkan dari seorang kolektor naskah kuna bernama Ginanjar Sya'ban yang berdomisili di kota Bogor. Kajian ini dilakukan dengan paradigma Filologi dan hermeneutik sebagai ilmu humaniora, yakni ilmu yang melaksanakan fungsi heurmenetik dengan menepatkan teks sebagai wacana sosial. Analisis teks khususnya edisi naskah tunggal dilakukan dengan memanfaatkan metode deskriptif analisis. Metode ini mengasumsikan bahwa penanganan naskah "Ma Huwa Asasul jamiatul Muhammadiyah" perlu dianalisis isi secara hati-hati dengan mempertimbangkan berbagai kasus spesifik di dalam teks dan sifat intertektualitasnya. Berdasarkan hasil analisis naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah" ditemukan tiga kasus besar. Pertama, Ideologi organisasi Muhammadiyah. Kedua, Alasan KH. Ahmad Dahlan Mendirikan Muhammadiyah. Ketiga, Pesan KH. Ahmad Dahlan kepada Masyarakan Pekajangan, Pekalongan, Jawa Tengah. Tujuan dari penelitian ini adalah memberikan informasi tentang pendirian organisasi Muhamadiyah yang terdapat dalam naskah.

Kata kunci: *Filologi, Naskah, Islam, Muhammadiyah, Ahmad Dahlan*

INTRODUCTION

If we talk about Islam in Indonesia, we cannot separate from two prominent organizations: the Muhammadiyah organization founded by Ahmad Dahlan in 1912 and the *Nahdlatul Ulama* (NU) organization founded in 1926. Muhammadiyah and NU represent organizations that have different ideologies. Muhammadiyah represents a modernist or reformist Islamic organization, namely the reformist group of modern Islam, whereas NU represents a traditionalist Islamic organization, namely the group that defends and maintains Islamic traditions. This article only focuses on one Islamic organization, namely Muhammadiyah.

"*Live Muhammadiyah and do not seek a living in Muhammadiyah*." Ahmad Dahlan first echoed the ideology of Muhammadiyah *Amar Ma'ruf Nahi Mungka*r. Ahmad Dahlan is the founder of the Muhammadiyah organization.[1] In the 1912-1950 phase, leadership played a significant role, which included the leadership period of K.H. Ahmad Dahlan (1912- 1923), K.H. Ibrahim (1923 - 1934), K.H. Hisyam (1934-1937), K.H. Mas Mansur (1937-1942), and Ki Bagus Hadikusumo (1942-1953).[2]

Based on the 1969 Tanwir Decree in Ponorogo, East Java, Muhammadiyah's ideology appears in Muhammadiyah's Statement of Beliefs and Life Aspirations, which contains *First*, Muhammadiyah is an Islamic Movement, *Second*, Muhammadiyah believes that Islam is the Religion of Allah which was revealed to His Messenger, *Third*, Muhammadiyah in practising Islam based on the Qur'an and Sunnah, *Fourth*, Muhammadiyah works for the implementation of Islamic teachings which include the areas: Aqidah, Morals, Worship, and Muamalah, *Fifth*, Muhammadiyah invites all levels of the Indonesian nation who have received the grace of Allah in the form of a homeland that has sources of wealth, national independence and the Republic of Indonesia which has the Pancasila philosophy.[3]

Theology of *al-Mã'ũn* - under the auspices of Islamic Theology - was initiated and developed by Ahmad Dahlan, the founder of Muhammadiyah, is seen by Muhammadiyah members and assessed by some researchers, such as Deliar Noer and Achmad Jainuri, as having succeeded in bringing members of this modern movement to be persistent and enthusiastic in liberating *mustaḍ'afĩn* from their oppression. The concrete manifestation of their movement was the establishment of several orphanages, hospitals, and educational institutions. Thus, on the conceptual plane, *Mustaḍ'afĩn* theology is a new term, not a new concept, which

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

[2] Suwarno. (2016). Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912 - 1950. Akademika, 21(2), 195–213.

[3] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). Gerakan-gerakan Islam Indonesia kontemporer (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

was developed from its source, namely al-Mã'ũn theology as an identity taken from the spirit of QS al-Mã'ũn [107].[4]

Apart from ideology as a renewal of Islam, some factors moved the establishment of the Muhammadiyah Organization at that time amidst the presence of the Dutch government and the Christianization mission in Indonesia. The native population, who knew the close relationship between religion and government after converting to Christianity, would become loyal citizens physically and mentally to the Company, the name given to the Dutch administration. Dutch colonial politics had an interest in the spread of Christianity in Indonesia.[5]

Ahmad Dahlan initiated the struggle of the Muhammadiyah organization as an Islamic social organization to educate the lives of the Indonesian people on November 18 1912. It was founded in Yogyakarta based on suggestions submitted by his students and several members of Budi Utomo. This organization was founded to " spread the teachings of the Prophet Muhammad S.A.W to the people of the earth" and advance the Islamic religion to its members. To achieve organizational progress by establishing educational institutions, PKU (General Misery Helper), establishing an Orphan House, establishing a women's organization called Sopotrisno to Aisyiyah, meetings and *tabligh* which discuss Islamic issues and establishing waqfs and building mosques. -mosques and publishing books, brochures, newspapers and magazines.[6]

The Muhammadiyah organization began to spread its wings in spreading the Islamic mission following the teachings of the Prophet Muhammad. It started when KH Abdurrahman formed a Salaf Islamic boarding school for students (*Santri*) in Pekajangan, Central Java. In the end, the Ambudi Religion Study Association was formed in Pekajangan. KH Abdurrahman was assisted by KH Asmu'I, KH Dimyati, KH Cholil, Cumasi Hadjosubroto. In around 1921, the strict policies of the Teacher Ordinance almost paralyzed recitation in Pekajang, causing KH Abdurrahman and KH Cholil to go to Yogyakarta to meet KH. Ahmad Dahlan. Afterwards, Ahmad Dahlan visited Pekajangan to inaugurate the first Muhammadiyah branch outside Yogyakarta.[7]

The ideology of Muhammadiyah and the founding of the Muhammadiyah organization contained in the text "Ma Huwa Asasu Jam'iatul Muhammadiyah" talks about the last speech of Ahmad Dahlan in Pekajangan, Batang, Central Java, in 1926. In a speech, Ahmad Dahlan explained the state of Islam at the beginning of the 19th century. Ahmad Dahlan founded the Muhammadiyah organization with a modernist and reformist Islamic ideology. With this discussion, there are problems in the text "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" 1. What is the ideology of Muhammadiyah according to Ahmad Dahlan in the manuscript "Ma

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[4] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha*, *7* (2), 345–375.

[5] Abdullah N. (2015). K.H. Ahmad Dahlan (Muhammad Darwis). *Jurnal Ilmiah Sosiologi Agama*, *9*(1), 22–38.

[6] Kahfi, M. (2020). Peranan Muhammadiyah Sebagai Gerakan Islam Berkemajuan di Era Modern. *Al-Risalah*, *11*(2), 110–128.

[7] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

Huwa Asasu Jam'iatul Muhammadiyah"? 2. What reasons made KH. Ahmad Dahlan in establishing the Muhammadiyah organization? 3. What is the message of Ahmad Dahlan in his sermon in Pekajangan?

Many researchers have conducted research on Muhammadiyah from various aspects; there are approximately 55 previous studies that explain Muhammadiyah. Research "Constructs of Muhammadiyah Ideology: Foundations for Developing Instruments for Measuring the Strength of Muhammadiyah Ideology"[8], "The Clash of Muhammadiyah Ideology (Moderate Versus Radical Ideology Fight)"[9], "Contestation of Mass Media Commodification and Ideology Muhammadiyah"[10], "Revitalization of Muhammadiyah Ideology in Strengthening Persirakatan Cadres"[11], "The Ideological Shift of Muhammadiyah From Cultural Into Puritanical Tendency in the 1930s"[12], "Study of Recommendations for Veiling by Muhammadiyah (1910-1931)"[13], "The Relevance of Muhammadiyah's Islamic Theological Thought With Its Reformation Thought"[14], "*Dār al-'Ahd wa al-Shahādah*: Muhammadiyah's Position and Thoughts on the State Pancasila"[15], "The Role of Muhammadiyah as a Progressive Islamic Movement in the Modern Era"[16], "Theology of Surah al-Maun and Social Praxis in the Lives of Muhammadiyah Citizens"[17], "The Concept of Substantive Sufism in Muhammadiyah"[18],

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[8] Subando, J., Samsuri, M., & Muslimin, E. (2023). Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah. *Pawarta: Journal of Communication and Da'wah*, *1*(1), 1–12.

[9] Hidayat, M. C. (2019). The Clash Of Ideology Muhammadiyah (Moderate Versus Radical Ideology Fight). *Afkaruna*, *15*(2).

[10] Ulfah M. (2014). Kontestasi Komodifikasi Media Massa dan Ideologi Muhammadiyah. *Jurnal Aspikom*, *2*(3), 165–179.

[11] Junaidi M, J. R. H. A. T. (2018). Revitalisasi Ideologi Muhammadiyah Dalam Kader Persyarikatan. *Tajdida*, *16*(2), 103–117.

[12]Burhani, A. N. (2006). The Ideological Shift of Muhammadiyah From Cultural Into Puritanical Tedency in the 1930s. *Jurnal Masyarakat Dan Budaya*, *8*(1).

[13] Husna A. H. (2023). Rintisan Anjuran Berkerudung Oleh Muhammadiyah (1910-1931). *Sentri: Jurnal Riset Ilmia*, *2*(4), 1313–1321.

[14] Darmawan C. (2018). Relevansi Pemikiran Teologi Islam Muhammadiyah Dengan Pemikiran Pembaharuannya. *Medina-Te*, *19*(2), 19–35.

[15] Bachtiar, H. (2020). *Dār al-"Ahd wa al-Shahādah*: Muhammadiyah's Position and Thoughts on Negara Pancasila. *Studi Islamika*, *27*(3), 485–513.

[16] Kahfi, M. (2020). Peranan Muhammadiyah Sebagai Gerakan Islam Berkemajuan di Era Modern. *Al-Risalah*, *11*(2), 110–128.

[17] Gunawan, A. (2018). Teologi Surat al-Maun dan Praksis Sosial Dalam Kehidupan Warga Muhammadiyah. *SALAM: Jurnal Sosial Dan Budaya Syar-i*, *5*(2), 161–178.

[18] Masrur, I. (2019). Konsep Tasawuf Substantif Dalam Muhammadiyah. *Spiritualita*, *3*(1), 75–103.

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

Research on the history of Muhammadiyah has been widely studied from various aspects. The following is previous research that explains the history of Muhammadiyah "History of the Early Growth of Muhammadiyah"[25], "Nahdlatul Ulama and Muhammadiyah: A Bit of History, Commitment in a Plural Society and Challenges"[26], "From Yogyakarta Knitting in Indonesia: Development of Muhammadiyah, 1912- 1950"[27], "Muhammadiyah in the Perspective of History, Organization and Value Systems"[28], "Steps in Muhammadiyah's Struggle"[29], "History and Development of Muhammadiyah Kudus City Branch 1920-2013"[30],

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[19] Saguni M. K. (2018). Muhammadiyah Paradigma Gerakan Sosial Keagamaan. *Nukhbatul 'Ulum: Jurnal Bidang Kajian Islam*, *4*(1), 21–30.

[20] Setiadi, O. (2021). Muhammadiyah and Civil Society: Critical Network, Patterns of Criticism, and Challenges. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, *29*(2), 277–296.

[21] Burhani A.N. (2018). Pluralism, Liberalism, and Islamism Religious Outlook of Muhammadiyah. *Studia Islamika*, *25*(3), 433–470.

[22] Suwarno. (2019). Kelahiran Muhammadiyah Dari Perspektif Hermeneutik. *Sasdaya (Gadjah Mada Journal of Humanities)*, *3*(01/02), 45–60.

[23] Arsam. (2010). Manajemen dan Strategi Dakwah Muhammadiyah Kota Semarang. *Komunika (Jurnal Dakwah dan Komunikasi)2*, *4*(2), 208–223.

[24] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha*, *7*(2), 345–375.

[25] Aprianto I. D. (2019). Sejarah Pertumbuhan Awal Muhammadiyah. *Jurnal Prodi Sejarah*, 1–15.

[26] Krismawati D. A. (2020). Nahdlatul Ulama dan Muhammadiyah: Sekelumit Sejarah, Komitmen dalam masyarakat Plural dan Tantangan. *Academic Journal of Asia Region*, *8*(1).

[27] Suwarno. (2019). Kelahiran Muhammadiyah Dari Perspektif Hermeneutik. *Sasdaya (Gadjah Mada Journal of Humanities)*, *3*(01/02), 45–60.

[28] St Nurhayati, H., Mahsyar Idris, Mh. H., & Muhammad Al-Qadri Burga, Ma. (2018). *Muhammadiyah dalam Perspektif Sejarah, Organisasi, dan Sistem Nilai* (M. Burga, Ed.; 1st ed., Vol. 1). Trust Media Publishing.

[29] Badawi D. (2003). *Langkah Langkah Perjuangan Muhammadiyah* (Setiawan B, Ed.; 1st ed., Vol. 1). Lembaga Pustaka dan Informasi.

[30] Purnomo H. (2014). Sejarah dan Perkembangan Muhammadiyah Cabang Kota Kudus Tahun 1920-2013. *Jurnal Muhammadiyah Surakarta*, 1–15.

"Forerunner of Pekajang"[31], "The Birth of Muhammadiyah from a Hermeneutic Perspective"[32], " Contemporary Islamic Movements"[33], "KH. Ahmad Dahlan in the Ulama Network in Surakarta at the Beginning of the 20th Century"[34], "History and Dynamics of Islamic Thought in Indonesia from the Classical to the Modern Period (Late XIX-XX Centuries)"[35], "Sufism in Early Modernist Muslim Views: Study of the Sufism Thought of Kiai Moechtar Boechari (1899-1926)"[36], "Response of Muhammadiyah in Indonesia to the Teacher Ordinance of the Early XX Century"[37], "Early Emergence of the Islamic Intellectualism Movement in Indonesia 20th Century"[38]. This research explains the history of the founding of the Muhammadiyah organization, and there are several differences with the manuscript "Ma Huwa Asasu Muhammadiyah", which explains the forerunner of KH. Ahmad Dahlan pioneered the founding of the Muhammadiyah organization in terms of ideology, circumstances, and the influence of KH's thoughts regarding Islamic criticism in Java.

Research on the Origins and External Influences on the Muhammadiyah movement. The following is research on external influences on the Muhammadiyah organization. "Thoughts on the Modernization of the Bumi Putra Economy in the Newspapers of Boedi Utomo and Soeara Moehammadijah in the Dutch East Indies (1920-1928)"[39], "Of Charities By Islamic Social Movement In Yogyakarta, 1912-

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[31] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

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[33] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). Gerakan-Gerakan Islam Indonesia Kontemporer (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

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[35] Masykur, F. (2022). Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Modern (Akhir Abad ke XIX-Awal Abad ke XX. *Tarbawi*, *5*(1), 1–15.

[36] Ali, M. (2019). Sufisme dalam Pandangan Muslim Modernis Awal: Telaah Pemikiran Tasawuf Kiai Moechtar Boechari (1899-1926). *Jurnal Lektur Keagamaan*, *17*(1), 217–240.

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[38] Wahyuddin. (2010). Awal Munculnya Gerakan Inteliktualisme Islam di Indonesia Abad 20. *Jurnal Adabiyah*, *10*(2), 182–193.

[39] Prabowo, R. D. (2019). Pemikiran Modernisasi Ekonomi Bumi Putra Dalam Surat Kabar Boedi Oetomo dan Soera Moehammadijah di Hindia Belanda (1920-1928). *Handep: Jurnal Sejarah Dan Budaya*, *3*(1), 33–54.

1931: A History Of Islamic Wealth Management"[40], "Communist Movement in Sarekat Islam in Surakarta 1918-1926 AD"[41], "Budi Utomo and Muhammadiyah (Political Relations of Struggle of National and Social Religious Organizations) 1090-1920"[42], "Social Change and Development of the City of Yogyakarta 1920-1940"[43], "Religion, communism, and Ratu Adil: Colonialism and propaganda literature in 1920s Yogyakarta"[44], "Muhammadiyah Educational Institution (examination of KH. Ahmad Dahlan's Thoughts on Islamic Education Reform in Indonesia)[45], "The Role of Haji Mohammad Syoedja' in the Development of Muhammadiyah's People's Helpers (PKO) in Yogyakarta (1920-1931)[46], "The Emergence and Breakup of the Sarekat Islam in Semarang 1913-1920"[47]. "Sarekat Islam and the Labor Movement (Socio-Historical Study of Labor Protests in Yogyakarta 1913-1920)"[48], "Activism of the Hoofdbestuur Muhammadiyah PKO Section in Yogyakarta as a Representation of the Civil Society Social Service Movement (1920-1931)"[49]. This research explains external influences in terms of individuals or the social conditions of society on the establishment of the Muhammadiyah organization. The clear difference between this research and the text "Ma Huwa Asasu Muhammadiyah" is the aspect of Islamic ideology and the history of protecting Ahmad Dahlan regarding the differences and similarities in the condition of Islam at the beginning of the 19th century.

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[40] Yuristiadhi, G., & Purwanto, B. (2016). Transformation of Charities by Islamic Social Movement in Yogyakarta, 1912-1931: A History of Islamic Wealth Management. *International Journal of Islamic Business Ethics (IJIBE)*, *1*(1).

[41] Fanani, M. F., & Maimunah, S. (2021). Gerakan Komunis Dalam Sarekat islam di Surakarta Tahun 1918-1926 M. *Thaqafiyyat: Jurnal Bahasa, Peradaban Dan Informasi Islam*, *20*(1), 64.

[42] Rofi'i I. (2016). Budi Utomo dan Muhammadiyah (Relasi Politik Perjuangan Organisasi Berbasis Nasionalis dan Sosial Keagamaan) *1909-1920*.

[43] Pratama F. (2019). Perubahan Masyarakat dan Perkembangan Kota Yogyakarta 1920-1940. *Jurnal Prodi Ilmu Sejarah*, *4*(3), 294–309.

[44] Margana, S. (2019). Religion, communism, and Ratu Adil: Colonialism and propaganda literature in 1920s Yogyakarta. *Wacana*, *20*(2), 233–249.

[45] Lenggono W. (2018). Lembaga Pendidikan Muhammdiyah (Telaah Pemikiran K.H. Ahmad Dahlan Tentang Pembaruan Pendidikan Islam di Indonesia). *Islamadina*, *19*(1), 43–63.

[46] Pasa A. I. (2022). Peran Haji Mohammad Syoedja' bagi Perkembangan Penolong Kesengsaraan Oemoem (PKO) Muhammadiyah di Yogyakarta (1920-1931) Atsna Ikmalia Pasa. *Jurnal Sejarah Islam*, *01*(2), 47–71.

[47] Muryanti, E. (2010). Munculnya dan Pecahnya Sarekat Islam di Semarang 1913-1920. *Paramita*, *20*(1), 21–35.

[48] Salam A. (2015). Sarekat Islam dan Gerakan Buruh (Kajian Sosio-Historis Protes Buruh di Yogyakarta *1913-1920)*.

[49] Yuristiadhi G. (2015). Aktivisme Hoofdbestuur Muhammadiyah Bagian PKO diYogyakarta Sebagai RepresentasiGerakan Pelayanan Sosial MasyarakatSipil (1920-1931). *Afkaruna (Jurnal Ilmu Ilmu Keislaman*, *11*(2), 195–220.

This research uses a qualitative and descriptive analysis approach based on library research.[50] The quantity of historical writing is not yet strong enough to show a complete and comprehensive historiographic variable. Biography and historiography are two things that are interrelated and cannot be separated just like that. In other words, writing a biography must have similarities to writing history, especially chronology.[51] There are several styles of historiography, such as traditional historiography, colonial historiography, national historiography, and modern historiography.[52] The stages of historiography begin with searching for data and collecting sources, known as heuristics. Heuristics is a technique that helps us to search for historical traces. Heuristics is also a stage or activity to formulate or collect sources; it collects data and information regarding the issues raised, both written and unwritten (documents and artefacts), which are adapted to the type of history that will be written. The application of the historical method goes through stages of work, namely heuristics, criticism, interpretation, and historiography.[53] According to Zulkarnaen[54], two methods must used to obtain qualitative research data. First, explore primary data by reading and studying various main books. In this case, the manuscript "Ma Huwa Assasu Jam'iatul Muhammadiyah" is the primary reference in this research. Second, explore secondary data through literature, such as books and previous research results.

This research can be included in qualitative research because it discusses Ahmad Dahlan's speech. Ahmad Dahlan in Pekajangan, Central Java. The manuscript "Ma Huwa Assasu Jam'iatul Muhammadiyah" uses Arabic script. So transliteration and translation are needed so that readers can easily understand it.[55] In translating "*Ma Huwa Asasu Muhammadiyah*", there needs to be collaboration on philological work methods such as text description, text transliteration, text editing, and text translation. Translating in research work steps means changing the type of writing, letter by letter, from one alphabet to another.[56] The text translation,

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[50] Yusuf. (2014). Metode Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan. In A. M. Prof. Dr. Yusuf (Ed.), *Kencana* (Pertama). Kencana.

[51] Daud. S. (2013). Antara Biografi dan Historiografi (Studi 36 Buku Biografi di Indonesia). *Analisis: Jurnal Studi Keislaman*, *13*(1), 243–270.

[52] Syukur, A. (2017). Historiografi Belandasentris. *Jurnal Sejarah Lontar*, *7*(2), 41.

[53] Akbar, D. W. (2021). Sejarah Raja-Raja Dinasti Awal Mesir Kuno Pada Naskah "Tarikh Misr Qadimah". *Riyāḥunā: Jurnal Pendidikan Bahasa Dan Sastra Arab*, *1*(1), 14–32.

[54] Zulkarnaen, I. (2021). Studi Deskriptif: Filsafat Agama Dan Ruang Lingkup Kajian Pembahasannya. *Dirosat: Journal of Islamic Studies*, *6* (2), 25.

[55] Apriana R. (2015). Nilai Religiusitas Serat Suluk Wujil Dalam Serat Suluk Warni-Warni Karya Hamengkubuwana V. *Aditya - Pendidikan Bahasa Dan Sastra Jawa*, *7* (4), 1–15.

[56] Febriyanti, F., & Khafidoh, N. (2021). Variasi Terjemahan Surah Al-Fātiḥah dalam Bahasa Jawa Pada Naskah Kuran Jawi dan Kitab Kuran. *Manuskripta*, *11*(2).

namely translating the text from Javanese to Indonesian, uses literal, complete, and free translation methods.[57]

FINDINGS AND DISCUSSION

Ideology of the Establishment of the Muhammadiyah Organization

> *"Khutbatu Al-qãhã Ad-dã'iyu Al-hakĩmu Al-Muṣlihu Al-marhữmu Al-Hajj Ahmad Dahlan. Bibaldatin fakãlữ'an. Liinsyã-i fara'a Al-jam'iyyatu Muhammadiyati fĩhã sanatu 1340. Wa yufhamu minhã maqãṣidu Al-jam'iyyatu wa gorḍuhã Al-aṣlĩ. Naqlan 'an majallati As-syifã-i Allatĩ kãnat taṣduru bibaldati fakãlữ'an."*
> "This is a sermon from a respected, wise and pious preacher, Haji Ahmad Dahlan, in Pekalongan City on the occasion of the inauguration of the branch of the Muhammadiyyah Organization there in 1340. From this sermon, we can understand the true aims and intentions of the Muhammadiyyah Organization. This sermon is quoted from the Asy-Syifa magazine published in Pekalongan City. ."

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

Ahmad Dahlan was a charismatic and controversial cleric in his time. Ahmad Dahlan was born on August 1, 1868, and died on February 22, 1923. His first name was Muhammad Darwis, and he was the fourth child of KH. Abu Bakr. Meanwhile, his mother was the daughter of H. Ibrahim, who was also the head of the Yogyakarta Sultanate at that time.[58] As a child, he always studied religion and Arabic. However, the atmosphere in his village, which was very anti-colonial, did not require him to go to a colonial school. Little Darwis, or Ahmad Dahlan, was full of religious values from an early age. Religious education is obtained selectively, and people try to reflect on it and even practice it.[59]

When he was 15 in 1888, he made his first pilgrimage and lived for 5 years in Makkah Al Mukarramah to study and deepen his religious knowledge with the ulama. Then, in 1902, he returned to perform the Hajj and lived for another 3 years. This was an order from Sultan Hamengkubuwono VII to hold discussions regarding the Islamic renewal movement in the Middle East and study the development of Islam because, at that time, many Islamic reformer thinkers were born who rose

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[57] Ayu, H. (2023). Etika Komunikasi dalam Naskah Wicara Dora tuwin Wicara Temen tumrap ing dalem Sasrawungan. *Sutasoma: Jurnal Sastra Jawa*, *11*(1).

[58] Abidin, Z. (2018). KH. Ahmad Dahlan (Pendiri Muhammadiyah): Apakah keturunan dari Prabu Brawijaya V? *Fikiran Masyarakat, 6* (1).

[59] Dahlan M. (2014). K.H. Ahmad Dahlan Sebagai Tokoh Pembaharu. *Jurnal Adabiyah*, *XIV* (2), 122–132.

from their downturn after the collapse of the Ottoman dynasty to Western colonialism at that time.[60] After returning from the second Hajj pilgrimage in 1905, K. H. Ahmad Dahlan taught what he had found while there, and these thoughts became an inspiration and framework for his movement in the effort to establish the Muhammadiyah organization in Yogyakarta.[61]

The concept of Islamic renewal (*tajdid*, reform) is understood as thoughts, movements, and efforts to change ways of thinking, traditions, old intuitions, and so on to adapt to the new atmosphere created by the development of modern science and technology in such a way that Islamic teachings function instrumentally; in improving life and improving the welfare of society.[62] Ahmad Dahlan's Islamic reform agenda is basically in line with the formulation of Muhammad Abduh (1849-1905), an Egyptian reformer cleric, namely trying hard to (1) cleanse Islam from non-Islamic influences and habits, (2) reformulate Islamic doctrine with a modern view of the mind, (3) reformulating Islamic teachings and education, and (4) defending Islam from external influences and attacks.[63]

Although Ahmad Dahlan's Islamic reformulation and renewal agenda is in the same breath as Abduh's, the process and approach differ. Abduh had an academic-elitist process, overhauling the Al-Azhar University curriculum in Cairo by including Philosophy courses and developing scientific ethics by systematically writing down ideas in the form of books *Risalah Tauhid* and *Tafsir al-Manar.*[64] In contrast, Ahmad Dahlan's renewal process started from the bottom by pioneering a Modern Islamic Primary School by adopting the Dutch School and using an ethical (socially practical) approach within a modern organization - the Muhammadiyah organization.[65]

> *"Ayyuhãl ikhwãnu innĩ uhibbu an ubayyina lakum mabãdi-a muhammadiyati wal gorḍu min insyã-ihã la yakhfãkum anna Al-Islamu fĩ waqtinã ḥaẓa qod istaulat 'alaihi al-bid'a wal khurãfãtu hattã lam yabqo minhu illa ismuhu."*
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> "O brothers and sisters, I want to explain all the principles of Muhammadiyah and the purpose of its establishment. As you know,

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[60] Abdullah N. (2015). K.H. Ahmad Dahlan (Muhammad Darwis). *Jurnal Ilmiah Sosiologi Agama*, *9*(1), 22–38.

[61] Rasid R. (2018). Kepemimpinan Transformatif K.H. Ahmad Dahlan di Muhammadiyah. *Jurnal Humanika*, *XVIII* (1), 50–59.

[62] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[63] Ali M. (2012). K.H. Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20. *Suhuf*, *3*(2), 232–250.

[64] Arofah S, J. M. (2015). Gagasan Dasar dan Pemikiran Pendidikan Islam K.H Ahmad Dahlan. *Tajdida*, *13*(2), 114–125.

[65] Lenggono W. (2018). Lembaga Pendidikan Muhammdiyah (Telaah Pemikiran K.H. Ahmad Dahlan Tentang Pembaruan Pendidikan Islam di Indonesia). *Islamadina*, *19*(1), 43–63.

Islam in this era has been dominated by heresy and *khurafat*, to the point that nothing remains of the Islamic religion except its name."

The second stanza in the text "Ma Huwa Asasu Jam'iatul Muhammadiyah" explains how Ahmad Dahlan explains the Principles, Goals, and Ideology of the founding of the Muhammadiyah Organization. In 1900 – 1920, Islam in Java was tense, starting with Christianization, *Bid'ah*, and *Khurafat* among the people.[66] Thus, Ahmad Dahlan made reforms and modernized practices according to Islamic law—Ahmad Dahlan's thoughts were expressed in the ideology of the Muhammadiyah organization.[67]

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

***Q.S Ali' Imran* 3/104**

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

***Q.S Ali' Imran* 3/110**

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

Ahmad Dahlan's ideology in establishing the Muhammadiyah organization is outlined in the detailed articles carried out in harmony by the Muhammadiyah organization today. In Lathifah's[68] explanation of the Tanwir Decree of 1969 in Ponorogo, East Java, the ideology of Muhammadiyah appears in the Matan Beliefs and Life Aspirations of Muhammadiyah, the contents of which are as follows. *First*, Muhammadiyah is an Islamic Movement that aspires and works to realize an actual, just Islamic society to carry out human functions and missions as servants and leaders of Allah on earth. *Second*, Muhammadiyah believes that Islam is the religion of Allah, which was revealed to His Messenger, from the Prophets Adam, Nuh, Ibrahim, Musa, and Isa, and up to the final Prophet Muhammad SAW, as Allah's guidance and mercy to humanity throughout time, and guarantees prosperity: material and spiritual life, worldly and ukhrawi. *Third*, Muhammadiyah practices Islam based on the Koran and the Sunnah of the Prophet. *Fourth*, Muhammadiyah

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[66] Subando, J., Samsuri, M., & Muslimin, E. (2023). Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah. *Pawarta: Journal of Communication and Da'wah*, *1*(1), 1–12.

[67] Ali M. (2012). K.H. Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20. *Suhuf*, *3*(2), 232–250.

[68] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). *Gerakan-gerakan Islam Kontemporer* (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

implements Islamic teachings covering Aqidah, Akhlak, and *Muamalah Duniawiyah*. *Fifth*, Muhammadiyah invites all layers of the Indonesian nation who have received God's gift in the form of a homeland that has sources of wealth, national independence, and the Republic of Indonesia, which has the Pancasila philosophy, to try together to make a country that is just and prosperous and will be blessed by Allah SWT. *Baldatun thayyibatun wa rabbun ghafur*.

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

In 1903, KH Abdurrahman performed the Hajj. After returning from the pilgrimage, he started religious studies. KH Abdurrahman started the religious preaching movement in mosques. Finally, the "Ambudi Agama" study association was formed in Pekajangan. KH Abdurrahman is not alone in managing "Ambudi Agama" studies. Several senior figures in Pekajangan manage Ambudi Agama, such as KH Asmu'i, KH Dimyati, KH Cholil, Chumasi Hardjosubroto, and others. In 1905, the Dutch colonial government issued a Teacher Ordinance policy (Staatblad 925 Number 219) regarding religious teaching (Islam). The Teacher Ordinance issued by the colonial government, implemented by the Indigenous Education Inspectorate, aimed to limit the space and movement of Islamic teachers in the Dutch East Indies.[69]

Around 1921, the strict policies of the Teacher Ordinance almost paralyzed religious study associations in Pekalongan, Batang, and Pekajangan. The Nurul Islam Association and Ambudi Agama were almost closed. However, KH Abdurrahman did not give up. He had heard of the progress and existence of Muhammadiyah in Yogyakarta, who was said to be able to overcome the Teacher Ordinance problem. With KH Asmu'i, KH Abdurrahman intends to go to Yogyakarta to meet the ranks of the Muhammadiyah Hoofdbestuur.[70] However, there was quite an exciting story before the two left for Yogyakarta. One of the Ambudi Agama administrators, Chumasi Hardjosubroto, reminded KH Abdurrahman and KH Asmu'i that it was a "Christian Association." Convinced that Muhammadiyah was an Islamic association capable of solving the Teacher Ordinance problem, the two founding figures of Ambudi Agama immediately left for Yogyakarta. Not long after the visit of the two Pekajangan figures to the Hoofdbestuur Muhammadiyah office in Yogyakarta, KH Ahmad Dahlan immediately paid a visit to Pekajangan to inaugurate the local Muhammadiyah branch. [71]

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[69] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[70] Wahyuddin. (2010). Awal Munculnya Gerakan Inteliktualisme Islam di Indonesia Abad. *Jurnal Adabiyah*, *10*(2), 182–193.

[71] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

The Forerunner of Ahmad Dahlan Founded the Muhammadiyah Organization

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

> *"Na'am, Anna fīl muslimīna rijālan 'ulamā-u qādirīna 'alal iṣlahi walakin akṡaru minhum la y'malu bimā ya'lamu lā yaj'alūna 'ilmahum illa syirkan lil mukāyyadati wa sababan lil istibdādi wannazā'i wa tafarruqi wa taḍlīl 'āmati hattā tasytatūr firaqan wa ahzāban (kullu hizbin bimā ladaihim farihūna."*
>
> "Yes, among the Muslims, some scholars can make improvements, but most do not put their knowledge into practice. They use their knowledge as a trap to carry out the deception, become the cause of oppression, disputes, and divisions, and mislead ordinary people until they are divided into various groups and factions. (Each group feels proud of what is in their group)".

If seen from the historical context, the birth of Muhammadiyah (8 Dzulhijjah 1330 H. or November 18 1912 M.) occurred at the right time, namely when the Islamic world was enthusiastic about rising from adversity. Almost all Islamic countries in the world are experiencing oppression under colonialism, including Indonesia, which at that time was colonized by the Dutch. Awareness of the importance of Muslim unity in opposing Dutch colonial rule in the form of organizations only emerged and developed at the beginning of the 20th century. The end of Dutch colonialism illustrates the growth of the Islamic movement in Indonesia. At the beginning of the 20th century, when the sense of modern nationalism was still growing, the word "Islam" was a unifying word for the Indonesian people.[72] The next problem that came to the surface at the beginning of the 20th century was the emergence of various Islamic organizations, which, on the one hand, provided updates to Islamic thought patterns by purifying the creed from pre-Islamic elements, and on the other hand, gave birth to groups that adhered firmly to the teachings and principles of Islam. Old beliefs and the *madhab* they believe in. The group that brought the current of the reform movement established organizations to rally Muslims and educate them to be in line with the demands of the times. Includes establishing educational institutions (Islamic boarding schools) with various general subjects in their curriculum.[73]

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[72] Badawi D. (2003). *Langkah Langkah Perjuangan Muhammadiyah* (Setiawan B, Ed.; 1st ed., Vol. 1). Lembaga Pustaka dan Informasi.

[73] St Nurhayati, H., Mahsyar Idris, Mh. H., & Muhammad Al-Qadri Burga, Ma. (2018). *MUHAMMADIYAH dalam Perspektif Sejarah, Organisasi, dan Sistem Nilai* (M. Burga, Ed.; 1st ed., Vol. 1). TrustMedia Publishing.

> *"Wahaṣarũ Ad-dĩnil malãbisu wal azyã-i wa tahkumũ fĩ dĩni-l Allahi bãrãahum wa syahwatihim fakafarũ ḥaẓa likaunihi ista'mala libãsan mukhãlafan limã i'tadauhu wa zindiqũ ẓãka likaunihi tarku bid'ihi yabẓalũna al-wafil mualafihi bisurũrin wabtihãjin wa taktĩhã al-i'ãnãtu min kulli ṣaub'in."*
>
> "They limit religion to clothes and costumes only, and they regulate people in matters of the religion of Allah with their reason and desires. Then they disbelieved another person because he wore clothes different from those they knew. They also disbelieved another person because he abandoned his innovations. They spend thousands of dollars happily and happily. Help after help came from here and there for their organization."

Clothing is a form of expression of ideology. Therefore, clothing became an essential means of showing identity during the social-political movement and modernization in Yogyakarta at the beginning of the 20th century. Ahmad Dahlan's female students are known to have distinctive characteristics in their clothing. This is related to the teachings of Ahmad Dahlan, who encouraged his female students to wear a head covering known as a kudung. The use of the veil was not something entirely new among Indonesian Muslims at that time. At that time, the veil was generally only worn by women who had performed the Hajj. The teaching of covering the head with a veil eventually became a movement after the founding of Muhammadiyah and was followed by the formation of Aisyiyah in 1917.[74]

Traditionalist Islamic circles before the arrival of Ahmad Dahlan greatly enlivened the Islamic struggle in Java. Traditionalist Islam tends not to be able to differentiate between teachings and non-teachings. Islamic brides like this tend to preserve non-Islamic traditions uncritically. Various pilgrimage practices, from cemeteries to charms and spells, have significantly impacted the implementation of Islam. Not only has Islam been affected, but also in the development of life towards the modern era, society has not been able to support it.[75] Ahmad Dahlan's doctrines are intended as a refinement or purification of Tawhid (religion) from the elements of the religious tradition. Muhammadiyah circles call it TBC (*Tahayul*, *Bid'ah*, and *Khurafat*). According to some circles, the disease 'TBC' is caused by Walisongo's incomplete preaching.[76] Ahmad Dahlan, with his *tajdid* ideas, tried to break the established religious traditions and practices that were adhered to by most Muslims at that time. Ahmad Dahlan considered that the teachings of Buddhism, Hinduism,

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[74] Husna A. H. (2023). R Rintisan Anjuran Berkerudung Oleh Muhammdiyah (1910-1931). *SENTRI: Jurnal Riset Ilmia*, *2*(4), 1313–1321.

[75] Dahlan M. (2014). K.H. Ahmad Dahlan Sebagai Tokoh Pembaharu. *Jurnal Adabiyah*, *XIV* (2), 122–132.

[76] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

Animism, Dynamism, and other Javanese cultures had contaminated religious traditions and practices. Therefore, it must be renewed and purified.[77]

Dawam Raharjo in Huda[78] explains that the founding of Muhammadiyah was motivated by three reform ideas. First, the thoughts of Muhammad bin Abdul Wahhab later developed into Wahhabism, which was oriented towards purifying Islamic teachings from local cultural influences. Second, the epistemological pillar of Muhammadiyah is from Muhammad 'Abduh. In this case, Raharjo stated that Muhammadiyah, as Hamka said, was inspired by the thought of Islamic reform launched by Muhammad Abduh, which emphasized the modernization of thought and education. Third, the epistemological pillar of Muhammadiyah from Ahmad Dahlan is *al-Mã'ũn* theology. Raharjo continued his notes that Muhammadiyah developed because it started from Ahmad Dahlan's theological views, namely the interpretation of the letter *al-Mã'ũn*, which contained the issue of social responsibility. Ahmad Dahlan's views on Tauhid.

> *":Ayyuhãl ikhwanu, innanã alãnu fĩ zamãnin kaśirin fĩhi ad-du'ãtu ilãl adyãnil ukhrã waṭugã fĩhi ṭaufãuhum siyaman wa qod żaḥara fĩhim nabgã-u ũlũ khibratin biṭariqi ad-da'wati wat-tabsyĩru hattã idḥasyũ bibarã'atihim wa qad zãra lĩ hadišãn ahadul mubasysyirĩina ad-duktũra (zuwaymir) ya'rifu allugatu; 'arabiyyatu jiddan wa qad intaqada 'alãl Islãmi bal tajãwaza ilãl ṭa'ni mimma yaśĩrul 'awãṭifu wayagĩżu aṣ-ṣudũri?"*
>
> "O my brothers, we are in an era where many preachers are inviting people to convert to other religions; their wave is huge, especially after among them emerged people who are smart and experienced in the field of preaching and Christianization, to the point that they amazed me because of their shrewdness. Recently, one of the missionaries, Dr. Zwemer, mastered Arabic well. He criticized the Islamic religion, even threw accusations and insults, and crossed the boundaries of fair and neutral treatment, as was reported in the newspapers. Isn't this accusation hurting feelings and angering the heart angry? "

Another reason why Ahmad Dahlan founded the Muhammadiyah organization was the massive Christianization efforts in Java.[79] Finally, two years after the Cilegon tragedy, Banten, KF. As an advisor for indigenous affairs, Holle suggested that Islamic education in Java be closely monitored. This suggestion is the basis and consideration that the ulama was the driving force behind this incident. Based on this reason, the Dutch colonial government played its role in exploiting this momentum to gain significant support from Christian missionaries. It was not

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[77] Masykur, F. (2022). S Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Modern (Akhir Abad ke XIX-Awal Abad ke XX.*Tarbawi*, *5*(1), 1–15.

[78] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha*, *7*(2), 345–375.

[79] Suwarno. (2016). Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912- 1950. *Akademika*, *21*(2), 195–213.

a difficult step for the Dutch to achieve because they were synonymous with Protestant Christianity. When the situation began to improve and because of Christian missionaries' support, the Dutch tracked down the ulama's whereabouts in Java.[80]

In his sermon, Ahmad Dahlan mentioned the name of a missionary named Samuel Zwemer. Zwemer was the first long-term American missionary to the Middle East. He wrote almost one book per year for most of his life. He founded and edited the quarterly publication The Moslem World for 37 years. He is a professor at Princeton. He directly motivated hundreds of people to go to the mission field.[81] Zarkasyi[82] explains that Samuel Zwemer gave Christianization methods to the missionaries in Jerusalem. He advised, "Your task is not to convert Muslims to Christianity but to change the way Muslims think so that a generation of Muslims will born who are hostile to their religion." This trick now works well and is relatively successful. Zwemer's trick of spreading religion does not appear coercive but is deceptive.

Christianization efforts in Java from the end of the 18th century to the beginning of the 19th century were driven by a missionary named Peter Janz. Several kyais converted to Christianity, translated the Bible into Javanese, and used the Pegon script. In the book "THE BIBLE THROUGHOUT THE WORLD", Kilgour[83] is explained as follows.

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

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[80] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[81] Zwemer, S. M. (1905). The Moslem Doctrine of God: an Essay on The Character And Attributes of Allah According to the Koran and Orthodox Tradition (1st ed., Vol. 1). American Tract Society.

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

[83] Kilgour, R. (1939). The Bible Throughout the World: A Survey of Scripture Translations (1st ed., Vol. 1).

Foreign Bible Society, prepared a new edition and added another Gospel and the Acts of the Apostle."

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

> *"Fĩ jugjã nafsuhã qod tabara'a ba'ḍul ikhwãni bisayyãrãtin wal ba'ḍul Akhari bibuyũtin wa ḥaẓãl ikhlãṣu wal arĩhiyyatu allatĩ dafa'atil ikhwãnu liliktitãbi annaḥã ḥuwa 'ilmihim bilikhlaṣil 'amali wannajãhi a'mãlihim. "*
>
> "In the Jogja area, some brothers have donated cars, others have donated houses. The sincerity and enthusiasm that encouraged the brothers to give charity occurred after they learned about sincerity in their actions and that their charity had been successful."

The essential characteristics of Muhammadiyah are empowerment and social service. Historically, the early generation of Muhammadiyah in the Ahmad Dahlan era pioneered many efforts to develop communities or congregations in society. Ahmad Dahlan, through the *al-Mã'ũn* movement, gathered orphans who were then institutionalized into *Weeshuis* (Orphan Houses), *Armeinhuis* (Poor Houses), and Polyclinics as the seeds for the birth of the Oemoem Misery Helper (PKO) or now known as the PKU Muhammadiyah Hospital. The Muhammadiyah founder also socialized with elite groups in Boedi Oetomo, taught at the Praja School, and interacted with anyone he met to dialogue and preach Islam. At the residence of HOS Tjokroaminoto, Ahmad Dahlan also gave Islamic lectures in front of Soekarno, Semaun, and the young elite of the movement who were hungry for knowledge and Islam.[84]

In this case, PP Muhmmadiyah explained that the *Jama'ah* movement was trying to revive Ahmad Dahlan's attitude to life, then launched his tajdid movement, a reform movement. Ahmad Dahlan gave an example of how a Muslim is open and likes to accept and consider other people's opinions. He practised the 'Western' education system, scouting, polyclinics, hospitals, and orphanages without hesitation. His friends were limited to 'our people' and Christians, Chinese, nobleman groups, and ordinary people. Muhammadiyah members are increasing daily; there are the noblemen, the Chinese, the nationalists and quite a few groups classified as have-nots, people with low incomes, batik workers, and unskilled workers whose social status has been elevated by Muhammadiyah.[85]

> *"Walakin maẓã naf'alu wa nahnu biḥaḥil ṣifati minal jaḥli waḍa'fi walaysa lil ḍa'fi hayyalatu gairul ṣabri wa 'alã kulli hãlim fainnã nahmadu Allha 'alã ni'matil Islami fainna min uṣũlihi at-taṣdĩqi bijami'ĩ ar-rusuli wa'adamil ṭa'ni fĩl adyãni wal agrãḍi 'wni;jidãli*

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

[85] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha*, *7*(2), 345–375.

illa billatĩ ḥiyã ahsanu wal i'tiṣãmi bil ṣabri qãla ta'ãlã (walã tajãdalũ aḥlal kitãbi illã billatĩ ḥiyã ahsanu)"
"Walakinnã najḥalu hattã al-mujãdalati bilhunã liẓalika tarãnã fĩ ihtiyajin ilã jamĩ'il funũni wal 'ulũmi liannanã lã nastaṭĩ'u raddal syubhãti illa ba'da At-taḍullu'i minḥã."
"But what can we do (what can we do) when we are in a position as stupid and weak as this, and there is nothing stupid can do except be patient? However, we still thank Allah for the blessings of the Islamic religion. Included in the basic teachings of Islam are believing in all the messengers, not putting down other religions, abandoning debate except in a good way, and holding fast to patience. Allah says: "And do not argue with the People of the Book, except in a good way." "But we are so stupid that we don't even know how to argue well. So you see, we need all branches of scientific discipline because we cannot refute these doubts unless we have really mastered these sciences."

In Ahmad Dahlan's view, the backwardness faced by Muslims is the result of ignorance; therefore, to overcome it according to him, must be through education. According to him, 3 fundamental educational values must be upheld to build a nation, namely, Moral Education, to instil character based on the Al-Qur'an and Hadith. Second, Individual Education is an effort to foster complete individual awareness, which is balanced between physical and spiritual needs, beliefs and intellect, feelings and reason, this world and the hereafter. Third, Social Education aims to foster the willingness and desire to live in a society.[86]

He is concerned about seeing indigenous countries worsening and sinking due to global situations and conditions. This was further exacerbated by Dutch colonial politics, which was very detrimental to the Indonesian people (only children of nobles could go to school under the Dutch government). According to him, the right effort must be made to improve the indigenous education system. The gap between religious and general science education at that time made Ahmad Dahlan even more moved to improve the education system in Indonesia. He is aware that we are a colonized nation, but to throw off these shackles, we must renew the generation's perspective through religious education and general knowledge so that higher human qualities will be created. The most important idea was to include Islamic religious education in government-run schools.[87]

CONCLUSION

Muhammadiyah is one of the most prominent Islamic organizations in Indonesia. Much research has been done about Muhammadiyah from various

[86] Palahuddin. (2018). Modernisasi Pendidikan Islam di Indonesia Awal Abad Ke-XX: Kasus Muhammadiyah Palahuddin Universitas Muhammadiyah Mataram. *Sangkep (Jurnal Kajian Soasial Keagamaan)*, *1*(1), 60–84.

[87] Arofah S, J. M. (2015). Gagasan Dasar dan Pemikiran Pendidikan Islam K.H Ahmad Dahlan. *Tajdida*, *13*(2), 114–125.

aspects. However, no one has studied using ancient manuscript objects. The manuscript "*Ma Huwa Asasu Jam'atul Muhammadiyah*" contains Ahmad Dahlan's sermon during his visit to Pekajangan, Pekalongan, Central Java, in 1340 H. This visit was in the form of the inauguration of PCM Pekajangan in 1922. In his sermon, Ahmad Dahlan emphasized three points of meaningful discussion. *First*, the ideology of the Muhammadiyah organization. S*econd*, Ahmad Dahlan's reasons for establishing the Muhammadiyah organization. T*hird*, Ahmad Dahlan's message to the people of Pekajangan.

The principles, objectives, and ideology founded by the Muhammadiyah Ahmad Dahlan organization were based on the Qur'an verses Q.S Ali 'Imran 3/104 and Q.S Ali 'Imran 3/110. Apart from that, Ahmad Dahlan applied *Al-Mã'ũn*'s theory as a practice for the Muhammadiyah organizational movement. Several reasons motivated Ahmad Dahlan to establish the Muhammadiyah organization. Firstly, Islam was covered in *Tahayyul, bid'ah*, and *khurafat*. So, it is clear that Islam is only a name/identity. *Second*, many people understand Islam but don't practice it. *Third*, knowledge is used for deception, arbitrariness, conflict, differences, and error, which can give rise to groups—f*ourth*, limiting clothing as identity. *Fifth*, Establishing God's laws only with their thoughts and desires. *Sixth*, the rise of Christianization in Java. Ahmad Dahlan's message to the people of Pekajangan was *First*, an attitude of tolerance. *Second*, Sincerity. *Third*, education is essential, as is understanding religious and non-religious knowledge.

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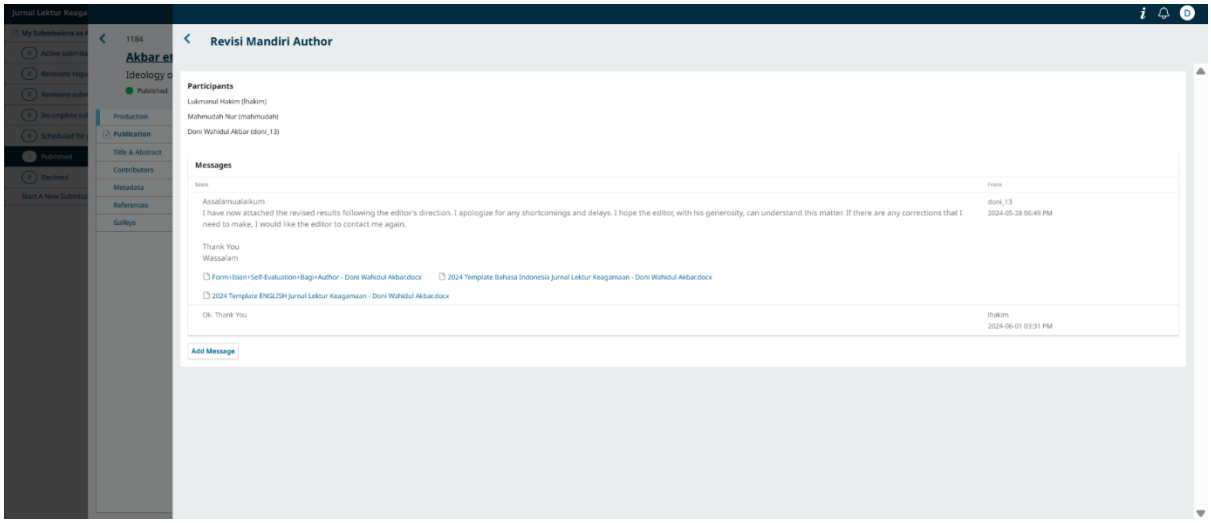
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   - Tabel 2 Introduction
   - Tabel 3 Method
   - Tabel 4 Result and Discussion
   - Tabel 5 Conclusion
   - Tabel 6 References
   - Kolom Catatan Khusus Editor

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TABEL 1. DATA STATISTIK ARTIKEL

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2	Jumlah kata dalam naskah 6.000-8000 kata			
3	Ada Penulis dengan afiliasi dan email institusi dari negara luar Indonesia			
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6	Jumlah Kata Kunci 3-5 kata			
7	Jumlah kata dalam Abstrak B. Indonesia 200-250 kata			
8	Jumlah Kata Kunci 3-5 kata			
9	Menggunakan Reference Manager: Mendeley /Zotero			
10	Kutipan menggunakan Chicago Manual of Style 17 Edition (Full-Note). Untuk referensi Buku, mencamkan nomor halaman.			
11	Tahun Referensi adalah rentang dari 2014-2024			

TABEL 2. PENDAHULUAN

No	Aspek	Temuan di naskah	Simpulan Author: Sesuai/Tidak	Komentar dan catatan Author
1	2	3	4	5
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2	Terdapat penjelasan mengapa topik tersebut penting			
3	Terdapat kalimat tentang apa kontribusinya terhadap Ilmu pengetahuan			
4	Terdapat latar belakang penelitian			

No	Aspek	Temuan di naskah	Simpulan Author: Sesuai/Tidak	Komentar dan catatan Author
1	2	3	4	5
5	Terdapat kalimat atau paragraf yang menyoroti struktur artikel			
6	Terdapat penjelasan apa yang membuat Penulis memutuskan untuk meneliti topik ini/menulis artikel tentang tema tersebut			
7	Terdapat kalimat/paragraf berisi uraian dan definisi luas dan diskusi tentang topik tersebut			
8	Terdapat kalimat yang menggabungkan pandangan orang lain (tinjauan literatur) ke dalam diskusi untuk mendukung, menyangkal, atau menunjukkan posisi Anda mengenai topik tersebut			
9	Terdapat kalimat hipotesis yang kontroversial dan berbeda bila perlu			
10	Terdapat kalimat yang menyebutkan secara singkat tujuan utama dari pekerjaan ini			
11	Terdapat kalimat yang menyoroti simpulan-simpulan utama			
12	Bahwa pendahuluan yang dibuat dapat dipahami oleh ilmuwan di luar bidang penelitian Anda.			
13	Tidak terdapat gaya pengacuan seperti: " . . . Garuda[1] dalam Arjuna[2] dalam Sinta[3]. . . .			

TABEL 3. METODE

No	Aspek	Temuan di naskah	Simpulan Author: Sesuai/Tidak	Komentar dan catatan Author
1	2	3	4	5
1	Dibuat dalam bentuk paragraf, bukan pointer ataupun numbering.		Sesuai	
2	Terdapat kalimat yang menjelaskan bagaimana penelitian itu dilakukan		Sesuai	
3	Terdapat kalimat yang menyebutkan desain penelitian		Sesuai	
4	Terdapat kalimat yang menyebutkan populasi dan sampel (sasaran penelitian/Sumber data)		Sesuai	
5	Terdapat kalimat yang menyebutkan teknik pengumpulan data dan pengembangan instrumen		Sesuai	
6	Terdapat kalimat yang menyebutkan teknik analisis data		Sesuai	
7	Untuk penelitian yang menggunakan alat dan bahan, perlu dituliskan spesifikasi alat dan bahannya. Spesifikasi alat menggambarkan kecanggihan alat yang digunakan, sedangkan spesifikasi bahan menggambarkan jenis bahan yang digunakan		Sesuai	
8	Penelitian kualitatif seperti penelitian tindakan kelas, etnografi, fenomenologi, studi kasus, dan lain-lain, perlu ditambahkan kehadiran peneliti, subjek penelitian, informan yang membantu selama penelitian dan cara menggali data penelitian, lokasi dan durasi penelitian juga disertakan uraian pemeriksaan keabsahan hasil penelitian.		Sesuai	

TABEL 4. RESULT AND DISCUSSION

No	Aspek	Temuan di naskah	Simpulan Author: Sesuai/Tidak	Komentar dan catatan Author
1	2	3	4	5
1	Menguraikan temuan penelitian secara singkat dan jelas		Sesuai	
2	Hasil temuan harus merangkum temuan-temuan (ilmiah) daripada menyajikan data secara rinci		Sesuai	
3	Harap soroti perbedaan antara hasil atau temuan Anda dan publikasi sebelumnya oleh peneliti lain.		Sesuai	
4	Tabel, grafik, atau deskripsi verbal digunakan secara bergantian		Sesuai	
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6	Komponen-komponen berikut harus dibahas dalam diskusi: - Bagaimana hasil Anda berhubungan dengan pertanyaan awal atau tujuan yang diuraikan di bagian Pendahuluan (apa)? - Apakah Anda memberikan interpretasi secara ilmiah untuk setiap hasil atau temuan yang Anda sajikan (mengapa)? - Apakah hasil temuan Anda konsisten dengan apa yang dilaporkan oleh penyelidik lain (apa lagi)? - Atau apakah ada perbedaan?		Sesuai	
7	Terdapat kalimat yang secara eksplisit menunjukan bahwa		Sesuai	

No	Aspek	Temuan di naskah	Simpulan Author: Sesuai/Tidak	Komentar dan catatan Author
1	2	3	4	5
	temuan riset ini membantah atau memperkuat temuan sebelumnya			
8	Pembahasan harus mengeksplorasi pentingnya hasil kerja, bukan mengulanginya.		Sesuai	
9	Terdapat Pembahasan atau diskusi sesuai dengan hasil, namun tidak mengulangi hasil.		Sesuai	
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TABEL 5. CONCLUSION

No	Aspek	Temuan di naskah	Simpulan Author: Sesuai/Tidak	Komentar dan catatan Author
1	2	3	4	5
1	Panjang conclusion Tidaklebih dari 10% dari total word count artikel		Sesuai	
2	Dibuat dalam bentuk paragraf, bukan pointer ataupun numbering.		Sesuai	
3	Terdapat kalimat yang menunjukkan bahwa simpulan yang ditulis menjawab tujuan penelitian dan rumusan masalah		Sesuai	
4	Conclusion adalah sintesis dari temuan tanpa mengulang verbatim statement dari findings.		Sesuai	
5	Terdapat kalimat yang menjelaskan bahwa apakah temuan riset ini dapat memberikan kontribusi terhadap literatur dan		Sesuai	

No	Aspek	Temuan di naskah	Simpulan Author: Sesuai/Tidak	Komentar dan catatan Author
1	2	3	4	5
	pengetahuan di bidang tertentu.			
6	Terdapat statemen limitasi/keterbatasan dari penelitian tsb (baik scr scope kajian/ jumlah responden/ metodologi/ durasi/ desain penelitian, dll)		Sesuai	
7	Terdapat kalimat yang berisi prospek pengembangan hasil penelitian atau kajian serta bagaimana implikasi lebih lanjut akan prospek penelitian atau penelitian lebih lanjut.		Sesuai	

TABEL 6. REFERENCES

No	Aspek	Temuan di naskah	Simpulan Author: Sesuai/Tidak	Komentar dan catatan Author
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1	Jumlah Referensi minimal 40 buah			
2	Referensi yang berasal dari artikel jurnal minimal 32 buah.			
3	Referensi artikel yang terindeks Scopus minimal 16 buah (diberi tanda warna Kuning dan catatan komentar di naskah Anda)			
4	Referensi artikel dari Jurnal Lektur Keagamaan (JLKa) maksimal 6 buah (diberi tanda warna biru dan catatan komentar di naskah Anda)			
5	Referensi artikel dari Jurnal Bereputasi SINTA 1-2 minimal 10 buah. Tandai dengan memberikan warna UNGU pada referensi ini.			

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7	Kutipan dan referensi terutama berasal dari materi terkini 10 Tahun terakhir.			
8	Penulisan Nama Penulis, Judul, Publisher **TIDAK** dalam bentuk KAPITAL. Namun Hanya huruf Awal di tiap Kata saja yang kapital.			
9	Referensi yang berasal dari artikel jurnal harus mengandung minimal 5 komponen: Nama Author, Tahun Terbit/Vol. Edisi, Judul Naskah, Nama Publisher, DOI dan atau Link/alamat Web.			
10	Memastikan bahwa SEMUA DOI-nya Aktif dan terhubung dengan Asal sumber artikel. Jika DOI tidak Aktif, pastikan anda mencantumkan LINK WEB asal sumber artikel tersebut (All references should be online accessible, reliable and be published by reputable publishers)			

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IDEOLOGI PENDIRIAN ORGANISASI MUHAMMADIYYAH DALAM NASKAH "*MA HUWA ASASUL JAMIATUL MUHAMMMADIYAH*"

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

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ABSTRACT
Hearing the word Muhammadiyah brings thoughts of renewal and modernization. Discussions about Muhammadiyah have become a common topic among researchers. However, this research only revolves around the same polemic. The text *"Ma Huwa Asasu Jam'iatul Muhammadiyah"* tries to provide fresh air in research about the Muhammadiyah organization. The manuscript *"Ma Huwa Asasu Jam'iatul Muhammadiyah"* was written using Arabic script, and the manuscript was obtained from an ancient manuscript collector named Ginanjar Sya'ban, who lives in Bogor. This study used the paradigm of philology and hermeneutics as a humanities science, which carries out a hermeneutic function by correcting texts as social discourse. Text analysis, especially single manuscript editions, uses descriptive analysis methods. This method assumes that handling the manuscript *"Ma Huwa Asasul Jamiatul Muhammadiyah"* requires careful content analysis by considering various specific cases in the text and the nature of its intertextuality. Based on the results of the analysis of the manuscript *"Ma Huwa Asasu Jam'iatul Muhammadiyah,"* three significant cases were found. First, the ideology of the Muhammadiyah organization. Second, Ahmad Dahlan's reasons for establishing Muhammadiyah. Third, Ahmad Dahlan's message to the people of Pekajangan, Pekalongan, Central Java.

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This research aims to provide information about the founding of the Muhamadiyah organization contained in the text.

Keywords: *Philology, Manuscripts, Islam, Muhammadiyah, Ahmad Dahlan*

ABSTRAK

*Mendengar kata Muhammadiyah membawa pemikiran tertuju suatu pembaharuan dan moderniasi. Pembahasan tentang Muhammadiyah sudah menjadi pembicaraan umum dikalangan peneliti. Akan tetapi, penelitian itu hanya berputar-putar pada polemik itu-itu saja. Naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah" mencoba memberi udara segar dalam penelitian tentang organisasi Muhammadiyah. Naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah" ditulis menggunakan aksara Arab dan naskah didapatkan dari seorang kolektor naskah kuna bernama Ginanjar Sya'ban yang berdomisili di kota Bogor. Kajian ini dilakukan dengan paradigma Filologi dan hermeneutik sebagai ilmu humaniora, yakni ilmu yang melaksanakan fungsi heurmenetik dengan menepatkan teks sebagai wacana sosial. Analisis teks khususnya edisi naskah tunggal dilakukan dengan memanfaatkan metode deskriptif analisis. Metode ini mengasumsikan bahwa penanganan naskah "**Ma Huwa Asasul jamiatul Muhammadiyah"** perlu dianalisis isi secara hati-hati dengan mempertimbangkan berbagai kasus spesifik di dalam teks dan sifat intertektualitasnya. Berdasarkan hasil analisis naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah" ditemukan tiga kasus besar. Pertama, Ideologi organisasi Muhammadiyah. Kedua, Alasan KH. Ahmad Dahlan Mendirikan Muhammadiyah. Ketiga, Pesan KH. Ahmad Dahlan kepada Masyarakan Pekajangan, Pekalongan, Jawa Tengah. Tujuan dari penelitian ini adalah memberikan informasi tentang pendirian organisasi Muhamadiyah yang terdapat dalam naskah.*

Kata kunci: *Filologi, Naskah, Islam, Muhammadiyah, Ahmad Dahlan*

PENDAHULUAN

Jika membicarakan Islam di Indonesia pasti tidak dapat dilepaskan dari dua organisasi besar, organisasi Muhammadiyah yang didirikan oleh Ahmad Dahlan pada 1912 dan organisasi Nahdlatul Ulama (NU) yang berdiri pada 1926. Muhammadiyah dan NU mewakili organisasi yang memiliki ideologi berbeda. Muhammadiyah mewakili organisasi Islam modernis atau reformis, yakni golongan pembaru Islam modern, sebaliknya NU mewakili organisasi Islam tradisionalis, ialah golongan pembela dan pemelihara tradisi Islam. Tulisan ini hanya berfokus pada salah satu organisasi Islam yaitu Muhammadiyah."*Live Muhammadiyah and do not seek a living in Muhammadiyah*."

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"Hidup-hiduplah Muhammadi-yah dan Tidak mencari penghidupan dalam Muhammadiyah". Artinya ideologi Muhammadiyah Beramar Ma'ruf Nahi Mungkar yang pertama kali digaungkan oleh KH. Ahmad Dahlan dalam pendirian organisasi Muhammadiyah.[1] Dalam fase 1912-1950 kepemimpinan memainkan peranan yang sangat penting, yang mencakup periode kepemimpinan K.H. Ahmad Dahlan (1912-1923), K.H. Ibrahim (1923 - 1934), K.H. Hisyam (1934-1937), K.H. Mas Mansur (1937-1942), dan Ki Bagus Hadikusumo (1942-1953).[2]

Berdasarkan Keputusan Tanwir Tahun 1969 di Ponorogo, Jawa Timur, ideologi Muhammadiyah tampak dalam Matan Keyakinan dan Cita-cita Hidup Muhammadiyah, yang isinya *Pertama*, Muhammadiyah adalah Gerakan Islam, *Kedua*, Muhammadiyah berkeyakinan bahwa Islam adalah Agama Allah yang diwahyukan kepada Rasul-Nya, *Ketiga*, Muhammadiyah dalam mengamalkan Islam berdasarkan Al-qur'an dan Sunnah, *Keempat*, Muhammadiyah bekerja untuk terlaksananya ajaranajaran Islam yang meliputi bidang-bidang: Aqidah, Akhlak, Ibadah, dan Muamalah, *Kelima*, Muhammadiyah mengajak segenap lapisan bangsa Indonesia yang telah mendapat karunia Allah berupa tanah air yang mempunyai sumber-sumber kekayaan, kemerdekaan bangsa dan NKRI yang berfilsafat Pancasila.[3]

Teologi *al-Mã'ũn* –dalam payung Teologi Islam—yang digagas dan dikembangkan oleh Ahmad Dahlan, pendiri Muhammadiyah, dipandang oleh warga Muhammadiyah dan

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

[2] Suwarno. (2016). Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912 - 1950. Akademika, 21(2), 195–213.

[3] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). Gerakan-gerakan Islam Indonesia kontemporer (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

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dinilai oleh sebagian peneliti, seperti Deliar Noer dan Achmad Jainuri, berhasil membawa warga gerakan modern ini gigih dan bersemangat untuk membebaskan mustaḍ'afĩn dari ketertindasannya. Wujud konkret dari gerakan mereka adalah pendirian beberapa panti asuhan, rumah sakit, dan lembaga pendidikan. Dengan demikian, pada dataran konsep, teologi *Mustaḍ'afĩn* sesungguhnya merupakan istilah baru, bukan konsep baru, yang dikembangkan dari sumbernya, yakni teologi al-Mã'ũn sebagai identitas yang diambil dari spirit Q.S. al-Mã'ũn [107] [107].[4]

Selain ideologi sebagai pembaharuan tentang keIslaman terdapat Faktor yang menggerakkan berdirinya Organisasi Muhammadiyah pada waktu itu di tengah kehadiran pemerintah Belanda serta misi Kristenisasi di Indonesia. Oleh karena penduduk pribumi, yang mengenal eratnya hubungan agama dengan pemerintahan, setelah masuk Kristen, akan menjadi warga yang loyal lahir dan batin bagi kompeni, sebutan yang di berikan kepada administrasi Belanda. Politik Kolonial Belanda mempunyai kepentingan terhadap penyebaran agama Kristen di Indonesia.[5]

Perjuangan organisasi Muhammadiyah sebagai organisasi sosial Islam untuk mencerdaskan kehidupan bangsa Indonesia telah dirintis sejak 18 November 1912 oleh Ahmad Dahlan, didirikan di Yogyakarta atas saran yang di ajukan oleh murid-muridnya dan beberapa orang anggota Budi Utomo. Organisasi ini didirikan dengan tujuan "menyebarkan pengajaran kanjeng Nabi Muhammad S.A.W kepada penduduk bumi putera" dan memajukan hal agama Islam kepada anggota-anggotanya. Untuk mencapai kemajuan organisasi dengan cara mendirikan lembaga-lembaga pendidikan, PKU (Penolong Kesengsaraan Umum), mendirikan Rumah Yatim Piatu, mendirikan organisasi wanita yang bernama Sopotrisno menjadi Aisyiyah, rapat – rapat dan tabligh yang membicarakan masalah-masalah Islam dan

[4] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7* (2), 345–375.

[5] Abdullah N. (2015). K.H. Ahmad Dahlan (Muhammad Darwis). *Jurnal Ilmiah Sosiologi Agama*, *9*(1), 22–38.

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mendirikan wakaf dan membangun masjid-masjid serta penerbitan buku – buku, brosur-brosur, surat-surat kabar dan majalan-majalah.[6]

Organisasi Muhammadiyah memulai mengeparkan sayap dalam menyebarkan misi keIslaman sesuai dengan ajaran Nabi Muhammad. Hal itu bermula ketika KH Abdurrahman membentuk pesantren salaf kepada santri di daerah Pekajangan Jawa Tengah. Pada akhirnya terbentuklah perkumpulan pengajian Ambudi Agama di Pekajangan. KH Abdurrahman dibantu oleh KH Asmu'I, KH Dimyati, KH Cholil, Cumasi Hadjosubroto. Pada sekitar 1921, kebijakan ketat Ordonansi guru nyaris membuat pengajian di Pekajang lumpuh, sehingga membuat KH Abdurrahman dan KH Cholil berangkat ke Yogyakarta untuk menemui KH. Ahmad Dahlan. Setelah itu Ahmad Dahlan melakukan kunjungan ke Pekajangan untuk meresmikan cabang Muhammadiyah pertama di luar kota Yogyakarta[7]

Penelitian tentang Muhammadiyah dari berbagai aspek telah banyak dilakukan oleh para peneliti, kurang lebih terdapat 55 penelitian terdahulu yang menjelaskan tentang Muhammadiyah. Penelitian "Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah"[8], "*The Clash Of Ideology Muhammadiyah (Moderate Versus Radical Ideology Fight)*"[9], "Kontestasi Komodifikasi Media Massa dan Ideologi Muhammadiyah"[10], "Revalitasi Ideologi Muhammadiyah Dalam Penguatan Kader

[6] Kahfi, M. (2020). Peranan Muhammadiyah Sebagai Gerakan Islam Berkemajuan di Era Modern. *Al-Risalah*, *11*(2), 110–128.

[7] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

[8] Subando, J., Samsuri, M., & Muslimin, E. (2023). Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah. *Pawarta: Journal of Communication and Da'wah*, *1*(1), 1–12.

[9] Hidayat, M. C. (2019). The Clash Of Ideology Muhammadiyah (Moderate Versus Radical Ideology Fight). *Afkaruna*, *15*(2).

[10] Ulfah M. (2014). Kontestasi Komodifikasi Media Massa dan Ideologi Muhammadiyah. *Jurnal Aspikom*, *2*(3), 165–179.

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Persirakatan"[11], "*The Ideological Shift of Muhammadiyah From Cultural Into Puritanical Tedency in 1930s*" [12], "Rintisan Anjuran Berkudung Oleh Muhammadiyah(1910-1931)"[13], "Relevansi Pemikiran Teologi Islam Muhammadiyah Dengan Pemikiran Pembaharuannya"[14], "*Dār al-'Ahd wa al-Shahādah*: Muhammadiyah's Position and Thoughts on the State Pancasila"[15], "Peranan Muhammadiyah Sebagai Gerakan Islam Berkemajuan Di Era Modern", "Teologi Surat *al-Maun* dan Praksis Sosial Dalam Kehidupan Warga Muhammadiyah"[16], "Konsep Tasawuf Substantif Dalam Muhammadiyah"[17], "Muhammadiyah Paradigma Gerakan Sosial Keagamaan"[18], "Muhammadiyah and Civil Society: Critical Network, Patterns of Criticism, and Challenges"[19], "Pluralism, Liberalism, and Islamism Religious Outlook of Muhammadiyah"[20], "Kelahiran

[11] Junaidi M, J. R. H. A. T. (2018). Revitalisasi Ideologi Muhammadiyah Dalam Kader Persyarikatan. *Tajdida*, *16*(2), 103–117.

[12]Burhani, A. N. (2006). The Ideological Shift of Muhammadiyah From Cultural Into Puritanical Tedency in the 1930s. *Jurnal Masyarakat Dan Budaya*, *8*(1).

[13] Husna A. H. (2023). Rintisan Anjuran Berkerudung Oleh Muhammadiyah (1910-1931). *Sentri: Jurnal Riset Ilmia*, *2*(4), 1313–1321.

[14] Darmawan C. (2018). Relevansi Pemikiran Teologi Islam Muhammadiyah Dengan Pemikiran Pembaharuannya. *Medina-Te*, *19*(2), 19–35.

[15] Bachtiar, H. (2020). *Dār al-"Ahd wa al-Shahādah*: Muhammadiyah's Position and Thoughts on Negara Pancasila. *Studi Islamika*, *27*(3), 485–513.

[16] Gunawan, A. (2018). Teologi Surat al-Maun dan Praksis Sosial Dalam Kehidupan Warga Muhammadiyah. *SALAM: Jurnal Sosial Dan Budaya Syar-i*, *5*(2), 161–178.

[17] Masrur, I. (2019). Konsep Tasawuf Substantif Dalam Muhammadiyah. *Spiritualita*, *3*(1), 75–103.

[18] Saguni M. K. (2018). Muhammadiyah Paradigma Gerakan Sosial Keagamaan. *Nukhbatul 'Ulum: Jurnal Bidang Kajian Islam*, *4*(1), 21–30.

[19] Setiadi, O. (2021). Muhammadiyah and Civil Society: Critical Network, Patterns of Criticism, and Challenges. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, *29*(2), 277–296.

[20] Burhani A.N. (2018). Pluralism, Liberalism, and Islamism Religious Outlook of Muhammadiyah. *Studia Islamika*, *25*(3), 433–470.

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Muhammadiyah Dari Perspektif Hermeneutik"[21], "Dakwah Muhammadiyah Kota Semarang"[22], dan "Teologi *Mustad'afin* di Indonesia: Kajian atas Teologi Muhammadiyah"[23]. Penelitian ini berfokus pada ideologi dan teologi Muhammadiyah secara umum, mengambil rujukan dari buku atau pedoman ideologi Muhammadiyah tidak berlandaskan naskah. Terdapat beberapa ideologi yang terdapat dalam naskah "*Ma Huwa Asasu Muhammadiyah*".

Penelitian tentang sejarah Muhammadiyah telah banyak diteliti dari berbagai aspek. Berikut ini penelitian terdahulu yang menjelaskan tentang sejarah Muhammadiyah "Sejarah Pertumbuhan Awal Muhammadiyah"[24], "Nahdlatul Ulama dan Muhammadiyah: Sekelumit Sejarah, Komitmen dalam masyarakat Plural dan Tantangan"[25], "Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912- 1950"[26], "Muhammadiyah dalam Perspektif Sejarah, Organisasi, dan Sistem Nilai"[27], "Langkah-Langkah Perjuangan Muhammadiyah"[28], "Sejarah dan Perkembangan Muhammadiyah

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[21] Suwarno. (2019). Kelahiran Muhammadiyah Dari Perspektif Hermeneutik. *Sasdaya (Gadjah Mada Journal of Humanities)*, *3*(01/02), 45–60.

[22] Arsam. (2010). Manajemen dan Strategi Dakwah Muhammadiyah Kota Semarang. *Komunika (Jurnal Dakwah dan Komunikasi)2*, *4*(2), 208–223.

[23] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7*(2), 345–375.

[24] Aprianto I. D. (2019). Sejarah Pertumbuhan Awal Muhammadiyah. *Jurnal Prodi Sejarah*, 1–15.

[25] Krismawati D. A. (2020). Nahdlatul Ulama dan Muhammadiyah: Sekelumit Sejarah, Komitmen dalam masyarakat Plural dan Tantangan. *Academic Journal of Asia Region*, *8*(1).

[26] Suwarno. (2019). Kelahiran Muhammadiyah Dari Perspektif Hermeneutik. *Sasdaya (Gadjah Mada Journal of Humanities)*, *3*(01/02), 45–60.

[27] St Nurhayati, H., Mahsyar Idris, Mh. H., & Muhammad Al-Qadri Burga, Ma. (2018). *Muhammadiyah dalam Perspektif Sejarah, Organisasi, dan Sistem Nilai* (M. Burga, Ed.; 1st ed., Vol. 1). Trust Media Publishing.

[28] Badawi D. (2003). *Langkah Langkah Perjuangan Muhammadiyah* (Setiawan B, Ed.; 1st ed., Vol. 1). Lembaga Pustaka dan Informasi.

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Cabang Kota Kudus Tahun 1920-2013"[29], "Cikal Bakal Pekajang"[30], "Kelahiran Muhammadiyah dari Perspektif Hermeneutik"[31], "Gerakan-gerakan Islam Kontemporer"[32], "KH. Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20"[33], "Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Modern (Akhir Abad Ke XIX-XX)"[34], "Sufisme dalam Pandangan Muslim Modernis Awal: Telaah Pemikiran Tasawuf Kiai Moechtar Boechari (1899-1926)"[35], "Respon Muhammadiyah di Indonesia Terhadap Ordonansi Guru Awal Abad XX"[36], dan "Awal Munculnya Gerakan Inteliktualisme Islam di Indonesia Abad 20"[37]. Penelitian ini menjelaskan sejarah didirikan organisasi Muhammadiyah, terdapat beberapa perbedaan dengan naskah "*Ma Huwa Asasu Muhammadiyah*" yang menjelaskan cikal bakal KH. Ahmad Dahlan dalam memplopori didirikan organisasi Muhammadiyah

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[29] Purnomo H. (2014). Sejarah dan Perkembangan Muhammadiyah Cabang Kota Kudus Tahun 1920-2013. *Jurnal Muhammadiyah Surakarta*, 1–15.

[30] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

[31] Suwarno. (2019). Kelahiran Muhammadiyah Dari Perspektif Hermeneutik. *Sasdaya (Gadjah Mada Journal of Humanities)*, *3*(01/02), 45–60.

[32] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). Gerakan-Gerakan Islam Indonesia Kontemporer (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

[33] Ali M. (2012). K.H Ahmad Dahlan Dalam jaringan Ulama di Surakarta Awal Abad ke-20. *Suhuf*, *3*(2), 232–250.

[34] Masykur, F. (2022). Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Modern (Akhir Abad ke XIX-Awal Abad ke XX. *Tarbawi*, *5*(1), 1–15.

[35] Ali, M. (2019). Sufisme dalam Pandangan Muslim Modernis Awal: Telaah Pemikiran Tasawuf Kiai Moechtar Boechari (1899-1926). *Jurnal Lektur Keagamaan*, *17*(1), 217–240.

[36] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[37] Wahyuddin. (2010). Awal Munculnya Gerakan Inteliktualisme Islam di Indonesia Abad 20. *Jurnal Adabiyah*, *10*(2), 182–193.

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dari segi Ideologi, keadaan dan pengaruh pemikiran KH. Ahmad Dahlan tentang kritik keislaman di Tanah Jawa.

Penelitian Cikal-bakal dan Pengaruh luar terhadap pergerakan Muhammadiyah. Berikut ini penelitian tentang pengaruh luar terhadap organisasi Muhammadiyah. "Pemikiran Moderenisasi Ekonimi Bmiputrau Dalam Surat Kabar Boedi Utomo dan Soeara Moehammadijah di Hindia Belanda (1920-1928)"[38], "*Of Charities By Islamic Social Movement In Yogyakarta*, 1912-1931: A History Of Islamic Wealth Management"[39], "Gerakan komunis Dalam Sarekat islam di Surakarta Tahun 1918-1926 M"[40], "Budi Utomo dan Muhammadiyah (Relasi Politik Perjuangan Organisasi Berbasis Nasional dan Sosial Keagamaan) 1090-1920"[41], ""Perubahan Masyarakat dan Perkembangan Kota Yogyakarta 1920-1940"[42], "*Religion, communism, and Ratu Adil: Colonialism and propaganda literature in 1920s Yogyakarta*"[43], "Lembaga Pendidikan Muhammadiyah (telaah Pemikiran KH. Ahmad Dahlan Tentang Pembaruan Pendidikan Islam di Indonesia)[44], "Peran Haji Mohammad Syoedja' bagi Perkembangan Penolong Kesengsaraan Oemoem (PKO) Muhammadiyah di Yogyakarta

[38] Prabowo, R. D. (2019). Pemikiran Modernisasi Ekonomi Bumi Putra Dalam Surat Kabar Boedi Oetomo dan Soera Moehammadijah di Hindia Belanda (1920-1928). *Handep: Jurnal Sejarah Dan Budaya*, *3*(1), 33–54.

[39] Yuristiadhi, G., & Purwanto, B. (2016). Transformation of Charities by Islamic Social Movement in Yogyakarta, 1912-1931: A History of Islamic Wealth Management. *International Journal of Islamic Business Ethics (IJIBE)*, *1* (1).

[40] Fanani, M. F., & Maimunah, S. (2021). Gerakan Komunis Dalam Sarekat islam di Surakarta Tahun 1918-1926 M. *Thaqafiyyat: Jurnal Bahasa, Peradaban Dan Informasi Islam*, *20*(1), 64.

[41] Rofi'i I. (2016). Budi Utomo dan Muhammadiyah (Relasi Politik Perjuangan Organisasi Berbasis Nasionalis dan Sosial Keagamaan) *1909-1920*.

[42] Pratama F. (2019). Perubahan Masyarakat dan Perkembangan Kota Yogyakarta 1920-1940. *Jurnal Prodi Ilmu Sejarah*, *4*(3), 294–309.

[43] Margana, S. (2019). Religion, communism, and Ratu Adil: Colonialism and propaganda literature in 1920s Yogyakarta. *Wacana*, *20*(2), 233–249.

[44] Lenggono W. (2018). Lembaga Pendidikan Muhammdiyah (Telaah Pemikiran K.H. Ahmad Dahlan Tentang Pembaruan Pendidikan Islam di Indonesia). *Islamadina*, *19*(1), 43–63.

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(1920-1931) Atsna Ikmalia Pasa"[45], "Muncul dan Pecahnya Sarekat Islam di Semarang 1913-1920"[46], "Sarekat Islam dan Gerakan Buruh (Kajian Sosio-Historis Protes Buruh di Yogyakarta 1913-1920)""[47], "Aktivisme *Hoofdbestuur* Muhammadiyah Bagian PKO di Yogyakarta Sebagai Representasi Gerakan Pelayanan Sosial Masyarakat Sipil (1920-1931)"[48]. Penelitian ini menjelaskan tentang pengaruh luar dari segi perorangan atau keadaan sosial masyarakat terhadap pendirian organisasi Muhammadiyah. Perbedaan yang sayang jelas dari penelitian ini dengan naskah "Ma Huwa Asasu Muhammadiyah" adalah aspek ideologi keIslaman dan sejarah cara mengayomi KH. Ahmad Dahlan terhadap perbedaan serta kemirisan kondisi Islam pada awal abad 20.

Ideologi Muhammadiyah serta pendirian organisasi Muhammadiyah yang terdapat dalam naskah "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" menceritakan tentang khutbah terakhir Ahmad Dahlan di Pekajangan, Batang, Jawa tengah tahun 1926. Dalam khutbah Ahmad Dahlan menjelaskan keadaan Islam pada awal abad 20 sehingga Ahmad Dahlan mendirikan organisasi Muhammadiyah dengan Ideologi keIslaman modernis dan reformis. Penelitian ini sangat penting dibahas secara teologis maupun secara historis. Hal ini disebabkan belum ada pembahasan tentang Ahmad Dahlan yang diangkat dari sebuah naskah. Telah banyak penelitian membahas tentang Ahmad Dahlan dari berbagai aspek. Akan tetapi, penjelasan tentang Ahmad Dahlan dari sebuah naskah dapat menjadi sebuah karya fenomenal. Literatur tentang Ahmad Dahlan hanya terungkap dari

[45] Pasa A. I. (2022). Peran Haji Mohammad Syoedja' bagi Perkembangan Penolong Kesengsaraan Oemoem (PKO) Muhammadiyah di Yogyakarta (1920-1931) Atsna Ikmalia Pasa. *Jurnal Sejarah Islam*, *01*(2), 47–71.

[46] Muryanti, E. (2010). Munculnya dan Pecahnya Sarekat Islam di Semarang 1913-1920. *Paramita*, *20*(1), 21–35.

[47] Salam A. (2015). Sarekat Islam dan Gerakan Buruh (Kajian Sosio-Historis Protes Buruh di Yogyakarta *1913-1920)*.

[48] Yuristiadhi G. (2015). Aktivisme Hoofdbestuur Muhammadiyah Bagian PKO diYogyakarta Sebagai RepresentasiGerakan Pelayanan Sosial MasyarakatSipil (1920-1931). *Afkaruna (Jurnal Ilmu Ilmu Keislaman*, *11*(2), 195–220.

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buku-buku atau surat kabar, dengan adanya topik tentang Ahmad Dahlan dalam sebuah naskah memperkuat bukti autentik yang dapat dipertanggungjawabkan dari segi kebenarannya. Dengan pembahasan tersebut terdapat permasalahan yang terdapat dalam naskah "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" 1. Bagaimana ideologi Muhammadiyah menurut KH. Ahmad Dahlan dalam naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah"? 2. Alasan apa yang membuat KH. Ahmad Dahlan dalam mendirikan organisasi Muhammadiyah? 3. Apa pesan KH. Ahmad Dahlan dalam khutbahnya di Pekajangan? Penelitian ini bertujuan mengungkap validasi sebuah sejarah tentang Ahmad Dahlan dari sebuah naskah. Hal ini dapat menambah literatur penulis lainnya tentang Ahmad dahlan dari segi sejarah maupun ideologi.

METODE

Penelitian ini dipresentasikan pada seminar Internasional pernaskahan Nusantara di Yogyakarta. Naskah yang dijadikan referensi berasal dari seorang kolektor naskah bernama Ahmad Ginanjar Sya'ban. Penelitian ini dilakukan di Jakarta dengan tim peneliti dalam pengumpulan dan analisis data selama enam bulan pada tahun 2023. Penelitian ini dapat dimasukkan ke dalam penelitian kualitatif karena membahas tentang khutbah Ahmad Dahlan di Pekajangan, Jawa Tengah. Naskah "*Ma Huwa Assasu Jam'iatul Muhammadiyah*" ditulis menggunakan aksara Arab. Maka dibutuhkan sebuah transliterasi dan terjemahan agar mudah dipahami oleh pembaca.[49] Di dalam menejermahkan "Ma Huwa Asasu Muhammadiyah" perlu adanya kolaborasi cara kerja filologi seperti deksripsi naskah, transliterasi teks, suntingan teks, dan terjemahan teks. Yang dimaksud dengan transliterasi dalam langkah kerja penelitian adalah penggantian jenis tulisan, huruf

[49] Apriana R. (2015). Nilai Religiusitas Serat Suluk Wujil Dalam Serat Suluk Warni-Warni Karya Hamengkubuwana V. *Aditya - Pendidikan Bahasa Dan Sastra Jawa*, *7* (4), 1–15.

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demi huruf dari abjad satu ke abjad lain.[50] Kemudian terjemahan teks, yakni mengalihbahasakan teks dari bahasa Jawa ke bahasa Indonesia dengan metode terjemahan harfiah, isi, dan bebas.[51]

Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif analisis berdasarkan studi kepustakaan (*library research*).[52] Penelitian ini melewati tiga tahapan dalam menganalisis isi. Pada tahap awal, peneliti memberikan penjelasan tentang apa yang dilihat, didengar, dirasakan, dan ditanyakan. Tahap kedua penelitian kualitatif dikenal sebagai reduksi atau fokus. Pada tahap ini, peneliti mengurangi data yang ditemukan pada tahap pertama untuk memfokuskan penelitian mereka pada masalah tertentu. Mereka menyortir data dengan cara memilih mana yang menarik, penting, berguna, dan baru, dan menyingkirkan data yang tidak digunakan. Berdasarkan pertimbangan ini, data dikelompokkan menjadi berbagai kategori, yang kemudian menjadi subjek penelitian. Tahap pemilihan adalah tahap ketiga dari proses penelitian. Pada titik ini, peneliti memberikan penjelasan lebih rinci tentang fokus yang telah ditetapkan.[53] Setelah melakukan analisis mendalam terhadap data dan informasi yang diperoleh pada tahap ketiga penelitian ini, peneliti dapat menemukan tema dengan cara menggabungkan data tersebut menjadi konstruksi pengetahuan, hipotesis, atau ilmu baru. Penelitian kualitatif tidak hanya dapat menghasilkan data atau informasi yang sulit dicari melalui metode kuantitatif, tetapi

[50] Febriyanti, F., & Khafidoh, N. (2021). Variasi Terjemahan Surah Al-Fātiḥah dalam Bahasa Jawa Pada Naskah Kuran Jawi dan Kitab Kuran. *Manuskripta*, *11*(2).

[51] Ayu, H. (2023). Etika Komunikasi dalam Naskah Wicara Dora tuwin Wicara Temen tumrap ing dalem Sasrawungan. *Sutasoma: Jurnal Sastra Jawa*, *11*(1).

[52] Yusuf. (2014). Metode Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan. In A. M. Prof. Dr. Yusuf (Ed.), *Kencana* (Pertama). Kencana.

[53] Prihartono, A. W. (2016). Surat Kabar & Konvergensi Media (Studi Deskriptif Kualitatif Model Konvergensi Media Pada Solopos). *CHANNEL: Jurnal Komunikasi*, *4*(1), 105–116. https://doi.org/10.12928/channel.v4i1.4210

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juga harus mampu menghasilkan informasi atau data yang akurat.[54]

Kuantitas penulisan sejarah belum begitu kuat menunjukkan varibel historiografi yang utuh dan konprehensif. Padahal, antara biografi dan historiografi merupakan dua hal yang saling berkait, tidak dapat dipilah begitu saja. Dengan kata lain, penulisan biografi harus mempunyai kesamaan dalam penulisan sejarah, terutama dari aspek kronologinya.[55] Dalam perkembangan historiografi, terdapat beberapa corak historiografi, seperti historiografi tradisional, historiografi kolonial, historiografi nasional, dan historiografi modern.[56] ahapan sebuah historiografi diawali dengan pencarian data dan pengumpulan sumber atau dikenal dengan istilah heuristik. Heuristik adalah suatu teknik yang membantu kita untuk mencari jejak-jejak sejarah. Heuristik juga merupakan sebuah tahapan atau kegiatan untuk merumuskan atau menghimpun sumber, itu mendata dan informasi mengenai masalah yang diangkat, baik tertulis maupun tidak tertulis (dokumen dan artefak) yang disesuaikan dengan jenis sejarah yang akan ditulis. Penerapan metode historis menempuh tahapan-tahapan kerja, yaitu heuristik, kritik, interpretasi, dan historiografi.[57] Menurut Zulkarnaen[58], untuk mendapatkan data penelitian kualitatif, terdapat dua cara yang perlu ditempuh. Pertama, menggali data primer dengan membaca dan mengkaji berbagai buku utama, dalam hal ini naskah "*Ma Huwa Assasu Jam'iatul Muhammadiyah*" menjadi rujukan utama dalam penelitian ini. Kedua, menggali data

[54] Sholikhah, A. (2020). Statistik Deskriptif Dalam Penelitian Kualitatif. *KOMUNIKA: Jurnal Dakwah Dan Komunikasi*, *10*(2), 342–362. https://doi.org/10.24090/komunika.v10i2.953

[55] Daud. S. (2013). Antara Biografi dan Historiografi (Studi 36 Buku Biografi di Indonesia). *Analisis: Jurnal Studi Keislaman*, *13*(1), 243–270.

[56] Syukur, A. (2017). Historiografi Belandasentris. *Jurnal Sejarah Lontar*, *7*(2), 41.

[57] Akbar, D. W. (2021). Sejarah Raja-Raja Dinasti Awal Mesir Kuno Pada Naskah "Tarikh Misr Qadimah". *Riyāḥunā: Jurnal Pendidikan Bahasa Dan Sastra Arab*, *1*(1), 14–32.

[58] Zulkarnaen, I. (2021). Studi Deskriptif: Filsafat Agama Dan Ruang Lingkup Kajian Pembahasannya. *Dirosat: Journal of Islamic Studies*, *6* (2), 25.

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sekunder melalui berbagai literatur, seperti buku dan hasil penelitian terdahulu.

Menurut Kuntowijoyo[59], penelitian sejarah harus melalui empat proses yang tidak dapat dihelakkan. Tahapan pertama, mengumpulkan informasi primer dan sekunder berkenaan tentang topik. Tahapan kedua melakukan kritik sumber informasi. Tahapan ketiga, melakukan interpretasi informasi. Keempat, tahapan penulisan teks sesuai kebenaran sumber. Proses analasis isi dilalakukan dengan menggunakan paradigma historis, pengumpulan data, kritik sumber mengenai tentang otoritas Ahmad Dahlan, Analisis mendalam mengenai polemik yang terjadi pada masa Kristenisasi, dan interpretasi hasil penelitian dengan kebenaran-kebenaran yang ditemui dalam penelitian.

TEMUAN DAN PEMBAHASAN

TEMUAN

Temuan tentang Ahmad Dahlan, dan Muhammadiyyah telah banyak dilakukan oleh para peneliti sebelumnya. Akan tetapi, objek penelitian ini berbeda dengan penelitian lainnya. Penelitian ini menjadikan naskah sebagai objek utama. Dalam naskah "Ma Huwa Asasul Jamiatul Muhammadiyah" menjelaskan secara jelas teologi, sebab didirikan organisasi Muhammadiyyah, kegundahan Ahmad Dahlan, sosiologi ummat Musllim pada awal abad 20, Kristenisasi, dan kultur masnyarakat Jawa. Hal ini menunjukkan bahwa naskah *"Ma Huwa Asasul Jamiatul Muhammadiyah"* memiliki keunggulan dari segi kebenaran historis dan fakta yang tidak dapat dihelakkan. Khutbah Ahmad Dahlan di Pekajangan merupakan sebuah fakta historis yang belum pernah terungkap sebelumnya.

Prinsip, Tujuan, dan ideologi didirikan organisasi Muhammadiyah Ahmad Dahlan berlandasan dalam dua ayat Al-qur'an yaitu: Q.S Ali 'Imran 3/104 dan Q.S Ali 'Imran 3/110. Selain itu, Ahmad Dahlan mengaplikasikan teori *Al-Mã'ũn* sebagai amalan pergerakan organisasi Muhammadiyah. terdapat

[59] Kuntowijoyo. (1995). *Pengantar ilmu sejarah - Google Books*. Bentang Budaya.

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beberapa alasan yang memotori Ahmad Dahlan mendirikan organisasi Muhammadiyah. yaitu: Pertama, Islam pada masa itu diliputi Tahayyul, bid'ah, dan khurafat. sehingga jelas terlihat bahwa islam hanya sebagai semua nama/identitas. Kedua, Banyak orang yang faham Islam tetapi tidak mempratikkan. Ketiga, Ilmu digunakan untuk tipu muslihat, kesewenangan, konflik, perbedaan, kesesatan yang dapat menimbulkan kelompok-kelompok. Keempat, Membatasi pakian sebagai identitas. Kelima, Menetapkan hukum Allah hanya dengan pemikiran dan nafsu mereka saja. Keenam, maraknya Kristenisasi di tanah Jawa. Pesan KH. Ahmad Dahlan kepada masyarakat Pekajangan, yaitu: Pertama, sikap toleransi. Kedua, Keikhlasan. Ketiga, pentingnya pendidikan dan pemahaman ilmu agama dan non-agama.

PEMBAHASAN

Ideologi Pendirian Organisasi Muhammadiyah

> *"Khutbatu Al-qãhã Ad-dã'iyu Al-hakĩmu Al-Muṣlihu Al-marhữmu Al-Hajj Ahmad Dahlan. Bibaldatin fakãlữ'an. Liinsyã-i fara'a Al-jam'iyyatu Muhammadiyati fĩhã sanatu 1340. Wa yufhamu minhã maqãṣidu Al-jam'iyyatu wa gorḍuhã Al-aṣlĩ. Naqlan 'an majallati As-syifã-i Allatĩ kãnat taṣduru bibaldati fakãlữ'an."*
>
> "Ini adalah Khutbah dari pendakwah yang terhormat, bijaksana dan juga saleh, Ia adalah Haji Ahmad Dahlan di Kota Pekalongan dalam rangka peresmian berdirinya cabang Organisasi Muhammadiyyah di sana pada tahun 1340. Dari khutbah tersebut dapat dipahami tujuan dan maksud yang sesungguhnya dari Organisasi Muhammadiyyah. Khutbah ini dinukil dari majalah Asy-Syifa yang terbit di Kota Pekalongan."

Dalam naskah "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" dijelaskan dengan pembukaan dari seorang murid yang hadir dalam acara kunjungan Ahmad Dahlan ke Pekajangan tahun 1340 H . Khutbah Ahmad Dahlan diliput oleh majalah Asy-Syifa yang terbit di Kota Pekalongan. Awal dari

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naskah tersebut dimulai dengan pemuliaan atau penyebutan sifat dan karakter Ahmad Dahlan.

Ahmad Dahlan adalah seorang ulama kharismatik sekaligus kontroversial dimasanya. Ahmad Dahlan lahir pada 1 Agustus 1868 dan meninggal pada 22 Februari 1923. Nama kecil beliau adalah Muhammad Darwis yang merupakan anak keempat dari KH. Abu Bakar. Sementara ibunya adalah putri dari H. Ibrahim, yang juga menjabat penghulu Kesultanan Yogyakarta saat itu.[60] Semasa kecil, ia selalu belajar agama dan bahasa Arab. Akan tetapi, suasana dikampungnya yang sangat anti terhapap penjajah tidak mengharuskannya sekolah di sekolah penjajah. Darwis atau Dahlan kecil memang sejak dini telah sarat akan nilai-nilai keagamaan. Pendidikan agama diperoleh secara selektif dan berusaha merenungi bahkan mengamalkannya.[61]

etika berumur 15 tahun pada tahun 1888, ia melakukan perjalanan ibadah haji yang pertama dan bermukim selama 5 tahun di Makkah Al Mukarramah dalam rangka berguru dan memperdalam ilmu agamanya bersama para masyayikh. Kemudian pada tahun 1902 kembali lagi menunaikan ibadah haji dan bermukim selama 3 tahun lagi. Hal ini merupakan perintah Sultan Hamengkubuwono VII dalam rangka melakukan diskusi-diskusi perihal pergerakan pembaharuan Islam di Timur Tengah dan mempelajari perkembangan Islam dikarenakan ketika itu banyak lahir tokoh pemikir pembaharu Islam yang bangkit dari keterpurukannya pasca runtuhnya dinasti Turky Utsmany hingga penjajahan Barat ketika itu.[62] epulangnya dari ibadah haji yang kedua pada tahun 1905 Ahmad Dahlan mengajarkan apa yang didapatinya selama di sana danpemikiran-pemikiran tersebut menjadi sebuah inspirasi dan kerangka pergerakan perjuangannya

[60] Abidin, Z. (2018). KH. Ahmad Dahlan (Pendiri Muhammadiyah): Apakah keturunan dari Prabu Brawijaya V? *Fikiran Masyarakat*, *6* (1).

[61] Dahlan M. (2014). K.H. Ahmad Dahlan Sebagai Tokoh Pembaharu. *Jurnal Adabiyah*, *XIV* (2), 122–132.

[62] Abdullah N. (2015). K.H. Ahmad Dahlan (Muhammad Darwis). *Jurnal Ilmiah Sosiologi Agama*, *9*(1), 22–38.

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dalam upaya pendirian persyarikatan Muhammadiyah di Yogyakarta.[63]

Konsep pembaharuan (*tajdid*, reformasi) Islam dipahami sebagai pemikiran, gerakan, dan usaha untuk mengubah cara berpikir, tradisi, instuisi lama dan lain-lain untuk disesuaikan dengan suasana baru yang ditimbulkan perkembangan ilmu dan teknologi modern sedemikian rupa, sehingga ajaran Islam berfungsi instrumental; dalam memajukan kehidupan dan mensejahterakan masyarakan.[64] Agenda pembaharuan Islam Ahmad Dahlan pada dasarnya senafaas dengan rumusan Muhammad Abduh (1849-1905), ulama pembaharu Mesir, yaitu berusaha keras untuk: (1) membersihkan Islam dari pengaruh dan kebiasaan bukan Islam, (2) mereformulasi doktrin Islam dengan pandangan alam pikiran modern, (3) mereformulasi ajaran dan pendidikan Islam, dan (4) mempertahankan Islam dari pengaruh dan serangan Luar.[65]

Meski secara umum reformulasi dan agenda pembaharuan Islam Ahmad Dahlan senafas dengan Abduh, Tetapi proses dan pendekatan berbeda. Abduh memiliki proses akademik-elitis, merombak kurikulum Universitas Al-Azhar Kairo dengan memasukkan mata kuliah Filsafat, dan mengembangkan etika ilmiah dengan menuliskan gagasan secara sistematis dalam bentuk buku *Risalah tauhid* dan *Tafsir al-Manar.*[66] Berbeda dengan itu, proses pembaharuan Kiai Dahlan mulai dari bawah berupa rintisan Sekolah Dasar Islam Modern dengan mengadopsi Sekolah Belanda dan memakai kerangka pendekatan etika amaliah (praktis

[63] Rasid R. (2018). Kepemimpinan Transformatif K.H. Ahmad Dahlan di Muhammadiyah. *Jurnal Humanika*, *XVIII* (1), 50–59.

[64] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[65] Ali M. (2012). K.H. Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20. *Suhuf*, *3*(2), 232–250.

[66] Arofah S, J. M. (2015). Gagasan Dasar dan Pemikiran Pendidikan Islam K.H Ahmad Dahlan. *Tajdida*, *13*(2), 114–125.

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sosial) dalam wadah organisasi modern – persyarikatan Muhammadiyah.[67]

> *"Ayyuhãl ikhwãnu innĩ uhibbu an ubayyina lakum mabãdi-a muhammadiyati wal gorḍu min insyã-ihã la yakhfãkum anna Al-Islamu fĩ waqtinã haẓa qod istaulat 'alaihi al-bid'a wal khurãfãtu hattã lam yabqo minhu illa ismuhu."*
> "Wahai saudara sekalian, sesungguhnya saya ingin menjelaskan kepada Anda semua prinsip-prinsip kemuhammadiyyahan dan tujuan pendiriannya. Sebagaimana yang Anda ketahui, Islam di zaman ini telah dikuasai oleh bidah dan khurafat, sampai-sampai tidak ada yang tersisa dari agama Islam kecuali namanya saja."

Bait kedua dalam naskah "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" dijelaskan bagaimana Ahmad Dahlan memaparkan Prinsip, Tujuan dan Ideologi pendirian Organisasi Muhammadiyah. Pada tahun 1900 – 1920 Islam di tanah Jawa dalam keadaan yang mencekam, dimulai dari Kristenisasi, Bid'ah, Khurafat dikalangan masyarakat.[68] Sehingga, Ahmad Dahlan membuat reformasi dan modernisasi dalam menjalankan amalan-amalan sesuai syariat Islam. Hal itu menyebabkan pemikiran Ahmad Dahlan tertuangkan dalan ideologi organisasi Muhammadiyah.[69]

Jika melihat prinsip, Tujuan, dan ideologi didirikan organisasi Muhammadiyah KH. Ahmad Dahlan berlandasan dalam dua ayat Al-qur'an yaitu:

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[67] Lenggono W. (2018). Lembaga Pendidikan Muhammdiyah (Telaah Pemikiran K.H. Ahmad Dahlan Tentang Pembaruan Pendidikan Islam di Indonesia). *Islamadina*, *19*(1), 43–63.

[68] Subando, J., Samsuri, M., & Muslimin, E. (2023). Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah. *Pawarta: Journal of Communication and Da'wah*, *1*(1), 1–12.

[69] Ali M. (2012). K.H. Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20. *Suhuf*, *3*(2), 232–250.

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***Q.S Ali 'Imran* 3/104**

"Dan hendaklah ada di antara kamu segolongan umatyang menyeru kepada kebajikan, menyuruh kepada yang makruf dan mencegah dari yang munkar; merekalah orang-orang yang beruntung."

***Q.S Ali 'Imran* 3/110**

"Kamu adalah umat yang terbaik yang dilahirkan untuk manusia, menyuruh kepada yang makruf, dan mencegah dari yang mungkar, dan beriman kepada Allah. Sekiranya Ahli Kitab beriman, tentulah itu lebih baik bagi mereka; di antara mereka ada yang beriman, dan kebanyakan mereka adalah orang-orang yang fasik."

Ma'ruf: segala perbuatan yang mendekatkan kita kepada Allah; sedangkan Munkar ialah segala perbuatan yang menjauhkan kita dari pada-Nya

Ideologi Ahmad Dahlan dalam mendirikan organisani Muhammadiyah dituangkan dalam butiran pasal-pasal yang dijalani selaras oleh organisasi Muhammadiyah saat ini. Dalam Lathifah[70] ijelaskan Keputusan Tanwir Tahun 1969 di Ponorogo, Jawa Timur, ideologi Muhammadiyah tampak dalam *Matan* Keyakinan dan Cita-cita Hidup Muhammadiyah, yang isinya sebagai berikut. *Pertama*, Muhammadiyah adalah Gerakan Islam, bercita-cita dan bekerja untuk terwujudnya masyarakat Islam yang sebenar-benarnya, adil, untuk melaksanakan fungsi dan misi manusia sebagai hamba dan khalifah Allah di muka bumi. *Kedua*, Muhammadiyah berkeyakinan bahwa Islam adalah Agama Allah yang diwahyukan kepada Rasul-Nya, sejak Nabi Adam, Nuh, Ibrahim, Musa, Isa dan seterusnya sampai kepada Nabi penutup Muhammad SAW, sebagai hidayah dan rahmat Allah kepada umat manusia sepanjang masa, dan menjamin kesejahteraan hidup material dan spiritual, duniawi dan *ukhrawi*. *Ketiga*, Muhammadiyah dalam mengamalkan Islam berdasarkan: Al-qur'an dan Sunnah Rasul. *Keempat*, Muhammadiyah bekerja

[70] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). *Gerakan-gerakan Islam Kontemporer* (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

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untuk terlaksananya ajaran-ajaran Islam yang meliputi bidang-bidang: Aqidah, Akhlak, Muamalah Duniawiyah. *Kelima*, Muhammadiyah mengajak segenap lapisan bangsa Indonesia yang telah mendapat karunia Allah berupa tanah air yang mempunyai sumber-sumber kekayaan, kemerdekaan bangsa dan NKRI yang berfilsafat Pancasila, untuk berusaha bersama-sama menjadikan suatu negara yang adil dan makmur dan diridlai Allah SWT. Baldatun thayyibatun wa rabbun ghafur.

Naskah "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" memiliki sebuah keunikan keunikan. Hal itu dibuktikan dengan kata "Pekajangan Pekalongan", ada apa dengan pekajangan? Mengapa Ahmad Dahlan berkhutbah di Pekajangan. Kedatangan Ahmad Dahlan di Pekajangan Pekalongan merupakan pembentukan PCM Muhammadiyah.

Pada tahun 1903, KH Abdurrahman menunaikan ibadah haji. Sepulang dari naik haji, ia merintis pengajian agama. KH Abdurrahman mengawali gerakan pengajian agama di mushalla. Sampai akhirnya terbentuk perkumpulan pengajian Ambudi Agama di Pekajangan. KH Abdurrahman tidak sendirian dalam mengelola pengajian Ambudi Agama. Beberapa tokoh senior di Pekajangan terlibat dalam kepengurusan Ambudi Agama, seperti KH Asmu'i, KH Dimyati, KH Cholil, Chumasi Hardjosubroto, dan lain-lain. Pada tahun 1905, pemerintah kolonial Belanda mengeluarkan kebijakan Ordonansi Guru (Staatblad 925 Nomor 219) tentang pengajaran agama (Islam). Ordonansi Guru yang dikeluarkan oleh pemerintah kolonial, dengan implementor Inspektorat Pendidikan Pribumi, bertujuan untuk membatasi ruang dan gerak para guru agama Islam di tanah Hindia Belanda.[71]

Pada sekitar 1921, kebijakan ketat Ordonansi Guru nyaris membuat perkumpulan-perkumpulan pengajian agama di Pekalongan, Batang, dan Pekajangan lumpuh. Bahkan, Perkumpulan Nurul Islam dan Ambudi Agama nyaris ditutup. Akan tetapi, KH Abdurrahman tidak patah arang. Dia pernah mendengar sepak-terjang dan eksistensi Muhammadiyah di

[71] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

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Yogyakarta yang konon mampu mengatasi persoalan Ordonansi Guru. Bersama KH Asmu'i, KH Abdurrahman bermaksud berangkat ke Yogyakarta menemui jajaran Hoofdbestuur Muhammadiyah.[72] Namun, terdapat kisah yang cukup menarik sebelum keduanya berangkat ke Yogyakarta. Salah seorang pengurus Ambudi Agama bernama Chumasi Hardjosubroto sempat mengingatan kepada KH Abdurrahman dan KH Asmu'i bahwa itu "Perkumpulan Kristen." Yakin bahwa Muhammadiyah adalah perkumpulan Islam yang mampu mengatasi persoalan Ordonansi Guru, kedua tokoh pendiri Ambudi Agama itu menyegerakan berangkat ke Yogyakarta. Tidak lama setelah kunjungan kedua tokoh Pekajangan ke kantor Hoofdbestuur Muhammadiyah di Yogyakarta, Ahmad Dahlan langsung melakukan kunjungan ke Pekajangan untuk meresmikan cabang Muhammadiyah setempat. [73]

KH. Ahmad Dahlan Mendirikan Organisasi Muhammadiyah

Bukan tanpa alasan Ahmad Dahlan dalam mendirikan organisasi Muhammadiyah. Bukan karena ego, ambisi ataupun keinginan pribadi. Hal itu melainkan untuk menyelamatkan kondisi masyarakat terutama umat muslim yang tercepah belah pada masa awal abad XIX. Ini dapat dibuktikan dengan isi khutbah KH. Ahmad Dahlan dalam naskah "*Ma Huwa Asasu Jam'iatul Muhammadiyah*".

> *"Na'am, Anna fĩl muslimĩna rijãlan 'ulamã-u qãdirĩna 'alal iṣlahi walakin akṡaru minhum la y'malu bimã ya'lamu lã yaj'alũna 'ilmahum illa syirkan lil mukãyyadati wa sababan lil istibdãdi wannazã'i wa tafarruqi wa taḍlĩl 'ãmati hattã tasytatũ firaqan wa ahzãban (kullu hizbin bimã ladaihim farihũna."*

[72] Wahyuddin. (2010). Awal Munculnya Gerakan Inteliktualisme Islam di Indonesia Abad. *Jurnal Adabiyah*, *10*(2), 182–193.

[73] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

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> "Ya memang di kalangan kaum muslimin itu terdapat orang-orang yang ulama dan mampu untuk melakukan perbaikan, tetapi kebanyakan dari mereka tidak mengamalkan ilmunya. Mereka menjadikan ilmu mereka sebagai perangkap untuk melakukan tipu daya, menjadi penyebab terjadinya penindasan, pertikaian, perpecahan, menyesatkan rakyat biasa sampai mereka tercerai-berai menjadi berbagai kelompok dan golongan. (Tiap-tiap golongan merasa bangga dengan apa yang ada pada golongan mereka)".

Jika dilihat dari konteks sejarah, kelahiran Muhammadiyah (tanggal 8 Dzulhijjah 1330 H. atau tanggal 18 Nopember 1912 M.) benar-benar terjadi pada saat yang tepat, yakni pada saat dunia Islam sedang semangat untuk bangkit dari keterpurukan. Hampir seluruh negara-negara Islam di dunia sedang mengalami ketertindasan dalam penjajahan, termasuk Indonesia yang pada saat itu dijajah oleh Belanda. Kesadaran akan pentingnya persatuan umat Islam dalam menentang penjajahan kolonial Belanda dalam bentuk organisasi, baru terwujud dan berkembang pada awal abad ke-20. Masa akhir penjajahan Belanda, memberikan gambaran tentang pertumbuhan pergerakan keislaman di Indonesia. Pada masa permulaan abad 20, ketika rasa nasionalisme modern masih baru tumbuh, kata "Islam" merupakan kata pemersatu bagi bangsa Indonesia.[74] Persoalan kemudian yang muncul ke permukaan pada permulaan abad 20 adalah tampilnya berbagai organisasi Islam yang di satu pihak memberikan pembaruan ke dalam pola pemikiran Islam dengan melakukan pemurnian akidah dari unsur-unsur pra Islam, dan di lain pihak, melahirkan kelompok yang berpegang teguh pada paham dan anggapan lama serta *madzhab* yang dianutnya. Kelompok yang membawa arus gerakan pembaruan mendirikan organisasi-organisasi untuk menggalang umat Islam dan mendidik mereka agar sejalan dengan tuntutan masa. Di antaranya dengan

[74] Badawi D. (2003). *Langkah Langkah Perjuangan Muhammadiyah* (Setiawan B, Ed.; 1st ed., Vol. 1). Lembaga Pustaka dan Informasi.

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mendirikan lembaga pendidikan (pesantren) yang memasukkan berbagai mata pelajaran umum ke dalam kurikulumnya.[75]

> *"Wahaṣarũ Ad-dĩnil malãbisu wal azyã-i wa tahkumũ fĩ dĩni-l Allahi bãrãahum wa syahwatihim fakafarũ ḥaẓa likaunihi ista'mala libãsan mukhãlafan limã i'tadauhu wa zindiqũ ẓãka likaunihi tarku bid'ihi yabẓalĩna al-wafil mualafihi bisurũrin wabtihãjin wa taktĩhã al-i'ãnãtu min kulli ṣaub'in."*
>
> "Mereka membatasi agama hanya pada pakaian dan kostum saja, mereka mengatur manusia dalam urusan agama Allah dengan akal dan hawa nafsu mereka. Lantas mereka mengkafirkan orang lain karena ia mengenakan pakaian berbeda dengan pakaian yang mereka kenal, mereka men-zindiq-kan orang lain pula karena ia meninggalkan bid'ah-bid'ahnya. Mereka menghabiskan uang dalam jumlah ribuan dengan senang dan bahagia. Bantuan demi bantuan berdatangan dari sana-sini untuk organisasi mereka."

Pakaian menjadi salah satu bentuk ekspresi dari ideologi. Karenanya, pada masa pergerakan sosial politik dan modernisasi di kota Yogykarta pada awal abad ke 20 pakaian menjadi sarana penting untuk menunjukkan identitas. Murid-murid perempuan Ahmad Dahlan dikenal memiliki ciri khas dalam berpakaian. Hal ini terkait dengan ajaran Ahmad Dahlan yang mendorong murid-murid perempuannya untuk mengenakan penutup kepala yang disebut sebagai kudung. Pemakaian kudung sesungguhnya bukanlah hal yang benar-benar baru di kalangan Muslim Nusantara pada masa itu. Hanya saja kudung pada masa itu

[75] St Nurhayati, H., Mahsyar Idris, Mh. H., & Muhammad Al-Qadri Burga, Ma. (2018). *MUHAMMADIYAH dalam Perspektif Sejarah, Organisasi, dan Sistem Nilai* (M. Burga, Ed.; 1st ed., Vol. 1). TrustMedia Publishing.

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umumnya hanya dikenakan oleh perempuan yang telah melaksanakan ibadah haji. Ajaran untuk menutup kepala dengan kudung ini pada akhirnya menjadi gerakan setelah pendirian Muhammadiyah dan disusul dengan pembentukan Aisyiyah pada tahun 1917.[76]

Kalangan Islam tradisionalis sebelum hadirnya Ahmad Dahlan sangat menyemarakkan pergumulan Islam di Jawa. Cenderung Islam tradisionalis tidak bisa membedakan antara ajaran dan non-ajaran. Pengant Islam seperti ini cenderung mengawetkan tradisi-tradisi non-Islam secara tidak kritis. Berbagai praktek ziarah ke kuburan, jimat-jimat jampi-jampi, sehingga sangat berdampak pada penerapan Islam bahkan bukan hanya Islam saja terkena dampaknya, juga dalam perkembangan kehidupan menuju era modern tidak mampu diusung oleh masyarakat tersebut.[77] Doktrin-doktrin Ahmad Dahlan dimaksudkan sebagai pelurusan atau pemurnian Tauhid (agama) dari unsur-unsur tradisi keagamaan tadi. Kalangan Muhammadiyah menyebutnya sebagai penyakit TBC (Tahayul, Bid'ah, dan Khurafat). Penyakit 'TBC' itu menurut sebagian kalangan adalah disebabkan oleh dakwah Walisongo yang belum tuntas.[78] Ahmad Dahlan dengan ide-ide tajdidnya mencoba mendobrak tradisi dan amalan keagamaan yang sudah mapan yang dianut oleh kebanyakan umat Islam pada waktu itu. Ahmad Dahlan menganggap bahwa tradisi dan amalan keagamaan pada waktu itu sudah terkontaminasi oleh ajara-ajaran Budha, Hindu, Animisme, dan Dinamisme dan juga budaya Kejawen lainnya. Oleh karena itu harus diperbaharui dan dimurnikan.[79]

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[76] Husna A. H. (2023). R Rintisan Anjuran Berkerudung Oleh Muhammdiyah (1910-1931). *SENTRI: Jurnal Riset Ilmia*, *2*(4), 1313–1321.

[77] Dahlan M. (2014). K.H. Ahmad Dahlan Sebagai Tokoh Pembaharu. *Jurnal Adabiyah*, *XIV* (2), 122–132.

[78] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[79] Masykur, F. (2022). S Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Modern (Akhir Abad ke XIX-Awal Abad ke XX. *Tarbawi*, *5*(1), 1–15.

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Dawam Raharjo dalam Huda[80] menjelaskan, bahwa berdirinya Muhammadiyah itu dilatar-belakangi oleh tiga pemikiran pembaruan. Pertama, pemikiran Muhammad bin Abdul Wahhab yang kemudian berkembang menjadi Wahhabisme yang berorientasi kepada pemurnianajaran-ajaran Islam dari pengaruh-pengaruh budaya lokal. Kedua, pilar epistemologis Muhammadiyah dari Muhammad 'Abduh. Dalam hal ini Raharjo mengemukakan bahwa Muhammadiyah, seperti dikatakan oleh Hamka, diilhami oleh pemikiran pembaruan Islam yang dilancarkan oleh Muhammad Abduh, yang lebih menekankan modernisasi pemikiran dan pendidikan. Ketiga, pilar epistemologis Muhammadiyah dari Ahmad Dahlan berupa teologi al-Mã'ũn. Raharjo melanjutkan catatannya, bahwa sebenarnya Muhammadiyah itu berkembang karena bertolak dari pandangan teologis dari Kiai Dahlan sendiri, yaitu penafsiran dari surat al-Mã'ũn yang mengandung masalah tanggung jawab sosial. Pandangan Kiai Dahlan mengenai tauhid.

> *":Ayyuhãl ikhwanu, innanã alãnu fĩ zamãnin kaṡirin fĩhi ad-du'ãtu ilãl adyãnil ukhrã waṭugã fĩhi ṭaufãuhum siyaman wa qod żaḥara fĩhim nabgã-u ũlũ khibratin biṭariqi ad-da'wati wat-tabsyĩru hattã idḥasyũ bibarã'atihim wa qad zãra lĩ hadiṡãn ahadul mubasysyirĩina ad-duktũra (zuwaymir) ya'rifu allugatu; 'arabiyyatu jiddan wa qad intaqada 'alãl Islãmi bal tajãwaza ilãl ṭa'ni mimma yaṡĩrul 'awãṭifu wayagĩżu aṣ-ṣudũri?"*
>
> "Wahai saudaraku, kita sedang berada di zaman di mana banyak pendakwah yang mengajak masuk ke agama lain, gelombang mereka sangat besar, terutama setelah di antara mereka muncul orang-orang pintar dan berpengalaman dalam bidang dakwah serta kristenisasi. Sampai-sampai

[80] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7*(2), 345–375.

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> mereka membuat kagum karena kelihaian mereka. Baru-baru ini, salah seorang misionaris yang bernama Dr. Zwemer yang menguasai bahasa Arab dengan baik. Ia mengkritik agama Islam, bahkan ia melempar tuduhan dan celaan, serta melewati batas-batas perlakuan adil dan netral, sebagaimana yang telah diberitakan di surat kabar. Bukankah tuduhan ini merupakan hal yang menyakiti perasaan dan membuat hati marah?!"

Penyebab lain Ahmad Dahlan mendirikan organisasi Muhammadiyah adalah upaya kristenisasi di tanah Jawa yang masif.[81] Akhirnya, setelah dua tahun pasca tragedi Cilegon, Banten, KF. Holle sebagai penasihat urusan pribumi, menyampaikan saran agar pendidikan Islam di Jawa diawasi secara ketat. Saran tersebut sebagai landasan dan pertimbangan bahwa penggerak dibalik peristiwa ini adalah para kyai. Berangkat dari alasan tersebut, pemerintah kolonial Belanda memainkan peran memanfaatkan momentum tersebut untuk menggapai dukungan besar dari para misionaris Kristen. Hal ini bukanlah sebuah langkah yang sulit bagi Belanda untuk diraih karena mereka identik dengan Kristen Protestan. Tatkala situasi mulai membaik dan karena dukungan para misionaris Kristen, Belanda kemudian melacak keberadaan para kyai di Jawa.[82]

Dalam khutbahnya Ahmad Dahlan menyebutkan nama seorang misionaris yang bernama Samuel Zwemer. Zwemer adalah misionaris Amerika jangka panjang pertama di Timur Tengah. Dia menulis hampir satu buku per tahun di sebagian besar hidupnya. Dia mendirikan dan mengedit publikasi triwulanan The Moslem World selama 37 tahun. Dia adalah seorang profesor di Princeton. Dia secara langsung memotivasi ratusan orang untuk

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[81] Suwarno. (2016). Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912- 1950. *Akademika*, *21*(2), 195–213.

[82] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

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pergi ke ladang misi.[83] Zarkasyi[84] menjelaskan bahwa Samuel Zwemer memberi trik-trik metode Kristenisasi kepada para missionaries di Jerussalem. Ia berpesan "tugas kalian bukan mengkristenkan orang Islam tapi merobah cara berfikir orang Islam, agar nanti lahir generasi Muslim yang memusuhi agamanya". Trik itu kini berjalan dengan baik dan relatif berhasil. Trik penyebaran agama a la Zwemer itu nampak tidak memaksa tapi sejatinya menipu.

Upaya kristenisasi di tanah Jawa pada akhir abad XVIII sampai awal abad XIX motori oleh missionaris yang bernama Peter Janz. Terdapat beberapa kyai yang masuk kristen dan menerjemahkan Alkitab ke bahasa Jawa dan menggunakan aksara Pegon. Dalam buku "*THE BIBLE THROUGHOUT THE WORLD*", Kilgour[85] dijelaskan sebagai berikut.

> "Bahasa Jawa diucapkan oleh sekitar dua pertiga penduduk pulau Jawa. Ia memiliki karakter sendiri yang berasal dari *Devanagari*. Sebagian besar tulisan suci yang diterbitkan telah dicetak dalam bentuk tulisan ini, meskipun beberapa telah diterbitkan dalam tulisan Arab (umumnya dikenal di Jawa sebagai Pegon), dan Perjanjian Baru diterbitkan dalam karakter romawi pada tahun 1911. Tulisan pertama adalah adalah Perjanjian Baru diterjemahkan oleh Gottlob Bruckner, seorang misionaris Baptis Samarang. Versi ini dicetak pada tahun 1829 di Serampore. J. F. C. Gericke, agen dari Masyarakat Alkitab Belanda. Pada tahun 1886, P. Jansz dari Serikat Misi Mennonite memulai sebuah terjemahan baru. Dia

[83] Zwemer, S. M. (1905). The Moslem Doctrine of God: an Essay on The Character And Attributes of Allah According to the Koran and Orthodox Tradition (1st ed., Vol. 1). American Tract Society.

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

[85] Kilgour, R. (1939). The Bible Throughout the World: A Survey of Scripture Translations (1st ed., Vol. 1).

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> menyelesaikan versi Alkitab dua puluh tahun lamanya. Terjemahan yang dicetak dalam aksara Pegon paling awal adalah Injil Lukas yang ditransliterasikan oleh penduduk asli Jawa dan diterbitkan pada tahun 1893. Tiga tahun kemudian P. Penniga, sub-agen Lembaga Alkitab Inggris dan Asing, menyiapkan edisi baru dan kemudian menambahkan Injil lain dan Kisah Para Rasul."

Pesan Ahmad Dahlan Dalam Naskah *"Ma Huwa Asasu Jam'iatul Muhammadiyah"*

> *"Fĩ jugjã nafsuhã qod tabara'a ba'ḍul ikhwãni bisayyãrãtin wal ba'ḍul Akhari bibuyũtin wa ḥazãl ikhlãṣu wal arĩhiyyatu allatĩ dafa'atil ikhwãnu liliktitãbi annaḥã ḥuwa 'ilmihim bilikhlaṣil 'amali wannajãhi a'mãlihim. "*
>
> "Di daerah Jogja sendiri sebagian saudara telah menyumbangkan mobil-mobil, sebagian yang lain menyumbangkan rumah-rumah. Keikhlasan dan antusiasme yang mendorong para saudara untuk berderma ini tidak lain terjadi setelah mereka mengetahui tentang keikhlasan dalam berbuat dan bahwa amal mereka telah berhasil."

Sejatinya watak dasar Muhammadiyah adalah pemberdayaan dan pelayanan sosial. Dalam konteks sejarah, Muhammadiyah generasi awal era Dahlan banyak memelopori usaha-usaha pembinaan komunitas atau jamaah di masyarakat. Dahlan melalui gerakan *al-Mã'ĩn* mengumpulkan anak-anak yatim yang kemudian dilembagakan menjadi *Weeshuis* (Rumah Yatim), *Armeinhuis* (Rumah Miskin), dan Poliklinik sebagai benih lahirnya Penolong Kesengsaraan Oemoem (PKO) atau kini dikenal sebagai Rumah Sakit PKU Muhammadiyah. Pendiri Muhammadiyah tersebut juga bergaul dengan kelompok elite di Boedi Oetomo, mengajar di Sekolah Praja, dan berinteraksi dengan siapa saja yang ditemuinya untuk berdialog dan mendakwahkan Islam. Di kediaman HOS Tjokroaminoto Kiai

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Dahlan juga memberikan pengajian keislaman di hadapan Soekarno, Semaun, dan elite muda pergerakan yang haus ilmu dan keislaman.[86]

Dalam hal ini, PP Muhmmadiyah menjelaskan bahwa gerakan Jama'ah berusaha menggugah kembali sikap hidup Ahmad Dahlan pada waktu itu, melancarkan gerakan tajdidnya, gerakan pembaharuan. Ahmad Dahlan memberikan contoh, bagaimana seorang muslim bersikap terbuka, suka menerima dan mempertimbangkan pendapat orang lain. Tanpa ragu-ragu beliau mempraktikkan sistem pendidikan cara 'barat', kepanduan, poliklinik-poliklinik, rumah sakit, panti asuhan. Kawan-kawan beliau tidak hanya terbatas 'orangorang kita', tetapi juga yang beragama Nasrani, yang Cina, ya golongan priyayi, ya golongan orang kebanyakan. Anggota Muhammadiyah makin hari makin bertambah; ada priyayinya, ada Cinanya, ada nasionalisnya, dan tidak sedikit kalangan yang tergolong have not, golongan miskin, buruh batik, pekerja kasar yang dengan bermuhammadiyah menjadi terangkat status sosialnya.[87]

> *"Walakin maẓã naf'alu wa nahnu biḥaḥil ṣifati minal jaḥli waḍa'fi walaysa lil ḍa'fi hayyalatu gairul ṣabri wa 'alã kulli hãlim fainnã nahmadu Allha 'alã ni'matil Islami fainna min uṣũlihi at-taṣdĩqi bijami'ĩ ar-rusuli wa'adamil ṭa'ni fĩl adyãni wal agrãḍi 'wni;jidãli illa billatĩ ḥiyã ahsanu wal i'tiṣãmi bil ṣabri qãla ta'ãlã (walã tajãdalũ aḥlal kitãbi illã billatĩ ḥiyã ahsanu)"*
> *"Walakinnã najḥalu hattã al-mujãdalati bilhunã liẓalika tarãnã fĩ ihtiyajin ilã jamĩ'il funũni wal 'ulũmi liannanã lã nastaṭĩ'u raddal syubhãti illa ba'da At-taḍullu'i minḥã."*
> "Tetapi apa yang bisa kita perbuat (apalah daya),

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

[87] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7*(2), 345–375.

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> sementara kita berada di posisi sebodoh dan selemah ini, dan tidak ada yang bisa dilakukan oleh kebodohan kecuali hanya bersabar?! Bagaimanapun juga, kita tetap bersyukur kepada Allah atas anugerah nikmat agama Islam. Termasuk dari ajaran-ajaran pokok Islam adalah beriman kepada semua rasul, tidak menjatuhkan agama lain, meninggalkan perdebatan kecuali dengan cara yang baik, serta berpegang teguh kepada kesabaran. Allah berfirman: "Dan janganlah kamu berdebat dengan Ahli Kitab, melainkan dengan cara yang baik."
> "Tetapi kita ini bodoh sampai-sampai cara berdebat dengan baik pun kita tidak tahu. Maka Anda lihat kita ini membutuhkan semua cabang disiplin ilmu, karena kita tidak akan bisa membantah syubhat-syubhat itu kecuali setelah kita betul-betul menguasai ilmu-ilmu tersebut."

Dalam pandangan Dahlan, keterbelakangan yang dihadapi oleh umat Islam sebenarnya akibat dari kebodohan, karena itu untuk mengatasinya, menurutnya, harus melalui pendidikan. Menurutnya ada 3 nilai dasar pendidikan yang harus ditegakkan untuk membangun sebuah bangsa, yaitu pertama, Pendidikan Akhlak, sebagai ikhtiar menanamkan karakter yang berlandaskan Al-Qur'an dan hadis. Kedua, Pendidikan Individu, sebagai upaya menumbuhkan kesadaran individu yang utuh, yang seimbang antara kebutuhan jasmani dan rohani, keyakinan dan intelektualitas, prasaan dan akal, dunia dan akhirat. Ketiga, Pendidikan Sosial, sebagai usaha untuk menumbuhkan kesediaan dan keinginan hidup bermasyarakat.[88]

[88] Palahuddin. (2018). Modernisasi Pendidikan Islam di Indonesia Awal Abad Ke-XX: Kasus Muhammadiyah Palahuddin Universitas Muhammadiyah Mataram. *Sangkep (Jurnal Kajian Soasial Keagamaan)*, *1*(1), 60–84.

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Ia prihatin melihat negara pribumi semakin terpuruk dan tenggelam karena situasi dan kondisi global. Hal ini semakin diperparah dengan politik kolonial Belanda yang sangat merugikan bangsa Indonesia (bahwa hanya anak bangsawanlah yang bisa sekolah di pemerintahan Belanda). Menurutnya, upaya tepat yang harus dilakukan adalah membenahi sistem pendidikan pribumi. Kesenjangan pendidikan ilmu agama dan ilmu umum pada saat itu membuat Ahmad Dahlan semakin tergerak hati untuk membenahi sistem pendidikan di Indonesia. Ia sadar bahwa kita adalah bangsa terjajah, namun untuk melepaskan belenggu itu kita harus memperbaharui cara pandang generasi melalui pendidikan agama disertai ilmu umum, sehingga akan tercipta kualitas manusia yang lebih tinggi. Gagasan terpentingnya adalah memasukkan pendidikan agama Islam kedalam sekolah yang dikelola pemerintah.[89]

SIMPULAN

Muhammadiyah merupakan salah satu organisasi keislaman yang besar di Indonesia. Sudah banyak dilakukan penelitian tentang Muhammadiyah dari berbagai aspeknya. Akan tetapi, belum ada yang mengkaji menggunakan objek naskah kuno. Naskah "*Ma Huwa Asasu Jam'atul Muhammadiyah*" merupakan sebuah naskah yang berisikan khutbah Ahmad Dahlan dalam kunjungannya ke pekajangan, Pekalongan, Jawa tengah pada tahun 1340 H. kunjungan tersebut dalam bentuk peresmian PCM Pekajangan pada tahun 1922. Dalam khutbahnya Ahmad Dahlan menegaskan tiga pokok bahasan yang penting. Pertama, idologi organisasi Muhammadiyah, Kedua, alasan Ahmad Dahlan mendirikan organisasi Muhammadiyah, ketiga, pesan Ahmad Dahlan kepada masyarakat Pekajangan.

Ideologi Ahmad Dahlan terinspirasi dari ayat Q.S Ali 'Imran 3/104 dan Q.S Ali 'Imran 3/110. Maraknya Kristenisasi membuat Ahmad Dalan berfikir keras untuk membentengi umat Islam dari misi tersebut. Belum lagi unsur-unsur kebudayaan yang melekat

[89] Arofah S, J. M. (2015). Gagasan Dasar dan Pemikiran Pendidikan Islam K.H Ahmad Dahlan. *Tajdida*, *13*(2), 114–125.

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pada masyarakat Jawa yang kental dengan kebudayaan membuat Ahmad Dahlan mendobrak gagasan pembaharuan dan moderenisasi. Para abangan/pemuka agama pada akhir abad 19 mulai tidak konsisten dalam menjalankan syariat Islam sesuai dengan ajaran Al-Qur'an dan Hadist. Meleburnya budaya luar dengan budaya Jawa mempengaruhi sosial masyarakat. Terutama dalam pendidikan, berpakaian, dan gaya sosial. Sehingga Ahmad Dahlan awal mulanya dituduh sebagai salah satu bagian dari kolonial Belanda. Akan tetapi, itu dapat dibuktikan oleh Ahmad Dahlan dengan kesungguhan dan ke ikhlasan beliau berdedikasi untuk memajukan agama Islam.

Penelitian ini dapat menjadi rujukan dalam bidang sejarah atau teologis pemikiran. Unsur-unsur historis dan kebudayaan yang melekat dalam naskah "*Ma Huwa Asasul Jamiatul Muhammadiyah"* menjadi sebuah bukti konkrit bahwa perjuangan Ahmad Dahlan sebagai Promotor kebaharuan dan moderenisasi. Dalam penelitian masih terdapat kekurangan, terutama observasi wawancara kepada narasumber. Diharapkan kepada peneliti selanjutnya dapat mengembangkan penelitian ini agar menjadi sebuah kesatuan alur sejarah yang aktualis.

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

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ABSTRACT
Hearing the word Muhammadiyah brings thoughts of renewal and modernization. Discussions about Muhammadiyah have become a common topic among researchers. However, this research only revolves around the same polemic. The text *"Ma Huwa Asasu Jam'iatul Muhammadiyah"* tries to provide fresh air in research about the Muhammadiyah organization. The manuscript *"Ma Huwa Asasu Jam'iatul Muhammadiyah"* was written using Arabic script, and the manuscript was obtained from an ancient manuscript collector named Ginanjar Sya'ban, who lives in Bogor. This study used the paradigm of philology and hermeneutics as a humanities science, which carries out a hermeneutic function by correcting texts as social discourse. Text analysis, especially single manuscript editions, uses descriptive analysis methods. This method assumes that handling the manuscript *"Ma Huwa Asasul Jamiatul Muhammadiyah"* requires careful content analysis by considering various specific cases in the text and the nature of its intertextuality. Based on the results of the analysis of the manuscript *"Ma Huwa Asasu Jam'iatul Muhammadiyah,"* three significant cases were found. First is the ideology of the Muhammadiyah organization. Second, Ahmad Dahlan's reasons for establishing Muhammadiyah. Third, Ahmad Dahlan's message to the people of Pekajangan, Pekalongan, Central Java. This research aims to provide information about the founding of the Muhamadiyah organization contained in the text.

Keywords: *Philology, Manuscripts, Islam, Muhammadiyah, Ahmad Dahlan*

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ABSTRAK

Mendengar kata Muhammadiyah membawa pemikiran tertuju suatu pembaharuan dan moderniasi. Pembahasan tentang Muhammadiyah sudah menjadi pembicaraan umum dikalangan peneliti. Akan tetapi, penelitian itu hanya berputar-putar pada polemik itu-itu saja. Naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah" mencoba memberi udara segar dalam penelitian tentang organisasi Muhammadiyah. Naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah" ditulis menggunakan aksara Arab dan naskah didapatkan dari seorang kolektor naskah kuna bernama Ginanjar Sya'ban yang berdomisili di kota Bogor. Kajian ini dilakukan dengan paradigma Filologi dan hermeneutik sebagai ilmu humaniora, yakni ilmu yang melaksanakan fungsi heurmenetik dengan menepatkan teks sebagai wacana sosial. Analisis teks khususnya edisi naskah tunggal dilakukan dengan memanfaatkan metode deskriptif analisis. Metode ini mengasumsikan bahwa penanganan naskah "Ma Huwa Asasul jamiatul Muhammadiyah" perlu dianalisis isi secara hati-hati dengan mempertimbangkan berbagai kasus spesifik di dalam teks dan sifat intertektualitasnya. Berdasarkan hasil analisis naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah" ditemukan tiga kasus besar. Pertama, Ideologi organisasi Muhammadiyah. Kedua, Alasan KH. Ahmad Dahlan Mendirikan Muhammadiyah. Ketiga, Pesan KH. Ahmad Dahlan kepada Masyarakan Pekajangan, Pekalongan, Jawa Tengah. Tujuan dari penelitian ini adalah memberikan informasi tentang pendirian organisasi Muhamadiyah yang terdapat dalam naskah.

Kata kunci: *Filologi, Naskah, Islam, Muhammadiyah, Ahmad Dahlan*

INTRODUCTION

If we talk about Islam in Indonesia, we cannot separate from two prominent organizations: the Muhammadiyah organization founded by Ahmad Dahlan in 1912 and the *Nahdlatul Ulama* (NU) organization founded in 1926. Muhammadiyah and NU represent organizations that have different ideologies. Muhammadiyah represents a modernist or reformist Islamic organization, namely the reformist group of modern Islam, whereas NU represents a traditionalist Islamic organization, namely the group that defends and maintains Islamic traditions. This article only focuses on one Islamic organization, namely Muhammadiyah.

"*Live Muhammadiyah and do not seek a living in Muhammadiyah*." Ahmad Dahlan first echoed the ideology of Muhammadiyah *Amar Ma'ruf Nahi Mungka*r. Ahmad Dahlan is

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the founder of the Muhammadiyah organization.[1] In the 1912-1950 phase, leadership played a significant role, which included the leadership period of K.H. Ahmad Dahlan (1912- 1923), K.H. Ibrahim (1923 - 1934), K.H. Hisyam (1934-1937), K.H. Mas Mansur (1937-1942), and Ki Bagus Hadikusumo (1942-1953).[2]

Based on the 1969 Tanwir Decree in Ponorogo, East Java, Muhammadiyah's ideology appears in Muhammadiyah's Statement of Beliefs and Life Aspirations, which contains *First*, Muhammadiyah is an Islamic Movement, *Second*, Muhammadiyah believes that Islam is the Religion of Allah which was revealed to His Messenger, *Third*, Muhammadiyah in practicing Islam based on the Qur'an and Sunnah, *Fourth*, Muhammadiyah works for the implementation of Islamic teachings which include the areas: Aqidah, Morals, Worship, and Muamalah, *Fifth*, Muhammadiyah invites all levels of the Indonesian nation who have received the grace of Allah in the form of a homeland that has sources of wealth, national independence and the Republic of Indonesia which has the Pancasila philosophy.[3]

Theology of *al-Mã'ũn* - under the auspices of Islamic Theology - was initiated and developed by Ahmad Dahlan, the founder of Muhammadiyah, is seen by Muhammadiyah members and assessed by some researchers, such as Deliar Noer and Achmad Jainuri, as having succeeded in bringing members of this modern movement to be persistent and enthusiastic in liberating *mustaḍ'afĩn* from their oppression. The concrete manifestation of their movement was the establishment of several orphanages,

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

[2] Suwarno. (2016). Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912 - 1950. Akademika, 21(2), 195–213.

[3] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). Gerakan-gerakan Islam Indonesia kontemporer (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

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hospitals, and educational institutions. Thus, on the conceptual plane, *Mustaḍ'afīn* theology is a new term, not a new concept, which was developed from its source, namely *al-Mã'ũn* theology as an identity taken from the spirit of *QS al-Mã'ũn* [107].[4]

Apart from ideology as a renewal of Islam, some factors moved the establishment of the Muhammadiyah Organization at that time amidst the presence of the Dutch government and the Christianization mission in Indonesia. The native population, who knew the close relationship between religion and government after converting to Christianity, would become loyal citizens physically and mentally to the Company, the name given to the Dutch administration. Dutch colonial politics had an interest in the spread of Christianity in Indonesia.[5]

Ahmad Dahlan initiated the struggle of the Muhammadiyah organization as an Islamic social organization to educate the lives of the Indonesian people on November 18, 1912. It was founded in Yogyakarta based on suggestions submitted by his students and several members of Budi Utomo. This organization was founded to " spread the teachings of the Prophet Muhammad S.A.W to the people of the earth" and advance the Islamic religion to its members. To achieve organizational progress by establishing educational institutions, PKU (General Misery Helper), establishing an Orphan House, establishing a women's organization called Sopotrisno to Aisyiyah, meetings and *tabligh* which discuss Islamic issues and establishing waqfs and building mosques. -Mosque and publishing books, brochures, newspapers, and magazines.[6]

The Muhammadiyah organization began to spread its wings in spreading the Islamic mission following the teachings of the Prophet Muhammad. It started when KH Abdurrahman formed a Salaf Islamic boarding school for students (*Santri*) in Pekajangan, Central Java. In the end, the Ambudi Religion Study

[4] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7* (2), 345–375.

[5] Abdullah N. (2015). K.H. Ahmad Dahlan (Muhammad Darwis). *Jurnal Ilmiah Sosiologi Agama*, *9*(1), 22–38.

[6] Kahfi, M. (2020). Peranan Muhammadiyah Sebagai Gerakan Islam Berkemajuan di Era Modern. *Al-Risalah*, *11*(2), 110–128.

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Association was formed in Pekajangan. KH Abdurrahman was assisted by KH Asmu'I, KH Dimyati, KH Cholil, Cumasi Hadjosubroto. In around 1921, the strict policies of the Teacher Ordinance almost paralyzed recitation in Pekajang, causing KH Abdurrahman and KH Cholil to go to Yogyakarta to meet Ahmad Dahlan. Afterwards, Ahmad Dahlan visited Pekajangan to inaugurate the first Muhammadiyah branch outside Yogyakarta.[7]

Many researchers have researched Muhammadiyah from various aspects; approximately 55 previous studies have explained Muhammadiyah. Research "Constructs of Muhammadiyah Ideology: Foundations for Developing Instruments for Measuring the Strength of Muhammadiyah Ideology"[8], "The Clash of Muhammadiyah Ideology (Moderate Versus Radical Ideology Fight)"[9], "Contestation of Mass Media Commodification and Ideology Muhammadiyah"[10], "Revitalization of Muhammadiyah Ideology in Strengthening Persirakatan Cadres"[11], "The Ideological Shift of Muhammadiyah From Cultural Into Puritanical Tendency in the 1930s"[12], "Study of Recommendations for Veiling by Muhammadiyah (1910-1931)"[13], "The Relevance of Muhammadiyah's Islamic

[7] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

[8] Subando, J., Samsuri, M., & Muslimin, E. (2023). Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah. *Pawarta: Journal of Communication and Da'wah*, *1*(1), 1–12.

[9] Hidayat, M. C. (2019). The Clash Of Ideology Muhammadiyah (Moderate Versus Radical Ideology Fight). *Afkaruna*, *15*(2).

[10] Ulfah M. (2014). Kontestasi Komodifikasi Media Massa dan Ideologi Muhammadiyah. *Jurnal Aspikom*, *2*(3), 165–179.

[11] Junaidi M, J. R. H. A. T. (2018). Revitalisasi Ideologi Muhammadiyah Dalam Kader Persyarikatan. *Tajdida*, *16*(2), 103–117.

[12]Burhani, A. N. (2006). The Ideological Shift of Muhammadiyah From Cultural Into Puritanical Tedency in the 1930s. *Jurnal Masyarakat Dan Budaya*, *8*(1).

[13] Husna A. H. (2023). Rintisan Anjuran Berkerudung Oleh Muhammadiyah (1910-1931). *Sentri: Jurnal Riset Ilmia*, *2*(4), 1313–1321.

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Theological Thought With Its Reformation Thought"[14], "*Dār al-'Ahd wa al-Shahādah*: Muhammadiyah's Position and Thoughts on the State Pancasila"[15], "The Role of Muhammadiyah as a Progressive Islamic Movement in the Modern Era"[16], "Theology of Surah al-Maun and Social Praxis in the Lives of Muhammadiyah Citizens"[17], "The Concept of Substantive Sufism in Muhammadiyah"[18], "Muhammadiyah Paradigm of Religious Social Movements"[19], "Muhammadiyah and Civil Society: Critical Network, Patterns of Criticism, and Challenges"[20], "Pluralism, Liberalism, and Islamism Religious Outlook of Muhammadiyah"[21], "The Birth of Muhammadiyah From a Hermeneutic Perspective"[22], "and the Da'wah of Muhammadiyah Semarang City"[23], "*Mustad'afin's* Theology in Indonesia: A Study on Muhammadiyah Theology"[24]. This research focuses on

[14] Darmawan C. (2018). Relevansi Pemikiran Teologi Islam Muhammadiyah Dengan Pemikiran Pembaharuannya. *Medina-Te*, *19*(2), 19–35.

[15] Bachtiar, H. (2020). *Dār al-"Ahd wa al-Shahādah*: Muhammadiyah's Position and Thoughts on Negara Pancasila. *Studi Islamika*, *27*(3), 485–513.

[16] Kahfi, M. (2020). Peranan Muhammadiyah Sebagai Gerakan Islam Berkemajuan di Era Modern. *Al-Risalah*, *11*(2), 110–128.

[17] Gunawan, A. (2018). Teologi Surat al-Maun dan Praksis Sosial Dalam Kehidupan Warga Muhammadiyah. *SALAM: Jurnal Sosial Dan Budaya Syar-i*, *5*(2), 161–178.

[18] Masrur, I. (2019). Konsep Tasawuf Substantif Dalam Muhammadiyah. *Spiritualita*, *3*(1), 75–103.

[19] Saguni M. K. (2018). Muhammadiyah Paradigma Gerakan Sosial Keagamaan. *Nukhbatul 'Ulum: Jurnal Bidang Kajian Islam*, *4*(1), 21–30.

[20] Setiadi, O. (2021). Muhammadiyah and Civil Society: Critical Network, Patterns of Criticism, and Challenges. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, *29*(2), 277–296.

[21] Burhani A.N. (2018). Pluralism, Liberalism, and Islamism Religious Outlook of Muhammadiyah. *Studia Islamika*, *25*(3), 433–470.

[22] Suwarno. (2019). Kelahiran Muhammadiyah Dari Perspektif Hermeneutik. *Sasdaya (Gadjah Mada Journal of Humanities)*, *3*(01/02), 45–60.

[23] Arsam. (2010). Manajemen dan Strategi Dakwah Muhammadiyah Kota Semarang. *Komunika (Jurnal Dakwah dan Komunikasi)2*, *4*(2), 208–223.

[24] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7*(2), 345–375.

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Muhammadiyah ideology and theology in general, taking references from books or Muhammadiyah ideology guidelines that are not based on texts. Several ideologies are contained in the text "*Ma Huwa Asasu Muhammadiyah*."

Research on the history of Muhammadiyah has been widely studied from various aspects. The following is previous research that explains the history of Muhammadiyah "History of the Early Growth of Muhammadiyah"[25], "Nahdlatul Ulama and Muhammadiyah: A Bit of History, Commitment in a Plural Society and Challenges"[26], "From Yogyakarta Knitting in Indonesia: Development of Muhammadiyah, 1912- 1950"[27], "Muhammadiyah in the Perspective of History, Organization and Value Systems"[28], "Steps in Muhammadiyah's Struggle"[29], "History and Development of Muhammadiyah Kudus City Branch 1920-2013"[30], "Forerunner of Pekajang"[31], "The Birth of Muhammadiyah from a Hermeneutic Perspective"[32], " Contemporary Islamic Movements"[33], "KH. Ahmad Dahlan in the

[25] Aprianto I. D. (2019). Sejarah Pertumbuhan Awal Muhammadiyah. *Jurnal Prodi Sejarah*, 1–15.

[26] Krismawati D. A. (2020). Nahdlatul Ulama dan Muhammadiyah: Sekelumit Sejarah, Komitmen dalam masyarakat Plural dan Tantangan. *Academic Journal of Asia Region*, *8*(1).

[27] Suwarno. (2019). Kelahiran Muhammadiyah Dari Perspektif Hermeneutik. *Sasdaya (Gadjah Mada Journal of Humanities)*, *3*(01/02), 45–60.

[28] St Nurhayati, H., Mahsyar Idris, Mh. H., & Muhammad Al-Qadri Burga, Ma. (2018). *Muhammadiyah dalam Perspektif Sejarah, Organisasi, dan Sistem Nilai* (M. Burga, Ed.; 1st ed., Vol. 1). Trust Media Publishing.

[29] Badawi D. (2003). *Langkah Langkah Perjuangan Muhammadiyah* (Setiawan B, Ed.; 1st ed., Vol. 1). Lembaga Pustaka dan Informasi.

[30] Purnomo H. (2014). Sejarah dan Perkembangan Muhammadiyah Cabang Kota Kudus Tahun 1920-2013. *Jurnal Muhammadiyah Surakarta*, 1–15.

[31] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

[32] Suwarno. (2019). Kelahiran Muhammadiyah Dari Perspektif Hermeneutik. *Sasdaya (Gadjah Mada Journal of Humanities)*, *3*(01/02), 45–60.

[33] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). Gerakan-

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Ulama Network in Surakarta at the Beginning of the 20th Century"[34], "History and Dynamics of Islamic Thought in Indonesia from the Classical to the Modern Period (Late XIX-XX Centuries)"[35], "Sufism in Early Modernist Muslim Views: Study of the Sufism Thought of Kiai Moechtar Boechari (1899-1926)"[36], "Response of Muhammadiyah in Indonesia to the Teacher Ordinance of the Early XX Century"[37], "Early Emergence of the Islamic Intellectualism Movement in Indonesia 20th Century"[38]. This research explains the history of the founding of the Muhammadiyah organization, and there are several differences with the manuscript "*Ma Huwa Asasu Muhammadiyah*," which explains the forerunner of KH. Ahmad Dahlan pioneered the founding of the Muhammadiyah organization in terms of ideology, circumstances, and the influence of Ahmad Dahlan's thoughts regarding Islamic criticism in Java.

Research on the Origins and External Influences on the Muhammadiyah movement. The following is research on external influences on the Muhammadiyah organization. "Thoughts on the Modernization of the Bumi Putra Economy in the Newspapers of Boedi Utomo and Soeara Moehammadijah in the Dutch East Indies (1920-1928)"[39], "Of Charities By Islamic Social Movement In Yogyakarta, 1912-1931: A History Of Islamic Wealth

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Gerakan Islam Indonesia Kontemporer (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

[34] Ali M. (2012). K.H Ahmad Dahlan Dalam jaringan Ulama di Surakarta Awal Abad ke-20. *Suhuf*, *3*(2), 232–250.

[35] Masykur, F. (2022). Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Modern (Akhir Abad ke XIX-Awal Abad ke XX. *Tarbawi*, *5*(1), 1–15.

[36] Ali, M. (2019). Sufisme dalam Pandangan Muslim Modernis Awal: Telaah Pemikiran Tasawuf Kiai Moechtar Boechari (1899-1926). *Jurnal Lektur Keagamaan*, *17*(1), 217–240.

[37] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[38] Wahyuddin. (2010). Awal Munculnya Gerakan Inteliktualisme Islam di Indonesia Abad 20. *Jurnal Adabiyah*, *10*(2), 182–193.

[39] Prabowo, R. D. (2019). Pemikiran Modernisasi Ekonomi Bumi Putra Dalam Surat Kabar Boedi Oetomo dan Soera Moehammadijah di Hindia Belanda (1920-1928). *Handep: Jurnal Sejarah Dan Budaya*, *3*(1), 33–54.

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Management"[40], "Communist Movement in Sarekat Islam in Surakarta 1918-1926 AD"[41], "Budi Utomo and Muhammadiyah (Political Relations of Struggle of National and Social Religious Organizations) 1090-1920"[42], "Social Change and Development of the City of Yogyakarta 1920-1940"[43], "Religion, communism, and Ratu Adil: Colonialism and propaganda literature in 1920s Yogyakarta"[44], "Muhammadiyah Educational Institution (examination of KH. Ahmad Dahlan's Thoughts on Islamic Education Reform in Indonesia)[45], "The Role of Haji Mohammad Syoedja' in the Development of Muhammadiyah's People's Helpers (PKO) in Yogyakarta (1920-1931)[46], "The Emergence and Breakup of the Sarekat Islam in Semarang 1913-1920"[47]. "Sarekat Islam and the Labor Movement (Socio-Historical Study of Labor Protests in Yogyakarta 1913-1920)"[48], "Activism of the Hoofdbestuur Muhammadiyah PKO Section in Yogyakarta as a Representation of the Civil Society Social Service Movement

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[40] Yuristiadhi, G., & Purwanto, B. (2016). Transformation of Charities by Islamic Social Movement in Yogyakarta, 1912-1931: A History of Islamic Wealth Management. *International Journal of Islamic Business Ethics (IJIBE)*, *1* (1).

[41] Fanani, M. F., & Maimunah, S. (2021). Gerakan Komunis Dalam Sarekat islam di Surakarta Tahun 1918-1926 M. *Thaqafiyyat: Jurnal Bahasa, Peradaban Dan Informasi Islam*, *20*(1), 64.

[42] Rofi'i I. (2016). Budi Utomo dan Muhammadiyah (Relasi Politik Perjuangan Organisasi Berbasis Nasionalis dan Sosial Keagamaan) *1909-1920*.

[43] Pratama F. (2019). Perubahan Masyarakat dan Perkembangan Kota Yogyakarta 1920-1940. *Jurnal Prodi Ilmu Sejarah*, *4*(3), 294–309.

[44] Margana, S. (2019). Religion, communism, and Ratu Adil: Colonialism and propaganda literature in 1920s Yogyakarta. *Wacana*, *20*(2), 233–249.

[45] Lenggono W. (2018). Lembaga Pendidikan Muhammdiyah (Telaah Pemikiran K.H. Ahmad Dahlan Tentang Pembaruan Pendidikan Islam di Indonesia). *Islamadina*, *19*(1), 43–63.

[46] Pasa A. I. (2022). Peran Haji Mohammad Syoedja' bagi Perkembangan Penolong Kesengsaraan Oemoem (PKO) Muhammadiyah di Yogyakarta (1920-1931) Atsna Ikmalia Pasa. *Jurnal Sejarah Islam*, *01*(2), 47–71.

[47] Muryanti, E. (2010). Munculnya dan Pecahnya Sarekat Islam di Semarang 1913-1920. *Paramita*, *20*(1), 21–35.

[48] Salam A. (2015). Sarekat Islam dan Gerakan Buruh (Kajian Sosio-Historis Protes Buruh di Yogyakarta *1913-1920)*.

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(1920-1931)"[49]. This research explains external influences in terms of individuals or the social conditions of society on the establishment of the Muhammadiyah organization. The clear difference between this research and the text "Ma Huwa Asasu Muhammadiyah" is the aspect of Islamic ideology and the history of protecting Ahmad Dahlan regarding the differences and similarities in the condition of Islam at the beginning of the 20th century.

The ideology of Muhammadiyah and the founding of the Muhammadiyah organization contained in the text "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" talks about the last speech of Ahmad Dahlan in Pekajangan, Batang, Central Java, in 1926. In a speech, Ahmad Dahlan explained the state of Islam at the beginning of the 20th century. Ahmad Dahlan founded the Muhammadiyah organization with a modernist and reformist Islamic ideology. It is imperative to discuss this research both theologically and historically. This is because there has been no discussion about Ahmad Dahlan, which was based on a manuscript. There has been much research discussing Ahmad Dahlan from various aspects. However, explaining Ahmad Dahlan from a manuscript can be a phenomenal work. Literature about Ahmad Dahlan is only revealed from books or newspapers; the presence of topics about Ahmad Dahlan in a manuscript strengthens authentic evidence that can be accounted for in terms of its truth. With this discussion, there are problems in the text "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" 1. What is the ideology of Muhammadiyah according to Ahmad Dahlan in the manuscript "*Ma Huwa Asasu Jam'iatul Muhammadiyah*"? 2. What reasons made KH. Ahmad Dahlan in establishing the Muhammadiyah organization? 3. What is Ahmad Dahlan's message in his sermon in Pekajangan? This research aims to reveal the validation of the history of Ahmad Dahlan from a manuscript.

[49] Yuristiadhi G. (2015). Aktivisme Hoofdbestuur Muhammadiyah Bagian PKO diYogyakarta Sebagai RepresentasiGerakan Pelayanan Sosial MasyarakatSipil (1920-1931). *Afkaruna (Jurnal Ilmu Ilmu Keislaman*, *11*(2), 195–220.

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This can add to the literature of other writers about Ahmad Dahlan from a historical and ideological perspective.

METHOD

The research on Indonesian manuscripts was presented at the international seminar in Yogyakarta. The manuscript used as a reference comes from a manuscript collector named Ahmad Ginanjar Sya'ban. This research was carried out in Jakarta with a research team in data collection and analysis over six months in 2023. This research can be included in qualitative research because it discusses Ahmad Dahlan's speech. Ahmad Dahlan in Pekajangan, Central Java. The manuscript "*Ma Huwa Assasu Jam'iatul Muhammadiyah*" uses Arabic script. Transliteration and translation are needed so that readers can easily understand it.[50] In translating "*Ma Huwa Asasu Muhammadiyah*," there must be collaboration on philological work methods such as text description, transliteration, text editing, and text translation. Translating in research work steps means changing the type of writing, letter by letter, from one alphabet to another.[51] From Javanese to Indonesian, text translation uses literal, complete, and free translation methods.[52]

This research uses a qualitative and descriptive analysis approach based on library research.[53] The researcher explains what was seen, heard, felt, and asked in the initial stage. The second stage of qualitative research is known as reduction or focus. At this stage, researchers reduce the data found in the first stage to focus their research on a specific problem. They sort data

[50] Apriana R. (2015). Nilai Religiusitas Serat Suluk Wujil Dalam Serat Suluk Warni-Warni Karya Hamengkubuwana V. *Aditya - Pendidikan Bahasa Dan Sastra Jawa*, *7* (4), 1–15.

[51] Febriyanti, F., & Khafidoh, N. (2021). Variasi Terjemahan Surah Al-Fātiḥah dalam Bahasa Jawa Pada Naskah Kuran Jawi dan Kitab Kuran. *Manuskripta*, *11*(2).

[52] Ayu, H. (2023). Etika Komunikasi dalam Naskah Wicara Dora tuwin Wicara Temen tumrap ing dalem Sasrawungan. *Sutasoma: Jurnal Sastra Jawa*, *11*(1).

[53] Yusuf. (2014). Metode Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan. In A. M. Prof. Dr. Yusuf (Ed.), *Kencana* (Pertama). Kencana.

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by selecting interesting, necessary, helpful, and new, eliminating unused data. Based on these considerations, the data is grouped into various categories, becoming the research subject. The selection stage is the third stage of the research process. At this point, the researcher provides a more detailed explanation of the focus that has been determined. [54] After an in-depth analysis of the data and information obtained in the third stage of this research, researchers can find themes by combining the data into constructing new knowledge, hypotheses, or knowledge. Qualitative research can not only produce data or information that is difficult to find through quantitative methods, but it must also be able to produce accurate information or data. [55]

The quantity of historical writing is not yet strong enough to show a complete and comprehensive historiographic variable. Biography and historiography are two things that are interrelated and cannot be separated just like that. In other words, writing a biography must have similarities to writing history, especially chronology.[56] There are several styles of historiography, such as traditional historiography, colonial historiography, national historiography, and modern historiography.[57] The stages of historiography begin with searching for data and collecting sources, known as heuristics. Heuristics is a technique that helps us to search for historical traces. Heuristics is also a stage or activity to formulate or collect sources; it collects data and information regarding the issues raised, both written and unwritten (documents and artifacts), which are adapted to the type of history written. The application of the historical method goes through stages of work, namely heuristics, criticism, interpretation, and

[54] Prihartono, A. W. (2016). Surat Kabar & Konvergensi Media (Studi Deskriptif Kualitatif Model Konvergensi Media Pada Solopos). *CHANNEL: Jurnal Komunikasi*, *4*(1), 105–116. https://doi.org/10.12928/channel.v4i1.4210

[55] Sholikhah, A. (2020). Statistik Deskriptif Dalam Penelitian Kualitatif. *KOMUNIKA: Jurnal Dakwah Dan Komunikasi*, *10*(2), 342–362. https://doi.org/10.24090/komunika.v10i2.953

[56] Daud. S. (2013). Antara Biografi dan Historiografi (Studi 36 Buku Biografi di Indonesia). *Analisis: Jurnal Studi Keislaman*, *13*(1), 243–270.

[57] Syukur, A. (2017). Historiografi Belandasentris. *Jurnal Sejarah Lontar*, *7*(2), 41.

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historiography.[58] According to Zulkarnaen[59], two methods must be used to obtain qualitative research data. First, explore primary data by reading and studying various main books. In this case, the manuscript "Ma Huwa Assasu Jam'iatul Muhammadiyah" is the primary reference in this research. Second, secondary data should be explored through literature, such as books and previous research results.

According to Kuntowijoyo[60] , historical research must go through four processes that cannot be avoided—the first stage is collecting primary and secondary information regarding the topic. The second stage is to criticize the information source. The third stage was interpreting the information. Fourth, the stages of writing the text according to the truth of the source. The content analysis process was carried out using a historical paradigm, data collection, source criticism regarding Ahmad Dahlan's authority, in-depth analysis of the polemics that occurred during the Christianization period, and interpretation of research results with the truths found in the research.

FINDING AND DISCUSSION

Finding

Many previous researchers have made findings about Ahmad Dahlan and Muhammadiyyah. However, the object of this research is different from other research. This research uses the manuscript as the main object. The text "*Ma Huwa Asasul Jamiatul Muhammadiyah*" explains clearly the theology, the cause of the founding of the Muhammadiyyah organization, Ahmad Dahlan's anxiety, the sociology of the Muslim community at the beginning of the 20th century, Christianization, and the culture of Javanese society. The manuscript "*Ma Huwa Asasul Jamiatul*

[58] Akbar, D. W. (2021). Sejarah Raja-Raja Dinasti Awal Mesir Kuno Pada Naskah "Tarikh Misr Qadimah". *Riyāḥunā: Jurnal Pendidikan Bahasa Dan Sastra Arab*, *1*(1), 14–32.

[59] Zulkarnaen, I. (2021). Studi Deskriptif: Filsafat Agama Dan Ruang Lingkup Kajian Pembahasannya. *Dirosat: Journal of Islamic Studies*, *6* (2), 25.

[60] Kuntowijoyo. (1995). *Pengantar ilmu sejarah - Google Books*. Bentang Budaya.

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Muhammadiyah" has advantages regarding historical truth and facts that cannot be ignored. Ahmad Dahlan's sermon in Pekajangan is a historical fact that has never been revealed.

The principles, objectives, and ideology founded by the Muhammadiyah Ahmad Dahlan organization were based on the Qur'an verses Q.S Ali 'Imran 3/104 and Q.S Ali 'Imran 3/110. Apart from that, Ahmad Dahlan applied *Al-Mã'ũn*'s theory as a practice for the Muhammadiyah organizational movement. Several reasons motivated Ahmad Dahlan to establish the Muhammadiyah organization. Firstly, Islam was covered in *Tahayyul, bid'ah*, and *khurafat*. So, it is clear that Islam is only a name/identity. *Second*, many people understand Islam but don't practice it. *Third*, knowledge is used for deception, arbitrariness, conflict, differences, and error, which can give rise to groups—f*ourth*, limiting clothing as identity. *Fifth*, they Established God's laws only with their thoughts and desires. *Sixth*, the rise of Christianization in Java. Ahmad Dahlan's message to the people of Pekajangan was, first, to have an attitude of tolerance. *Second*, Sincerity. *Third*, education is essential, as is understanding religious and non-religious knowledge.

Discussion

The Ideology of the Establishment of the Muhammadiyah Organization

> *"Khutbatu Al-qãhã Ad-dã'iyu Al-hakĩmu Al-Muṣlihu Al-marhũmu Al-Hajj Ahmad Dahlan. Bibaldatin fakãlũ'an. Liinsyã-i fara'a Al-jam'iyyatu Muhammadiyati fĩhã sanatu 1340. Wa yufhamu minhã maqãṣidu Al-jam'iyyatu wa gorḍuhã Al-aṣlĩ. Naqlan 'an majallati As-syifã-i Allatĩ kãnat taṣduru bibaldati fakãlũ'an."*
>
> "This is a sermon from a respected, wise and pious preacher, Haji Ahmad Dahlan, in Pekalongan City on the occasion of the inauguration of the branch of the Muhammadiyyah Organization there in 1340. From this sermon, we can understand the true aims and intentions of the Muhammadiyyah

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> Organization. This sermon is quoted from the Asy-Syifa magazine published in Pekalongan City.
> ."

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

Ahmad Dahlan was a charismatic and controversial cleric in his time. Ahmad Dahlan was born on August 1, 1868, and died on February 22, 1923. His first name was Muhammad Darwis, and he was the fourth child of KH. Abu Bakr. Meanwhile, his mother was the daughter of H. Ibrahim, who was also the head of the Yogyakarta Sultanate at that time.[61] As a child, he always studied religion and Arabic. However, the atmosphere in his village, which was very anti-colonial, did not require him to go to a colonial school. Little Darwis, or Ahmad Dahlan, was full of religious values from an early age. Religious education is obtained selectively, and people try to reflect on it and even practice it.[62]

When he was 15 in 1888, he made his first pilgrimage and lived for 5 years in Makkah Al Mukarramah to study and deepen his religious knowledge with the ulama. Then, in 1902, he returned to perform the Hajj and lived for another 3 years. This is an order from Sultan Hamengkubuwono VII to hold discussions regarding the Islamic renewal movement in the Middle East and study the development of Islam because, at that time, many Islamic reformer thinkers were born who rose from their downturn after the collapse of the Ottoman dynasty to Western colonialism at that time.[63] After returning from the second Hajj pilgrimage in 1905, K. H. Ahmad Dahlan taught what he had found while there,

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[61] Abidin, Z. (2018). KH. Ahmad Dahlan (Pendiri Muhammadiyah): Apakah keturunan dari Prabu Brawijaya V? *Fikiran Masyarakat*, *6* (1).

[62] Dahlan M. (2014). K.H. Ahmad Dahlan Sebagai Tokoh Pembaharu. *Jurnal Adabiyah*, *XIV* (2), 122–132.

[63] Abdullah N. (2015). K.H. Ahmad Dahlan (Muhammad Darwis). *Jurnal Ilmiah Sosiologi Agama*, *9*(1), 22–38.

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and these thoughts became an inspiration and framework for his movement in the effort to establish the Muhammadiyah organization in Yogyakarta.[64]

The concept of Islamic renewal (*tajdid*, reform) is understood as thoughts, movements, and efforts to change ways of thinking, traditions, old intuitions, and so on to adapt to the new atmosphere created by the development of modern science and technology in such a way that Islamic teachings function instrumentally; in improving life and improving the welfare of society.[65] Ahmad Dahlan's Islamic reform agenda is basically in line with the formulation of Muhammad Abduh (1849-1905), an Egyptian reformer cleric, namely trying hard to (1) cleanse Islam from non-Islamic influences and habits, (2) reformulate Islamic doctrine with a modern view of the mind, (3) reformulating Islamic teachings and education, and (4) defending Islam from external influences and attacks.[66]

Although Ahmad Dahlan's Islamic reformulation and renewal agenda is in the same breath as Abduh's, the process and approach differ. Abduh had an academic-elitist process, overhauling the Al-Azhar University curriculum in Cairo by including Philosophy courses and developing scientific ethics by systematically writing down ideas in the form of books *Risalah Tauhid* and *Tafsir al-Manar.*[67] In contrast, Ahmad Dahlan's renewal process started from the bottom by pioneering a Modern Islamic Primary School by adopting the Dutch School and using an ethical (socially practical) approach within a modern organization - the Muhammadiyah organization.[68]

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[64] Rasid R. (2018). Kepemimpinan Transformatif K.H. Ahmad Dahlan di Muhammadiyah. *Jurnal Humanika*, *XVIII* (1), 50–59.

[65] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[66] Ali M. (2012). K.H. Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20. *Suhuf*, *3*(2), 232–250.

[67] Arofah S, J. M. (2015). Gagasan Dasar dan Pemikiran Pendidikan Islam K.H Ahmad Dahlan. *Tajdida*, *13*(2), 114–125.

[68] Lenggono W. (2018). Lembaga Pendidikan Muhammdiyah (Telaah Pemikiran K.H. Ahmad Dahlan Tentang Pembaruan Pendidikan Islam di Indonesia). *Islamadina*, *19*(1), 43–63.

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> *"Ayyuhãl ikhwãnu innĩ uhibbu an ubayyina lakum mabãdi-a muhammadiyati wal gorḍu min insyã-ihã la yakhfãkum anna Al-Islamu fĩ waqtinã haẓa qod istaulat 'alaihi al-bid'a wal khurãfãtu hattã lam yabqo minhu illa ismuhu."*
> "O brothers and sisters, I want to explain all the principles of Muhammadiyah and the purpose of its establishment. As you know, Islam in this era has been dominated by heresy and *khurafat*, to the point that nothing remains of the Islamic religion except its name."

The second stanza in the text "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" explains how Ahmad Dahlan explains the Principles, Goals, and Ideology of the founding of the Muhammadiyah Organization. From 1900 to 1920, Islam in Java was tense, starting with Christianization, *Bid'ah*, and *Khurafat* among the people.[69] Thus, Ahmad Dahlan made reforms and modernized practices according to Islamic law—Ahmad Dahlan's thoughts were expressed in the ideology of the Muhammadiyah organization.[70]

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

***Q.S Ali' Imran* 3/104**

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

***Q.S Ali' Imran* 3/110**

> "You are the best nation produced [as an example] for humankind. You enjoin what is right, forbid wrong, and believe in Allah. If only the People of

[69] Subando, J., Samsuri, M., & Muslimin, E. (2023). Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah. *Pawarta: Journal of Communication and Da'wah*, *1*(1), 1–12.

[70] Ali M. (2012). K.H. Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20. *Suhuf*, *3*(2), 232–250.

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> the Scripture had believed, it would have been better for them". Among them are believers, but most of them are defiantly disobedient.

Ahmad Dahlan's ideology in establishing the Muhammadiyah organization is outlined in the detailed articles carried out in harmony by the Muhammadiyah organization today. In Lathifah's[71] explanation of the Tanwir Decree of 1969 in Ponorogo, East Java, the ideology of Muhammadiyah appears in the *Matan* Beliefs and Life Aspirations of Muhammadiyah, the contents of which are as follows. *First*, Muhammadiyah is an Islamic Movement that aspires and works to realize an actual, just Islamic society to carry out human functions and missions as servants and leaders of Allah on earth. *Second*, Muhammadiyah believes that Islam is the religion of Allah, which was revealed to His Messenger, from the Prophets Adam, Nuh, Ibrahim, Musa, and Isa, and up to the final Prophet Muhammad SAW, as Allah's guidance and mercy to humanity throughout time, and guarantees prosperity: material and spiritual life, worldly and ukhrawi. *Third*, Muhammadiyah practices Islam based on the Koran and the Sunnah of the Prophet. *Fourth*, Muhammadiyah implements Islamic teachings covering Aqidah, Akhlak, and *Muamalah Duniawiyah*. *Fifth*, Muhammadiyah invites all layers of the Indonesian nation who have received God's gift in the form of a homeland that has sources of wealth, national independence, and the Republic of Indonesia, which has the Pancasila philosophy, to try together to make a country that is just and prosperous and be blessed by Allah SWT. *Baldatun thayyibatun wa rabbun ghafur*.

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

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[71] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). *Gerakan-gerakan Islam Kontemporer* (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

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In 1903, KH Abdurrahman performed the Hajj. After returning from the pilgrimage, he started religious studies. KH Abdurrahman started the religious preaching movement in mosques. Finally, the "Ambudi Agama" study association was formed in Pekajangan. KH Abdurrahman is not alone in managing "*Ambudi Agama*" studies. Several senior figures in Pekajangan manage Ambudi Agama, such as KH Asmu'i, KH Dimyati, KH Cholil, Chumasi Hardjosubroto, and others. In 1905, the Dutch colonial government issued a Teacher Ordinance policy (Staatblad 925 Number 219) regarding religious teaching (Islam). The Indigenous Education Inspectorate carried out the Teacher Ordinance, issued by the colonial authority, to restrict the space and mobility of Islamic teachers in the Dutch East Indies.[72]

Around 1921, the strict policies of the Teacher Ordinance almost paralyzed religious study associations in Pekalongan, Batang, and Pekajangan. The Nurul Islam Association and Ambudi Agama were almost closed. However, KH Abdurrahman did not give up. He had heard of the progress and existence of Muhammadiyah in Yogyakarta, who was said to be able to overcome the Teacher Ordinance problem. With KH Asmu'i, KH Abdurrahman intends to go to Yogyakarta to meet the ranks of the Muhammadiyah Hoofdbestuur.[73] However, there was quite an exciting story before the two left for Yogyakarta. One of the Ambudi Agama administrators, Chumasi Hardjosubroto, reminded KH Abdurrahman and KH Asmu'i that it was a "Christian Association." Convinced that Muhammadiyah was an Islamic association capable of solving the Teacher Ordinance problem, the two founding figures of Ambudi Agama immediately left for Yogyakarta. Not long after the two Pekajangan figures visited the Hoofdbestuur Muhammadiyah office in Yogyakarta,

[72] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[73] Wahyuddin. (2010). Awal Munculnya Gerakan Inteliktualisme Islam di Indonesia Abad. *Jurnal Adabiyah*, *10*(2), 182–193.

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Ahmad Dahlan immediately visited Pekajangan to inaugurate the local Muhammadiyah branch. [74]

The Forerunner of Ahmad Dahlan Founded the Muhammadiyah Organization

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

> *"Na'am, Anna fĩl muslimĩna rijãlan 'ulamã-u qãdirĩna 'alal iṣlahi walakin akṡaru minhum la y'malu bimã ya'lamu lã yaj'alũna 'ilmahum illa syirkan lil mukãyyadati wa sababan lil istibdãdi wannazã'i wa tafarruqi wa taḍlĩl 'ãmati hattã tasytatũ firaqan wa ahzãban (kullu hizbin bimã ladaihim farihũna."*
>
> "Yes, among the Muslims, some scholars can make improvements, but most do not put their knowledge into practice. They use their knowledge as a trap to carry out the deception, become the cause of oppression, disputes, and divisions, and mislead ordinary people until they are divided into various groups and factions. (Each group feels proud of what is in their group)".

If seen from the historical context, the birth of Muhammadiyah (8 Dzulhijjah 1330 H. or November 18 1912 M.) occurred at the right time, namely when the Islamic world was enthusiastic about rising from adversity. Almost all Islamic countries in the world are experiencing oppression under colonialism, including Indonesia, which at that time was colonized by the Dutch. Awareness of the importance of Muslim unity in

[74] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

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opposing Dutch colonial rule in the form of organizations only emerged and developed at the beginning of the 20th century. The end of Dutch colonialism illustrates the growth of the Islamic movement in Indonesia. At the beginning of the 20th century, when the sense of modern nationalism was still growing, the word "Islam" was a unifying word for the Indonesian people.[75] The next problem that came to the surface at the beginning of the 20th century was the emergence of various Islamic organizations, which, on the one hand, provided updates to Islamic thought patterns by purifying the creed from pre-Islamic elements, and on the other hand, gave birth to groups that adhered firmly to the teachings and principles of Islam. Old beliefs and the *madhab* they believe in. The group that brought the current of the reform movement established organizations to rally Muslims and educate them to be in line with the demands of the times. Includes establishing educational institutions (Islamic boarding schools) with various general subjects in their curriculum.[76]

> *"Wahaṣarũ Ad-dĩnil malãbisu wal azyã-i wa tahkumũ fĩ dĩni-l Allahi bãrãahum wa syahwatihim fakafarũ ḥaẓa likaunihi ista'mala libãsan mukhãlafan limã i'tadauhu wa zindiqũ ẓãka likaunihi tarku bid'ihi yabẓalũna al-wafil mualafihi bisurũrin wabtihãjin wa taktĩhã al-i'ãnãtu min kulli ṣaub'in."*
>
> "They limit religion to clothes and costumes only, and they regulate people in matters of the religion of Allah with their reason and desires. Then they disbelieved another person because he wore clothes different from those they knew. They also disbelieved another person because he abandoned his innovations. They spend thousands of dollars

[75] Badawi D. (2003). *Langkah Langkah Perjuangan Muhammadiyah* (Setiawan B, Ed.; 1st ed., Vol. 1). Lembaga Pustaka dan Informasi.

[76] St Nurhayati, H., Mahsyar Idris, Mh. H., & Muhammad Al-Qadri Burga, Ma. (2018). *MUHAMMADIYAH dalam Perspektif Sejarah, Organisasi, dan Sistem Nilai* (M. Burga, Ed.; 1st ed., Vol. 1). TrustMedia Publishing.

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> happily and happily. Help after help came from here and there for their organization."

Clothing is a form of expression of ideology. Therefore, clothing became an essential means of showing identity during the social-political movement and modernization in Yogyakarta at the beginning of the 20th century. Ahmad Dahlan's female students are known to have distinctive characteristics in their clothing. Related to the teachings of Ahmad Dahlan, who encouraged his female students to wear a head covering known as a "veil." The use of the veil was not something entirely new among Indonesian Muslims at that time. At that time, the veil was generally only worn by women who had performed the Hajj. The teaching of covering the head with a veil eventually became a movement after the founding of Muhammadiyah and was followed by the formation of Aisyiyah in 1917.[77]

Traditionalist Islamic circles before the arrival of Ahmad Dahlan greatly enlivened the Islamic struggle in Java. Traditionalist Islam tends not to be able to differentiate between teachings and non-teachings. Islamic brides like this tend to preserve non-Islamic traditions uncritically. Various pilgrimage practices, from cemeteries to charms and spells, have significantly impacted the implementation of Islam. Not only has Islam been affected, but also in the development of life towards the modern era, society has not been able to support it.[78] Ahmad Dahlan's doctrines are intended to refine or purify the *Tawhid* (religion) from the elements of religious tradition. Muhammadiyah circles call it TBC (*Tahayul, Bid'ah,* and *Khurafat*). According to some circles, the disease 'TBC' is caused by Walisongo's incomplete preaching.[79] Ahmad Dahlan, with his *tajdid* ideas, tried to break the established religious traditions and practices that were adhered to by most Muslims at that time. Ahmad Dahlan considered that

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[77] Husna A. H. (2023). R Rintisan Anjuran Berkerudung Oleh Muhammdiyah (1910-1931). *SENTRI: Jurnal Riset Ilmia*, *2*(4), 1313–1321.

[78] Dahlan M. (2014). K.H. Ahmad Dahlan Sebagai Tokoh Pembaharu. *Jurnal Adabiyah*, *XIV* (2), 122–132.

[79] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

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the teachings of Buddhism, Hinduism, Animism, Dynamism, and other Javanese cultures (*kejawen*) had contaminated religious traditions and practices. Therefore, it must be renewed and purified.[80]

Dawam Raharjo in Huda[81] explains that the founding of Muhammadiyah was motivated by three reform ideas. First, the thoughts of Muhammad bin Abdul Wahhab later developed into Wahhabism, which was oriented towards purifying Islamic teachings from local cultural influences. Second, the epistemological pillar of Muhammadiyah is from Muhammad 'Abduh. In this case, Raharjo stated that Muhammadiyah, as Hamka said, was inspired by the thought of Islamic reform launched by Muhammad Abduh, which emphasized the modernization of thought and education. Third, the epistemological pillar of Muhammadiyah from Ahmad Dahlan is *al-Mã'ũn* theology. Raharjo continued his notes that Muhammadiyah developed because it started from Ahmad Dahlan's theological views, namely the interpretation of the letter *al-Mã'ũn,* which contained the issue of social responsibility. Ahmad Dahlan's views on Tauhid.

> *":Ayyuhãl ikhwanu, innanã alãnu fĩ zamãnin kaṡirin fĩhi ad-du'ãtu ilãl adyãnil ukhrã waṭugã fĩhi ṭaufãuhum siyaman wa qod żaḥara fĩhim nabgã-u ũlũ khibratin biṭariqi ad-da'wati wat-tabsyĩru hattã idḥasyũ bibarã'atihim wa qad zãra lĩ hadiṡãn ahadul mubasysyirĩina ad-duktũra (zuwaymir) ya'rifu allugatu; 'arabiyyatu jiddan wa qad intaqada 'alãl Islãmi bal tajãwaza ilãl ṭa'ni mimma yaṡĩrul 'awãṭifu wayagĩżu aṣ-ṣudũri?"*

[80] Masykur, F. (2022). S Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Modern (Akhir Abad ke XIX-Awal Abad ke XX. *Tarbawi*, *5*(1), 1–15.

[81] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7*(2), 345–375.

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

Another reason why Ahmad Dahlan founded the Muhammadiyah organization was the massive Christianization efforts in Java.[82] Finally, two years after the Cilegon tragedy, Banten, KF. As an advisor for indigenous affairs, Holle suggested that Islamic education in Java is closely monitored. This suggestion is the basis and consideration that the ulama was the driving force behind this incident. For this reason, the Dutch colonial government exploited this momentum to gain significant support from Christian missionaries. It was not a difficult step for the Dutch to achieve because they were synonymous with Protestant Christianity. When the situation began to improve and because of Christian missionaries' support, the Dutch tracked down the ulama's whereabouts in Java.[83]

In his sermon, Ahmad Dahlan mentioned the name of a missionary named Samuel Zwemer. Zwemer was the first long-term American missionary to the Middle East. He wrote almost one book per year for most of his life. He founded and edited the quarterly publication The Moslem World for 37 years. He is a professor at Princeton. He directly motivated hundreds of people

[82] Suwarno. (2016). Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912- 1950. *Akademika*, *21*(2), 195–213.

[83] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

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to go to the mission field.[84] Zarkasyi[85] explains that Samuel Zwemer gave Christianization methods to the missionaries in Jerusalem. He advised, "Your task is not to convert Muslims to Christianity but to change the way Muslims think so that a generation of Muslims will born who are hostile to their religion." This trick now works well and is relatively successful. Zwemer's trick of spreading religion does not appear coercive but is deceptive.

Christianization efforts in Java from the end of the 18th century to the beginning of the 19th century were driven by a missionary named Peter Janz. Several kyais converted to Christianity, translated the Bible into Javanese, and used the Pegon script. In the book "THE BIBLE THROUGHOUT THE WORLD," Kilgour[86] is explained as follows.

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

[84] Zwemer, S. M. (1905). The Moslem Doctrine of God: an Essay on The Character And Attributes of Allah According to the Koran and Orthodox Tradition (1st ed., Vol. 1). American Tract Society.

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

[86] Kilgour, R. (1939). The Bible Throughout the World: A Survey of Scripture Translations (1st ed., Vol. 1).

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> of Luke, which was transliterated by a native Javanese and published in 1893. Three years later, P. Penniga, sub-agent of the English and Foreign Bible Society, prepared a new edition and added another Gospel and the Acts of the Apostle."

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

> *"Fĩ jugjã nafsuhã qod tabara'a ba'ḍul ikhwãni bisayyãrãtin wal ba'ḍul Akhari bibuyũtin wa ḥaẓãl ikhlãṣu wal arĩhiyyatu allatĩ dafa'atil ikhwãnu liliktitãbi annaḥã ḥuwa 'ilmihim bilikhlaṣil 'amali wannajãhi a'mãlihim. "*
>
> "In the Jogja area, some brothers have donated cars, and others have donated houses. The sincerity and enthusiasm that encouraged the brothers to give charity occurred after they learned about sincerity in their actions and that their charity had been successful."

The essential characteristics of Muhammadiyah are empowerment and social service. Historically, the early generation of Muhammadiyah in the Ahmad Dahlan era pioneered many efforts to develop communities or congregations in society. Ahmad Dahlan, through the *al-Mã'ũn* movement, gathered orphans who were then institutionalized into *Weeshuis* (Orphan Houses), *Armeinhuis* (Poor Houses), and Polyclinics as the seeds for the birth of the Oemoem Misery Helper (PKO) or now known as the PKU Muhammadiyah Hospital. The Muhammadiyah founder also socialized with elite groups in Boedi Oetomo, taught at the Praja School, and interacted with anyone he met to dialogue and preach Islam. At the residence of HOS Tjokroaminoto, Ahmad Dahlan also gave Islamic lectures in front of Soekarno, Semaun, and the young elite of the movement who were hungry for knowledge and Islam.[87]

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

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In this case, PP Muhmmadiyah explained that the *Jama'ah* movement was trying to revive Ahmad Dahlan's attitude to life, then launched his tajdid movement, a reform movement. Ahmad Dahlan gave an example of how a Muslim is open and likes to accept and consider other people's opinions. Without hesitation, he practiced the 'Western' education system, scouting, polyclinics, hospitals, and orphanages. His friends were limited to 'our people' and Christians, Chinese, nobleman groups, and ordinary people. Muhammadiyah members are increasing daily; there are the noblemen, the Chinese, the nationalists, and quite a few groups classified as have-nots, people with low incomes, batik workers, and unskilled workers whose social status has been elevated by Muhammadiyah.[88]

> *"Walakin maẓã naf'alu wa nahnu biḥaḥil ṣifati minal jaḥli waḍa'fi walaysa lil ḍa'fi hayyalatu gairul ṣabri wa 'alã kulli hãlim fainnã nahmadu Allha 'alã ni'matil Islami fainna min uṣũlihi at-taṣdĩqi bijami'ĩ ar-rusuli wa'adamil ṭa'ni fĩl adyãni wal agrãḍi 'wni;jidãli illa billatĩ ḥiyã ahsanu wal i'tiṣãmi bil ṣabri qãla ta'ãlã (walã tajãdalũ aḥlal kitãbi illã billatĩ ḥiyã ahsanu)"*
> *"Walakinnã najḥalu hattã al-mujãdalati bilhunã liẓalika tarãnã fĩ ihtiyajin ilã jamĩ'il funũni wal 'ulũmi liannanã lã nastaṭĩ'u raddal syubhãti illa ba'da At-taḍullu'i minḥã."*
> "But what can we do (what can we do) when we are in a position as stupid and weak as this, and there is nothing stupid can do except be patient? However, we still thank Allah for the blessings of the Islamic religion. Included in the basic teachings of Islam are believing in all the messengers, not putting down other religions, abandoning debate except in a good way, and holding fast to patience.

[88] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7*(2), 345–375.

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> Allah says: "And do not argue with the People of the Book, except in a good way." "But we are so stupid that we don't even know how to argue well. So you see, we need all branches of scientific discipline because we cannot refute these doubts unless we have mastered these sciences."

In Ahmad Dahlan's view, the backwardness faced by Muslims is the result of ignorance; therefore, to overcome it according to him, must be through education. According to him, 3 fundamental educational values must be upheld to build a nation, namely, Moral Education, to instill character based on the Al-Qur'an and Hadith. Second, individual education is an effort to foster complete individual awareness, a balance between physical and spiritual needs, beliefs and intellect, feelings and reason, this world and the hereafter. Third, Social Education aims to foster the willingness and desire to live in a society.[89]

He is concerned about seeing Indigenous countries worsening and sinking due to global situations and conditions. It was further exacerbated by Dutch colonial politics, which was very detrimental to the Indonesian people (only children of nobles could go to school under the Dutch government). He believes the right effort must be made to improve the indigenous education system. The gap between religious and general science education at that time made Ahmad Dahlan even more moved to improve the education system in Indonesia. He is aware that we are a colonized nation, but to throw off these shackles, we must renew the generation's perspective through religious education and general knowledge to create higher human qualities. The most important idea was to include Islamic religious education in government-run schools.[90]

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[89] Palahuddin. (2018). Modernisasi Pendidikan Islam di Indonesia Awal Abad Ke-XX: Kasus Muhammadiyah Palahuddin Universitas Muhammadiyah Mataram. *Sangkep (Jurnal Kajian Soasial Keagamaan)*, *1*(1), 60–84.

[90] Arofah S, J. M. (2015). Gagasan Dasar dan Pemikiran Pendidikan Islam K.H Ahmad Dahlan. *Tajdida*, *13*(2), 114–125.

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CONCLUSION (300-500 words)

Muhammadiyah is one of the most prominent Islamic organizations in Indonesia. Much research has been done about Muhammadiyah from various aspects. However, no one has studied using ancient manuscript objects. The manuscript "*Ma Huwa Asasu Jam'atul Muhammadiyah*" contains Ahmad Dahlan's sermon during his visit to Pekajangan, Pekalongan, Central Java, in 1340 H. This visit was in the form of the inauguration of PCM Pekajangan in 1922. In his sermon, Ahmad Dahlan emphasized three points of meaningful discussion. *First* is the ideology of the Muhammadiyah organization. S*econd*, Ahmad Dahlan's reasons for establishing the Muhammadiyah organization. T*hird*, Ahmad Dahlan's message to the people of Pekajangan.

Ahmad Dahlan ideology. Ahmad Dahlan was inspired by the verses of Q.S Ali 'Imran 3/104 and Q.S Ali 'Imran 3/110. The rise of Christianization made Ahmad Dalan think hard about protecting Muslims from this mission. Not to mention the cultural elements inherent in Javanese society, which is thick with culture, made Ahmad Dahlan break the idea of renewal and modernization. The abangan/religious leaders at the end of the 19th century began to be inconsistent in implementing Islamic law following the teachings of the Al-Qur'an and Hadith. Fusing foreign culture with Javanese culture influences the social community, especially in education, dress, and social style. So Ahmad Dahlan was initially accused of being part of the Dutch colonial era. Ahmad Dahlan demonstrates this by his earnestness and seriousness in his commitment to furthering Islam.

This research can be a reference in history or theological thought. The historical and cultural elements inherent in the text "*Ma Huwa Asasul Jamiatul Muhammadiyah*" are concrete evidence of Ahmad Dahlan's struggle as a promoter of renewal and modernization. The research still has shortcomings, especially in observing interviews with sources. It is hoped that future researchers can develop this research to become a unified, actual historical plot.

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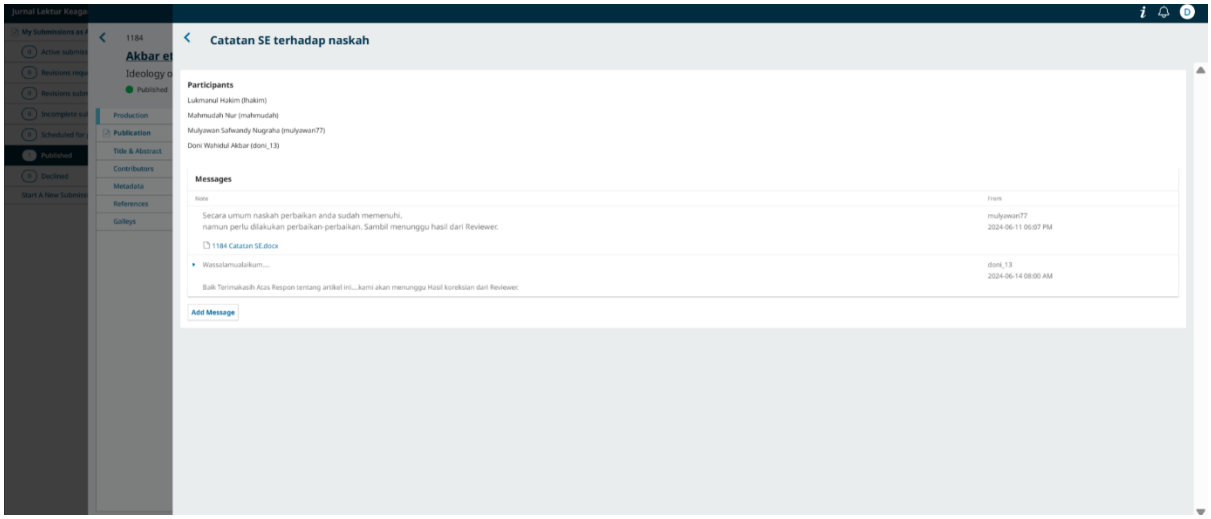
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Judul (Inggris)	:	IDEOLOGY OF ESTABLISHED THE MUHAMMADIYAH ORGANIZATION IN THE MANUSCRIPT "*MA HUWA ASASUL JAMIATUL MUHAMMADIYAH*"

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Penulis 3	
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Nama Afiliasi	King Abdul Aziz University
Alamat Email	ahakim0005@stu.kau.edu.sa

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   - Tabel 1 Data Statistik Artikel
   - Tabel 2 Introduction
   - Tabel 3 Method
   - Tabel 4 Result and Discussion
   - Tabel 5 Conclusion
   - Tabel 6 References
   - Kolom Catatan Khusus Editor

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TABEL 1. DATA STATISTIK ARTIKEL

No	Aspek	Temuan di naskah	Simpulan Author: Sesuai/Tidak	Komentar dan catatan Author
1	2	3	4	5
1	Jumlah kata dalam judul 14 kata	Kurang dari 14 kata	sesuai	ok
2	Jumlah kata dalam naskah 6.000-8000 kata	7000 lebih sedikits	sesuai	ok
3	Ada Penulis dengan afiliasi dan email institusi dari negara luar Indonesia	Tidak ada	Tdk sesuai	kurang
4	Abstrak mengandung: latar belakang masalah, Tujuan penulisan, Metode, Temuan, Simpulan, dan implikasi	ada	sesuai	ok
5	Jumlah kata dalam Abstrak (B. Inggris) 200-250 kata	200 lebh sedikits	sesuai	sesuai
6	Jumlah Kata Kunci 3-5 kata	sesuai	sesuai	ok
7	Jumlah kata dalam Abstrak B. Indonesia 200-250 kata	sesuai	sesuais	esuai
8	Jumlah Kata Kunci 3-5 kata	sesua	sesuai	sesuas
9	Menggunakan Reference Manager: Mendeley /Zotero	sesuai	sesuai	sesuai
10	Kutipan menggunakan Chicago Manual of Style 17 Edition (Full-Note). Untuk referensi Buku, mencamkan nomor halaman.	sesua	sesuai	sesuai
11	Tahun Referensi adalah rentang dari 2014-2024	98 % mayoritas sudah	sesuai	sesuai

TABEL 2. PENDAHULUAN

No	Aspek	Temuan di naskah	Simpulan Author: Sesuai/Tidak	Komentar dan catatan Author
1	2	3	4	5
1	Terdapat uraian tujuan artikel	Hanya secara umum belum spesifik	Kurang	kurang
2	Terdapat penjelasan mengapa topik tersebut penting	Secara umum belum spesicfk	kurang	kurang

No	Aspek	Temuan di naskah	Simpulan Author: Sesuai/Tidak	Komentar dan catatan Author
1	2	3	4	5
3	**Terdapat kalimat tentang apa kontribusinya terhadap Ilmu pengetahuan**	**Belum spesifik**	**Kurang tajam dan fokus**	**kurang**
4	Terdapat latar belakang penelitian	ada	sesuai	sesuai
5	Terdapat kalimat atau paragraf yang menyoroti struktur artikel	Kurang, masih sescara umum	Kurang	kurang
6	Terdapat penjelasan apa yang membuat Penulis memutuskan untuk meneliti topik ini/menulis artikel tentang tema tersebut	adas	esuai	sesuai
7	Terdapat kalimat/paragraf berisi uraian dan definisi luas dan diskusi tentang topik tersebut	ya	sesuai	sesuai
8	Terdapat kalimat yang menggabungkan pandangan orang lain (tinjauan literatur) ke dalam diskusi untuk mendukung, menyangkal, atau menunjukkan posisi Anda mengenai topik tersebut	**Kurang, hanya deskripsi**	**kurang**	**kurang**
9	Terdapat kalimat hipotesis yang kontroversial dan berbeda bila perlu	**tidak**	**Tidak sesuai**	**Tidak sesuai**
10	Terdapat kalimat yang menyebutkan secara singkat tujuan utama dari pekerjaan ini	**kurang**	**kurang**	**kurang**
11	Terdapat kalimat yang menyoroti simpulan-simpulan utama	**kurang**	**kurang**	**kurang**
12	Bahwa pendahuluan yang dibuat dapat dipahami oleh ilmuwan di luar bidang penelitian Anda.	**yas**	**esuai**	**sesuai**
13	Tidak terdapat gaya pengacuan seperti: " . . . Garuda[1] dalam Arjuna[2] dalam Sinta[3]. . . .	**ya**	**sesuai**	**sesuai**

TABEL 3. METODE

No	Aspek	Temuan di naskah	Simpulan Author: Sesuai/Tidak	Komentar dan catatan Author
1	2	3	4	5
1	Dibuat dalam bentuk paragraf, bukan pointer ataupun numbering.		Sesuai	
2	Terdapat kalimat yang menjelaskan bagaimana penelitian itu dilakukan		Sesuai	
3	Terdapat kalimat yang menyebutkan desain penelitian		Sesuai	
4	Terdapat kalimat yang menyebutkan populasi dan sampel (sasaran penelitian/Sumber data)		Sesuai	
5	Terdapat kalimat yang menyebutkan teknik pengumpulan data dan pengembangan instrumen		Sesuai	
6	Terdapat kalimat yang menyebutkan teknik analisis data		Sesuai	
7	Untuk penelitian yang menggunakan alat dan bahan, perlu dituliskan spesifikasi alat dan bahannya. Spesifikasi alat menggambarkan kecanggihan alat yang digunakan, sedangkan spesifikasi bahan menggambarkan jenis bahan yang digunakan		Sesuai	
8	Penelitian kualitatif seperti penelitian tindakan kelas, etnografi, fenomenologi, studi kasus, dan lain-lain, perlu ditambahkan kehadiran peneliti, subjek penelitian, informan yang membantu selama penelitian dan cara menggali		Sesuai	

No	Aspek	Temuan di naskah	Simpulan Author: Sesuai/Tidak	Komentar dan catatan Author
1	2	3	4	5
	data penelitian, lokasi dan durasi penelitian juga disertakan uraian pemeriksaan keabsahan hasil penelitian.			

TABEL 4. RESULT AND DISCUSSION

No	Aspek	Temuan di naskah	Simpulan Author: Sesuai/Tidak	Komentar dan catatan Author
1	2	3	4	5
1	Menguraikan temuan penelitian secara singkat dan jelas		Sesuai	
2	Hasil temuan harus merangkum temuan-temuan (ilmiah) daripada menyajikan data secara rinci		Sesuai	
3	Harap soroti perbedaan antara hasil atau temuan Anda dan publikasi sebelumnya oleh peneliti lain.		Sesuai	
4	Tabel, grafik, atau deskripsi verbal digunakan secara bergantian		Sesuai	
5	Bagian pembahasan disajikan secara komprehensif dengan mendukung, membandingkan, dan atau membedakan temuan penelitian dengan temuan penelitian sebelumnya yang telah dipublikasikan pada jurnal bereputasi.		Sesuai	
6	Komponen-komponen berikut harus dibahas dalam diskusi: - Bagaimana hasil Anda berhubungan dengan pertanyaan awal atau tujuan yang diuraikan di bagian Pendahuluan (apa)? - Apakah Anda memberikan interpretasi secara ilmiah untuk setiap hasil atau		Sesuai	

No	Aspek	Temuan di naskah	Simpulan Author: Sesuai/Tidak	Komentar dan catatan Author
1	2	3	4	5
	temuan yang Anda sajikan (mengapa)? - Apakah hasil temuan Anda konsisten dengan apa yang dilaporkan oleh penyelidik lain (apa lagi)? - Atau apakah ada perbedaan?			
7	Terdapat kalimat yang secara eksplisit menunjukan bahwa temuan riset ini membantah atau memperkuat temuan sebelumnya		Sesuai	
8	Pembahasan harus mengeksplorasi pentingnya hasil kerja, bukan mengulanginya.		Sesuai	
9	Terdapat Pembahasan atau diskusi sesuai dengan hasil, namun tidak mengulangi hasil.		Sesuai	
10	Kutipan menggunakan Chicago Manual of Style 17 Edition (Full-Note). Untuk referensi Buku, mencamkan nomor halaman.		Sesuai	

TABEL 5. CONCLUSION

No	Aspek	Temuan di naskah	Simpulan Author: Sesuai/Tidak	Komentar dan catatan Author
1	2	3	4	5
1	Panjang conclusion Tidaklebih dari 10% dari total word count artikel		Sesuai	
2	Dibuat dalam bentuk paragraf, bukan pointer ataupun numbering.		Sesuai	
3	Terdapat kalimat yang menunjukkan bahwa simpulan yang ditulis		Sesuai	

No	Aspek	Temuan di naskah	Simpulan Author: Sesuai/Tidak	Komentar dan catatan Author
1	2	3	4	5
	menjawab tujuan penelitian dan rumusan masalah			
4	Conclusion adalah sintesis dari temuan tanpa mengulang verbatim statement dari findings.		Sesuai	
5	Terdapat kalimat yang menjelaskan bahwa apakah temuan riset ini dapat memberikan kontribusi terhadap literatur dan pengetahuan di bidang tertentu.		Sesuai	
6	Terdapat statemen limitasi/keterbatasan dari penelitian tsb (baik scr scope kajian/ jumlah responden/ metodologi/ durasi/ desain penelitian, dll)		Sesuai	
7	Terdapat kalimat yang berisi prospek pengembangan hasil penelitian atau kajian serta bagaimana implikasi lebih lanjut akan prospek penelitian atau penelitian lebih lanjut.		Sesuai	

TABEL 6. REFERENCES

No	Aspek	Temuan di naskah	Simpulan Author: Sesuai/Tidak	Komentar dan catatan Author
1	2	3	4	5
1	Jumlah Referensi minimal 40 buah			
2	Referensi yang berasal dari artikel jurnal minimal 32 buah.			
3	Referensi artikel yang terindeks Scopus minimal 16 buah (diberi tanda warna			

	Kuning dan catatan komentar di naskah Anda)			
4	Referensi artikel dari Jurnal Lektur Keagamaan (JLKa) maksimal 6 buah (diberi tanda warna biru dan catatan komentar di naskah Anda)			
5	Referensi artikel dari Jurnal Bereputasi SINTA 1-2 minimal 10 buah. Tandai dengan memberikan warna UNGU pada referensi ini. Berikan Komentar di kolom komentar untuk menandai keterangan pada bagian ini.			
6	Referensi yang berasal dari selain Artikel (buku, Proceding dll) maksimal 8 buah			
7	Kutipan dan referensi terutama berasal dari materi terkini 10 Tahun terakhir.			
8	Penulisan Nama Penulis, Judul, Publisher **TIDAK** dalam bentuk KAPITAL. Namun Hanya huruf Awal di tiap Kata saja yang kapital.			
9	Referensi yang berasal dari artikel jurnal harus mengandung minimal 5 komponen: Nama Author, Tahun Terbit/Vol. Edisi, Judul Naskah, Nama Publisher, DOI dan atau Link/alamat Web.			
10	Memastikan bahwa SEMUA DOI-nya Aktif dan terhubung dengan Asal sumber artikel. Jika DOI tidak Aktif, pastikan anda mencantumkan LINK WEB asal sumber artikel tersebut (All references should be online accessible, reliable and be published by reputable publishers)			

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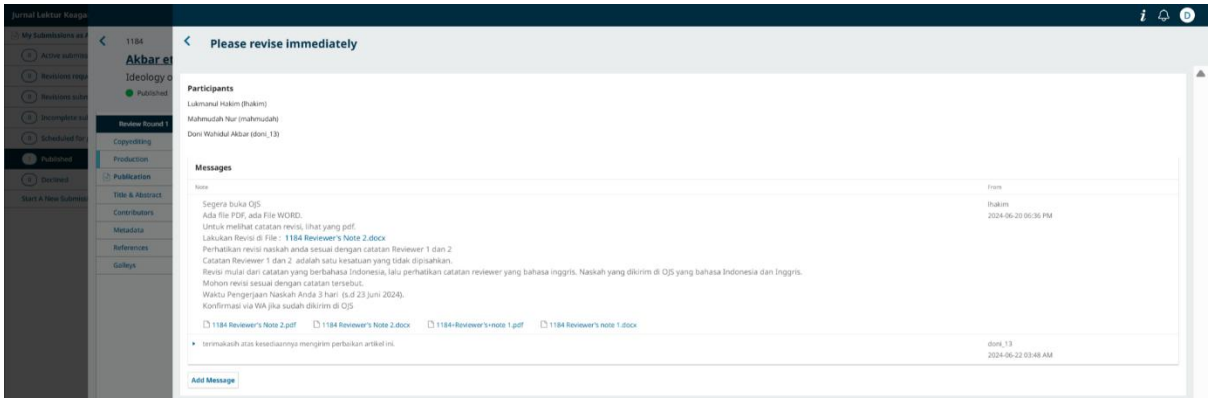
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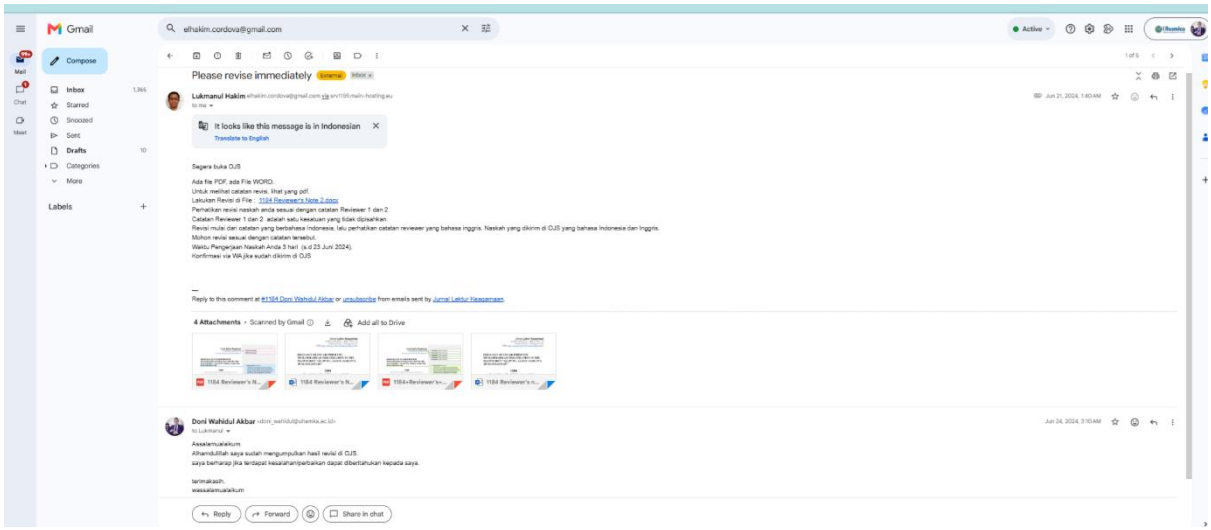
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IDEOLOGY OF ESTABLISHED THE MUHAMMADIYAH ORGANIZATION IN THE MANUSCRIPT "*MA HUWA ASASUL JAMIATUL MUHAMMADIYAH*"

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ABSTRACT
Hearing the word Muhammadiyah brings thoughts of renewal and modernization. Discussions about Muhammadiyah have become a common topic among researchers. However, this research only revolves around the same polemic. The text *"Ma Huwa Asasu Jam'iatul Muhammadiyah"* tries to provide fresh air in research about the Muhammadiyah organization. The manuscript *"Ma Huwa Asasu Jam'iatul Muhammadiyah"* was written using Arabic script, and the manuscript was obtained from an ancient manuscript collector named Ginanjar Sya'ban, who lives in Bogor. This study used the paradigm of philology and hermeneutics as a humanities science, which carries out a hermeneutic function by correcting texts as social discourse. Text analysis, especially single manuscript editions, uses descriptive analysis methods. This method assumes that handling the manuscript *"Ma Huwa Asasul Jamiatul Muhammadiyah"* requires careful content analysis by considering various specific cases in the text and the nature of its intertextuality. Based on the results of the analysis of the manuscript *"Ma Huwa Asasu Jam'iatul Muhammadiyah,"* three significant cases were found. First is the ideology of the Muhammadiyah organization. Second, Ahmad Dahlan's reasons for establishing Muhammadiyah. Third, Ahmad Dahlan's message to the people of Pekajangan, Pekalongan, Central Java. This research aims to provide information about the founding of the Muhamadiyah organization contained in the text.

Keywords: *Philology, Manuscripts, Islam, Muhammadiyah, Ahmad Dahlan*

ABSTRAK
Mendengar kata Muhammadiyah membawa pemikiran tertuju suatu pembaharuan dan moderniasi. Pembahasan tentang Muhammadiyah sudah menjadi pembicaraan umum dikalangan peneliti. Akan tetapi, penelitian itu hanya berputar-putar pada polemik itu-itu saja. Naskah "Ma

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Huwa Asasu Jam'iatul Muhammadiyah" mencoba memberi udara segar dalam penelitian tentang organisasi Muhammadiyah. Naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah" ditulis menggunakan aksara Arab dan naskah didapatkan dari seorang kolektor naskah kuna bernama Ginanjar Sya'ban yang berdomisili di kota Bogor. Kajian ini dilakukan dengan paradigma Filologi dan hermeneutik sebagai ilmu humaniora, yakni ilmu yang melaksanakan fungsi heurmenetik dengan menepatkan teks sebagai wacana sosial. Analisis teks khususnya edisi naskah tunggal dilakukan dengan memanfaatkan metode deskriptif analisis. Metode ini mengasumsikan bahwa penanganan naskah "Ma Huwa Asasul jamiatul Muhammadiyah" perlu dianalisis isi secara hati-hati dengan mempertimbangkan berbagai kasus spesifik di dalam teks dan sifat intertektualitasnya. Berdasarkan hasil analisis naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah" ditemukan tiga kasus besar. Pertama, Ideologi organisasi Muhammadiyah. Kedua, Alasan KH. Ahmad Dahlan Mendirikan Muhammadiyah. Ketiga, Pesan KH. Ahmad Dahlan kepada Masyarakan Pekajangan, Pekalongan, Jawa Tengah. Tujuan dari penelitian ini adalah memberikan informasi tentang pendirian organisasi Muhamadiyah yang terdapat dalam naskah.

Kata kunci: *Filologi, Naskah, Islam, Muhammadiyah, Ahmad Dahlan*

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INTRODUCTION

If we talk about Islam in Indonesia, we cannot separate from two prominent organizations: the Muhammadiyah organization founded by Ahmad Dahlan in 1912 and the *Nahdlatul Ulama* (NU) organization founded in 1926. Muhammadiyah and NU represent organizations that have different ideologies. Muhammadiyah represents a modernist or reformist Islamic organization, namely the reformist group of modern Islam, whereas NU represents a traditionalist Islamic organization, namely the group that defends and maintains Islamic traditions. This article only focuses on one Islamic organization, namely Muhammadiyah.

"*Live Muhammadiyah and do not seek a living in Muhammadiyah*." Ahmad Dahlan first echoed the ideology of Muhammadiyah *Amar Ma'ruf Nahi Mungka*r. Ahmad Dahlan is the founder of the Muhammadiyah organization.[1] In the 1912-

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

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1950 phase, leadership played a significant role, which included the leadership period of K.H. Ahmad Dahlan (1912- 1923), K.H. Ibrahim (1923 - 1934), K.H. Hisyam (1934-1937), K.H. Mas Mansur (1937-1942), and Ki Bagus Hadikusumo (1942-1953).[2]

Based on the 1969 Tanwir Decree in Ponorogo, East Java, Muhammadiyah's ideology appears in Muhammadiyah's Statement of Beliefs and Life Aspirations, which contains *First*, Muhammadiyah is an Islamic Movement, *Second*, Muhammadiyah believes that Islam is the Religion of Allah which was revealed to His Messenger, *Third*, Muhammadiyah in practicing Islam based on the Qur'an and Sunnah, *Fourth*, Muhammadiyah works for the implementation of Islamic teachings which include the areas: Aqidah, Morals, Worship, and Muamalah, *Fifth*, Muhammadiyah invites all levels of the Indonesian nation who have received the grace of Allah in the form of a homeland that has sources of wealth, national independence and the Republic of Indonesia which has the Pancasila philosophy.[3]

Theology of *al-Mã'ũn* - under the auspices of Islamic Theology - was initiated and developed by Ahmad Dahlan, the founder of Muhammadiyah, is seen by Muhammadiyah members and assessed by some researchers, such as Deliar Noer and Achmad Jainuri, as having succeeded in bringing members of this modern movement to be persistent and enthusiastic in liberating *mustaḍ'afĩn* from their oppression. The concrete manifestation of their movement was the establishment of several orphanages, hospitals, and educational institutions. Thus, on the conceptual plane, *Mustaḍ'afĩn* theology is a new term, not a new concept,

[2] Suwarno. (2016). Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912 - 1950. Akademika, 21(2), 195–213.

[3] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). Gerakan-gerakan Islam Indonesia kontemporer (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

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which was developed from its source, namely *al-Mã'ũn* theology as an identity taken from the spirit of *QS al-Mã'ũn* [107].[4]

Apart from ideology as a renewal of Islam, some factors moved the establishment of the Muhammadiyah Organization at that time amidst the presence of the Dutch government and the Christianization mission in Indonesia. The native population, who knew the close relationship between religion and government after converting to Christianity, would become loyal citizens physically and mentally to the Company, the name given to the Dutch administration. Dutch colonial politics had an interest in the spread of Christianity in Indonesia.[5]

Ahmad Dahlan initiated the struggle of the Muhammadiyah organization as an Islamic social organization to educate the lives of the Indonesian people on November 18, 1912. It was founded in Yogyakarta based on suggestions submitted by his students and several members of Budi Utomo. This organization was founded to " spread the teachings of the Prophet Muhammad S.A.W to the people of the earth" and advance the Islamic religion to its members. To achieve organizational progress by establishing educational institutions, PKU (General Misery Helper), establishing an Orphan House, establishing a women's organization called Sopotrisno to Aisyiyah, meetings and *tabligh* which discuss Islamic issues and establishing waqfs and building mosques. -Mosque and publishing books, brochures, newspapers, and magazines.[6]

The Muhammadiyah organization began to spread its wings in spreading the Islamic mission following the teachings of the Prophet Muhammad. It started when KH Abdurrahman formed a Salaf Islamic boarding school for students (*Santri*) in Pekajangan, Central Java. In the end, the Ambudi Religion Study Association was formed in Pekajangan. KH Abdurrahman was assisted by KH Asmu'I, KH Dimyati, KH Cholil, Cumasi

[4] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7* (2), 345–375.

[5] Abdullah N. (2015). K.H. Ahmad Dahlan (Muhammad Darwis). *Jurnal Ilmiah Sosiologi Agama*, *9*(1), 22–38.

[6] Kahfi, M. (2020). Peranan Muhammadiyah Sebagai Gerakan Islam Berkemajuan di Era Modern. *Al-Risalah*, *11*(2), 110–128.

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Hadjosubroto. In around 1921, the strict policies of the Teacher Ordinance almost paralyzed recitation in Pekajang, causing KH Abdurrahman and KH Cholil to go to Yogyakarta to meet Ahmad Dahlan. Afterwards, Ahmad Dahlan visited Pekajangan to inaugurate the first Muhammadiyah branch outside Yogyakarta.[7]

Many researchers have researched Muhammadiyah from various aspects; approximately 55 previous studies have explained Muhammadiyah. Research "Constructs of Muhammadiyah Ideology: Foundations for Developing Instruments for Measuring the Strength of Muhammadiyah Ideology"[8], "The Clash of Muhammadiyah Ideology (Moderate Versus Radical Ideology Fight)"[9], "Contestation of Mass Media Commodification and Ideology Muhammadiyah"[10], "Revitalization of Muhammadiyah Ideology in Strengthening Persirakatan Cadres"[11], "The Ideological Shift of Muhammadiyah From Cultural Into Puritanical Tendency in the 1930s"[12], "Study of Recommendations for Veiling by Muhammadiyah (1910-1931)"[13], "The Relevance of Muhammadiyah's Islamic Theological Thought With Its Reformation Thought"[14], "*Dār al-'Ahd wa al-Shahādah*: Muhammadiyah's Position and Thoughts

[7] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

[8] Subando, J., Samsuri, M., & Muslimin, E. (2023). Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah. *Pawarta: Journal of Communication and Da'wah*, *1*(1), 1–12.

[9] Hidayat, M. C. (2019). The Clash Of Ideology Muhammadiyah (Moderate Versus Radical Ideology Fight). *Afkaruna*, *15*(2).

[10] Ulfah M. (2014). Kontestasi Komodifikasi Media Massa dan Ideologi Muhammadiyah. *Jurnal Aspikom*, *2*(3), 165–179.

[11] Junaidi M, J. R. H. A. T. (2018). Revitalisasi Ideologi Muhammadiyah Dalam Kader Persyarikatan. *Tajdida*, *16*(2), 103–117.

[12] Burhani, A. N. (2006). The Ideological Shift of Muhammadiyah From Cultural Into Puritanical Tedency in the 1930s. *Jurnal Masyarakat Dan Budaya*, *8*(1).

[13] Husna A. H. (2023). Rintisan Anjuran Berkerudung Oleh Muhammadiyah (1910-1931). *Sentri: Jurnal Riset Ilmia*, *2*(4), 1313–1321.

[14] Darmawan C. (2018). Relevansi Pemikiran Teologi Islam Muhammadiyah Dengan Pemikiran Pembaharuannya. *Medina-Te*, *19*(2), 19–35.

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on the State Pancasila"[15], "The Role of Muhammadiyah as a Progressive Islamic Movement in the Modern Era"[16], "Theology of Surah al-Maun and Social Praxis in the Lives of Muhammadiyah Citizens"[17], "The Concept of Substantive Sufism in Muhammadiyah"[18], "Muhammadiyah Paradigm of Religious Social Movements"[19], "Muhammadiyah and Civil Society: Critical Network, Patterns of Criticism, and Challenges"[20], "Pluralism, Liberalism, and Islamism Religious Outlook of Muhammadiyah"[21], "The Birth of Muhammadiyah From a Hermeneutic Perspective"[22], "and the Da'wah of Muhammadiyah Semarang City"[23], "*Mustad'afin's* Theology in Indonesia: A Study on Muhammadiyah Theology"[24]. This research focuses on Muhammadiyah ideology and theology in general, taking references from books or Muhammadiyah ideology guidelines that are not based on texts. Several ideologies are contained in the text "*Ma Huwa Asasu Muhammadiyah*."

[15] Bachtiar, H. (2020). *Dār al-"Ahd wa al-Shahādah*: Muhammadiyah's Position and Thoughts on Negara Pancasila. *Studi Islamika*, *27*(3), 485–513.

[16] Kahfi, M. (2020). Peranan Muhammadiyah Sebagai Gerakan Islam Berkemajuan di Era Modern. *Al-Risalah*, *11*(2), 110–128.

[17] Gunawan, A. (2018). Teologi Surat al-Maun dan Praksis Sosial Dalam Kehidupan Warga Muhammadiyah. *SALAM: Jurnal Sosial Dan Budaya Syar-i*, *5*(2), 161–178.

[18] Masrur, I. (2019). Konsep Tasawuf Substantif Dalam Muhammadiyah. *Spiritualita*, *3*(1), 75–103.

[19] Saguni M. K. (2018). Muhammadiyah Paradigma Gerakan Sosial Keagamaan. *Nukhbatul 'Ulum: Jurnal Bidang Kajian Islam*, *4*(1), 21–30.

[20] Setiadi, O. (2021). Muhammadiyah and Civil Society: Critical Network, Patterns of Criticism, and Challenges. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, *29*(2), 277–296.

[21] Burhani A.N. (2018). Pluralism, Liberalism, and Islamism Religious Outlook of Muhammadiyah. *Studia Islamika*, *25*(3), 433–470.

[22] Suwarno. (2019). Kelahiran Muhammadiyah Dari Perspektif Hermeneutik. *Sasdaya (Gadjah Mada Journal of Humanities)*, *3*(01/02), 45–60.

[23] Arsam. (2010). Manajemen dan Strategi Dakwah Muhammadiyah Kota Semarang. *Komunika (Jurnal Dakwah dan Komunikasi)2*, *4*(2), 208–223.

[24] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7*(2), 345–375.

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Research on the history of Muhammadiyah has been widely studied from various aspects. The following is previous research that explains the history of Muhammadiyah "History of the Early Growth of Muhammadiyah"[25], "Nahdlatul Ulama and Muhammadiyah: A Bit of History, Commitment in a Plural Society and Challenges"[26], "From Yogyakarta Knitting in Indonesia: Development of Muhammadiyah, 1912- 1950"[27], "Muhammadiyah in the Perspective of History, Organization and Value Systems"[28], "Steps in Muhammadiyah's Struggle"[29], "History and Development of Muhammadiyah Kudus City Branch 1920-2013"[30], "Forerunner of Pekajang"[31], "The Birth of Muhammadiyah from a Hermeneutic Perspective"[32], " Contemporary Islamic Movements"[33], "KH. Ahmad Dahlan in the Ulama Network in Surakarta at the Beginning of the 20th

[25] Aprianto I. D. (2019). Sejarah Pertumbuhan Awal Muhammadiyah. *Jurnal Prodi Sejarah*, 1–15.

[26] Krismawati D. A. (2020). Nahdlatul Ulama dan Muhammadiyah: Sekelumit Sejarah, Komitmen dalam masyarakat Plural dan Tantangan. *Academic Journal of Asia Region*, *8*(1).

[27] Suwarno. (2019). Kelahiran Muhammadiyah Dari Perspektif Hermeneutik. *Sasdaya (Gadjah Mada Journal of Humanities)*, *3*(01/02), 45–60.

[28] St Nurhayati, H., Mahsyar Idris, Mh. H., & Muhammad Al-Qadri Burga, Ma. (2018). *Muhammadiyah dalam Perspektif Sejarah, Organisasi, dan Sistem Nilai* (M. Burga, Ed.; 1st ed., Vol. 1). Trust Media Publishing.

[29] Badawi D. (2003). *Langkah Langkah Perjuangan Muhammadiyah* (Setiawan B, Ed.; 1st ed., Vol. 1). Lembaga Pustaka dan Informasi.

[30] Purnomo H. (2014). Sejarah dan Perkembangan Muhammadiyah Cabang Kota Kudus Tahun 1920-2013. *Jurnal Muhammadiyah Surakarta*, 1–15.

[31] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

[32] Suwarno. (2019). Kelahiran Muhammadiyah Dari Perspektif Hermeneutik. *Sasdaya (Gadjah Mada Journal of Humanities)*, *3*(01/02), 45–60.

[33] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). Gerakan-Gerakan Islam Indonesia Kontemporer (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

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Century"[34], "History and Dynamics of Islamic Thought in Indonesia from the Classical to the Modern Period (Late XIX-XX Centuries)"[35], "Sufism in Early Modernist Muslim Views: Study of the Sufism Thought of Kiai Moechtar Boechari (1899-1926)"[36], "Response of Muhammadiyah in Indonesia to the Teacher Ordinance of the Early XX Century"[37], "Early Emergence of the Islamic Intellectualism Movement in Indonesia 20th Century"[38]. This research explains the history of the founding of the Muhammadiyah organization, and there are several differences with the manuscript "*Ma Huwa Asasu Muhammadiyah*," which explains the forerunner of KH. Ahmad Dahlan pioneered the founding of the Muhammadiyah organization in terms of ideology, circumstances, and the influence of Ahmad Dahlan's thoughts regarding Islamic criticism in Java.

Research on the Origins and External Influences on the Muhammadiyah movement. The following is research on external influences on the Muhammadiyah organization. "Thoughts on the Modernization of the Bumi Putra Economy in the Newspapers of Boedi Utomo and Soeara Moehammadijah in the Dutch East Indies (1920-1928)"[39], "Of Charities By Islamic Social Movement In Yogyakarta, 1912-1931: A History Of Islamic Wealth Management"[40], "Communist Movement in Sarekat Islam in

[34] Ali M. (2012). K.H Ahmad Dahlan Dalam jaringan Ulama di Surakarta Awal Abad ke-20. *Suhuf*, *3*(2), 232–250.

[35] Masykur, F. (2022). Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Modern (Akhir Abad ke XIX-Awal Abad ke XX. *Tarbawi*, *5*(1), 1–15.

[36] Ali, M. (2019). Sufisme dalam Pandangan Muslim Modernis Awal: Telaah Pemikiran Tasawuf Kiai Moechtar Boechari (1899-1926). *Jurnal Lektur Keagamaan*, *17*(1), 217–240.

[37] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[38] Wahyuddin. (2010). Awal Munculnya Gerakan Inteliktualisme Islam di Indonesia Abad 20. *Jurnal Adabiyah*, *10*(2), 182–193.

[39] Prabowo, R. D. (2019). Pemikiran Modernisasi Ekonomi Bumi Putra Dalam Surat Kabar Boedi Oetomo dan Soera Moehammadijah di Hindia Belanda (1920-1928). *Handep: Jurnal Sejarah Dan Budaya*, *3*(1), 33–54.

[40] Yuristiadhi, G., & Purwanto, B. (2016). Transformation of Charities by Islamic Social Movement in Yogyakarta, 1912-1931: A History of Islamic

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Surakarta 1918-1926 AD"[41], "Budi Utomo and Muhammadiyah (Political Relations of Struggle of National and Social Religious Organizations) 1090-1920"[42], "Social Change and Development of the City of Yogyakarta 1920-1940"[43], "Religion, communism, and Ratu Adil: Colonialism and propaganda literature in 1920s Yogyakarta"[44], "Muhammadiyah Educational Institution (examination of KH. Ahmad Dahlan's Thoughts on Islamic Education Reform in Indonesia)[45], "The Role of Haji Mohammad Syoedja' in the Development of Muhammadiyah's People's Helpers (PKO) in Yogyakarta (1920-1931)[46], "The Emergence and Breakup of the Sarekat Islam in Semarang 1913-1920"[47]. "Sarekat Islam and the Labor Movement (Socio-Historical Study of Labor Protests in Yogyakarta 1913-1920)"[48], "Activism of the Hoofdbestuur Muhammadiyah PKO Section in Yogyakarta as a Representation of the Civil Society Social Service Movement (1920-1931)"[49]. This research explains external influences in

Wealth Management. *International Journal of Islamic Business Ethics (IJIBE)*, *1* (1).

[41] Fanani, M. F., & Maimunah, S. (2021). Gerakan Komunis Dalam Sarekat islam di Surakarta Tahun 1918-1926 M. *Thaqafiyyat: Jurnal Bahasa, Peradaban Dan Informasi Islam*, *20*(1), 64.

[42] Rofi'i I. (2016). Budi Utomo dan Muhammadiyah (Relasi Politik Perjuangan Organisasi Berbasis Nasionalis dan Sosial Keagamaan) *1909-1920*.

[43] Pratama F. (2019). Perubahan Masyarakat dan Perkembangan Kota Yogyakarta 1920-1940. *Jurnal Prodi Ilmu Sejarah*, *4*(3), 294–309.

[44] Margana, S. (2019). Religion, communism, and Ratu Adil: Colonialism and propaganda literature in 1920s Yogyakarta. *Wacana*, *20*(2), 233–249.

[45] Lenggono W. (2018). Lembaga Pendidikan Muhammdiyah (Telaah Pemikiran K.H. Ahmad Dahlan Tentang Pembaruan Pendidikan Islam di Indonesia). *Islamadina*, *19*(1), 43–63.

[46] Pasa A. I. (2022). Peran Haji Mohammad Syoedja' bagi Perkembangan Penolong Kesengsaraan Oemoem (PKO) Muhammadiyah di Yogyakarta (1920-1931) Atsna Ikmalia Pasa. *Jurnal Sejarah Islam*, *01*(2), 47–71.

[47] Muryanti, E. (2010). Munculnya dan Pecahnya Sarekat Islam di Semarang 1913-1920. *Paramita*, *20*(1), 21–35.

[48] Salam A. (2015). Sarekat Islam dan Gerakan Buruh (Kajian Sosio-Historis Protes Buruh di Yogyakarta *1913-1920)*.

[49] Yuristiadhi G. (2015). Aktivisme Hoofdbestuur Muhammadiyah Bagian PKO diYogyakarta Sebagai RepresentasiGerakan Pelayanan Sosial

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terms of individuals or the social conditions of society on the establishment of the Muhammadiyah organization. The clear difference between this research and the text "Ma Huwa Asasu Muhammadiyah" is the aspect of Islamic ideology and the history of protecting Ahmad Dahlan regarding the differences and similarities in the condition of Islam at the beginning of the 20th century.

The ideology of Muhammadiyah and the founding of the Muhammadiyah organization contained in the text "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" talks about the last speech of Ahmad Dahlan in Pekajangan, Batang, Central Java, in 1926. In a speech, Ahmad Dahlan explained the state of Islam at the beginning of the 20th century. Ahmad Dahlan founded the Muhammadiyah organization with a modernist and reformist Islamic ideology. It is imperative to discuss this research both theologically and historically. This is because there has been no discussion about Ahmad Dahlan, which was based on a manuscript. There has been much research discussing Ahmad Dahlan from various aspects. However, explaining Ahmad Dahlan from a manuscript can be a phenomenal work. Literature about Ahmad Dahlan is only revealed from books or newspapers; the presence of topics about Ahmad Dahlan in a manuscript strengthens authentic evidence that can be accounted for in terms of its truth. With this discussion, there are problems in the text "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" 1. What is the ideology of Muhammadiyah according to Ahmad Dahlan in the manuscript "*Ma Huwa Asasu Jam'iatul Muhammadiyah*"? 2. What reasons made KH. Ahmad Dahlan in establishing the Muhammadiyah organization? 3. What is Ahmad Dahlan's message in his sermon in Pekajangan? This research aims to reveal the validation of the history of Ahmad Dahlan from a manuscript. This can add to the literature of other writers about Ahmad Dahlan from a historical and ideological perspective.

METHOD

Commented [A9]: Pada bagian ini belum tersusun dengan baik langkah-langkah riset yang dilakukan.
Pada bagian metode: tidak perlu menjelaskan definisi dan pengertian. Namun yang perlu dijelaskan adalah cara kerja untuk mendapatkan data dan menganalisisnya.
Paragraph pertama jelaskan terlebih dahulu mengapa dilakukan riset terhadap naskah yg dimaksud, apa signifikansinya, pentingnya dimana. Katikan dengan pet besar isu/masalah?
Paragraph berikutnya jelaskan tipe penelitian, jenis data yang digunakan.
Selanjutnya jelaskan proses riset dan pengumpulan data
Terakhir: Analisis data: tahapan analisis dan metode analisis

MasyarakatSipil (1920-1931). *Afkaruna (Jurnal Ilmu Ilmu Keislaman*, *11*(2), 195–220.

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The research on Indonesian manuscripts was presented at the international seminar in Yogyakarta. The manuscript used as a reference comes from a manuscript collector named Ahmad Ginanjar Sya'ban. This research was carried out in Jakarta with a research team in data collection and analysis over six months in 2023. This research can be included in qualitative research because it discusses Ahmad Dahlan's speech. Ahmad Dahlan in Pekajangan, Central Java. The manuscript "*Ma Huwa Assasu Jam'iatul Muhammadiyah*" uses Arabic script. Transliteration and translation are needed so that readers can easily understand it.[50] In translating "*Ma Huwa Asasu Muhammadiyah*," there must be collaboration on philological work methods such as text description, transliteration, text editing, and text translation. Translating in research work steps means changing the type of writing, letter by letter, from one alphabet to another.[51] From Javanese to Indonesian, text translation uses literal, complete, and free translation methods.[52]

This research uses a qualitative and descriptive analysis approach based on library research.[53] The researcher explains what was seen, heard, felt, and asked in the initial stage. The second stage of qualitative research is known as reduction or focus. At this stage, researchers reduce the data found in the first stage to focus their research on a specific problem. They sort data by selecting interesting, necessary, helpful, and new, eliminating unused data. Based on these considerations, the data is grouped into various categories, becoming the research subject. The selection stage is the third stage of the research process. At this

Commented [A10]: Kalimat ini tidak perlu, karena bukan menjelaskan metode

[50] Apriana R. (2015). Nilai Religiusitas Serat Suluk Wujil Dalam Serat Suluk Warni-Warni Karya Hamengkubuwana V. *Aditya - Pendidikan Bahasa Dan Sastra Jawa*, *7* (4), 1–15.

[51] Febriyanti, F., & Khafidoh, N. (2021). Variasi Terjemahan Surah Al-Fātiḥah dalam Bahasa Jawa Pada Naskah Kuran Jawi dan Kitab Kuran. *Manuskripta*, *11*(2).

[52] Ayu, H. (2023). Etika Komunikasi dalam Naskah Wicara Dora tuwin Wicara Temen tumrap ing dalem Sasrawungan. *Sutasoma: Jurnal Sastra Jawa*, *11*(1).

[53] Yusuf. (2014). Metode Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan. In A. M. Prof. Dr. Yusuf (Ed.), *Kencana* (Pertama). Kencana.

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point, the researcher provides a more detailed explanation of the focus that has been determined. [54] After an in-depth analysis of the data and information obtained in the third stage of this research, researchers can find themes by combining the data into constructing new knowledge, hypotheses, or knowledge. Qualitative research can not only produce data or information that is difficult to find through quantitative methods, but it must also be able to produce accurate information or data. [55]

The quantity of historical writing is not yet strong enough to show a complete and comprehensive historiographic variable. Biography and historiography are two things that are interrelated and cannot be separated just like that. In other words, writing a biography must have similarities to writing history, especially chronology.[56] There are several styles of historiography, such as traditional historiography, colonial historiography, national historiography, and modern historiography.[57] The stages of historiography begin with searching for data and collecting sources, known as heuristics. Heuristics is a technique that helps us to search for historical traces. Heuristics is also a stage or activity to formulate or collect sources; it collects data and information regarding the issues raised, both written and unwritten (documents and artifacts), which are adapted to the type of history written. The application of the historical method goes through stages of work, namely heuristics, criticism, interpretation, and

[54] Prihartono, A. W. (2016). Surat Kabar & Konvergensi Media (Studi Deskriptif Kualitatif Model Konvergensi Media Pada Solopos). *CHANNEL: Jurnal Komunikasi*, *4*(1), 105–116. https://doi.org/10.12928/channel.v4i1.4210

[55] Sholikhah, A. (2020). Statistik Deskriptif Dalam Penelitian Kualitatif. *KOMUNIKA: Jurnal Dakwah Dan Komunikasi*, *10*(2), 342–362. https://doi.org/10.24090/komunika.v10i2.953

[56] Daud. S. (2013). Antara Biografi dan Historiografi (Studi 36 Buku Biografi di Indonesia). *Analisis: Jurnal Studi Keislaman*, *13*(1), 243–270.

[57] Syukur, A. (2017). Historiografi Belandasentris. *Jurnal Sejarah Lontar*, *7*(2), 41.

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historiography.[58] According to Zulkarnaen[59], two methods must be used to obtain qualitative research data. First, explore primary data by reading and studying various main books. In this case, the manuscript "Ma Huwa Assasu Jam'iatul Muhammadiyah" is the primary reference in this research. Second, secondary data should be explored through literature, such as books and previous research results.

According to Kuntowijoyo[60] , historical research must go through four processes that cannot be avoided—the first stage is collecting primary and secondary information regarding the topic. The second stage is to criticize the information source. The third stage was interpreting the information. Fourth, the stages of writing the text according to the truth of the source. The content analysis process was carried out using a historical paradigm, data collection, source criticism regarding Ahmad Dahlan's authority, in-depth analysis of the polemics that occurred during the Christianization period, and interpretation of research results with the truths found in the research.

FINDING AND DISCUSSION

Finding

Many previous researchers have made findings about Ahmad Dahlan and Muhammadiyyah. However, the object of this research is different from other research. This research uses the manuscript as the main object. The text "*Ma Huwa Asasul Jamiatul Muhammadiyah*" explains clearly the theology, the cause of the founding of the Muhammadiyyah organization, Ahmad Dahlan's anxiety, the sociology of the Muslim community at the beginning of the 20th century, Christianization, and the culture of Javanese society. The manuscript "*Ma Huwa Asasul Jamiatul*

Commented [A11]: Di dalam finding ini tidak ada data yang ditampilkan. Melainkan terkesan Kesimpulan yang ditulis.
Finding ini hanya terdiri dari dua paragraf saja.

Commented [A12]: Kalimat ini tidak perlu. Kalimat utama jelaskan ide utama.

Commented [A13]: Kalimat ini dijelaskan di dalam metode, b ukan disini. Di dalam bagian finding ini diskusikan temuannya apa. Kemudian dianalisa.

[58] Akbar, D. W. (2021). Sejarah Raja-Raja Dinasti Awal Mesir Kuno Pada Naskah "Tarikh Misr Qadimah". *Riyāḥunā: Jurnal Pendidikan Bahasa Dan Sastra Arab*, *1*(1), 14–32.

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[59] Zulkarnaen, I. (2021). Studi Deskriptif: Filsafat Agama Dan Ruang Lingkup Kajian Pembahasannya. *Dirosat: Journal of Islamic Studies*, *6* (2), 25.

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[60] Kuntowijoyo. (1995). *Pengantar ilmu sejarah - Google Books*. Bentang Budaya.

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Muhammadiyah" has advantages regarding historical truth and facts that cannot be ignored. Ahmad Dahlan's sermon in Pekajangan is a historical fact that has never been revealed.

The principles, objectives, and ideology founded by the Muhammadiyah Ahmad Dahlan organization were based on the Qur'an verses Q.S Ali 'Imran 3/104 and Q.S Ali 'Imran 3/110. Apart from that, Ahmad Dahlan applied *Al-Mã'ũn*'s theory as a practice for the Muhammadiyah organizational movement. Several reasons motivated Ahmad Dahlan to establish the Muhammadiyah organization. Firstly, Islam was covered in *Tahayyul, bid'ah*, and *khurafat*. So, it is clear that Islam is only a name/identity. *Second*, many people understand Islam but don't practice it. *Third*, knowledge is used for deception, arbitrariness, conflict, differences, and error, which can give rise to groups—f*ourth*, limiting clothing as identity. *Fifth*, they Established God's laws only with their thoughts and desires. *Sixth*, the rise of Christianization in Java. Ahmad Dahlan's message to the people of Pekajangan was, first, to have an attitude of tolerance. *Second*, Sincerity. *Third*, education is essential, as is understanding religious and non-religious knowledge.

Discussion

The Ideology of the Establishment of the Muhammadiyah Organization

> *"Khutbatu Al-qãhã Ad-dã'iyu Al-hakĩmu Al-Muṣlihu Al-marhũmu Al-Hajj Ahmad Dahlan. Bibaldatin fakãlũ'an. Liinsyã-i fara'a Al-jam'iyyatu Muhammadiyati fĩhã sanatu 1340. Wa yufhamu minhã maqãṣidu Al-jam'iyyatu wa gorḍuhã Al-aṣlĩ. Naqlan 'an majallati As-syifã-i Allatĩ kãnat taṣduru bibaldati fakãlũ'an."*
>
> "This is a sermon from a respected, wise and pious preacher, Haji Ahmad Dahlan, in Pekalongan City on the occasion of the inauguration of the branch of the Muhammadiyyah Organization there in 1340. From this sermon, we can understand the true aims and intentions of the Muhammadiyyah

Commented [A14]: Agar ada paragraph pembuka untuk menuntun pembaca masuk kepada kutipan yang dimaksud. Karena ini paragraph pertama dari sub-judul discussion.

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> Organization. This sermon is quoted from the Asy-Syifa magazine published in Pekalongan City.
> ."

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

Ahmad Dahlan was a charismatic and controversial cleric in his time. Ahmad Dahlan was born on August 1, 1868, and died on February 22, 1923. His first name was Muhammad Darwis, and he was the fourth child of KH. Abu Bakr. Meanwhile, his mother was the daughter of H. Ibrahim, who was also the head of the Yogyakarta Sultanate at that time.[61] As a child, he always studied religion and Arabic. However, the atmosphere in his village, which was very anti-colonial, did not require him to go to a colonial school. Little Darwis, or Ahmad Dahlan, was full of religious values from an early age. Religious education is obtained selectively, and people try to reflect on it and even practice it.[62]

When he was 15 in 1888, he made his first pilgrimage and lived for 5 years in Makkah Al Mukarramah to study and deepen his religious knowledge with the ulama. Then, in 1902, he returned to perform the Hajj and lived for another 3 years. This is an order from Sultan Hamengkubuwono VII to hold discussions regarding the Islamic renewal movement in the Middle East and study the development of Islam because, at that time, many Islamic reformer thinkers were born who rose from their downturn after the collapse of the Ottoman dynasty to Western colonialism at that time.[63] After returning from the second Hajj pilgrimage in 1905, K. H. Ahmad Dahlan taught what he had found while there,

[61] Abidin, Z. (2018). KH. Ahmad Dahlan (Pendiri Muhammadiyah): Apakah keturunan dari Prabu Brawijaya V? *Fikiran Masyarakat*, *6* (1).

[62] Dahlan M. (2014). K.H. Ahmad Dahlan Sebagai Tokoh Pembaharu. *Jurnal Adabiyah*, *XIV* (2), 122–132.

[63] Abdullah N. (2015). K.H. Ahmad Dahlan (Muhammad Darwis). *Jurnal Ilmiah Sosiologi Agama*, *9*(1), 22–38.

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and these thoughts became an inspiration and framework for his movement in the effort to establish the Muhammadiyah organization in Yogyakarta.[64]

The concept of Islamic renewal (*tajdid*, reform) is understood as thoughts, movements, and efforts to change ways of thinking, traditions, old intuitions, and so on to adapt to the new atmosphere created by the development of modern science and technology in such a way that Islamic teachings function instrumentally; in improving life and improving the welfare of society.[65] Ahmad Dahlan's Islamic reform agenda is basically in line with the formulation of Muhammad Abduh (1849-1905), an Egyptian reformer cleric, namely trying hard to (1) cleanse Islam from non-Islamic influences and habits, (2) reformulate Islamic doctrine with a modern view of the mind, (3) reformulating Islamic teachings and education, and (4) defending Islam from external influences and attacks.[66]

Although Ahmad Dahlan's Islamic reformulation and renewal agenda is in the same breath as Abduh's, the process and approach differ. Abduh had an academic-elitist process, overhauling the Al-Azhar University curriculum in Cairo by including Philosophy courses and developing scientific ethics by systematically writing down ideas in the form of books *Risalah Tauhid* and *Tafsir al-Manar.*[67] In contrast, Ahmad Dahlan's renewal process started from the bottom by pioneering a Modern Islamic Primary School by adopting the Dutch School and using an ethical (socially practical) approach within a modern organization - the Muhammadiyah organization.[68]

[64] Rasid R. (2018). Kepemimpinan Transformatif K.H. Ahmad Dahlan di Muhammadiyah. *Jurnal Humanika*, *XVIII* (1), 50–59.

[65] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[66] Ali M. (2012). K.H. Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20. *Suhuf*, *3*(2), 232–250.

[67] Arofah S, J. M. (2015). Gagasan Dasar dan Pemikiran Pendidikan Islam K.H Ahmad Dahlan. *Tajdida*, *13*(2), 114–125.

[68] Lenggono W. (2018). Lembaga Pendidikan Muhammdiyah (Telaah Pemikiran K.H. Ahmad Dahlan Tentang Pembaruan Pendidikan Islam di Indonesia). *Islamadina*, *19*(1), 43–63.

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> *"Ayyuhãl ikhwãnu innĩ uhibbu an ubayyina lakum mabãdi-a muhammadiyati wal gorḍu min insyã-ihã la yakhfãkum anna Al-Islamu fĩ waqtinã haẓa qod istaulat 'alaihi al-bid'a wal khurãfãtu hattã lam yabqo minhu illa ismuhu."*
>
> "O brothers and sisters, I want to explain all the principles of Muhammadiyah and the purpose of its establishment. As you know, Islam in this era has been dominated by heresy and *khurafat*, to the point that nothing remains of the Islamic religion except its name."

The second stanza in the text "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" explains how Ahmad Dahlan explains the Principles, Goals, and Ideology of the founding of the Muhammadiyah Organization. From 1900 to 1920, Islam in Java was tense, starting with Christianization, *Bid'ah*, and *Khurafat* among the people.[69] Thus, Ahmad Dahlan made reforms and modernized practices according to Islamic law—Ahmad Dahlan's thoughts were expressed in the ideology of the Muhammadiyah organization.[70]

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

***Q.S Ali' Imran* 3/104**

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

***Q.S Ali' Imran* 3/110**

> "You are the best nation produced [as an example] for humankind. You enjoin what is right, forbid wrong, and believe in Allah. If only the People of

[69] Subando, J., Samsuri, M., & Muslimin, E. (2023). Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah. *Pawarta: Journal of Communication and Da'wah*, *1*(1), 1–12.

[70] Ali M. (2012). K.H. Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20. *Suhuf*, *3*(2), 232–250.

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> the Scripture had believed, it would have been better for them". Among them are believers, but most of them are defiantly disobedient.

Ahmad Dahlan's ideology in establishing the Muhammadiyah organization is outlined in the detailed articles carried out in harmony by the Muhammadiyah organization today. In Lathifah's[71] explanation of the Tanwir Decree of 1969 in Ponorogo, East Java, the ideology of Muhammadiyah appears in the *Matan* Beliefs and Life Aspirations of Muhammadiyah, the contents of which are as follows. *First*, Muhammadiyah is an Islamic Movement that aspires and works to realize an actual, just Islamic society to carry out human functions and missions as servants and leaders of Allah on earth. *Second*, Muhammadiyah believes that Islam is the religion of Allah, which was revealed to His Messenger, from the Prophets Adam, Nuh, Ibrahim, Musa, and Isa, and up to the final Prophet Muhammad SAW, as Allah's guidance and mercy to humanity throughout time, and guarantees prosperity: material and spiritual life, worldly and ukhrawi. *Third*, Muhammadiyah practices Islam based on the Koran and the Sunnah of the Prophet. *Fourth*, Muhammadiyah implements Islamic teachings covering Aqidah, Akhlak, and *Muamalah Duniawiyah*. *Fifth*, Muhammadiyah invites all layers of the Indonesian nation who have received God's gift in the form of a homeland that has sources of wealth, national independence, and the Republic of Indonesia, which has the Pancasila philosophy, to try together to make a country that is just and prosperous and be blessed by Allah SWT. *Baldatun thayyibatun wa rabbun ghafur*.

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

[71] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). *Gerakan-gerakan Islam Kontemporer* (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

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In 1903, KH Abdurrahman performed the Hajj. After returning from the pilgrimage, he started religious studies. KH Abdurrahman started the religious preaching movement in mosques. Finally, the "Ambudi Agama" study association was formed in Pekajangan. KH Abdurrahman is not alone in managing "*Ambudi Agama*" studies. Several senior figures in Pekajangan manage Ambudi Agama, such as KH Asmu'i, KH Dimyati, KH Cholil, Chumasi Hardjosubroto, and others. In 1905, the Dutch colonial government issued a Teacher Ordinance policy (Staatblad 925 Number 219) regarding religious teaching (Islam). The Indigenous Education Inspectorate carried out the Teacher Ordinance, issued by the colonial authority, to restrict the space and mobility of Islamic teachers in the Dutch East Indies.[72]

Around 1921, the strict policies of the Teacher Ordinance almost paralyzed religious study associations in Pekalongan, Batang, and Pekajangan. The Nurul Islam Association and Ambudi Agama were almost closed. However, KH Abdurrahman did not give up. He had heard of the progress and existence of Muhammadiyah in Yogyakarta, who was said to be able to overcome the Teacher Ordinance problem. With KH Asmu'i, KH Abdurrahman intends to go to Yogyakarta to meet the ranks of the Muhammadiyah Hoofdbestuur.[73] However, there was quite an exciting story before the two left for Yogyakarta. One of the Ambudi Agama administrators, Chumasi Hardjosubroto, reminded KH Abdurrahman and KH Asmu'i that it was a "Christian Association." Convinced that Muhammadiyah was an Islamic association capable of solving the Teacher Ordinance problem, the two founding figures of Ambudi Agama immediately left for Yogyakarta. Not long after the two Pekajangan figures visited the Hoofdbestuur Muhammadiyah office in Yogyakarta,

[72] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[73] Wahyuddin. (2010). Awal Munculnya Gerakan Inteliktualisme Islam di Indonesia Abad. *Jurnal Adabiyah*, *10*(2), 182–193.

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Ahmad Dahlan immediately visited Pekajangan to inaugurate the local Muhammadiyah branch. [74]

The Forerunner of Ahmad Dahlan Founded the Muhammadiyah Organization

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

> *"Na'am, Anna fĩl muslimĩna rijãlan 'ulamã-u qãdirĩna 'alal iṣlahi walakin akṡaru minhum la y'malu bimã ya'lamu lã yaj'alũna 'ilmahum illa syirkan lil mukãyyadati wa sababan lil istibdãdi wannazã'i wa tafarruqi wa taḍlĩl 'ãmati hattã tasytatũ firaqan wa ahzãban (kullu hizbin bimã ladaihim farihũna."*
>
> "Yes, among the Muslims, some scholars can make improvements, but most do not put their knowledge into practice. They use their knowledge as a trap to carry out the deception, become the cause of oppression, disputes, and divisions, and mislead ordinary people until they are divided into various groups and factions. (Each group feels proud of what is in their group)".

If seen from the historical context, the birth of Muhammadiyah (8 Dzulhijjah 1330 H. or November 18 1912 M.) occurred at the right time, namely when the Islamic world was enthusiastic about rising from adversity. Almost all Islamic countries in the world are experiencing oppression under colonialism, including Indonesia, which at that time was colonized by the Dutch. Awareness of the importance of Muslim unity in

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[74] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

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opposing Dutch colonial rule in the form of organizations only emerged and developed at the beginning of the 20th century. The end of Dutch colonialism illustrates the growth of the Islamic movement in Indonesia. At the beginning of the 20th century, when the sense of modern nationalism was still growing, the word "Islam" was a unifying word for the Indonesian people.[75] The next problem that came to the surface at the beginning of the 20th century was the emergence of various Islamic organizations, which, on the one hand, provided updates to Islamic thought patterns by purifying the creed from pre-Islamic elements, and on the other hand, gave birth to groups that adhered firmly to the teachings and principles of Islam. Old beliefs and the *madhab* they believe in. The group that brought the current of the reform movement established organizations to rally Muslims and educate them to be in line with the demands of the times. Includes establishing educational institutions (Islamic boarding schools) with various general subjects in their curriculum.[76]

> *"Wahaṣarũ Ad-dĩnil malãbisu wal azyã-i wa tahkumũ fĩ dĩni-l Allahi bãrãahum wa syahwatihim fakafarũ ḥaẓa likaunihi ista'mala libãsan mukhãlafan limã i'tadauhu wa zindiqũ ẓãka likaunihi tarku bid'ihi yabẓalũna al-wafil mualafihi bisurũrin wabtihãjin wa taktĩhã al-i'ãnãtu min kulli ṣaub'in."*
>
> "They limit religion to clothes and costumes only, and they regulate people in matters of the religion of Allah with their reason and desires. Then they disbelieved another person because he wore clothes different from those they knew. They also disbelieved another person because he abandoned his innovations. They spend thousands of dollars

[75] Badawi D. (2003). *Langkah Langkah Perjuangan Muhammadiyah* (Setiawan B, Ed.; 1st ed., Vol. 1). Lembaga Pustaka dan Informasi.

[76] St Nurhayati, H., Mahsyar Idris, Mh. H., & Muhammad Al-Qadri Burga, Ma. (2018). *MUHAMMADIYAH dalam Perspektif Sejarah, Organisasi, dan Sistem Nilai* (M. Burga, Ed.; 1st ed., Vol. 1). TrustMedia Publishing.

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happily and happily. Help after help came from here and there for their organization."

Clothing is a form of expression of ideology. Therefore, clothing became an essential means of showing identity during the social-political movement and modernization in Yogyakarta at the beginning of the 20th century. Ahmad Dahlan's female students are known to have distinctive characteristics in their clothing. Related to the teachings of Ahmad Dahlan, who encouraged his female students to wear a head covering known as a "veil." The use of the veil was not something entirely new among Indonesian Muslims at that time. At that time, the veil was generally only worn by women who had performed the Hajj. The teaching of covering the head with a veil eventually became a movement after the founding of Muhammadiyah and was followed by the formation of Aisyiyah in 1917.[77]

Traditionalist Islamic circles before the arrival of Ahmad Dahlan greatly enlivened the Islamic struggle in Java. Traditionalist Islam tends not to be able to differentiate between teachings and non-teachings. Islamic brides like this tend to preserve non-Islamic traditions uncritically. Various pilgrimage practices, from cemeteries to charms and spells, have significantly impacted the implementation of Islam. Not only has Islam been affected, but also in the development of life towards the modern era, society has not been able to support it.[78] Ahmad Dahlan's doctrines are intended to refine or purify the *Tawhid* (religion) from the elements of religious tradition. Muhammadiyah circles call it TBC (*Tahayul, Bid'ah,* and *Khurafat*). According to some circles, the disease 'TBC' is caused by Walisongo's incomplete preaching.[79] Ahmad Dahlan, with his *tajdid* ideas, tried to break the established religious traditions and practices that were adhered to by most Muslims at that time. Ahmad Dahlan considered that

[77] Husna A. H. (2023). R Rintisan Anjuran Berkerudung Oleh Muhammdiyah (1910-1931). *SENTRI: Jurnal Riset Ilmia*, *2*(4), 1313–1321.

[78] Dahlan M. (2014). K.H. Ahmad Dahlan Sebagai Tokoh Pembaharu. *Jurnal Adabiyah*, *XIV* (2), 122–132.

[79] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

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the teachings of Buddhism, Hinduism, Animism, Dynamism, and other Javanese cultures (*kejawen*) had contaminated religious traditions and practices. Therefore, it must be renewed and purified.[80]

Dawam Raharjo in Huda[81] explains that the founding of Muhammadiyah was motivated by three reform ideas. First, the thoughts of Muhammad bin Abdul Wahhab later developed into Wahhabism, which was oriented towards purifying Islamic teachings from local cultural influences. Second, the epistemological pillar of Muhammadiyah is from Muhammad 'Abduh. In this case, Raharjo stated that Muhammadiyah, as Hamka said, was inspired by the thought of Islamic reform launched by Muhammad Abduh, which emphasized the modernization of thought and education. Third, the epistemological pillar of Muhammadiyah from Ahmad Dahlan is *al-Mã'ũn* theology. Raharjo continued his notes that Muhammadiyah developed because it started from Ahmad Dahlan's theological views, namely the interpretation of the letter *al-Mã'ũn,* which contained the issue of social responsibility. Ahmad Dahlan's views on Tauhid.

> *":Ayyuhãl ikhwanu, innanã alãnu fĩ zamãnin kaṡirin fĩhi ad-du'ãtu ilãl adyãnil ukhrã waṭugã fĩhi ṭaufãuhum siyaman wa qod żaḥara fĩhim nabgã-u ũlũ khibratin biṭariqi ad-da'wati wat-tabsyĩru hattã idḥasyũ bibarã'atihim wa qad zãra lĩ hadiṡãn ahadul mubasysyirĩina ad-duktũra (zuwaymir) ya'rifu allugatu; 'arabiyyatu jiddan wa qad intaqada 'alãl Islãmi bal tajãwaza ilãl ṭa'ni mimma yaṡĩrul 'awãṭifu wayagĩżu aṣ-ṣudũri?"*

[80] Masykur, F. (2022). S Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Modern (Akhir Abad ke XIX-Awal Abad ke XX. *Tarbawi*, *5*(1), 1–15.

[81] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7*(2), 345–375.

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

Another reason why Ahmad Dahlan founded the Muhammadiyah organization was the massive Christianization efforts in Java.[82] Finally, two years after the Cilegon tragedy, Banten, KF. As an advisor for indigenous affairs, Holle suggested that Islamic education in Java is closely monitored. This suggestion is the basis and consideration that the ulama was the driving force behind this incident. For this reason, the Dutch colonial government exploited this momentum to gain significant support from Christian missionaries. It was not a difficult step for the Dutch to achieve because they were synonymous with Protestant Christianity. When the situation began to improve and because of Christian missionaries' support, the Dutch tracked down the ulama's whereabouts in Java.[83]

In his sermon, Ahmad Dahlan mentioned the name of a missionary named Samuel Zwemer. Zwemer was the first long-term American missionary to the Middle East. He wrote almost one book per year for most of his life. He founded and edited the quarterly publication The Moslem World for 37 years. He is a professor at Princeton. He directly motivated hundreds of people

[82] Suwarno. (2016). Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912- 1950. *Akademika*, *21*(2), 195–213.

[83] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

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to go to the mission field.[84] Zarkasyi[85] explains that Samuel Zwemer gave Christianization methods to the missionaries in Jerusalem. He advised, "Your task is not to convert Muslims to Christianity but to change the way Muslims think so that a generation of Muslims will born who are hostile to their religion." This trick now works well and is relatively successful. Zwemer's trick of spreading religion does not appear coercive but is deceptive.

Christianization efforts in Java from the end of the 18th century to the beginning of the 19th century were driven by a missionary named Peter Janz. Several kyais converted to Christianity, translated the Bible into Javanese, and used the Pegon script. In the book "THE BIBLE THROUGHOUT THE WORLD," Kilgour[86] is explained as follows.

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

[84] Zwemer, S. M. (1905). The Moslem Doctrine of God: an Essay on The Character And Attributes of Allah According to the Koran and Orthodox Tradition (1st ed., Vol. 1). American Tract Society.

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

[86] Kilgour, R. (1939). The Bible Throughout the World: A Survey of Scripture Translations (1st ed., Vol. 1).

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of Luke, which was transliterated by a native Javanese and published in 1893. Three years later, P. Penniga, sub-agent of the English and Foreign Bible Society, prepared a new edition and added another Gospel and the Acts of the Apostle."

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

> *"Fĩ jugjã nafsuhã qod tabara'a ba'ḍul ikhwãni bisayyãrãtin wal ba'ḍul Akhari bibuyũtin wa ḥazãl ikhlãṣu wal arĩhiyyatu allatĩ dafa'atil ikhwãnu liliktitãbi annaḥã ḥuwa 'ilmihim bilikhlaṣil 'amali wannajãhi a'mãlihim. "*
>
> "In the Jogja area, some brothers have donated cars, and others have donated houses. The sincerity and enthusiasm that encouraged the brothers to give charity occurred after they learned about sincerity in their actions and that their charity had been successful."

The essential characteristics of Muhammadiyah are empowerment and social service. Historically, the early generation of Muhammadiyah in the Ahmad Dahlan era pioneered many efforts to develop communities or congregations in society. Ahmad Dahlan, through the *al-Mã'ũn* movement, gathered orphans who were then institutionalized into *Weeshuis* (Orphan Houses), *Armeinhuis* (Poor Houses), and Polyclinics as the seeds for the birth of the Oemoem Misery Helper (PKO) or now known as the PKU Muhammadiyah Hospital. The Muhammadiyah founder also socialized with elite groups in Boedi Oetomo, taught at the Praja School, and interacted with anyone he met to dialogue and preach Islam. At the residence of HOS Tjokroaminoto, Ahmad Dahlan also gave Islamic lectures in front of Soekarno, Semaun, and the young elite of the movement who were hungry for knowledge and Islam.[87]

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

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In this case, PP Muhmmadiyah explained that the *Jama'ah* movement was trying to revive Ahmad Dahlan's attitude to life, then launched his tajdid movement, a reform movement. Ahmad Dahlan gave an example of how a Muslim is open and likes to accept and consider other people's opinions. Without hesitation, he practiced the 'Western' education system, scouting, polyclinics, hospitals, and orphanages. His friends were limited to 'our people' and Christians, Chinese, nobleman groups, and ordinary people. Muhammadiyah members are increasing daily; there are the noblemen, the Chinese, the nationalists, and quite a few groups classified as have-nots, people with low incomes, batik workers, and unskilled workers whose social status has been elevated by Muhammadiyah.[88]

> *"Walakin maẓã naf'alu wa nahnu biḥaḥil ṣifati minal jaḥli waḍa'fi walaysa lil ḍa'fi hayyalatu gairul ṣabri wa 'alã kulli hãlim fainnã nahmadu Allha 'alã ni'matil Islami fainna min uṣũlihi at-taṣdĩqi bijami'ĩ ar-rusuli wa'adamil ṭa'ni fĩl adyãni wal agrãḍi 'wni;jidãli illa billatĩ ḥiyã ahsanu wal i'tiṣãmi bil ṣabri qãla ta'ãlã (walã tajãdalũ aḥlal kitãbi illã billatĩ ḥiyã ahsanu)"*
> *"Walakinnã najḥalu hattã al-mujãdalati bilhunã liẓalika tarãnã fĩ ihtiyajin ilã jamĩ'il funũni wal 'ulũmi liannanã lã nastaṭĩ'u raddal syubhãti illa ba'da At-taḍullu'i minḥã."*
> "But what can we do (what can we do) when we are in a position as stupid and weak as this, and there is nothing stupid can do except be patient? However, we still thank Allah for the blessings of the Islamic religion. Included in the basic teachings of Islam are believing in all the messengers, not putting down other religions, abandoning debate except in a good way, and holding fast to patience.

[88] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7*(2), 345–375.

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> Allah says: "And do not argue with the People of the Book, except in a good way." "But we are so stupid that we don't even know how to argue well. So you see, we need all branches of scientific discipline because we cannot refute these doubts unless we have mastered these sciences."

In Ahmad Dahlan's view, the backwardness faced by Muslims is the result of ignorance; therefore, to overcome it according to him, must be through education. According to him, 3 fundamental educational values must be upheld to build a nation, namely, Moral Education, to instill character based on the Al-Qur'an and Hadith. Second, individual education is an effort to foster complete individual awareness, a balance between physical and spiritual needs, beliefs and intellect, feelings and reason, this world and the hereafter. Third, Social Education aims to foster the willingness and desire to live in a society.[89]

He is concerned about seeing Indigenous countries worsening and sinking due to global situations and conditions. It was further exacerbated by Dutch colonial politics, which was very detrimental to the Indonesian people (only children of nobles could go to school under the Dutch government). He believes the right effort must be made to improve the indigenous education system. The gap between religious and general science education at that time made Ahmad Dahlan even more moved to improve the education system in Indonesia. He is aware that we are a colonized nation, but to throw off these shackles, we must renew the generation's perspective through religious education and general knowledge to create higher human qualities. The most important idea was to include Islamic religious education in government-run schools.[90]

[89] Palahuddin. (2018). Modernisasi Pendidikan Islam di Indonesia Awal Abad Ke-XX: Kasus Muhammadiyah Palahuddin Universitas Muhammadiyah Mataram. *Sangkep (Jurnal Kajian Soasial Keagamaan)*, *1*(1), 60–84.

[90] Arofah S, J. M. (2015). Gagasan Dasar dan Pemikiran Pendidikan Islam K.H Ahmad Dahlan. *Tajdida*, *13*(2), 114–125.

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CONCLUSION (300-500 words)

Muhammadiyah is one of the most prominent Islamic organizations in Indonesia. Much research has been done about Muhammadiyah from various aspects. However, no one has studied using ancient manuscript objects. The manuscript "*Ma Huwa Asasu Jam'atul Muhammadiyah*" contains Ahmad Dahlan's sermon during his visit to Pekajangan, Pekalongan, Central Java, in 1340 H. This visit was in the form of the inauguration of PCM Pekajangan in 1922. In his sermon, Ahmad Dahlan emphasized three points of meaningful discussion. *First* is the ideology of the Muhammadiyah organization. S*econd*, Ahmad Dahlan's reasons for establishing the Muhammadiyah organization. T*hird*, Ahmad Dahlan's message to the people of Pekajangan.

Ahmad Dahlan ideology. Ahmad Dahlan was inspired by the verses of Q.S Ali 'Imran 3/104 and Q.S Ali 'Imran 3/110. The rise of Christianization made Ahmad Dalan think hard about protecting Muslims from this mission. Not to mention the cultural elements inherent in Javanese society, which is thick with culture, made Ahmad Dahlan break the idea of renewal and modernization. The abangan/religious leaders at the end of the 19th century began to be inconsistent in implementing Islamic law following the teachings of the Al-Qur'an and Hadith. Fusing foreign culture with Javanese culture influences the social community, especially in education, dress, and social style. So Ahmad Dahlan was initially accused of being part of the Dutch colonial era. Ahmad Dahlan demonstrates this by his earnestness and seriousness in his commitment to furthering Islam.

This research can be a reference in history or theological thought. The historical and cultural elements inherent in the text "*Ma Huwa Asasul Jamiatul Muhammadiyah*" are concrete evidence of Ahmad Dahlan's struggle as a promoter of renewal and modernization. The research still has shortcomings, especially in observing interviews with sources. It is hoped that future researchers can develop this research to become a unified, actual historical plot.

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

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ABSTRACT
Hearing the word Muhammadiyah brings thoughts of renewal and modernization. Discussions about Muhammadiyah have become a common topic among researchers. However, this research only revolves around the same polemic. The text *"Ma Huwa Asasu Jam'iatul Muhammadiyah"* tries to provide fresh air in research about the Muhammadiyah organization. The manuscript *"Ma Huwa Asasu Jam'iatul Muhammadiyah"* was written using Arabic script, and the manuscript was obtained from an ancient manuscript collector named Ginanjar Sya'ban, who lives in Bogor. This study used the paradigm of philology and hermeneutics as a humanities science, which carries out a hermeneutic function by correcting texts as social discourse. Text analysis, especially single manuscript editions, uses descriptive analysis methods. This method assumes that handling the manuscript *"Ma Huwa Asasul Jamiatul Muhammadiyah"* requires careful content analysis by considering various specific cases in the text and the nature of its intertextuality. Based on the results of the analysis of the manuscript *"Ma Huwa Asasu Jam'iatul Muhammadiyah,"* three significant cases were found. First is the ideology of the Muhammadiyah organization. Second, Ahmad Dahlan's reasons for establishing Muhammadiyah. Third, Ahmad Dahlan's message to the people of Pekajangan, Pekalongan, Central Java. This research aims to provide information about the founding of the Muhamadiyah organization contained in the text.

Keywords: *Philology, Manuscripts, Islam, Muhammadiyah, Ahmad Dahlan*

ABSTRAK
Mendengar kata Muhammadiyah membawa pemikiran tertuju suatu pembaharuan dan moderniasi. Pembahasan tentang Muhammadiyah sudah menjadi pembicaraan umum dikalangan peneliti. Akan tetapi, penelitian itu hanya berputar-putar pada polemik itu-itu saja. Naskah "Ma

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Huwa Asasu Jam'iatul Muhammadiyah" mencoba memberi udara segar dalam penelitian tentang organisasi Muhammadiyah. Naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah" ditulis menggunakan aksara Arab dan naskah didapatkan dari seorang kolektor naskah kuna bernama Ginanjar Sya'ban yang berdomisili di kota Bogor. Kajian ini dilakukan dengan paradigma Filologi dan hermeneutik sebagai ilmu humaniora, yakni ilmu yang melaksanakan fungsi heurmenetik dengan menepatkan teks sebagai wacana sosial. Analisis teks khususnya edisi naskah tunggal dilakukan dengan memanfaatkan metode deskriptif analisis. Metode ini mengasumsikan bahwa penanganan naskah "Ma Huwa Asasul jamiatul Muhammadiyah" perlu dianalisis isi secara hati-hati dengan mempertimbangkan berbagai kasus spesifik di dalam teks dan sifat intertektualitasnya. Berdasarkan hasil analisis naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah" ditemukan tiga kasus besar. Pertama, Ideologi organisasi Muhammadiyah. Kedua, Alasan KH. Ahmad Dahlan Mendirikan Muhammadiyah. Ketiga, Pesan KH. Ahmad Dahlan kepada Masyarakan Pekajangan, Pekalongan, Jawa Tengah. Tujuan dari penelitian ini adalah memberikan informasi tentang pendirian organisasi Muhamadiyah yang terdapat dalam naskah.

Kata kunci: *Filologi, Naskah, Islam, Muhammadiyah, Ahmad Dahlan*

INTRODUCTION

If we talk about Islam in Indonesia, we cannot separate from two prominent organizations: the Muhammadiyah organization founded by Ahmad Dahlan in 1912 and the *Nahdlatul Ulama* (NU) organization founded in 1926. Muhammadiyah and NU represent organizations that have different ideologies. Muhammadiyah represents a modernist or reformist Islamic organization, namely the reformist group of modern Islam, whereas NU represents a traditionalist Islamic organization, namely the group that defends and maintains Islamic traditions. This article only focuses on one Islamic organization, namely Muhammadiyah.

"*Live Muhammadiyah and do not seek a living in Muhammadiyah*." Ahmad Dahlan first echoed the ideology of Muhammadiyah *Amar Ma'ruf Nahi Mungka*r. Ahmad Dahlan is the founder of the Muhammadiyah organization.[1] In the 1912-

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

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1950 phase, leadership played a significant role, which included the leadership period of K.H. Ahmad Dahlan (1912- 1923), K.H. Ibrahim (1923 - 1934), K.H. Hisyam (1934-1937), K.H. Mas Mansur (1937-1942), and Ki Bagus Hadikusumo (1942-1953).[2]

Based on the 1969 Tanwir Decree in Ponorogo, East Java, Muhammadiyah's ideology appears in Muhammadiyah's Statement of Beliefs and Life Aspirations, which contains *First*, Muhammadiyah is an Islamic Movement, *Second*, Muhammadiyah believes that Islam is the Religion of Allah which was revealed to His Messenger, *Third*, Muhammadiyah in practicing Islam based on the Qur'an and Sunnah, *Fourth*, Muhammadiyah works for the implementation of Islamic teachings which include the areas: Aqidah, Morals, Worship, and Muamalah, *Fifth*, Muhammadiyah invites all levels of the Indonesian nation who have received the grace of Allah in the form of a homeland that has sources of wealth, national independence and the Republic of Indonesia which has the Pancasila philosophy.[3]

Theology of *al-Mã'ũn* - under the auspices of Islamic Theology - was initiated and developed by Ahmad Dahlan, the founder of Muhammadiyah, is seen by Muhammadiyah members and assessed by some researchers, such as Deliar Noer and Achmad Jainuri, as having succeeded in bringing members of this modern movement to be persistent and enthusiastic in liberating *mustaḍ'afĩn* from their oppression. The concrete manifestation of their movement was the establishment of several orphanages, hospitals, and educational institutions. Thus, on the conceptual plane, *Mustaḍ'afĩn* theology is a new term, not a new concept,

[2] Suwarno. (2016). Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912 - 1950. Akademika, 21(2), 195–213.

[3] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). Gerakan-gerakan Islam Indonesia kontemporer (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

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which was developed from its source, namely *al-Mã'ũn* theology as an identity taken from the spirit of *QS al-Mã'ũn* [107].[4]

Apart from ideology as a renewal of Islam, some factors moved the establishment of the Muhammadiyah Organization at that time amidst the presence of the Dutch government and the Christianization mission in Indonesia. The native population, who knew the close relationship between religion and government after converting to Christianity, would become loyal citizens physically and mentally to the Company, the name given to the Dutch administration. Dutch colonial politics had an interest in the spread of Christianity in Indonesia.[5]

Ahmad Dahlan initiated the struggle of the Muhammadiyah organization as an Islamic social organization to educate the lives of the Indonesian people on November 18, 1912. It was founded in Yogyakarta based on suggestions submitted by his students and several members of Budi Utomo. This organization was founded to " spread the teachings of the Prophet Muhammad S.A.W to the people of the earth" and advance the Islamic religion to its members. To achieve organizational progress by establishing educational institutions, PKU (General Misery Helper), establishing an Orphan House, establishing a women's organization called Sopotrisno to Aisyiyah, meetings and *tabligh* which discuss Islamic issues and establishing waqfs and building mosques. -Mosque and publishing books, brochures, newspapers, and magazines.[6]

The Muhammadiyah organization began to spread its wings in spreading the Islamic mission following the teachings of the Prophet Muhammad. It started when KH Abdurrahman formed a Salaf Islamic boarding school for students (*Santri*) in Pekajangan, Central Java. In the end, the Ambudi Religion Study Association was formed in Pekajangan. KH Abdurrahman was assisted by KH Asmu'I, KH Dimyati, KH Cholil, Cumasi

[4] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7* (2), 345–375.

[5] Abdullah N. (2015). K.H. Ahmad Dahlan (Muhammad Darwis). *Jurnal Ilmiah Sosiologi Agama*, *9*(1), 22–38.

[6] Kahfi, M. (2020). Peranan Muhammadiyah Sebagai Gerakan Islam Berkemajuan di Era Modern. *Al-Risalah*, *11*(2), 110–128.

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Hadjosubroto. In around 1921, the strict policies of the Teacher Ordinance almost paralyzed recitation in Pekajang, causing KH Abdurrahman and KH Cholil to go to Yogyakarta to meet Ahmad Dahlan. Afterwards, Ahmad Dahlan visited Pekajangan to inaugurate the first Muhammadiyah branch outside Yogyakarta.[7]

Many researchers have researched Muhammadiyah from various aspects; approximately 55 previous studies have explained Muhammadiyah. Research "Constructs of Muhammadiyah Ideology: Foundations for Developing Instruments for Measuring the Strength of Muhammadiyah Ideology"[8], "The Clash of Muhammadiyah Ideology (Moderate Versus Radical Ideology Fight)"[9], "Contestation of Mass Media Commodification and Ideology Muhammadiyah"[10], "Revitalization of Muhammadiyah Ideology in Strengthening Persirakatan Cadres"[11], "The Ideological Shift of Muhammadiyah From Cultural Into Puritanical Tendency in the 1930s"[12], "Study of Recommendations for Veiling by Muhammadiyah (1910-1931)"[13], "The Relevance of Muhammadiyah's Islamic Theological Thought With Its Reformation Thought"[14], "*Dār al-'Ahd wa al-Shahādah*: Muhammadiyah's Position and Thoughts

[7] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

[8] Subando, J., Samsuri, M., & Muslimin, E. (2023). Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah. *Pawarta: Journal of Communication and Da'wah*, *1*(1), 1–12.

[9] Hidayat, M. C. (2019). The Clash Of Ideology Muhammadiyah (Moderate Versus Radical Ideology Fight). *Afkaruna*, *15*(2).

[10] Ulfah M. (2014). Kontestasi Komodifikasi Media Massa dan Ideologi Muhammadiyah. *Jurnal Aspikom*, *2*(3), 165–179.

[11] Junaidi M, J. R. H. A. T. (2018). Revitalisasi Ideologi Muhammadiyah Dalam Kader Persyarikatan. *Tajdida*, *16*(2), 103–117.

[12] Burhani, A. N. (2006). The Ideological Shift of Muhammadiyah From Cultural Into Puritanical Tedency in the 1930s. *Jurnal Masyarakat Dan Budaya*, *8*(1).

[13] Husna A. H. (2023). Rintisan Anjuran Berkerudung Oleh Muhammadiyah (1910-1931). *Sentri: Jurnal Riset Ilmia*, *2*(4), 1313–1321.

[14] Darmawan C. (2018). Relevansi Pemikiran Teologi Islam Muhammadiyah Dengan Pemikiran Pembaharuannya. *Medina-Te*, *19*(2), 19–35.

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on the State Pancasila"[15], "The Role of Muhammadiyah as a Progressive Islamic Movement in the Modern Era"[16], "Theology of Surah al-Maun and Social Praxis in the Lives of Muhammadiyah Citizens"[17], "The Concept of Substantive Sufism in Muhammadiyah"[18], "Muhammadiyah Paradigm of Religious Social Movements"[19], "Muhammadiyah and Civil Society: Critical Network, Patterns of Criticism, and Challenges"[20], "Pluralism, Liberalism, and Islamism Religious Outlook of Muhammadiyah"[21], "The Birth of Muhammadiyah From a Hermeneutic Perspective"[22], "and the Da'wah of Muhammadiyah Semarang City"[23], "*Mustad'afin's* Theology in Indonesia: A Study on Muhammadiyah Theology"[24]. This research focuses on Muhammadiyah ideology and theology in general, taking references from books or Muhammadiyah ideology guidelines that are not based on texts. Several ideologies are contained in the text "*Ma Huwa Asasu Muhammadiyah*."

[15] Bachtiar, H. (2020). *Dār al-"Ahd wa al-Shahādah*: Muhammadiyah's Position and Thoughts on Negara Pancasila. *Studi Islamika*, *27*(3), 485–513.

[16] Kahfi, M. (2020). Peranan Muhammadiyah Sebagai Gerakan Islam Berkemajuan di Era Modern. *Al-Risalah*, *11*(2), 110–128.

[17] Gunawan, A. (2018). Teologi Surat al-Maun dan Praksis Sosial Dalam Kehidupan Warga Muhammadiyah. *SALAM: Jurnal Sosial Dan Budaya Syar-i*, *5*(2), 161–178.

[18] Masrur, I. (2019). Konsep Tasawuf Substantif Dalam Muhammadiyah. *Spiritualita*, *3*(1), 75–103.

[19] Saguni M. K. (2018). Muhammadiyah Paradigma Gerakan Sosial Keagamaan. *Nukhbatul 'Ulum: Jurnal Bidang Kajian Islam*, *4*(1), 21–30.

[20] Setiadi, O. (2021). Muhammadiyah and Civil Society: Critical Network, Patterns of Criticism, and Challenges. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, *29*(2), 277–296.

[21] Burhani A.N. (2018). Pluralism, Liberalism, and Islamism Religious Outlook of Muhammadiyah. *Studia Islamika*, *25*(3), 433–470.

[22] Suwarno. (2019). Kelahiran Muhammadiyah Dari Perspektif Hermeneutik. *Sasdaya (Gadjah Mada Journal of Humanities)*, *3*(01/02), 45–60.

[23] Arsam. (2010). Manajemen dan Strategi Dakwah Muhammadiyah Kota Semarang. *Komunika (Jurnal Dakwah dan Komunikasi)2*, *4*(2), 208–223.

[24] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7*(2), 345–375.

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Research on the history of Muhammadiyah has been widely studied from various aspects. The following is previous research that explains the history of Muhammadiyah "History of the Early Growth of Muhammadiyah"[25], "Nahdlatul Ulama and Muhammadiyah: A Bit of History, Commitment in a Plural Society and Challenges"[26], "From Yogyakarta Knitting in Indonesia: Development of Muhammadiyah, 1912- 1950"[27], "Muhammadiyah in the Perspective of History, Organization and Value Systems"[28], "Steps in Muhammadiyah's Struggle"[29], "History and Development of Muhammadiyah Kudus City Branch 1920-2013"[30], "Forerunner of Pekajang"[31], "The Birth of Muhammadiyah from a Hermeneutic Perspective"[32], " Contemporary Islamic Movements"[33], "KH. Ahmad Dahlan in the Ulama Network in Surakarta at the Beginning of the 20th

[25] Aprianto I. D. (2019). Sejarah Pertumbuhan Awal Muhammadiyah. *Jurnal Prodi Sejarah*, 1–15.

[26] Krismawati D. A. (2020). Nahdlatul Ulama dan Muhammadiyah: Sekelumit Sejarah, Komitmen dalam masyarakat Plural dan Tantangan. *Academic Journal of Asia Region*, *8*(1).

[27] Suwarno. (2019). Kelahiran Muhammadiyah Dari Perspektif Hermeneutik. *Sasdaya (Gadjah Mada Journal of Humanities)*, *3*(01/02), 45–60.

[28] St Nurhayati, H., Mahsyar Idris, Mh. H., & Muhammad Al-Qadri Burga, Ma. (2018). *Muhammadiyah dalam Perspektif Sejarah, Organisasi, dan Sistem Nilai* (M. Burga, Ed.; 1st ed., Vol. 1). Trust Media Publishing.

[29] Badawi D. (2003). *Langkah Langkah Perjuangan Muhammadiyah* (Setiawan B, Ed.; 1st ed., Vol. 1). Lembaga Pustaka dan Informasi.

[30] Purnomo H. (2014). Sejarah dan Perkembangan Muhammadiyah Cabang Kota Kudus Tahun 1920-2013. *Jurnal Muhammadiyah Surakarta*, 1–15.

[31] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

[32] Suwarno. (2019). Kelahiran Muhammadiyah Dari Perspektif Hermeneutik. *Sasdaya (Gadjah Mada Journal of Humanities)*, *3*(01/02), 45–60.

[33] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). Gerakan-Gerakan Islam Indonesia Kontemporer (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

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Century"[34], "History and Dynamics of Islamic Thought in Indonesia from the Classical to the Modern Period (Late XIX-XX Centuries)"[35], "Sufism in Early Modernist Muslim Views: Study of the Sufism Thought of Kiai Moechtar Boechari (1899-1926)"[36], "Response of Muhammadiyah in Indonesia to the Teacher Ordinance of the Early XX Century"[37], "Early Emergence of the Islamic Intellectualism Movement in Indonesia 20th Century"[38]. This research explains the history of the founding of the Muhammadiyah organization, and there are several differences with the manuscript "*Ma Huwa Asasu Muhammadiyah*," which explains the forerunner of KH. Ahmad Dahlan pioneered the founding of the Muhammadiyah organization in terms of ideology, circumstances, and the influence of Ahmad Dahlan's thoughts regarding Islamic criticism in Java.

Research on the Origins and External Influences on the Muhammadiyah movement. The following is research on external influences on the Muhammadiyah organization. "Thoughts on the Modernization of the Bumi Putra Economy in the Newspapers of Boedi Utomo and Soeara Moehammadijah in the Dutch East Indies (1920-1928)"[39], "Of Charities By Islamic Social Movement In Yogyakarta, 1912-1931: A History Of Islamic Wealth Management"[40], "Communist Movement in Sarekat Islam in

[34] Ali M. (2012). K.H Ahmad Dahlan Dalam jaringan Ulama di Surakarta Awal Abad ke-20. *Suhuf*, *3*(2), 232–250.

[35] Masykur, F. (2022). Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Modern (Akhir Abad ke XIX-Awal Abad ke XX. *Tarbawi*, *5*(1), 1–15.

[36] Ali, M. (2019). Sufisme dalam Pandangan Muslim Modernis Awal: Telaah Pemikiran Tasawuf Kiai Moechtar Boechari (1899-1926). *Jurnal Lektur Keagamaan*, *17*(1), 217–240.

[37] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[38] Wahyuddin. (2010). Awal Munculnya Gerakan Inteliktualisme Islam di Indonesia Abad 20. *Jurnal Adabiyah*, *10*(2), 182–193.

[39] Prabowo, R. D. (2019). Pemikiran Modernisasi Ekonomi Bumi Putra Dalam Surat Kabar Boedi Oetomo dan Soera Moehammadijah di Hindia Belanda (1920-1928). *Handep: Jurnal Sejarah Dan Budaya*, *3*(1), 33–54.

[40] Yuristiadhi, G., & Purwanto, B. (2016). Transformation of Charities by Islamic Social Movement in Yogyakarta, 1912-1931: A History of Islamic

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Surakarta 1918-1926 AD"[41], "Budi Utomo and Muhammadiyah (Political Relations of Struggle of National and Social Religious Organizations) 1090-1920"[42], "Social Change and Development of the City of Yogyakarta 1920-1940"[43], "Religion, communism, and Ratu Adil: Colonialism and propaganda literature in 1920s Yogyakarta"[44], "Muhammadiyah Educational Institution (examination of KH. Ahmad Dahlan's Thoughts on Islamic Education Reform in Indonesia)[45], "The Role of Haji Mohammad Syoedja' in the Development of Muhammadiyah's People's Helpers (PKO) in Yogyakarta (1920-1931)[46], "The Emergence and Breakup of the Sarekat Islam in Semarang 1913-1920"[47]. "Sarekat Islam and the Labor Movement (Socio-Historical Study of Labor Protests in Yogyakarta 1913-1920)"[48], "Activism of the Hoofdbestuur Muhammadiyah PKO Section in Yogyakarta as a Representation of the Civil Society Social Service Movement (1920-1931)"[49]. This research explains external influences in

Wealth Management. *International Journal of Islamic Business Ethics (IJIBE)*, *1* (1).

[41] Fanani, M. F., & Maimunah, S. (2021). Gerakan Komunis Dalam Sarekat islam di Surakarta Tahun 1918-1926 M. *Thaqafiyyat: Jurnal Bahasa, Peradaban Dan Informasi Islam*, *20*(1), 64.

[42] Rofi'i I. (2016). Budi Utomo dan Muhammadiyah (Relasi Politik Perjuangan Organisasi Berbasis Nasionalis dan Sosial Keagamaan) *1909-1920*.

[43] Pratama F. (2019). Perubahan Masyarakat dan Perkembangan Kota Yogyakarta 1920-1940. *Jurnal Prodi Ilmu Sejarah*, *4*(3), 294–309.

[44] Margana, S. (2019). Religion, communism, and Ratu Adil: Colonialism and propaganda literature in 1920s Yogyakarta. *Wacana*, *20*(2), 233–249.

[45] Lenggono W. (2018). Lembaga Pendidikan Muhammdiyah (Telaah Pemikiran K.H. Ahmad Dahlan Tentang Pembaruan Pendidikan Islam di Indonesia). *Islamadina*, *19*(1), 43–63.

[46] Pasa A. I. (2022). Peran Haji Mohammad Syoedja' bagi Perkembangan Penolong Kesengsaraan Oemoem (PKO) Muhammadiyah di Yogyakarta (1920-1931) Atsna Ikmalia Pasa. *Jurnal Sejarah Islam*, *01*(2), 47–71.

[47] Muryanti, E. (2010). Munculnya dan Pecahnya Sarekat Islam di Semarang 1913-1920. *Paramita*, *20*(1), 21–35.

[48] Salam A. (2015). Sarekat Islam dan Gerakan Buruh (Kajian Sosio-Historis Protes Buruh di Yogyakarta *1913-1920)*.

[49] Yuristiadhi G. (2015). Aktivisme Hoofdbestuur Muhammadiyah Bagian PKO diYogyakarta Sebagai RepresentasiGerakan Pelayanan Sosial

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terms of individuals or the social conditions of society on the establishment of the Muhammadiyah organization. The clear difference between this research and the text "Ma Huwa Asasu Muhammadiyah" is the aspect of Islamic ideology and the history of protecting Ahmad Dahlan regarding the differences and similarities in the condition of Islam at the beginning of the 20th century.

The ideology of Muhammadiyah and the founding of the Muhammadiyah organization contained in the text "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" talks about the last speech of Ahmad Dahlan in Pekajangan, Batang, Central Java, in 1926. In a speech, Ahmad Dahlan explained the state of Islam at the beginning of the 20th century. Ahmad Dahlan founded the Muhammadiyah organization with a modernist and reformist Islamic ideology. It is imperative to discuss this research both theologically and historically. This is because there has been no discussion about Ahmad Dahlan, which was based on a manuscript. There has been much research discussing Ahmad Dahlan from various aspects. However, explaining Ahmad Dahlan from a manuscript can be a phenomenal work. Literature about Ahmad Dahlan is only revealed from books or newspapers; the presence of topics about Ahmad Dahlan in a manuscript strengthens authentic evidence that can be accounted for in terms of its truth. With this discussion, there are problems in the text "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" 1. What is the ideology of Muhammadiyah according to Ahmad Dahlan in the manuscript "*Ma Huwa Asasu Jam'iatul Muhammadiyah*"? 2. What reasons made KH. Ahmad Dahlan in establishing the Muhammadiyah organization? 3. What is Ahmad Dahlan's message in his sermon in Pekajangan? This research aims to reveal the validation of the history of Ahmad Dahlan from a manuscript. This can add to the literature of other writers about Ahmad Dahlan from a historical and ideological perspective.

METHOD

MasyarakatSipil (1920-1931). *Afkaruna (Jurnal Ilmu Ilmu Keislaman*, *11*(2), 195–220.

Commented [A9]: Pada bagian ini belum tersusun dengan baik langkah-langkah riset yang dilakukan.
Pada bagian metode: tidak perlu menjelaskan definisi dan pengertian. Namun yang perlu dijelaskan adalah cara kerja untuk mendapatkan data dan menganalisisnya.
Paragraph pertama jelaskan terlebih dahulu mengapa dilakukan riset terhadap naskah yg dimaksud, apa signifikansinya, pentingnya dimana. Katikan dengan pet besar isu/masalah?
Paragraph berikutnya jelaskan tipe penelitian, jenis data yang digunakan.
Selanjutnya jelaskan proses riset dan pengumpulan data
Terakhir: Analisis data: tahapan analisis dan metode analisis

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The research on Indonesian manuscripts was presented at the international seminar in Yogyakarta. The manuscript used as a reference comes from a manuscript collector named Ahmad Ginanjar Sya'ban. This research was carried out in Jakarta with a research team in data collection and analysis over six months in 2023. This research can be included in qualitative research because it discusses Ahmad Dahlan's speech. Ahmad Dahlan in Pekajangan, Central Java. The manuscript "*Ma Huwa Assasu Jam'iatul Muhammadiyah*" uses Arabic script. Transliteration and translation are needed so that readers can easily understand it.[50] In translating "*Ma Huwa Asasu Muhammadiyah*," there must be collaboration on philological work methods such as text description, transliteration, text editing, and text translation. Translating in research work steps means changing the type of writing, letter by letter, from one alphabet to another.[51] From Javanese to Indonesian, text translation uses literal, complete, and free translation methods.[52]

This research uses a qualitative and descriptive analysis approach based on library research.[53] The researcher explains what was seen, heard, felt, and asked in the initial stage. The second stage of qualitative research is known as reduction or focus. At this stage, researchers reduce the data found in the first stage to focus their research on a specific problem. They sort data by selecting interesting, necessary, helpful, and new, eliminating unused data. Based on these considerations, the data is grouped into various categories, becoming the research subject. The selection stage is the third stage of the research process. At this

Commented [A10]: Kalimat ini tidak perlu, karena bukan menjelaskan metode

[50] Apriana R. (2015). Nilai Religiusitas Serat Suluk Wujil Dalam Serat Suluk Warni-Warni Karya Hamengkubuwana V. *Aditya - Pendidikan Bahasa Dan Sastra Jawa*, *7* (4), 1–15.

[51] Febriyanti, F., & Khafidoh, N. (2021). Variasi Terjemahan Surah Al-Fātiḥah dalam Bahasa Jawa Pada Naskah Kuran Jawi dan Kitab Kuran. *Manuskripta*, *11*(2).

[52] Ayu, H. (2023). Etika Komunikasi dalam Naskah Wicara Dora tuwin Wicara Temen tumrap ing dalem Sasrawungan. *Sutasoma: Jurnal Sastra Jawa*, *11*(1).

[53] Yusuf. (2014). Metode Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan. In A. M. Prof. Dr. Yusuf (Ed.), *Kencana* (Pertama). Kencana.

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point, the researcher provides a more detailed explanation of the focus that has been determined. [54] After an in-depth analysis of the data and information obtained in the third stage of this research, researchers can find themes by combining the data into constructing new knowledge, hypotheses, or knowledge. Qualitative research can not only produce data or information that is difficult to find through quantitative methods, but it must also be able to produce accurate information or data. [55]

The quantity of historical writing is not yet strong enough to show a complete and comprehensive historiographic variable. Biography and historiography are two things that are interrelated and cannot be separated just like that. In other words, writing a biography must have similarities to writing history, especially chronology.[56] There are several styles of historiography, such as traditional historiography, colonial historiography, national historiography, and modern historiography.[57] The stages of historiography begin with searching for data and collecting sources, known as heuristics. Heuristics is a technique that helps us to search for historical traces. Heuristics is also a stage or activity to formulate or collect sources; it collects data and information regarding the issues raised, both written and unwritten (documents and artifacts), which are adapted to the type of history written. The application of the historical method goes through stages of work, namely heuristics, criticism, interpretation, and

[54] Prihartono, A. W. (2016). Surat Kabar & Konvergensi Media (Studi Deskriptif Kualitatif Model Konvergensi Media Pada Solopos). *CHANNEL: Jurnal Komunikasi*, *4*(1), 105–116. https://doi.org/10.12928/channel.v4i1.4210

[55] Sholikhah, A. (2020). Statistik Deskriptif Dalam Penelitian Kualitatif. *KOMUNIKA: Jurnal Dakwah Dan Komunikasi*, *10*(2), 342–362. https://doi.org/10.24090/komunika.v10i2.953

[56] Daud. S. (2013). Antara Biografi dan Historiografi (Studi 36 Buku Biografi di Indonesia). *Analisis: Jurnal Studi Keislaman*, *13*(1), 243–270.

[57] Syukur, A. (2017). Historiografi Belandasentris. *Jurnal Sejarah Lontar*, *7*(2), 41.

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historiography.[58] According to Zulkarnaen[59], two methods must be used to obtain qualitative research data. First, explore primary data by reading and studying various main books. In this case, the manuscript "Ma Huwa Assasu Jam'iatul Muhammadiyah" is the primary reference in this research. Second, secondary data should be explored through literature, such as books and previous research results.

According to Kuntowijoyo[60] , historical research must go through four processes that cannot be avoided—the first stage is collecting primary and secondary information regarding the topic. The second stage is to criticize the information source. The third stage was interpreting the information. Fourth, the stages of writing the text according to the truth of the source. The content analysis process was carried out using a historical paradigm, data collection, source criticism regarding Ahmad Dahlan's authority, in-depth analysis of the polemics that occurred during the Christianization period, and interpretation of research results with the truths found in the research.

FINDING AND DISCUSSION

Finding

Many previous researchers have made findings about Ahmad Dahlan and Muhammadiyyah. However, the object of this research is different from other research. This research uses the manuscript as the main object. The text "*Ma Huwa Asasul Jamiatul Muhammadiyah*" explains clearly the theology, the cause of the founding of the Muhammadiyyah organization, Ahmad Dahlan's anxiety, the sociology of the Muslim community at the beginning of the 20th century, Christianization, and the culture of Javanese society. The manuscript "*Ma Huwa Asasul Jamiatul*

Commented [A11]: Di dalam finding ini tidak ada data yang ditampilkan. Melainkan terkesan Kesimpulan yang ditulis.
Finding ini hanya terdiri dari dua paragraf saja.

Commented [A12]: Kalimat ini tidak perlu. Kalimat utama jelaskan ide utama.

Commented [A13]: Kalimat ini dijelaskan di dalam metode, b ukan disini. Di dalam bagian finding ini diskusikan temuannya apa. Kemudian dianalisa.

[58] Akbar, D. W. (2021). Sejarah Raja-Raja Dinasti Awal Mesir Kuno Pada Naskah "Tarikh Misr Qadimah". *Riyāḥunā: Jurnal Pendidikan Bahasa Dan Sastra Arab*, *1*(1), 14–32.

[59] Zulkarnaen, I. (2021). Studi Deskriptif: Filsafat Agama Dan Ruang Lingkup Kajian Pembahasannya. *Dirosat: Journal of Islamic Studies*, *6* (2), 25.

[60] Kuntowijoyo. (1995). *Pengantar ilmu sejarah - Google Books*. Bentang Budaya.

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Muhammadiyah" has advantages regarding historical truth and facts that cannot be ignored. Ahmad Dahlan's sermon in Pekajangan is a historical fact that has never been revealed.

The principles, objectives, and ideology founded by the Muhammadiyah Ahmad Dahlan organization were based on the Qur'an verses Q.S Ali 'Imran 3/104 and Q.S Ali 'Imran 3/110. Apart from that, Ahmad Dahlan applied *Al-Mã'ũn*'s theory as a practice for the Muhammadiyah organizational movement. Several reasons motivated Ahmad Dahlan to establish the Muhammadiyah organization. Firstly, Islam was covered in *Tahayyul, bid'ah*, and *khurafat*. So, it is clear that Islam is only a name/identity. *Second*, many people understand Islam but don't practice it. *Third*, knowledge is used for deception, arbitrariness, conflict, differences, and error, which can give rise to groups—f*ourth*, limiting clothing as identity. *Fifth*, they Established God's laws only with their thoughts and desires. *Sixth*, the rise of Christianization in Java. Ahmad Dahlan's message to the people of Pekajangan was, first, to have an attitude of tolerance. *Second*, Sincerity. *Third*, education is essential, as is understanding religious and non-religious knowledge.

Discussion

The Ideology of the Establishment of the Muhammadiyah Organization

> *"Khutbatu Al-qãhã Ad-dã'iyu Al-hakĩmu Al-Muṣlihu Al-marhũmu Al-Hajj Ahmad Dahlan. Bibaldatin fakãlũ'an. Liinsyã-i fara'a Al-jam'iyyatu Muhammadiyati fĩhã sanatu 1340. Wa yufhamu minhã maqãṣidu Al-jam'iyyatu wa gorḍuhã Al-aṣlĩ. Naqlan 'an majallati As-syifã-i Allatĩ kãnat taṣduru bibaldati fakãlũ'an."*
>
> "This is a sermon from a respected, wise and pious preacher, Haji Ahmad Dahlan, in Pekalongan City on the occasion of the inauguration of the branch of the Muhammadiyyah Organization there in 1340. From this sermon, we can understand the true aims and intentions of the Muhammadiyyah

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> Organization. This sermon is quoted from the Asy-Syifa magazine published in Pekalongan City.
> ."

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

Ahmad Dahlan was a charismatic and controversial cleric in his time. Ahmad Dahlan was born on August 1, 1868, and died on February 22, 1923. His first name was Muhammad Darwis, and he was the fourth child of KH. Abu Bakr. Meanwhile, his mother was the daughter of H. Ibrahim, who was also the head of the Yogyakarta Sultanate at that time.[61] As a child, he always studied religion and Arabic. However, the atmosphere in his village, which was very anti-colonial, did not require him to go to a colonial school. Little Darwis, or Ahmad Dahlan, was full of religious values from an early age. Religious education is obtained selectively, and people try to reflect on it and even practice it.[62]

When he was 15 in 1888, he made his first pilgrimage and lived for 5 years in Makkah Al Mukarramah to study and deepen his religious knowledge with the ulama. Then, in 1902, he returned to perform the Hajj and lived for another 3 years. This is an order from Sultan Hamengkubuwono VII to hold discussions regarding the Islamic renewal movement in the Middle East and study the development of Islam because, at that time, many Islamic reformer thinkers were born who rose from their downturn after the collapse of the Ottoman dynasty to Western colonialism at that time.[63] After returning from the second Hajj pilgrimage in 1905, K. H. Ahmad Dahlan taught what he had found while there,

[61] Abidin, Z. (2018). KH. Ahmad Dahlan (Pendiri Muhammadiyah): Apakah keturunan dari Prabu Brawijaya V? *Fikiran Masyarakat*, *6* (1).

[62] Dahlan M. (2014). K.H. Ahmad Dahlan Sebagai Tokoh Pembaharu. *Jurnal Adabiyah*, *XIV* (2), 122–132.

[63] Abdullah N. (2015). K.H. Ahmad Dahlan (Muhammad Darwis). *Jurnal Ilmiah Sosiologi Agama*, *9*(1), 22–38.

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and these thoughts became an inspiration and framework for his movement in the effort to establish the Muhammadiyah organization in Yogyakarta.[64]

The concept of Islamic renewal (*tajdid*, reform) is understood as thoughts, movements, and efforts to change ways of thinking, traditions, old intuitions, and so on to adapt to the new atmosphere created by the development of modern science and technology in such a way that Islamic teachings function instrumentally; in improving life and improving the welfare of society.[65] Ahmad Dahlan's Islamic reform agenda is basically in line with the formulation of Muhammad Abduh (1849-1905), an Egyptian reformer cleric, namely trying hard to (1) cleanse Islam from non-Islamic influences and habits, (2) reformulate Islamic doctrine with a modern view of the mind, (3) reformulating Islamic teachings and education, and (4) defending Islam from external influences and attacks.[66]

Although Ahmad Dahlan's Islamic reformulation and renewal agenda is in the same breath as Abduh's, the process and approach differ. Abduh had an academic-elitist process, overhauling the Al-Azhar University curriculum in Cairo by including Philosophy courses and developing scientific ethics by systematically writing down ideas in the form of books *Risalah Tauhid* and *Tafsir al-Manar.*[67] In contrast, Ahmad Dahlan's renewal process started from the bottom by pioneering a Modern Islamic Primary School by adopting the Dutch School and using an ethical (socially practical) approach within a modern organization - the Muhammadiyah organization.[68]

[64] Rasid R. (2018). Kepemimpinan Transformatif K.H. Ahmad Dahlan di Muhammadiyah. *Jurnal Humanika*, *XVIII* (1), 50–59.

[65] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[66] Ali M. (2012). K.H. Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20. *Suhuf*, *3*(2), 232–250.

[67] Arofah S, J. M. (2015). Gagasan Dasar dan Pemikiran Pendidikan Islam K.H Ahmad Dahlan. *Tajdida*, *13*(2), 114–125.

[68] Lenggono W. (2018). Lembaga Pendidikan Muhammdiyah (Telaah Pemikiran K.H. Ahmad Dahlan Tentang Pembaruan Pendidikan Islam di Indonesia). *Islamadina*, *19*(1), 43–63.

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> *"Ayyuhãl ikhwãnu innĩ uhibbu an ubayyina lakum mabãdi-a muhammadiyati wal gorḍu min insyã-ihã la yakhfãkum anna Al-Islamu fĩ waqtinã haẓa qod istaulat 'alaihi al-bid'a wal khurãfãtu hattã lam yabqo minhu illa ismuhu."*
> "O brothers and sisters, I want to explain all the principles of Muhammadiyah and the purpose of its establishment. As you know, Islam in this era has been dominated by heresy and *khurafat*, to the point that nothing remains of the Islamic religion except its name."

The second stanza in the text "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" explains how Ahmad Dahlan explains the Principles, Goals, and Ideology of the founding of the Muhammadiyah Organization. From 1900 to 1920, Islam in Java was tense, starting with Christianization, *Bid'ah*, and *Khurafat* among the people.[69] Thus, Ahmad Dahlan made reforms and modernized practices according to Islamic law—Ahmad Dahlan's thoughts were expressed in the ideology of the Muhammadiyah organization.[70]

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

***Q.S Ali' Imran* 3/104**

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

***Q.S Ali' Imran* 3/110**

> "You are the best nation produced [as an example] for humankind. You enjoin what is right, forbid wrong, and believe in Allah. If only the People of

[69] Subando, J., Samsuri, M., & Muslimin, E. (2023). Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah. *Pawarta: Journal of Communication and Da'wah*, *1*(1), 1–12.

[70] Ali M. (2012). K.H. Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20. *Suhuf*, *3*(2), 232–250.

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> the Scripture had believed, it would have been better for them". Among them are believers, but most of them are defiantly disobedient.

Ahmad Dahlan's ideology in establishing the Muhammadiyah organization is outlined in the detailed articles carried out in harmony by the Muhammadiyah organization today. In Lathifah's[71] explanation of the Tanwir Decree of 1969 in Ponorogo, East Java, the ideology of Muhammadiyah appears in the *Matan* Beliefs and Life Aspirations of Muhammadiyah, the contents of which are as follows. *First*, Muhammadiyah is an Islamic Movement that aspires and works to realize an actual, just Islamic society to carry out human functions and missions as servants and leaders of Allah on earth. *Second*, Muhammadiyah believes that Islam is the religion of Allah, which was revealed to His Messenger, from the Prophets Adam, Nuh, Ibrahim, Musa, and Isa, and up to the final Prophet Muhammad SAW, as Allah's guidance and mercy to humanity throughout time, and guarantees prosperity: material and spiritual life, worldly and ukhrawi. *Third*, Muhammadiyah practices Islam based on the Koran and the Sunnah of the Prophet. *Fourth*, Muhammadiyah implements Islamic teachings covering Aqidah, Akhlak, and *Muamalah Duniawiyah*. *Fifth*, Muhammadiyah invites all layers of the Indonesian nation who have received God's gift in the form of a homeland that has sources of wealth, national independence, and the Republic of Indonesia, which has the Pancasila philosophy, to try together to make a country that is just and prosperous and be blessed by Allah SWT. *Baldatun thayyibatun wa rabbun ghafur*.

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

[71] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). *Gerakan-gerakan Islam Kontemporer* (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

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In 1903, KH Abdurrahman performed the Hajj. After returning from the pilgrimage, he started religious studies. KH Abdurrahman started the religious preaching movement in mosques. Finally, the "Ambudi Agama" study association was formed in Pekajangan. KH Abdurrahman is not alone in managing "*Ambudi Agama*" studies. Several senior figures in Pekajangan manage Ambudi Agama, such as KH Asmu'i, KH Dimyati, KH Cholil, Chumasi Hardjosubroto, and others. In 1905, the Dutch colonial government issued a Teacher Ordinance policy (Staatblad 925 Number 219) regarding religious teaching (Islam). The Indigenous Education Inspectorate carried out the Teacher Ordinance, issued by the colonial authority, to restrict the space and mobility of Islamic teachers in the Dutch East Indies.[72]

Around 1921, the strict policies of the Teacher Ordinance almost paralyzed religious study associations in Pekalongan, Batang, and Pekajangan. The Nurul Islam Association and Ambudi Agama were almost closed. However, KH Abdurrahman did not give up. He had heard of the progress and existence of Muhammadiyah in Yogyakarta, who was said to be able to overcome the Teacher Ordinance problem. With KH Asmu'i, KH Abdurrahman intends to go to Yogyakarta to meet the ranks of the Muhammadiyah Hoofdbestuur.[73] However, there was quite an exciting story before the two left for Yogyakarta. One of the Ambudi Agama administrators, Chumasi Hardjosubroto, reminded KH Abdurrahman and KH Asmu'i that it was a "Christian Association." Convinced that Muhammadiyah was an Islamic association capable of solving the Teacher Ordinance problem, the two founding figures of Ambudi Agama immediately left for Yogyakarta. Not long after the two Pekajangan figures visited the Hoofdbestuur Muhammadiyah office in Yogyakarta,

[72] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[73] Wahyuddin. (2010). Awal Munculnya Gerakan Inteliktualisme Islam di Indonesia Abad. *Jurnal Adabiyah*, *10*(2), 182–193.

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Ahmad Dahlan immediately visited Pekajangan to inaugurate the local Muhammadiyah branch. [74]

The Forerunner of Ahmad Dahlan Founded the Muhammadiyah Organization

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

> *"Na'am, Anna fīl muslimīna rijālan 'ulamā-u qādirīna 'alal iṣlahi walakin akṡaru minhum la y'malu bimā ya'lamu lā yaj'alūna 'ilmahum illa syirkan lil mukāyyadati wa sababan lil istibdādi wannazā'i wa tafarruqi wa taḍlīl 'āmati hattā tasytatū firaqan wa ahzāban (kullu hizbin bimā ladaihim farihūna."*
>
> "Yes, among the Muslims, some scholars can make improvements, but most do not put their knowledge into practice. They use their knowledge as a trap to carry out the deception, become the cause of oppression, disputes, and divisions, and mislead ordinary people until they are divided into various groups and factions. (Each group feels proud of what is in their group)".

If seen from the historical context, the birth of Muhammadiyah (8 Dzulhijjah 1330 H. or November 18 1912 M.) occurred at the right time, namely when the Islamic world was enthusiastic about rising from adversity. Almost all Islamic countries in the world are experiencing oppression under colonialism, including Indonesia, which at that time was colonized by the Dutch. Awareness of the importance of Muslim unity in

Commented [A15]: Sebutkan halaman berapa kutipan ini dari naskah Ma huwa.
Setiap kutipan dari naskah ini perlu disebutkan halamannya dan berikan fotonya juga.

[74] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

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opposing Dutch colonial rule in the form of organizations only emerged and developed at the beginning of the 20th century. The end of Dutch colonialism illustrates the growth of the Islamic movement in Indonesia. At the beginning of the 20th century, when the sense of modern nationalism was still growing, the word "Islam" was a unifying word for the Indonesian people.[75] The next problem that came to the surface at the beginning of the 20th century was the emergence of various Islamic organizations, which, on the one hand, provided updates to Islamic thought patterns by purifying the creed from pre-Islamic elements, and on the other hand, gave birth to groups that adhered firmly to the teachings and principles of Islam. Old beliefs and the *madhab* they believe in. The group that brought the current of the reform movement established organizations to rally Muslims and educate them to be in line with the demands of the times. Includes establishing educational institutions (Islamic boarding schools) with various general subjects in their curriculum.[76]

> *"Wahaṣarũ Ad-dĩnil malãbisu wal azyã-i wa tahkumũ fĩ dĩni-l Allahi bãrãahum wa syahwatihim fakafarũ ḥaẓa likaunihi ista'mala libãsan mukhãlafan limã i'tadauhu wa zindiqũ ẓãka likaunihi tarku bid'ihi yabẓalũna al-wafil mualafihi bisurũrin wabtihãjin wa taktĩhã al-i'ãnãtu min kulli ṣaub'in."*
>
> "They limit religion to clothes and costumes only, and they regulate people in matters of the religion of Allah with their reason and desires. Then they disbelieved another person because he wore clothes different from those they knew. They also disbelieved another person because he abandoned his innovations. They spend thousands of dollars

[75] Badawi D. (2003). *Langkah Langkah Perjuangan Muhammadiyah* (Setiawan B, Ed.; 1st ed., Vol. 1). Lembaga Pustaka dan Informasi.

[76] St Nurhayati, H., Mahsyar Idris, Mh. H., & Muhammad Al-Qadri Burga, Ma. (2018). *MUHAMMADIYAH dalam Perspektif Sejarah, Organisasi, dan Sistem Nilai* (M. Burga, Ed.; 1st ed., Vol. 1). TrustMedia Publishing.

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happily and happily. Help after help came from here and there for their organization."

Clothing is a form of expression of ideology. Therefore, clothing became an essential means of showing identity during the social-political movement and modernization in Yogyakarta at the beginning of the 20th century. Ahmad Dahlan's female students are known to have distinctive characteristics in their clothing. Related to the teachings of Ahmad Dahlan, who encouraged his female students to wear a head covering known as a "veil." The use of the veil was not something entirely new among Indonesian Muslims at that time. At that time, the veil was generally only worn by women who had performed the Hajj. The teaching of covering the head with a veil eventually became a movement after the founding of Muhammadiyah and was followed by the formation of Aisyiyah in 1917.[77]

Traditionalist Islamic circles before the arrival of Ahmad Dahlan greatly enlivened the Islamic struggle in Java. Traditionalist Islam tends not to be able to differentiate between teachings and non-teachings. Islamic brides like this tend to preserve non-Islamic traditions uncritically. Various pilgrimage practices, from cemeteries to charms and spells, have significantly impacted the implementation of Islam. Not only has Islam been affected, but also in the development of life towards the modern era, society has not been able to support it.[78] Ahmad Dahlan's doctrines are intended to refine or purify the *Tawhid* (religion) from the elements of religious tradition. Muhammadiyah circles call it TBC (*Tahayul, Bid'ah,* and *Khurafat*). According to some circles, the disease 'TBC' is caused by Walisongo's incomplete preaching.[79] Ahmad Dahlan, with his *tajdid* ideas, tried to break the established religious traditions and practices that were adhered to by most Muslims at that time. Ahmad Dahlan considered that

[77] Husna A. H. (2023). R Rintisan Anjuran Berkerudung Oleh Muhammdiyah (1910-1931). *SENTRI: Jurnal Riset Ilmia*, *2*(4), 1313–1321.

[78] Dahlan M. (2014). K.H. Ahmad Dahlan Sebagai Tokoh Pembaharu. *Jurnal Adabiyah*, *XIV* (2), 122–132.

[79] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

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the teachings of Buddhism, Hinduism, Animism, Dynamism, and other Javanese cultures (*kejawen*) had contaminated religious traditions and practices. Therefore, it must be renewed and purified.[80]

Dawam Raharjo in Huda[81] explains that the founding of Muhammadiyah was motivated by three reform ideas. First, the thoughts of Muhammad bin Abdul Wahhab later developed into Wahhabism, which was oriented towards purifying Islamic teachings from local cultural influences. Second, the epistemological pillar of Muhammadiyah is from Muhammad 'Abduh. In this case, Raharjo stated that Muhammadiyah, as Hamka said, was inspired by the thought of Islamic reform launched by Muhammad Abduh, which emphasized the modernization of thought and education. Third, the epistemological pillar of Muhammadiyah from Ahmad Dahlan is *al-Mã'ũn* theology. Raharjo continued his notes that Muhammadiyah developed because it started from Ahmad Dahlan's theological views, namely the interpretation of the letter *al-Mã'ũn,* which contained the issue of social responsibility. Ahmad Dahlan's views on Tauhid.

> *":Ayyuhãl ikhwanu, innanã alãnu fĩ zamãnin kaṡirin fĩhi ad-du'ãtu ilãl adyãnil ukhrã waṭugã fĩhi ṭaufãuhum siyaman wa qod żaḥara fĩhim nabgã-u ũlũ khibratin biṭariqi ad-da'wati wat-tabsyĩru hattã idḥasyũ bibarã'atihim wa qad zãra lĩ hadiṡãn ahadul mubasysyirĩina ad-duktũra (zuwaymir) ya'rifu allugatu; 'arabiyyatu jiddan wa qad intaqada 'alãl Islãmi bal tajãwaza ilãl ṭa'ni mimma yaṡĩrul 'awãṭifu wayagĩżu aṣ-ṣudũri?"*

[80] Masykur, F. (2022). S Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Modern (Akhir Abad ke XIX-Awal Abad ke XX. *Tarbawi*, *5*(1), 1–15.

[81] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7*(2), 345–375.

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

Another reason why Ahmad Dahlan founded the Muhammadiyah organization was the massive Christianization efforts in Java.[82] Finally, two years after the Cilegon tragedy, Banten, KF. As an advisor for indigenous affairs, Holle suggested that Islamic education in Java is closely monitored. This suggestion is the basis and consideration that the ulama was the driving force behind this incident. For this reason, the Dutch colonial government exploited this momentum to gain significant support from Christian missionaries. It was not a difficult step for the Dutch to achieve because they were synonymous with Protestant Christianity. When the situation began to improve and because of Christian missionaries' support, the Dutch tracked down the ulama's whereabouts in Java.[83]

In his sermon, Ahmad Dahlan mentioned the name of a missionary named Samuel Zwemer. Zwemer was the first long-term American missionary to the Middle East. He wrote almost one book per year for most of his life. He founded and edited the quarterly publication The Moslem World for 37 years. He is a professor at Princeton. He directly motivated hundreds of people

[82] Suwarno. (2016). Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912- 1950. *Akademika*, *21*(2), 195–213.

[83] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

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to go to the mission field.[84] Zarkasyi[85] explains that Samuel Zwemer gave Christianization methods to the missionaries in Jerusalem. He advised, "Your task is not to convert Muslims to Christianity but to change the way Muslims think so that a generation of Muslims will born who are hostile to their religion." This trick now works well and is relatively successful. Zwemer's trick of spreading religion does not appear coercive but is deceptive.

Christianization efforts in Java from the end of the 18th century to the beginning of the 19th century were driven by a missionary named Peter Janz. Several kyais converted to Christianity, translated the Bible into Javanese, and used the Pegon script. In the book "THE BIBLE THROUGHOUT THE WORLD," Kilgour[86] is explained as follows.

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

[84] Zwemer, S. M. (1905). The Moslem Doctrine of God: an Essay on The Character And Attributes of Allah According to the Koran and Orthodox Tradition (1st ed., Vol. 1). American Tract Society.

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

[86] Kilgour, R. (1939). The Bible Throughout the World: A Survey of Scripture Translations (1st ed., Vol. 1).

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of Luke, which was transliterated by a native Javanese and published in 1893. Three years later, P. Penniga, sub-agent of the English and Foreign Bible Society, prepared a new edition and added another Gospel and the Acts of the Apostle."

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

> *"Fĩ jugjã nafsuhã qod tabara'a ba'ḍul ikhwãni bisayyãrãtin wal ba'ḍul Akhari bibuyũtin wa ḥaẓãl ikhlãṣu wal arĩhiyyatu allatĩ dafa'atil ikhwãnu liliktitãbi annaḥã ḥuwa 'ilmihim bilikhlaṣil 'amali wannajãhi a'mãlihim. "*
>
> "In the Jogja area, some brothers have donated cars, and others have donated houses. The sincerity and enthusiasm that encouraged the brothers to give charity occurred after they learned about sincerity in their actions and that their charity had been successful."

The essential characteristics of Muhammadiyah are empowerment and social service. Historically, the early generation of Muhammadiyah in the Ahmad Dahlan era pioneered many efforts to develop communities or congregations in society. Ahmad Dahlan, through the *al-Mã'ũn* movement, gathered orphans who were then institutionalized into *Weeshuis* (Orphan Houses), *Armeinhuis* (Poor Houses), and Polyclinics as the seeds for the birth of the Oemoem Misery Helper (PKO) or now known as the PKU Muhammadiyah Hospital. The Muhammadiyah founder also socialized with elite groups in Boedi Oetomo, taught at the Praja School, and interacted with anyone he met to dialogue and preach Islam. At the residence of HOS Tjokroaminoto, Ahmad Dahlan also gave Islamic lectures in front of Soekarno, Semaun, and the young elite of the movement who were hungry for knowledge and Islam.[87]

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

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In this case, PP Muhmmadiyah explained that the *Jama'ah* movement was trying to revive Ahmad Dahlan's attitude to life, then launched his tajdid movement, a reform movement. Ahmad Dahlan gave an example of how a Muslim is open and likes to accept and consider other people's opinions. Without hesitation, he practiced the 'Western' education system, scouting, polyclinics, hospitals, and orphanages. His friends were limited to 'our people' and Christians, Chinese, nobleman groups, and ordinary people. Muhammadiyah members are increasing daily; there are the noblemen, the Chinese, the nationalists, and quite a few groups classified as have-nots, people with low incomes, batik workers, and unskilled workers whose social status has been elevated by Muhammadiyah.[88]

> *"Walakin maẓã naf'alu wa nahnu biḥaḥil ṣifati minal jaḥli waḍa'fi walaysa lil ḍa'fi hayyalatu gairul ṣabri wa 'alã kulli hãlim fainnã nahmadu Allha 'alã ni'matil Islami fainna min uṣũlihi at-taṣdĩqi bijami'ĩ ar-rusuli wa'adamil ṭa'ni fĩl adyãni wal agrãḍi 'wni;jidãli illa billatĩ ḥiyã ahsanu wal i'tiṣãmi bil ṣabri qãla ta'ãlã (walã tajãdalũ aḥlal kitãbi illã billatĩ ḥiyã ahsanu)"*
>
> *"Walakinnã najḥalu hattã al-mujãdalati bilhunã liẓalika tarãnã fĩ ihtiyajin ilã jamĩ'il funũni wal 'ulũmi liannanã lã nastaṭĩ'u raddal syubhãti illa ba'da At-taḍullu'i minḥã."*
>
> "But what can we do (what can we do) when we are in a position as stupid and weak as this, and there is nothing stupid can do except be patient? However, we still thank Allah for the blessings of the Islamic religion. Included in the basic teachings of Islam are believing in all the messengers, not putting down other religions, abandoning debate except in a good way, and holding fast to patience.

[88] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7*(2), 345–375.

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> Allah says: "And do not argue with the People of the Book, except in a good way." "But we are so stupid that we don't even know how to argue well. So you see, we need all branches of scientific discipline because we cannot refute these doubts unless we have mastered these sciences."

In Ahmad Dahlan's view, the backwardness faced by Muslims is the result of ignorance; therefore, to overcome it according to him, must be through education. According to him, 3 fundamental educational values must be upheld to build a nation, namely, Moral Education, to instill character based on the Al-Qur'an and Hadith. Second, individual education is an effort to foster complete individual awareness, a balance between physical and spiritual needs, beliefs and intellect, feelings and reason, this world and the hereafter. Third, Social Education aims to foster the willingness and desire to live in a society.[89]

He is concerned about seeing Indigenous countries worsening and sinking due to global situations and conditions. It was further exacerbated by Dutch colonial politics, which was very detrimental to the Indonesian people (only children of nobles could go to school under the Dutch government). He believes the right effort must be made to improve the indigenous education system. The gap between religious and general science education at that time made Ahmad Dahlan even more moved to improve the education system in Indonesia. He is aware that we are a colonized nation, but to throw off these shackles, we must renew the generation's perspective through religious education and general knowledge to create higher human qualities. The most important idea was to include Islamic religious education in government-run schools.[90]

[89] Palahuddin. (2018). Modernisasi Pendidikan Islam di Indonesia Awal Abad Ke-XX: Kasus Muhammadiyah Palahuddin Universitas Muhammadiyah Mataram. *Sangkep (Jurnal Kajian Soasial Keagamaan)*, *1*(1), 60–84.

[90] Arofah S, J. M. (2015). Gagasan Dasar dan Pemikiran Pendidikan Islam K.H Ahmad Dahlan. *Tajdida*, *13*(2), 114–125.

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CONCLUSION (300-500 words)

Muhammadiyah is one of the most prominent Islamic organizations in Indonesia. Much research has been done about Muhammadiyah from various aspects. However, no one has studied using ancient manuscript objects. The manuscript "*Ma Huwa Asasu Jam'atul Muhammadiyah*" contains Ahmad Dahlan's sermon during his visit to Pekajangan, Pekalongan, Central Java, in 1340 H. This visit was in the form of the inauguration of PCM Pekajangan in 1922. In his sermon, Ahmad Dahlan emphasized three points of meaningful discussion. *First* is the ideology of the Muhammadiyah organization. S*econd*, Ahmad Dahlan's reasons for establishing the Muhammadiyah organization. T*hird*, Ahmad Dahlan's message to the people of Pekajangan.

Ahmad Dahlan ideology. Ahmad Dahlan was inspired by the verses of Q.S Ali 'Imran 3/104 and Q.S Ali 'Imran 3/110. The rise of Christianization made Ahmad Dalan think hard about protecting Muslims from this mission. Not to mention the cultural elements inherent in Javanese society, which is thick with culture, made Ahmad Dahlan break the idea of renewal and modernization. The abangan/religious leaders at the end of the 19th century began to be inconsistent in implementing Islamic law following the teachings of the Al-Qur'an and Hadith. Fusing foreign culture with Javanese culture influences the social community, especially in education, dress, and social style. So Ahmad Dahlan was initially accused of being part of the Dutch colonial era. Ahmad Dahlan demonstrates this by his earnestness and seriousness in his commitment to furthering Islam.

This research can be a reference in history or theological thought. The historical and cultural elements inherent in the text "*Ma Huwa Asasul Jamiatul Muhammadiyah*" are concrete evidence of Ahmad Dahlan's struggle as a promoter of renewal and modernization. The research still has shortcomings, especially in observing interviews with sources. It is hoped that future researchers can develop this research to become a unified, actual historical plot.

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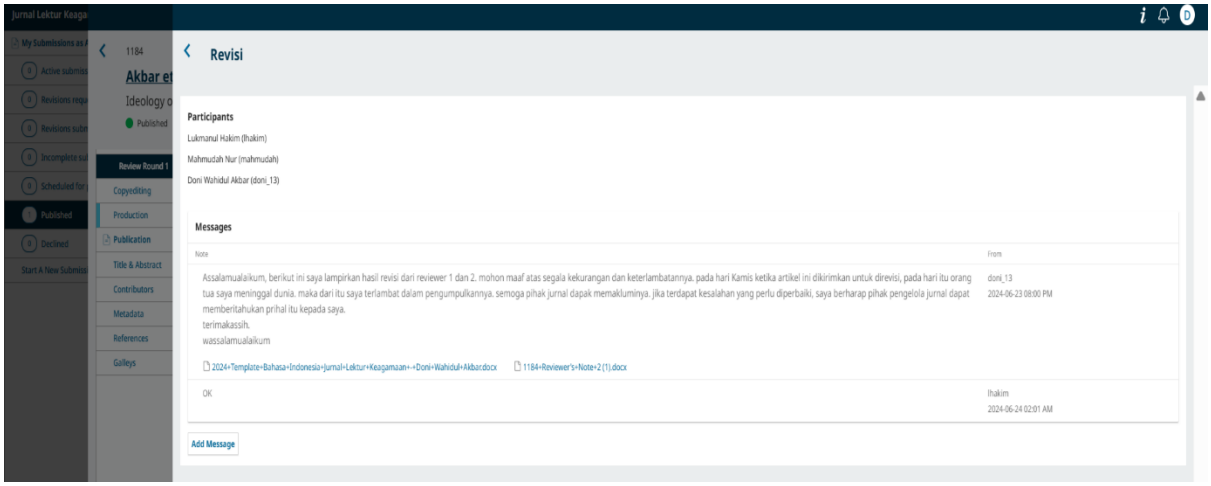
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IDEOLOGI PENDIRIAN ORGANISASI MUHAMMADIYYAH DALAM NASKAH "*MA HUWA ASASUL JAMIATUL MUHAMMMADIYAH*"

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

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[1,2] *Universitas Muhammadiyah Prof. Dr. Hamka, Jakarta*
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ABSTRACT
The Muhammadiyah organization was founded with the slogan of renewal and modernization. These two slogans make Muhammadiyah different from other organizations. The text "Ma Huwa Asasu Jam'iatul Muhammadiyah" contains the founding of the Muhammadiyah organization and quotes from the Asy-Syifa magazine in 1922. This text explains Ahmad Dahlan's sermon in Pekajangan, Pekalongan, Central Java. The text "Ma Huwa Asasu Jam'iatul Muhammadiyah" describes the basis and concerns of Ahmad Dahlan regarding the condition of Muslims who deviate from the teachings of the Qur'an and Hadith. This study was carried out using the paradigm of philology and hermeneutics as a humanities science, namely, a science that carries out a hermeneutic function by correcting texts as social discourse. Text analysis, especially single manuscript editions, uses descriptive analysis methods. The handling of the text "Ma Huwa Asasul Jamiatul Muhammadiyah" requires careful content analysis by considering various specific cases in the text and the nature of its intertextuality. Based on the results of the study of the manuscript "Ma Huwa Asasu Jam'iatul Muhammadiyah," three major cases were found. First is the ideology of the Muhammadiyah organization. Second, Ahmad Dahlan's reasons for establishing Muhammadiyah. Third, Ahmad Dahlan's message to the people of Pekajangan, Pekalongan, Central Java. This research aims to

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provide information about the founding of the Muhamadiyah organization contained in the text.

Keywords: *Philology, Manuscripts, Islam, Muhammadiyah, Ahmad Dahlan*

ABSTRAK

*Organisasi Muhammadiyah didirikan dengan membawa slogan pembaharuan dan moderenisasi. Dengan kedua slogan ini yang membuat Muhammadiyah menjadi pembeda dengan organisasi lainnya. Naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah" merupakan sebuah naskah yang berisi tentang pendirian organisasi Muhammadiyah dan mengutip dari majalah Asy-Syifa pada tahun 1922. Isi naskah ini menjelaskan khutbah Ahmad Dahlan di Pekajangan, Pekalongan, Jawa Tengah. Naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah" menjelaskan landasan, dan kerisauan Ahmad Dahlan terhadap keadaan umat Islam yang menyimpang dari ajaran Qur'an dan Hadist. Kajian ini dilakukan dengan paradigma Filologi dan hermeneutik sebagai ilmu humaniora, yakni ilmu yang melaksanakan fungsi heurmenetik dengan menepatkan teks sebagai wacana sosial. Analisis teks khususnya edisi naskah tunggal dilakukan dengan memanfaatkan metode deskriptif analisis. Penanganan naskah "**Ma Huwa Asasul jamiatul Muhammadiyah"** perlu dianalisis isi secara hati-hati dengan mempertimbangkan berbagai kasus spesifik di dalam teks dan sifat intertektualitasnya. Berdasarkan hasil analisis naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah" ditemukan tiga kasus besar. Pertama, Ideologi organisasi Muhammadiyah. Kedua, Alasan Ahmad Dahlan Mendirikan Muhammadiyah. Ketiga, Pesan Ahmad Dahlan kepada Masyarakan Pekajangan, Pekalongan, Jawa Tengah. Tujuan dari penelitian ini adalah memberikan informasi tentang pendirian organisasi Muhamadiyah yang terdapat dalam naskah.*

Kata kunci: *Filologi, Naskah, Islam, Muhammadiyah, Ahmad Dahlan*

PENDAHULUAN

Ahmad Dahlan menjadi sosok ulama Islam fenomenal pada awal abad ke-20 yang memiliki gerakan pembeda dengan organisasi lainnya. Hal itu dapat dibuktikan dengan berdirinya organisasi Muhammadiyah yang memiliki misi pembaharuan dan moderenisasi. Kerisauan Ahmad Dahlan terhadap maraknya misi Kristenisasi dan TBC (*Tahayyul, Bid'ah, dan Churafat*) terhadap umat Islam memaksa dirinya untuk mencetuskan gerakan pembaharuan dan moderenisasi dalam ajaran Islam. Pada akhir abad ke-19 Kaum misionaris Kristen biasanya merujuk kepada

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sejumlah ayat dalam Bibel sebagai legitimasi kewajiban menjalankan misi Kristen kepada bangsa-bangsa non-Kristen. Kitab Markus, 16 :15, misalnya, menyerukan: *''Pergilah ke seluruh dunia dan beritakanlah Injil kepada segala makhluk.''* Maka, baik Kristen Protestan maupun Katolik di Indonesia, sama-sama menegaskan, bahwa misi Kristen harus tetap dijalankan.[1] Kegelisahan Ahmad Dahlan terhadap kondisi umat Islam di Pulau Jawa yang masih mencapurkan trasisi Hindu-Budha terhadap ritual ibadah dan para pemuka agama yang saling menyalahkan amalan satu dengan yang lainnya (*bid'ah*).[2] Dengan pokok permasalahan yang terjadi pada umat Islam selama awal abad ke-20, Ahmad Dahlan memberikan gagasan baru melalui organisasi Muhammadiyah.

"Hidup-hiduplah Muhammadiyah dan Tidak mencari penghidupan dalam Muhammadiyah". Artinya ideologi Muhammadiyah *Beramar Ma'ruf Nahi Mungkar* yang pertama kali digaungkan oleh Ahmad Dahlan dalam pendirian organisasi Muhammadiyah.[3] Dalam fase 1912-1950 kepemimpinan memainkan peranan yang sangat penting, yang mencakup periode kepemimpinan K.H. Ahmad Dahlan (1912- 1923), K.H. Ibrahim (1923 - 1934), K.H. Hisyam (1934-1937), K.H. Mas Mansur (1937-1942), dan Ki Bagus Hadikusumo (1942- 1953).[4]

Berdasarkan Keputusan Tanwir Tahun 1969 di Ponorogo, Jawa Timur, ideologi Muhammadiyah tampak dalam Matan Keyakinan dan Cita-cita Hidup Muhammadiyah, yang isinya *Pertama*, Muhammadiyah adalah Gerakan Islam, *Kedua*, Muhammadiyah berkeyakinan bahwa Islam adalah Agama Allah yang diwahyukan kepada Rasul-Nya, *Ketiga*, Muhammadiyah dalam mengamalkan Islam berdasarkan Al-qur'an dan Sunnah,

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[1] Adian H, "Kristenisasi Di IndonesiaTinjauan Historis Dan Teologis," *Media Dahwah* (Jakarta, February 2007).

[2] Selamat K, "Antara Tradisionalis Dan Modernis Pemikiran Pendidikan KH Ahmad Dahlan," *Ta'dib* 22, no. 2 (December 2019): 75–87.

[3] St Nurhayati, H., Mahsyar Idris, Mh. H., & Muhammad Al-Qadri Burga, Ma. (2018). *Muhammadiyah dalam Perspektif Sejarah, Organisasi, dan Sistem Nilai* (M. Burga, Ed.; 1st ed., Vol. 1). Trust Media Publishing.

[4] Suwarno. (2016). Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912 - 1950. Akademika, 21(2), 195–213.

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Keempat, Muhammadiyah bekerja untuk terlaksananya ajaranajaran Islam yang meliputi bidang-bidang: Aqidah, Akhlak, Ibadah, dan Muamalah, *Kelima*, Muhammadiyah mengajak segenap lapisan bangsa Indonesia yang telah mendapat karunia Allah berupa tanah air yang mempunyai sumber-sumber kekayaan, kemerdekaan bangsa dan NKRI yang berfilsafat Pancasila.[5]

Teologi *al-Mã'ĩn* –dalam payung Teologi Islam—yang digagas dan dikembangkan oleh Ahmad Dahlan, pendiri Muhammadiyah, dipandang oleh warga Muhammadiyah dan dinilai oleh sebagian peneliti, seperti Deliar Noer dan Achmad Jainuri, berhasil membawa warga gerakan modern ini gigih dan bersemangat untuk membebaskan mustaḍ'afĩn dari ketertindasannya. Wujud konkret dari gerakan mereka adalah pendirian beberapa panti asuhan, rumah sakit, dan lembaga pendidikan. Dengan demikian, pada dataran konsep, teologi *Mustaḍ'afĩn* sesungguhnya merupakan istilah baru, bukan konsep baru, yang dikembangkan dari sumbernya, yakni teologi al-Mã'ũn sebagai identitas yang diambil dari spirit Q.S. al-Mã'ũn [107] [107].[6]

Selain ideologi sebagai pembaharuan tentang keIslaman terdapat Faktor yang menggerakkan berdirinya Organisasi Muhammadiyah pada waktu itu di tengah kehadiran pemerintah Belanda serta misi Kristenisasi di Indonesia. Oleh karena penduduk pribumi, yang mengenal eratnya hubungan agama dengan pemerintahan, setelah masuk Kristen, akan menjadi warga yang loyal lahir dan batin bagi kompeni, sebutan yang di berikan kepada administrasi Belanda. Politik Kolonial Belanda

[5] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). Gerakan-gerakan Islam Indonesia kontemporer (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

[6] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7* (2), 345–375.

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mempunyai kepentingan terhadap penyebaran agama Kristen di Indonesia.[7]

Perjuangan organisasi Muhammadiyah sebagai organisasi sosial Islam untuk mencerdaskan kehidupan bangsa Indonesia telah dirintis sejak 18 November 1912 oleh Ahmad Dahlan, didirikan di Yogyakarta atas saran yang di ajukan oleh murid-muridnya dan beberapa orang anggota Budi Utomo. Organisasi ini didirikan dengan tujuan "menyebarkan pengajaran kanjeng Nabi Muhammad S.A.W kepada penduduk bumi putera" dan memajukan hal agama Islam kepada anggota-anggotanya. Untuk mencapai kemajuan organisasi dengan cara mendirikan lembaga-lembaga pendidikan, PKU (Penolong Kesengsaraan Umum), mendirikan Rumah Yatim Piatu, mendirikan organisasi wanita yang bernama Sopotrisno menjadi Aisyiyah, rapat – rapat dan tabligh yang membicarakan masalah-masalah Islam dan mendirikan wakaf dan membangun masjid-masjid serta penerbitan buku – buku, brosur-brosur, surat-surat kabar dan majalan-majalah.[8]

Organisasi Muhammadiyah memulai mengeparkan sayap dalam menyebarkan misi keIslaman sesuai dengan ajaran Nabi Muhammad. Hal itu bermula ketika KH Abdurrahman membentuk pesantren salaf kepada santri di daerah Pekajangan Jawa Tengah. Pada akhirnya terbentuklah perkumpulan pengajian Ambudi Agama di Pekajangan. KH Abdurrahman dibantu oleh KH Asmu'I, KH Dimyati, KH Cholil, Cumasi Hadjosubroto. Pada sekitar 1921, kebijakan ketat Ordonansi guru nyaris membuat pengajian di Pekajang lumpuh, sehingga membuat KH Abdurrahman dan KH Cholil berangkat ke Yogyakarta untuk menemui KH. Ahmad Dahlan. Setelah itu Ahmad Dahlan melakukan kunjungan ke Pekajangan untuk meresmikan cabang Muhammadiyah pertama di luar kota Yogyakarta.[9]

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[7] Abdullah N. (2015). K.H. Ahmad Dahlan (Muhammad Darwis). *Jurnal Ilmiah Sosiologi Agama*, *9*(1), 22–38.

[8] Kahfi, M. (2020). Peranan Muhammadiyah Sebagai Gerakan Islam Berkemajuan di Era Modern. *Al-Risalah*, *11*(2), 110–128.

[9] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

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Penelitian tentang Muhammadiyah dari berbagai aspek telah banyak dilakukan oleh para peneliti, kurang lebih terdapat 55 penelitian terdahulu yang menjelaskan tentang Muhammadiyah. Penelitian "Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah"[10], "*The Clash Of Ideology Muhammadiyah (Moderate Versus Radical Ideology Fight)*"[11], "Kontestasi Komodifikasi Media Massa dan Ideologi Muhammadiyah"[12], "Revalitasi Ideologi Muhammadiyah Dalam Penguatan Kader Persirakatan"[13], "*The Ideological Shift of Muhammadiyah From Cultural Into Puritanical Tedency in 1930s*" [14], "Rintisan Anjuran Berkudung Oleh Muhammadiyah(1910-1931)"[15], "Relevansi Pemikiran Teologi Islam Muhammadiyah Dengan Pemikiran Pembaharuannya"[16], "*Dār al-'Ahd wa al-Shahādah*: Muhammadiyah's Position and Thoughts on the State Pancasila"[17], "Peranan Muhammadiyah Sebagai Gerakan Islam Berkemajuan Di Era Modern", "Teologi Surat *al-Maun* dan

[10] Subando, J., Samsuri, M., & Muslimin, E. (2023). Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah. *Pawarta: Journal of Communication and Da'wah*, *1*(1), 1–12.

[11] Hidayat, M. C. (2019). The Clash Of Ideology Muhammadiyah (Moderate Versus Radical Ideology Fight). *Afkaruna*, *15*(2).

[12] Ulfah M. (2014). Kontestasi Komodifikasi Media Massa dan Ideologi Muhammadiyah. *Jurnal Aspikom*, *2*(3), 165–179.

[13] Junaidi M, J. R. H. A. T. (2018). Revitalisasi Ideologi Muhammadiyah Dalam Kader Persyarikatan. *Tajdida*, *16*(2), 103–117.

[12]Burhani, A. N. (2006). The Ideological Shift of Muhammadiyah From Cultural Into Puritanical Tedency in the 1930s. *Jurnal Masyarakat Dan Budaya*, *8*(1).

[15] Husna A. H. (2023). Rintisan Anjuran Berkerudung Oleh Muhammadiyah (1910-1931). *Sentri: Jurnal Riset Ilmia*, *2*(4), 1313–1321.

[16] Darmawan C. (2018). Relevansi Pemikiran Teologi Islam Muhammadiyah Dengan Pemikiran Pembaharuannya. *Medina-Te*, *19*(2), 19–35.

[17] Bachtiar, H. (2020). *Dār al-"Ahd wa al-Shahādah*: Muhammadiyah's Position and Thoughts on Negara Pancasila. *Studi Islamika*, *27*(3), 485–513.

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Praksis Sosial Dalam Kehidupan Warga Muhammadiyah"[18], "Konsep Tasawuf Substantif Dalam Muhammadiyah"[19], "Muhammadiyah Paradigma Gerakan Sosial Keagamaan"[20], "Muhammadiyah and Civil Society: Critical Network, Patterns of Criticism, and Challenges"[21], "Pluralism, Liberalism, and Islamism Religious Outlook of Muhammadiyah"[22], "Kelahiran Muhammadiyah Dari Perspektif Hermeneutik"[23], "Dakwah Muhammadiyah Kota Semarang"[24], dan "Teologi *Mustad'afin* di Indonesia: Kajian atas Teologi Muhammadiyah"[25]. Penelitian ini berfokus pada ideologi dan teologi Muhammadiyah secara umum, mengambil rujukan dari buku atau pedoman ideologi Muhammadiyah tidak berlandaskan naskah. Terdapat beberapa ideologi yang terdapat dalam naskah "*Ma Huwa Asasu Muhammadiyah*".

Penelitian tentang sejarah Muhammadiyah telah banyak diteliti dari berbagai aspek. Berikut ini penelitian terdahulu yang menjelaskan tentang sejarah Muhammadiyah "Sejarah Pertumbuhan Awal Muhammadiyah"[26], "Nahdlatul Ulama dan Muhammadiyah: Sekelumit Sejarah, Komitmen dalam

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[18] Gunawan, A. (2018). Teologi Surat al-Maun dan Praksis Sosial Dalam Kehidupan Warga Muhammadiyah. *SALAM: Jurnal Sosial Dan Budaya Syar-i*, *5*(2), 161–178.

[19] Masrur, I. (2019). Konsep Tasawuf Substantif Dalam Muhammadiyah. *Spiritualita*, *3*(1), 75–103.

[20] Saguni M. K. (2018). Muhammadiyah Paradigma Gerakan Sosial Keagamaan. *Nukhbatul 'Ulum: Jurnal Bidang Kajian Islam*, *4*(1), 21–30.

[21] Setiadi, O. (2021). Muhammadiyah and Civil Society: Critical Network, Patterns of Criticism, and Challenges. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, *29*(2), 277–296.

[22] Burhani A.N. (2018). Pluralism, Liberalism, and Islamism Religious Outlook of Muhammadiyah. *Studia Islamika*, *25*(3), 433–470.

[23] Suwarno. (2019). Kelahiran Muhammadiyah Dari Perspektif Hermeneutik. *Sasdaya (Gadjah Mada Journal of Humanities)*, *3*(01/02), 45–60.

[24] Arsam. (2010). Manajemen dan Strategi Dakwah Muhammadiyah Kota Semarang. *Komunika (Jurnal Dakwah dan Komunikasi)2*, *4*(2), 208–223.

[25] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7*(2), 345–375.

[26] Aprianto I. D. (2019). Sejarah Pertumbuhan Awal Muhammadiyah. *Jurnal Prodi Sejarah*, 1–15.

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masyarakat Plural dan Tantangan"[27], "Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912- 1950"[28], "Muhammadiyah dalam Perspektif Sejarah, Organisasi, dan Sistem Nilai"[29], "Langkah-Langkah Perjuangan Muhammadiyah"[30], "Sejarah dan Perkembangan Muhammadiyah Cabang Kota Kudus Tahun 1920-2013"[31], "Cikal Bakal Pekajang"[32], "Kelahiran Muhammadiyah dari Perspektif Hermeneutik"[33], "Gerakan-gerakan Islam Kontemporer"[34], "KH. Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20"[35], "Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Modern (Akhir Abad Ke XIX-XX)"[36], "Sufisme dalam Pandangan Muslim Modernis Awal: Telaah

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[27] Krismawati D. A. (2020). Nahdlatul Ulama dan Muhammadiyah: Sekelumit Sejarah, Komitmen dalam masyarakat Plural dan Tantangan. *Academic Journal of Asia Region*, *8*(1).

[28] Suwarno. (2019). Kelahiran Muhammadiyah Dari Perspektif Hermeneutik. *Sasdaya (Gadjah Mada Journal of Humanities)*, *3*(01/02), 45–60.

[29] St Nurhayati, H., Mahsyar Idris, Mh. H., & Muhammad Al-Qadri Burga, Ma. (2018). *Muhammadiyah dalam Perspektif Sejarah, Organisasi, dan Sistem Nilai* (M. Burga, Ed.; 1st ed., Vol. 1). Trust Media Publishing.

[30] Badawi D. (2003). *Langkah Langkah Perjuangan Muhammadiyah* (Setiawan B, Ed.; 1st ed., Vol. 1). Lembaga Pustaka dan Informasi.

[31] Purnomo H. (2014). Sejarah dan Perkembangan Muhammadiyah Cabang Kota Kudus Tahun 1920-2013. *Jurnal Muhammadiyah Surakarta*, 1–15.

[32] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

[33] Suwarno. (2019). Kelahiran Muhammadiyah Dari Perspektif Hermeneutik. *Sasdaya (Gadjah Mada Journal of Humanities)*, *3*(01/02), 45–60.

[34] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). Gerakan-Gerakan Islam Indonesia Kontemporer (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

[35] Ali M. (2012). K.H Ahmad Dahlan Dalam jaringan Ulama di Surakarta Awal Abad ke-20. *Suhuf*, *3*(2), 232–250.

[36] Masykur, F. (2022). Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Modern (Akhir Abad ke XIX-Awal Abad ke XX. *Tarbawi*, *5*(1), 1–15.

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Pemikiran Tasawuf Kiai Moechtar Boechari (1899-1926)"[37], "Respon Muhammadiyah di Indonesia Terhadap Ordonansi Guru Awal Abad XX"[38], dan "Awal Munculnya Gerakan Inteliktualisme Islam di Indonesia Abad 20"[39]. Penelitian ini menjelaskan sejarah didirikan organisasi Muhammadiyah, terdapat beberapa perbedaan dengan naskah "*Ma Huwa Asasu Muhammadiyah*" yang menjelaskan cikal bakal KH. Ahmad Dahlan dalam memplopori didirikan organisasi Muhammadiyah dari segi Ideologi, keadaan dan pengaruh pemikiran KH. Ahmad Dahlan tentang kritik keislaman di Tanah Jawa.

Penelitian Cikal-bakal dan Pengaruh luar terhadap pergerakan Muhammadiyah. Berikut ini penelitian tentang pengaruh luar terhadap organisasi Muhammadiyah. "Pemikiran Moderenisasi Ekonimi Bmiputrau Dalam Surat Kabar Boedi Utomo dan Soeara Moehammadijah di Hindia Belanda (1920-1928)"[40], "*Of Charities By Islamic Social Movement In Yogyakarta*, 1912-1931: A History Of Islamic Wealth Management"[41], "Gerakan komunis Dalam Sarekat islam di Surakarta Tahun 1918-1926 M"[42], "Budi Utomo dan Muhammadiyah (Relasi Politik Perjuangan Organisasi Berbasis

[37] Ali, M. (2019). Sufisme dalam Pandangan Muslim Modernis Awal: Telaah Pemikiran Tasawuf Kiai Moechtar Boechari (1899-1926). *Jurnal Lektur Keagamaan*, *17*(1), 217–240.

[38] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[39] Wahyuddin. (2010). Awal Munculnya Gerakan Inteliktualisme Islam di Indonesia Abad 20. *Jurnal Adabiyah*, *10* (2), 182–193.

[40] Prabowo, R. D. (2019). Pemikiran Modernisasi Ekonomi Bumi Putra Dalam Surat Kabar Boedi Oetomo dan Soera Moehammadijah di Hindia Belanda (1920-1928). *Handep: Jurnal Sejarah Dan Budaya*, *3*(1), 33–54.

[41] Yuristiadhi, G., & Purwanto, B. (2016). Transformation of Charities by Islamic Social Movement in Yogyakarta, 1912-1931: A History of Islamic Wealth Management. *International Journal of Islamic Business Ethics (IJIBE)*, *1* (1).

[42] Fanani, M. F., & Maimunah, S. (2021). Gerakan Komunis Dalam Sarekat islam di Surakarta Tahun 1918-1926 M. *Thaqafiyyat: Jurnal Bahasa, Peradaban Dan Informasi Islam*, *20*(1), 64.

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Nasional dan Sosial Keagamaan) 1090-1920”[43], "“Perubahan Masyarakat dan Perkembangan Kota Yogyakarta 1920-1940”[44], "*Religion, communism, and Ratu Adil: Colonialism and propaganda literature in 1920s Yogyakarta*"[45], “Lembaga Pendidikan Muhammadiyah (telaah Pemikiran KH. Ahmad Dahlan Tentang Pembaruan Pendidikan Islam di Indonesia)[46], “Peran Haji Mohammad Syoedja' bagi Perkembangan Penolong Kesengsaraan Oemoem (PKO) Muhammadiyah di Yogyakarta (1920-1931) Atsna Ikmalia Pasa”[47], “Muncul dan Pecahnya Sarekat Islam di Semarang 1913-1920”[48], “Sarekat Islam dan Gerakan Buruh (Kajian Sosio-Historis Protes Buruh di Yogyakarta 1913-1920)""[49], “Aktivisme *Hoofdbestuur* Muhammadiyah Bagian PKO di Yogyakarta Sebagai Representasi Gerakan Pelayanan Sosial Masyarakat Sipil (1920-1931)”[50]. Penelitian ini menjelaskan tentang pengaruh luar dari segi perorangan atau keadaan sosial masyarakat terhadap pendirian organisasi Muhammadiyah. Perbedaan yang sayang jelas dari penelitian ini dengan naskah “Ma Huwa Asasu

[43] Rofi’i I. (2016). Budi Utomo dan Muhammadiyah (Relasi Politik Perjuangan Organisasi Berbasis Nasionalis dan Sosial Keagamaan) *1909-1920*.

[44] Pratama F. (2019). Perubahan Masyarakat dan Perkembangan Kota Yogyakarta 1920-1940. *Jurnal Prodi Ilmu Sejarah*, *4*(3), 294–309.

[45] Margana, S. (2019). Religion, communism, and Ratu Adil: Colonialism and propaganda literature in 1920s Yogyakarta. *Wacana*, *20*(2), 233–249.

[46] Lenggono W. (2018). Lembaga Pendidikan Muhammdiyah (Telaah Pemikiran K.H. Ahmad Dahlan Tentang Pembaruan Pendidikan Islam di Indonesia). *Islamadina*, *19*(1), 43–63.

[47] Pasa A. I. (2022). Peran Haji Mohammad Syoedja’ bagi Perkembangan Penolong Kesengsaraan Oemoem (PKO) Muhammadiyah di Yogyakarta (1920-1931) Atsna Ikmalia Pasa. *Jurnal Sejarah Islam*, *01*(2), 47–71.

[48] Muryanti, E. (2010). Munculnya dan Pecahnya Sarekat Islam di Semarang 1913-1920. *Paramita*, *20*(1), 21–35.

[49] Salam A. (2015). Sarekat Islam dan Gerakan Buruh (Kajian Sosio-Historis Protes Buruh di Yogyakarta *1913-1920)*.

[50] Yuristiadhi G. (2015). Aktivisme Hoofdbestuur Muhammadiyah Bagian PKO diYogyakarta Sebagai RepresentasiGerakan Pelayanan Sosial MasyarakatSipil (1920-1931). *Afkaruna (Jurnal Ilmu Ilmu Keislaman*, *11*(2), 195–220.

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Muhammadiyah" adalah aspek ideologi keIslaman dan sejarah cara mengayomi KH. Ahmad Dahlan terhadap perbedaan serta kemirisan kondisi Islam pada awal abad 20.

Ideologi Muhammadiyah serta pendirian organisasi Muhammadiyah yang terdapat dalam naskah "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" menceritakan tentang khutbah terakhir Ahmad Dahlan di Pekajangan, Batang, Jawa tengah tahun 1926. Dalam khutbah Ahmad Dahlan menjelaskan keadaan Islam pada awal abad 20 sehingga Ahmad Dahlan mendirikan organisasi Muhammadiyah dengan Ideologi keIslaman modernis dan reformis. Penelitian ini sangat penting dibahas secara teologis maupun secara historis. Hal ini disebabkan belum ada pembahasan tentang Ahmad Dahlan yang diangkat dari sebuah naskah. Telah banyak penelitian membahas tentang Ahmad Dahlan dari berbagai aspek. Akan tetapi, penjelasan tentang Ahmad Dahlan dari sebuah naskah dapat menjadi sebuah karya fenomenal. Literatur tentang Ahmad Dahlan hanya terungkap dari buku-buku atau surat kabar, dengan adanya topik tentang Ahmad Dahlan dalam sebuah naskah memperkuat bukti autentik yang dapat dipertanggungjawabkan dari segi kebenarannya. Dengan pembahasan tersebut terdapat permasalahan yang terdapat dalam naskah "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" 1. Bagaimana ideologi Muhammadiyah menurut KH. Ahmad Dahlan dalam naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah"? 2. Alasan apa yang membuat KH. Ahmad Dahlan dalam mendirikan organisasi Muhammadiyah? 3. Apa pesan KH. Ahmad Dahlan dalam khutbahnya di Pekajangan? Penelitian ini bertujuan mengungkap validasi sebuah sejarah tentang Ahmad Dahlan dari sebuah naskah. Hal ini dapat menambah literatur penulis lainnya tentang Ahmad dahlan dari segi sejarah maupun ideologi.

METODE

Penelitian ini bersumber dari naskah "*Ma Huwa Assasu Jam'iatul Muhammadiyah*". Naskah ini berisi tentang khutbah terakhir Ahmad Dahlan di Pekajangan, Pekalongan, Jawa Tengah. Mengingat pentingnya naskah ini, perlu adanya analisis dari segi filologis dan historis. Pentingnya naskah ini dianalisis, untuk

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memberikan penjelasan secara konkrit tentang penderian organiasi Muhammadiyah dan alasan-alasan teologis serta sosiologis Ahmad Dahlan dalam mendirikan organisai Muhammadiyah.

Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif analisis berdasarkan studi kepustakaan (*library research*).[51] Untuk mendapatkan data penelitian kualitatif, terdapat dua cara yang perlu ditempuh. Pertama, menggali data primer dengan membaca dan mengkaji berbagai buku utama, dalam hal ini naskah "*Ma Huwa Assasu Jam'iatul Muhammadiyah*" menjadi rujukan utama dalam penelitian ini. Kedua, menggali data sekunder melalui berbagai literatur, seperti buku dan hasil penelitian terdahulu.[52], Data yang digunakan dalam penelitian ini adalah naskah "*Ma Huwa Assasu Jam'iatul Muhammadiyah*". Naskah ini didapatkan dari seorang kelektor naskah bernama Ginanjar Sya'ban. Naskah berbahan kertas bergaris hvs berukuran A4, tebal naskah 2 halaman, berukuran 32 cm x 21 cm untuk halaman dan 29 cm x 19 cm untuk ruang tulisan. Naskah bersampul, tidak terdapat halaman kosong, dan setiap halaman ditulis rata-rata 17 baris. Naskah "*Ma Huwa Assasu Jam'iatul Muhammadiyah*" menggunakan aksara Arab dan menggunakan bahasa Arab. Dalam naskah terdapat penomoran di setiap halamannya. Naskah yang ditemukan kondisi fisik seluruh naskah baik, warna kertas kuning, terdapat sampul. Tinta yang digunakan berwarna hitam yang masih jelas terbaca. Ukuran huruf sedang sehingga tulisan mudah dibaca. Halaman naskah utuh dalam kondisi dijilid.

Penelitian ini dilakukan di Jakarta dengan tim peneliti dalam pengumpulan dan analisis data selama enam bulan pada tahun 2023. Dalam pengumpulan data peneliti melakukan tiga proses tahapan. Pada tahap awal, peneliti memberikan penjelasan tentang apa yang dilihat, didengar, dirasakan, dan ditanyakan.

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[51] Yusuf. (2014). Metode Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan. In A. M. Prof. Dr. Yusuf (Ed.), *Kencana* (Pertama). Kencana.

[52] Zulkarnaen, I. (2021). Studi Deskriptif: Filsafat Agama Dan Ruang Lingkup Kajian Pembahasannya. *Dirosat: Journal of Islamic Studies*, *6* (2), 25.

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Tahap kedua penelitian kualitatif dikenal sebagai reduksi atau fokus. Pada tahap ini, peneliti mengurangi data yang ditemukan pada tahap pertama untuk memfokuskan penelitian mereka pada masalah tertentu. Peneliti menyortir data dengan cara memilih mana yang menarik, penting, berguna, dan baru, dan menyingkirkan data yang tidak digunakan. Berdasarkan pertimbangan ini, data dikelompokkan menjadi berbagai kategori, yang kemudian menjadi subjek penelitian. Tahap pemilihan adalah tahap ketiga dari proses penelitian. Pada titik ini, peneliti memberikan penjelasan lebih rinci tentang fokus yang telah ditetapkan.[53] Setelah melakukan analisis mendalam terhadap data dan informasi yang diperoleh pada tahap ketiga penelitian ini, peneliti dapat menemukan tema dengan cara menggabungkan data tersebut menjadi konstruksi pengetahuan, hipotesis, atau ilmu baru. Penelitian kualitatif tidak hanya dapat menghasilkan data atau informasi yang sulit dicari melalui metode kuantitatif, tetapi juga harus mampu menghasilkan informasi atau data yang akurat.[54]

Dalam menganalisis naskah "*Ma Huwa Assasu Jam'iatul Muhammadiyah*" dibutuhkan tinjauan filologis dan historis. Filologi berguna dalam menganalisis naskah dan historiografi untuk menganalisis kandungan teks. Tahapan pertama yang dilakukan adalah melakukan kodikologi untuk mengetahui sumber teks, dan tekstologi untuk isi dari teks sebuah naskah. Tahap kedua melakukan transliterasi dan terjemahan agar mudah dipahami oleh pembaca.[55] Di dalam menejermahkan *"Ma Huwa Asasu Muhammadiyah"* perlu adanya kolaborasi cara kerja filologi seperti deksripsi naskah, transliterasi teks, suntingan teks, dan terjemahan teks. Yang dimaksud dengan transliterasi dalam

[53] Prihartono, A. W. (2016). Surat Kabar & Konvergensi Media (Studi Deskriptif Kualitatif Model Konvergensi Media Pada Solopos). *CHANNEL: Jurnal Komunikasi*, *4*(1), 105–116. https://doi.org/10.12928/channel.v4i1.4210

[54] Sholikhah, A. (2020). Statistik Deskriptif Dalam Penelitian Kualitatif. *Komunika: Jurnal Dakwah Dan Komunikasi*, *10*(2), 342–362. https://doi.org/10.24090/komunika.v10i2.953

[55] Apriana R. (2015). Nilai Religiusitas Serat Suluk Wujil Dalam Serat Suluk Warni-Warni Karya Hamengkubuwana V. *Aditya - Pendidikan Bahasa Dan Sastra Jawa*, *7* (4), 1–15.

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langkah kerja penelitian adalah penggantian jenis tulisan, huruf demi huruf dari abjad satu ke abjad lain.[56] Kemudian terjemahan teks, yakni mengalihbahasakan teks dari bahasa Jawa ke bahasa Indonesia dengan metode terjemahan *harfiah*, isi, dan bebas.[57]

Tahapan sebuah historiografi diawali dengan pencarian data dan pengumpulan sumber atau dikenal dengan istilah heuristik. [58] Dalam perkembangan historiografi, terdapat beberapa corak historiografi, seperti historiografi tradisional, historiografi kolonial, historiografi nasional, dan historiografi modern.[59] Penerapan metode historis menempuh tahapan-tahapan kerja, yaitu heuristik, kritik, interpretasi, dan historiografi.[60] Dalam menganalisis kandungan isi nashkah *"Ma Huwa Asasu Muhammadiyah"* harus melalui empat proses yang tidak dapat dihelakkan. Tahapan pertama, mengumpulkan informasi primer dan sekunder berkenaan tentang topik. Tahapan kedua melakukan kritik sumber informasi. Tahapan ketiga, melakukan interpretasi informasi. Keempat, tahapan penulisan teks sesuai kebenaran sumber. Proses analasis isi dilalakukan dengan menggunakan paradigma historis, pengumpulan data, kritik sumber mengenai tentang otoritas Ahmad Dahlan, Analisis mendalam mengenai polemik yang terjadi pada masa Kristenisasi, dan interpretasi hasil penelitian dengan kebenaran-kebenaran yang ditemui dalam penelitian.[61]

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[56] Febriyanti, F., & Khafidoh, N. (2021). Variasi Terjemahan Surah Al-Fātiḥah dalam Bahasa Jawa Pada Naskah Kuran Jawi dan Kitab Kuran. *Manuskripta*, *11*(2).

[57] Ayu, H. (2023). Etika Komunikasi dalam Naskah Wicara Dora tuwin Wicara Temen tumrap ing dalem Sasrawungan. *Sutasoma: Jurnal Sastra Jawa*, *11*(1).

[58] Daud. S. (2013). Antara Biografi dan Historiografi (Studi 36 Buku Biografi di Indonesia). *Analisis: Jurnal Studi Keislaman*, *13*(1), 243–270.

[59] Syukur, A. (2017). Historiografi Belandasentris. *Jurnal Sejarah Lontar*, *7*(2), 41.

[60] Akbar, D. W. (2021). Sejarah Raja-Raja Dinasti Awal Mesir Kuno Pada Naskah "Tarikh Misr Qadimah". *Riyāḥunā: Jurnal Pendidikan Bahasa Dan Sastra Arab*, *1*(1), 14–32.

[61] Kuntowijoyo. (1995). *Pengantar ilmu sejarah - Google Books*. Bentang Budaya.

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TEMUAN DAN PEMBAHASAN

TEMUAN

Temuan tentang Ahmad Dahlan, dan Muhammadiyyah telah banyak dilakukan oleh para peneliti sebelumnya. Dalam penelitian ini dapat ditemukan beberapa fakta baru dan menarik. *Liinsyã-i fara'a Al-jam'iyyatu Muhammadiyati fĩhã sanatu 1340. Wa yufhamu minhã maqãṣidu Al-jam'iyyatu wa gorḍuhã Al-aṣlĩ. Naqlan 'an majallati As-syifã-i Allatĩ kãnat taṣduru bibaldati fakãlĩ'an.* Pada kutipan teks ini dijelaskan bahwa kunjungan Ahmad Dahlan ke Pekajangan, Pekalongan, Jawa Tengah pada tahun 1340 H/1922 M dalam rangka peresmian cabang Muhammadiyah pertama diluar Yogyakarta. Hal ini disebabkan pemerintahan Belanda menutup seluruh tempat pembelajaran Islam dan membatasi ulama dalam memberikan ilmu tentang keislaman. Khutbah Ahmad Dahlan dikutip dalam majalah Asy-Syifa menjelaskan tujuan awal dan maksud Ahmad Dahlan mendirikan organisasi Muhammadiyah.

illa syirkan lil mukãyyadati wa sababan lil istibdãdi wannazã'i wa tafarruqi wa taḍlĩl. Pada awal abad ke-20 para ulama menjadikan ilmu mereka sebagai perangkap untuk melakukan tipu daya, menjadi penyebab terjadinya penindasan, pertikaian, perpecahan. Sehingga terjadi banyanya perpecahan antara umat Islam. Muncullah berbagai golongan-golongan ajaran Islam sehingga mereka saling menjatuhkan serta mengkafirkan satu dengan lainnya. Kuranganya pemahaman tentang toleransi dalam beragama yang menyebabkan perpecahan ini terjadi.

Wahaṣarũ Ad-dĩnil malãbisu wal azyã-i. Ahmad Dahlan dengan pembaruan dan moderenisasi tidak membatasi agama dengan pakaian atau kostum dalam beribadah atau berdakwah. Hal ini menjadi sebuah fenomena baru dikalangan umat Islam. Unsur budaya masyarakat Jawa yang telah terkontaminasi dengan kultur Islam walisongo yang menjadikan sarung, jubah, dan kerudung telah menjadi simbol Islam. Sedangkan Ahmad Dahlan memperkenalkan jas, celana, kemeja, serta tutup kepala untuk wanita menjadi hal yang asing untuk masyarakat Jawa.

wa qad zãra lĩ hadiṡãn ahadul mubasysyirũna ad-duktũra (zuwaymir) ya'rifu allugatu; 'arabiyyatu jiddan. Dalam khutbahnya Ahmad Dahlan menyinggung seorang nama, yaitu

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"Dr. Zwemwer" seorang Missionaris Amerika yang telah lama hidup di Timur-Tengah dan sangat menguasai bahasa Arab. Pada awal abad ke-20 para Zendling/Missionaris mulai gencar dalam menyebarkan misi Kristenisasi dengan pendekatan budaya Arab, itu dapat dibuktikan dengan adanya Alkitab yang diterjemahkan dalam bahasa Arab dan menggunakan aksara Pegon.

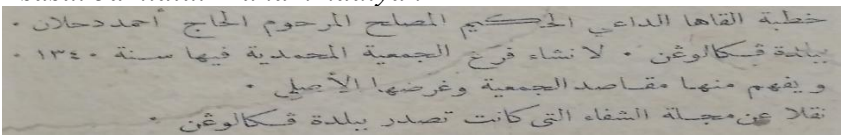
'ilmihim bilikhlaṣil 'amali wannajãhi a'mãlihim. Ahmad Dahlan memberikan beberapa pesan kepada masyarakat pekajangan. Organisasi Muhammadiyah didirikan atas asas keikhlasan para dermawan. Para bangsawan di kota Yogyakarta memberikan hartanya dalam berbagai bentuk untuk menjalankan misi penyebaran Islam. Keberhasilan itu terbukti dengan berdirinya organisasi Muhammadiyah dalam bentuk corak gerakan pembaharuan dan moderenisasi. Dana sumbangan tersebut dikelola untuk mendirikan rumahsakit, sekolah, panti asuhan. Hal ini hanya pernah dilakukan oleh pemeritahan Belandan dan para Zendling dalam misi Kristenisasi.

liẓalika tarãnã fĩ ihtiyajin ilã jamĩ'il funũni wal 'ulũmi liannanã lã nastaṭĩ'u raddal syubhãti illa ba'da At-taḍullu'i minḥã". Inilah pesan terakhir Ahmad Dahlan dalam khutbahnya. Setiap umat Islam dapat memahami cabang-cabang ilmu selain ilmu agama. Penyebab utama Ahmad Dahlan mendirikan sekolah-sekolah berbasis moderen, untuk melawan Kristenisasi, membrantas TBC (*Tahayyul, Bid'ah, Churafat*) dan *syubhat-syubhat* dalam ajaran Islam.

PEMBAHASAN

Ideologi Pendirian Organisasi Muhammadiyah

Berdirinya organisasi Muhammadiyah bukan tanpa sebab. Adanya alasan utama yang melandasi Ahmad Dahlan dalam mendirikan organisasi tersebut. Hal ini dapat dibuktikan dalam naskah *"Ma Huwa Asasul Jamiatul Muhammadiyah"*


خطبة القاها الداعي الحكيم المصلح المرحوم الحاج احمد دحلان
ببلدة قمكالوغن . لانشاء فرع الجمعية المحمدية فيها سنة ١٣٤٠ .
و يفهم منها مقاصد الجمعية وغرضها الأصلي .
نقلا عن مجلة الشفاء التي كانت تصدر ببلدة قمكالوغن .

Sumber: Koleksi Pribadi Ginanjar Sya'ban. 2021. Hal 74

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

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> *"Khutbatu Al-qãhã Ad-dã'iyu Al-hakĩmu Al-Muṣlihu Al-marhũmu Al-Hajj Ahmad Dahlan. Bibaldatin fakãlũ'an. Liinsyã-i fara'a Al-jam'iyyatu Muhammadiyati fĩhã sanatu 1340. Wa yufhamu minhã maqãṣidu Al-jam'iyyatu wa gorḍuhã Al-aṣlĩ. Naqlan 'an majallati As-syifã-i Allatĩ kãnat taṣduru bibaldati fakãlũ'an."*
> "Ini adalah Khutbah dari pendakwah yang terhormat, bijaksana dan juga saleh, Ia adalah Haji Ahmad Dahlan di Kota Pekalongan dalam rangka peresmian berdirinya cabang Organisasi Muhammadiyyah di sana pada tahun 1340. Dari khutbah tersebut dapat dipahami tujuan dan maksud yang sesungguhnya dari Organisasi Muhammadiyyah. Khutbah ini dinukil dari majalah Asy-Syifa yang terbit di Kota Pekalongan."

Dalam naskah "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" dijelaskan dengan pembukaan dari seorang murid yang hadir dalam acara kunjungan Ahmad Dahlan ke Pekajangan tahun 1340 H . Khutbah Ahmad Dahlan diliput oleh majalah Asy-Syifa yang terbit di Kota Pekalongan. Awal dari naskah tersebut dimulai dengan pemuliaan atau penyebutan sifat dan karakter Ahmad Dahlan.

Ahmad Dahlan adalah seorang ulama kharismatik sekaligus kontroversial dimasanya. Ahmad Dahlan lahir pada 1 Agustus 1868 dan meninggal pada 22 Februari 1923. Nama kecil beliau adalah Muhammad Darwis yang merupakan anak keempat dari KH. Abu Bakar. Sementara ibunya adalah putri dari H. Ibrahim, yang juga menjabat penghulu Kesultanan Yogyakarta saat itu.[62] Semasa kecil, ia selalu belajar agama dan bahasa Arab. Akan tetapi, suasana dikampungnya yang sangat anti terhapap penjajah tidak mengharuskannya sekolah di sekolah penjajah. Darwis atau Dahlan kecil memang sejak dini telah sarat akan nilai-

[62] Abidin, Z. (2018). KH. Ahmad Dahlan (Pendiri Muhammadiyah): Apakah keturunan dari Prabu Brawijaya V? *Fikiran Masyarakat*, *6* (1).

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nilai keagamaan. Pendidikan agama diperoleh secara selektif dan berusaha merenungi bahkan mengamalkannya.[63]

ketika berumur 15 tahun pada tahun 1888, ia melakukan perjalanan ibadah haji yang pertama dan bermukim selama 5 tahun di Makkah Al Mukarramah dalam rangka berguru dan memperdalam ilmu agamanya bersama para masyayikh. Kemudian pada tahun 1902 kembali lagi menunaikan ibadah haji dan bermukim selama 3 tahun lagi. Hal ini merupakan perintah Sultan Hamengkubuwono VII dalam rangka melakukan diskusi-diskusi perihal pergerakan pembaharuan Islam di Timur Tengah dan mempelajari perkembangan Islam dikarenakan ketika itu banyak lahir tokoh pemikir pembaharu Islam yang bangkit dari keterpurukannya pasca runtuhnya dinasti Turky Utsmany hingga penjajahan Barat ketika itu.[64] epulangnya dari ibadah haji yang kedua pada tahun 1905 Ahmad Dahlan mengajarkan apa yang didapatinya selama di sana danpemikiran-pemikiran tersebut menjadi sebuah inspirasi dan kerangka pergerakan perjuangannya dalam upaya pendirian persyarikatan Muhammadiyah di Yogyakarta.[65]

Konsep pembaharuan (*tajdid*, reformasi) Islam dipahami sebagai pemikiran, gerakan, dan usaha untuk mengubah cara berpikir, tradisi, instuisi lama dan lain-lain untuk disesuaikan dengan suasana baru yang ditimbulkan perkembangan ilmu dan teknologi modern sedemikian rupa, sehingga ajaran Islam berfungsi instrumental; dalam memajukan kehidupan dan mensejahterakan masyarakan.[66] Agenda pembaharuan Islam Ahmad Dahlan pada dasarnya senafaas dengan rumusan Muhammad Abduh (1849-1905), ulama pembaharu Mesir, yaitu berusaha keras untuk: (1) membersihkan Islam dari pengaruh dan

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[63] Dahlan M. (2014). K.H. Ahmad Dahlan Sebagai Tokoh Pembaharu. *Jurnal Adabiyah*, *XIV* (2), 122–132.

[64] Abdullah N. (2015). K.H. Ahmad Dahlan (Muhammad Darwis). *Jurnal Ilmiah Sosiologi Agama*, *9*(1), 22–38.

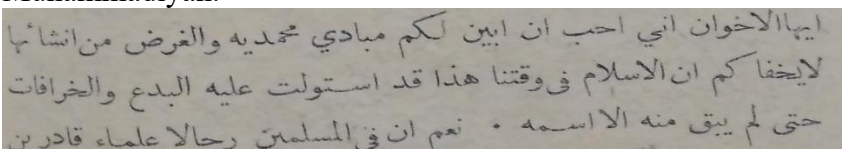
[65] Rasid R. (2018). Kepemimpinan Transformatif K.H. Ahmad Dahlan di Muhammadiyah. *Jurnal Humanika*, *XVIII* (1), 50–59.

[66] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

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kebiasaan bukan Islam, (2) mereformulasi doktrin Islam dengan pandangan alam pikiran modern, (3) mereformulasi ajaran dan pendidikan Islam, dan (4) mempertahankan Islam dari pengaruh dan serangan Luar.[67]

Meski secara umum reformulasi dan agenda pembaharuan Islam Ahmad Dahlan senafas dengan Abduh, Tetapi proses dan pendekatan berbeda. Abduh memiliki proses akademik-elitis, merombak kurikulum Universitas Al-Azhar Kairo dengan memasukkan mata kuliah Filsafat, dan mengembangkan etika ilmiah dengan menuliskan gagasan secara sistematis dalam bentuk buku *Risalah tauhid* dan *Tafsir al-Manar.*[68] Berbeda dengan itu, proses pembaharuan Kiai Dahlan mulai dari bawah berupa rintisan Sekolah Dasar Islam Modern dengan mengadopsi Sekolah Belanda dan memakai kerangka pendekatan etika amaliah (praktis sosial) dalam wadah organisasi modern – persyarikatan Muhammadiyah.[69]


ايها الاخوان اني احب ان ابين لكم مبادي محمديه والغرض من انشائها
لايخفا كم ان الاسلام في وقتنا هذا قد استولت عليه البدع والخرافات
حتى لم يبق منه الا اسمه . نعم ان في المسلمين رجالا علماء قادرين

Sumber: Koleksi Pribadi Ginanjar Sya'ban. 2021. Hal 74

Figure 2. Naskah *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

> *"Ayyuhãl ikhwãnu innĩ uhibbu an ubayyina lakum mabãdi-a muhammadiyati wal gorḍu min insyã-ihã la yakhfãkum anna Al-Islamu fĩ waqtinã ḥaẓa qod istaulat 'alaihi al-bid'a wal khurãfãtu hattã lam yabqo minhu illa ismuhu."*
>
> "Wahai saudara sekalian, sesungguhnya saya ingin menjelaskan kepada Anda semua prinsip-prinsip kemuhammadiyyahan dan tujuan pendiriannya. Sebagaimana yang Anda ketahui,

[67] Ali M. (2012). K.H. Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20. *Suhuf*, *3*(2), 232–250.

[68] Arofah S, J. M. (2015). Gagasan Dasar dan Pemikiran Pendidikan Islam K.H Ahmad Dahlan. *Tajdida*, *13*(2), 114–125.

[69] Lenggono W. (2018). Lembaga Pendidikan Muhammdiyah (Telaah Pemikiran K.H. Ahmad Dahlan Tentang Pembaruan Pendidikan Islam di Indonesia). *Islamadina*, *19*(1), 43–63.

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> Islam di zaman ini telah dikuasai oleh bidah dan khurafat, sampai-sampai tidak ada yang tersisa dari agama Islam kecuali namanya saja."

Bait kedua dalam naskah "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" dijelaskan bagaimana Ahmad Dahlan memaparkan Prinsip, Tujuan dan Ideologi pendirian Organisasi Muhammadiyah. Pada tahun 1900 – 1920 Islam di tanah Jawa dalam keadaan yang mencekam, dimulai dari Kristenisasi, Bid'ah, Khurafat dikalangan masyarakat.[70] Sehingga, Ahmad Dahlan membuat reformasi dan modernisasi dalam menjalankan amalan-amalan sesuai syariat Islam. Hal itu menyebabkan pemikiran Ahmad Dahlan tertuangkan dalan ideologi organisasi Muhammadiyah.[71]

Jika melihat prinsip, Tujuan, dan ideologi didirikan organisasi Muhammadiyah KH. Ahmad Dahlan berlandasan dalam dua ayat Al-qur'an yaitu:

***Q.S Ali 'Imran* 3/104**

> "Dan hendaklah ada di antara kamu segolongan umatyang menyeru kepada kebajikan, menyuruh kepada yang makruf dan mencegah dari yang munkar; merekalah orang-orang yang beruntung."

***Q.S Ali 'Imran* 3/110**

> "Kamu adalah umat yang terbaik yang dilahirkan untuk manusia, menyuruh kepada yang makruf, dan mencegah dari yang mungkar, dan beriman kepada Allah. Sekiranya Ahli Kitab beriman, tentulah itu lebih baik bagi mereka; di antara mereka ada yang beriman, dan kebanyakan mereka adalah orang-orang yang fasik."
>
> *Ma'ruf*: segala perbuatan yang mendekatkan kita kepada Allah; sedangkan Munkar ialah segala perbuatan yang menjauhkan kita dari pada-Nya

[70] Subando, J., Samsuri, M., & Muslimin, E. (2023). Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah. *Pawarta: Journal of Communication and Da'wah*, *1*(1), 1–12.

[71] Ali M. (2012). K.H. Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20. *Suhuf*, *3*(2), 232–250.

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Ideologi Ahmad Dahlan dalam mendirikan organisani Muhammadiyah dituangkan dalam butiran pasal-pasal yang dijalani selaras oleh organisasi Muhammadiyah saat ini. Dalam Lathifah[72] ijelaskan Keputusan Tanwir Tahun 1969 di Ponorogo, Jawa Timur, ideologi Muhammadiyah tampak dalam *Matan* Keyakinan dan Cita-cita Hidup Muhammadiyah, yang isinya sebagai berikut. *Pertama*, Muhammadiyah adalah Gerakan Islam, bercita-cita dan bekerja untuk terwujudnya masyarakat Islam yang sebenar-benarnya, adil, untuk melaksanakan fungsi dan misi manusia sebagai hamba dan khalifah Allah di muka bumi. *Kedua*, Muhammadiyah berkeyakinan bahwa Islam adalah Agama Allah yang diwahyukan kepada Rasul-Nya, sejak Nabi Adam, Nuh, Ibrahim, Musa, Isa dan seterusnya sampai kepada Nabi penutup Muhammad SAW, sebagai hidayah dan rahmat Allah kepada umat manusia sepanjang masa, dan menjamin kesejahteraan hidup material dan spiritual, duniawi dan *ukhrawi*. *Ketiga*, Muhammadiyah dalam mengamalkan Islam berdasarkan: Al-qur'an dan Sunnah Rasul. *Keempat*, Muhammadiyah bekerja untuk terlaksananya ajaran-ajaran Islam yang meliputi bidang-bidang: Aqidah, Akhlak, *Muamalah Duniawiyah*. *Kelima*, Muhammadiyah mengajak segenap lapisan bangsa Indonesia yang telah mendapat karunia Allah berupa tanah air yang mempunyai sumber-sumber kekayaan, kemerdekaan bangsa dan NKRI yang berfilsafat Pancasila, untuk berusaha bersama-sama menjadikan suatu negara yang adil dan makmur dan diridlai Allah SWT. Baldatun thayyibatun wa rabbun ghafur.

Naskah "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" memiliki sebuah keunikan keunikan. Hal itu dibuktikan dengan kata "Pekajangan Pekalongan", ada apa dengan pekajangan? Mengapa Ahmad Dahlan berkhutbah di Pekajangan. Kedatangan Ahmad Dahlan di Pekajangan Pekalongan merupakan pembentukan PCM Muhammadiyah.

[72] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). *Gerakan-gerakan Islam Kontemporer* (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

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Pada tahun 1903, KH Abdurrahman menunaikan ibadah haji. Sepulang dari naik haji, ia merintis pengajian agama. KH Abdurrahman mengawali gerakan pengajian agama di Mushalla. Sampai akhirnya terbentuk perkumpulan pengajian Ambudi Agama di Pekajangan. KH Abdurrahman tidak sendirian dalam mengelola pengajian Ambudi Agama. Beberapa tokoh senior di Pekajangan terlibat dalam kepengurusan Ambudi Agama, seperti KH Asmu'i, KH Dimyati, KH Cholil, Chumasi Hardjosubroto, dan lain-lain. Pada tahun 1905, pemerintah kolonial Belanda mengeluarkan kebijakan Ordonansi Guru (Staatblad 925 Nomor 219) tentang pengajaran agama (Islam). Ordonansi Guru yang dikeluarkan oleh pemerintah kolonial, dengan implementor Inspektorat Pendidikan Pribumi, bertujuan untuk membatasi ruang dan gerak para guru agama Islam di tanah Hindia Belanda.[73]

Pada sekitar 1921, kebijakan ketat Ordonansi Guru nyaris membuat perkumpulan-perkumpulan pengajian agama di Pekalongan, Batang, dan Pekajangan lumpuh. Bahkan, Perkumpulan Nurul Islam dan Ambudi Agama nyaris ditutup. Akan tetapi, KH Abdurrahman tidak patah arang. Dia pernah mendengar sepak-terjang dan eksistensi Muhammadiyah di Yogyakarta yang konon mampu mengatasi persoalan Ordonansi Guru. Bersama KH Asmu'i, KH Abdurrahman bermaksud berangkat ke Yogyakarta menemui jajaran Hoofdbestuur Muhammadiyah.[74] Namun, terdapat kisah yang cukup menarik sebelum keduanya berangkat ke Yogyakarta. Salah seorang pengurus Ambudi Agama bernama Chumasi Hardjosubroto sempat mengingatan kepada KH Abdurrahman dan KH Asmu'i bahwa itu "Perkumpulan Kristen." Yakin bahwa Muhammadiyah adalah perkumpulan Islam yang mampu mengatasi persoalan Ordonansi Guru, kedua tokoh pendiri Ambudi Agama itu menyegerakan berangkat ke Yogyakarta. Tidak lama setelah kunjungan kedua tokoh Pekajangan ke kantor *Hoofdbestuur*

[73] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

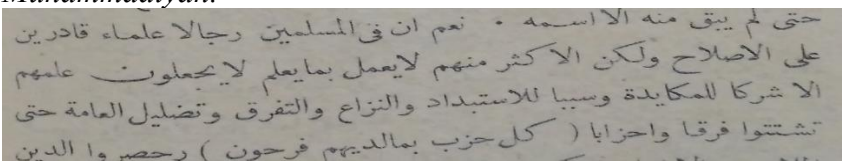
[74] Wahyuddin. (2010). Awal Munculnya Gerakan Inteliktualisme Islam di Indonesia Abad. *Jurnal Adabiyah*, *10*(2), 182–193.

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Muhammadiyah di Yogyakarta, Ahmad Dahlan langsung melakukan kunjungan ke Pekajangan untuk meresmikan cabang Muhammadiyah setempat. [75]

Ahmad Dahlan Mendirikan Organisasi Muhammadiyah

Bukan tanpa alasan Ahmad Dahlan dalam mendirikan organisasi Muhammadiyah. Bukan karena ego, ambisi ataupun keinginan pribadi. Hal itu melainkan untuk menyelamatkan kondisi masyarakat terutama umat muslim yang tercepah belah pada masa awal abad 20. Ini dapat dibuktikan dengan isi khutbah Ahmad Dahlan dalam naskah "*Ma Huwa Asasu Jam'iatul Muhammadiyah.*"



Sumber: Koleksi Pribadi Ginanjar Sya'ban. 2021. Hal 74

Figure 3. Naskah *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

> *"Na'am, Anna fĩl muslimĩna rijãlan 'ulamã-u qãdirĩna 'alal iṣlahi walakin akṡaru minhum la y'malu bimã ya'lamu lã yaj'alũna 'ilmahum illa syirkan lil mukãyyadati wa sababan lil istibdãdi wannazã'i wa tafarruqi wa taḍlĩl 'ãmati hattã tasytatũ firaqan wa ahzãban (kullu hizbin bimã ladaihim farihũna."*
>
> "Ya memang di kalangan kaum muslimin itu terdapat orang-orang yang ulama dan mampu untuk melakukan perbaikan, tetapi kebanyakan dari mereka tidak mengamalkan ilmunya. Mereka menjadikan ilmu mereka sebagai perangkap untuk melakukan tipu daya, menjadi penyebab terjadinya penindasan, pertikaian, perpecahan, menyesatkan rakyat biasa sampai mereka

[75] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

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> tercerai-berai menjadi berbagai kelompok dan golongan. (Tiap-tiap golongan merasa bangga dengan apa yang ada pada golongan mereka)".

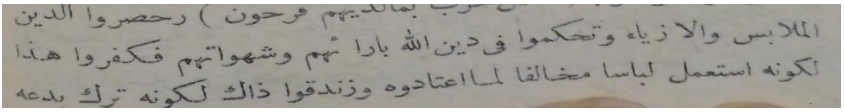
Jika dilihat dari konteks sejarah, kelahiran Muhammadiyah (tanggal 8 Dzulhijjah 1330 H. atau tanggal 18 Nopember 1912 M.) benar-benar terjadi pada saat yang tepat, yakni pada saat dunia Islam sedang semangat untuk bangkit dari keterpurukan. Hampir seluruh negara-negara Islam di dunia sedang mengalami ketertindasan dalam penjajahan, termasuk Indonesia yang pada saat itu dijajah oleh Belanda. Kesadaran akan pentingnya persatuan umat Islam dalam menentang penjajahan kolonial Belanda dalam bentuk organisasi, baru terwujud dan berkembang pada awal abad ke-20. Masa akhir penjajahan Belanda, memberikan gambaran tentang pertumbuhan pergerakan keislaman di Indonesia. Pada masa permulaan abad 20, ketika rasa nasionalisme modern masih baru tumbuh, kata "Islam" merupakan kata pemersatu bagi bangsa Indonesia.[76] Persoalan kemudian yang muncul ke permukaan pada permulaan abad 20 adalah tampilnya berbagai organisasi Islam yang di satu pihak memberikan pembaruan ke dalam pola pemikiran Islam dengan melakukan pemurnian akidah dari unsur-unsur pra Islam, dan di lain pihak, melahirkan kelompok yang berpegang teguh pada paham dan anggapan lama serta *madzhab* yang dianutnya. Kelompok yang membawa arus gerakan pembaruan mendirikan organisasi-organisasi untuk menggalang umat Islam dan mendidik mereka agar sejalan dengan tuntutan masa. Di antaranya dengan mendirikan lembaga pendidikan (pesantren) yang memasukkan berbagai mata pelajaran umum ke dalam kurikulumnya.[77]

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[76] Badawi D. (2003). *Langkah Langkah Perjuangan Muhammadiyah* (Setiawan B, Ed.; 1st ed., Vol. 1). Lembaga Pustaka dan Informasi.

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

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Sumber: Koleksi Pribadi Ginanjar Sya'ban. 2021. Hal 74

Figure 4. Naskah *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

> *"Wahaṣarữ Ad-dĩnil malãbisu wal azyã-i wa tahkumữ fĩ dĩni-l Allahi bãrãahum wa syahwatihim fakafarữ ḥaẓa likaunihi ista'mala libãsan mukhãlafan limã i'tadauhu wa zindiqữ ẓãka likaunihi tarku bid'ihi yabẓalữna al-wafil mualafihi bisurữrin wabtihãjin wa taktĩhã al-i'ãnãtu min kulli ṣaub'in."*
>
> "Mereka membatasi agama hanya pada pakaian dan kostum saja, mereka mengatur manusia dalam urusan agama Allah dengan akal dan hawa nafsu mereka. Lantas mereka mengkafirkan orang lain karena ia mengenakan pakaian berbeda dengan pakaian yang mereka kenal, mereka men-*zindiq-kan* orang lain pula karena ia meninggalkan bid'ah-bid'ahnya. Mereka menghabiskan uang dalam jumlah ribuan dengan senang dan bahagia. Bantuan demi bantuan berdatangan dari sana-sini untuk organisasi mereka."

Pakaian menjadi salah satu bentuk ekspresi dari ideologi. Karenanya, pada masa pergerakan sosial politik dan modernisasi di kota Yogykarta pada awal abad ke 20 pakaian menjadi sarana penting untuk menunjukkan identitas. Murid-murid perempuan Ahmad Dahlan dikenal memiliki ciri khas dalam berpakaian. Hal ini terkait dengan ajaran Ahmad Dahlan yang mendorong murid-murid perempuannya untuk mengenakan penutup kepala yang disebut sebagai kudung. Pemakaian kudung sesungguhnya bukanlah hal yang benar-benar baru di kalangan Muslim Nusantara pada masa itu. Hanya saja kudung pada masa itu umumnya hanya dikenakan oleh perempuan yang telah

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melaksanakan ibadah haji. Ajaran untuk menutup kepala dengan kudung ini pada akhirnya menjadi gerakan setelah pendirian Muhammadiyah dan disusul dengan pembentukan Aisyiyah pada tahun 1917.[78]

Kalangan Islam tradisionalis sebelum hadirnya Ahmad Dahlan sangat menyemarakkan pergumulan Islam di Jawa. Cenderung Islam tradisionalis tidak bisa membedakan antara ajaran dan non-ajaran. Pengant Islam seperti ini cenderung mengawetkan tradisi-tradisi non-Islam secara tidak kritis. Berbagai praktek ziarah ke kuburan, jimat-jimat jampi-jampi, sehingga sangat berdampak pada penerapan Islam bahkan bukan hanya Islam saja terkena dampaknya, juga dalam perkembangan kehidupan menuju era modern tidak mampu diusung oleh masyarakat tersebut.[79] Doktrin-doktrin Ahmad Dahlan dimaksudkan sebagai pelurusan atau pemurnian Tauhid (agama) dari unsur-unsur tradisi keagamaan tadi. Kalangan Muhammadiyah menyebutnya sebagai penyakit TBC (*Tahayul, Bid'ah,* dan *Khurafat*). Penyakit 'TBC' itu menurut sebagian kalangan adalah disebabkan oleh dakwah Walisongo yang belum tuntas.[80] Ahmad Dahlan dengan ide-ide tajdidnya mencoba mendobrak tradisi dan amalan keagamaan yang sudah mapan yang dianut oleh kebanyakan umat Islam pada waktu itu. Ahmad Dahlan menganggap bahwa tradisi dan amalan keagamaan pada waktu itu sudah terkontaminasi oleh ajara-ajaran Budha, Hindu, Animisme, dan Dinamisme dan juga budaya Kejawen lainnya. Oleh karena itu harus diperbaharui dan dimurnikan.[81]

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[78] Husna A. H. (2023). R Rintisan Anjuran Berkerudung Oleh Muhammdiyah (1910-1931). *Sentri: Jurnal Riset Ilmia*, *2*(4), 1313–1321.

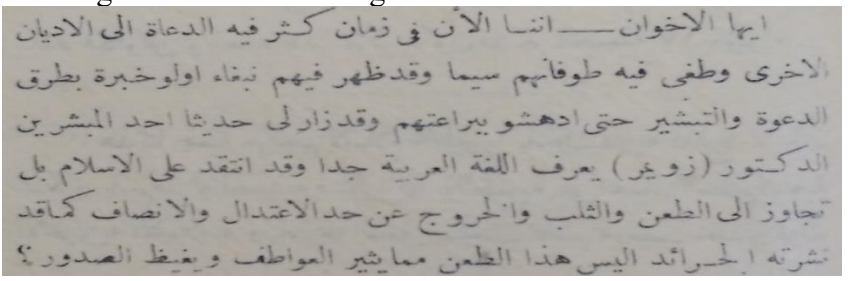
[79] Dahlan M. (2014). K.H. Ahmad Dahlan Sebagai Tokoh Pembaharu. *Jurnal Adabiyah*, *XIV* (2), 122–132.

[80] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[81] Masykur, F. (2022). S Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Modern (Akhir Abad ke XIX-Awal Abad ke XX. *Tarbawi*, *5*(1), 1–15.

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Dawam Raharjo dalam Huda[82] menjelaskan, bahwa berdirinya Muhammadiyah itu dilatar-belakangi oleh tiga pemikiran pembaruan. Pertama, pemikiran Muhammad bin Abdul Wahhab yang kemudian berkembang menjadi Wahhabisme yang berorientasi kepada pemurnianajaran-ajaran Islam dari pengaruh-pengaruh budaya lokal. Kedua, pilar epistemologis Muhammadiyah dari Muhammad 'Abduh. Dalam hal ini Raharjo mengemukakan bahwa Muhammadiyah, seperti dikatakan oleh Hamka, diilhami oleh pemikiran pembaruan Islam yang dilancarkan oleh Muhammad Abduh, yang lebih menekankan modernisasi pemikiran dan pendidikan. Ketiga, pilar epistemologis Muhammadiyah dari Ahmad Dahlan berupa teologi al-Mã'ũn. Raharjo melanjutkan catatannya, bahwa sebenarnya Muhammadiyah itu berkembang karena bertolak dari pandangan teologis dari Kiai Dahlan sendiri, yaitu penafsiran dari surat al-Mã'ũn yang mengandung masalah tanggung jawab sosial. Pandangan Kiai Dahlan mengenai tauhid.


ايها الاخوان ـــــ انـنـا الآن فى زمان كـثر فيه الدعاة الى الاديان
الاخرى وطغى فيه طوفانهم سيما وقدظهر فيهم نبغاء اولوخبرة بطرق
الدعوة والتبشير حتى ادهشو ببراعتهم وقدزارلى حديثا احد المبشرين
الدكـتور (زويمر) يعرف اللغة العربية جدا وقد انتقد على الاسلام بل
تجاوز الى الطعن والثلب والخروج عن حد الاعتدال والانصاف كماقد
نشرته الجرائد اليس هذا الطعن مما يثير العواطف ويغيظ الصدور ؟

Sumber: Koleksi Pribadi Ginanjar Sya'ban. 2021. Hal 75

Figure 5. Naskah *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

> *":Ayyuhãl ikhwanu, innanã alãnu fĩ zamãnin kaṡirin fĩhi ad-du'ãtu ilãl adyãnil ukhrã waṭugã fĩhi ṭaufãuhum siyaman wa qod żaḥara fĩhim nabgã-u ũlũ khibratin biṭariqi ad-da'wati wat-tabsyĩru hattã idḥasyũ bibarã'atihim wa qad zãra lĩ hadiṡãn ahadul mubasysyirĩina ad-duktũra (zuwaymir) ya'rifu allugatu; 'arabiyyatu jiddan wa qad intaqada 'alãl Islãmi bal tajãwaza ilãl*

[82] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7*(2), 345–375.

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> *ṭa'ni mimma yaśĩrul 'awãṭifu wayagĩżu aṣ-ṣudũri?"*
> "Wahai saudaraku, kita sedang berada di zaman di mana banyak pendakwah yang mengajak masuk ke agama lain, gelombang mereka sangat besar, terutama setelah di antara mereka muncul orang-orang pintar dan berpengalaman dalam bidang dakwah serta kristenisasi. Sampai-sampai mereka membuat kagum karena kelihaian mereka. Baru-baru ini, salah seorang misionaris yang bernama Dr. Zwemer yang menguasai bahasa Arab dengan baik. Ia mengkritik agama Islam, bahkan ia melempar tuduhan dan celaan, serta melewati batas-batas perlakuan adil dan netral, sebagaimana yang telah diberitakan di surat kabar. Bukankah tuduhan ini merupakan hal yang menyakiti perasaan dan membuat hati marah?!"

Penyebab lain Ahmad Dahlan mendirikan organisasi Muhammadiyah adalah upaya kristenisasi di tanah Jawa yang masif.[83] Akhirnya, setelah dua tahun pasca tragedi Cilegon, Banten, KF. Holle sebagai penasihat urusan pribumi, menyampaikan saran agar pendidikan Islam di Jawa diawasi secara ketat. Saran tersebut sebagai landasan dan pertimbangan bahwa penggerak dibalik peristiwa ini adalah para kyai. Berangkat dari alasan tersebut, pemerintah kolonial Belanda memainkan peran memanfaatkan momentum tersebut untuk menggapai dukungan besar dari para misionaris Kristen. Hal ini bukanlah sebuah langkah yang sulit bagi Belanda untuk diraih karena mereka identik dengan Kristen Protestan. Tatkala situasi mulai

[83] Suwarno. (2016). Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912- 1950. *Akademika*, *21*(2), 195–213.

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membaik dan karena dukungan para misionaris Kristen, Belanda kemudian melacak keberadaan para kyai di Jawa.[84]

Dalam khutbahnya Ahmad Dahlan menyebutkan nama seorang misionaris yang bernama Samuel Zwemer. Zwemer adalah misionaris Amerika jangka panjang pertama di Timur Tengah. Dia menulis hampir satu buku per tahun di sebagian besar hidupnya. Dia mendirikan dan mengedit publikasi triwulanan The Moslem World selama 37 tahun. Dia adalah seorang profesor di Princeton. Dia secara langsung memotivasi ratusan orang untuk pergi ke ladang misi.[85] Zarkasyi[86] menjelaskan bahwa Samuel Zwemer memberi trik-trik metode Kristenisasi kepada para missionaries di Jerussalem. Ia berpesan "tugas kalian bukan mengkristenkan orang Islam tapi merobah cara berfikir orang Islam, agar nanti lahir generasi Muslim yang memusuhi agamanya". Trik itu kini berjalan dengan baik dan relatif berhasil. Trik penyebaran agama a la Zwemer itu nampak tidak memaksa tapi sejatinya menipu.

Upaya kristenisasi di tanah Jawa pada akhir abad XVIII sampai awal abad XIX motori oleh missionaris yang bernama Peter Janz. Terdapat beberapa kyai yang masuk kristen dan menerjemahkan Alkitab ke bahasa Jawa dan menggunakan aksara Pegon. Dalam buku "*THE BIBLE THROUGHOUT THE WORLD*", Kilgour[87] dijelaskan sebagai berikut.

> "Bahasa Jawa diucapkan oleh sekitar dua pertiga penduduk pulau Jawa. Ia memiliki karakter sendiri yang berasal dari *Devanagari*. Sebagian besar tulisan suci yang diterbitkan telah dicetak dalam

[84] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[85] Zwemer, S. M. (1905). The Moslem Doctrine of God: an Essay on The Character And Attributes of Allah According to the Koran and Orthodox Tradition (1st ed., Vol. 1). American Tract Society.

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

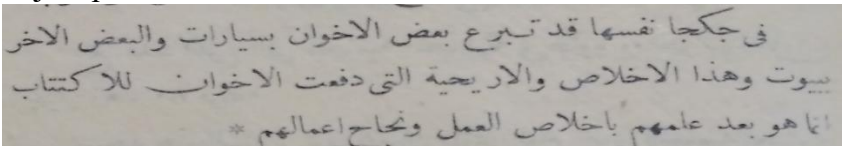
[87] Kilgour, R. (1939). The Bible Throughout the World: A Survey of Scripture Translations (1st ed., Vol. 1).

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bentuk tulisan ini, meskipun beberapa telah diterbitkan dalam tulisan Arab (umumnya dikenal di Jawa sebagai Pegon), dan Perjanjian Baru diterbitkan dalam karakter romawi pada tahun 1911. Tulisan pertama adalah adalah Perjanjian Baru diterjemahkan oleh Gottlob Bruckner, seorang misionaris Baptis Samarang. Versi ini dicetak pada tahun 1829 di Serampore. J. F. C. Gericke, agen dari Masyarakat Alkitab Belanda. Pada tahun 1886, P. Jansz dari Serikat Misi Mennonite memulai sebuah terjemahan baru. Dia menyelesaikan versi Alkitab dua puluh tahun lamanya. Terjemahan yang dicetak dalam aksara Pegon paling awal adalah Injil Lukas yang ditransliterasikan oleh penduduk asli Jawa dan diterbitkan pada tahun 1893. Tiga tahun kemudian P. Penniga, sub-agen Lembaga Alkitab Inggris dan Asing, menyiapkan edisi baru dan kemudian menambahkan Injil lain dan Kisah Para Rasul."

Pesan Ahmad Dahlan Dalam Naskah *"Ma Huwa Asasu Jam'iatul Muhammadiyah"*

Ahmad Dahlan dalam khutbahnya memberikan pesan-pesan kepada umat Islam di Pekajangan, Pekalongan, Jawa Tengah. Pesan Ahmad Dahlan sesuai dengan fenomena yang terjadi pada awal abad 20.


في جكجا نفسها قد تبرع بعض الاخوان بسيارات والبعض الاخر
بيوت وهذا الاخلاص والاريحية التى دفعت الاخوان للاكتتاب
انما هو بعد علمهم باخلاص العمل ونجاح اعمالهم *

Sumber: Koleksi Pribadi Ginanjar Sya'ban. 2021. Hal 75

Figure 6. Naskah *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

"Fĩ jugjã nafsuhã qod tabara'a ba'ḍul ikhwãni bisayyãrãtin wal ba'ḍul Akhari bibuyũtin wa ḥaẓãl ikhlãṣu wal arĩhiyyatu allatĩ dafa'atil ikhwãnu liliktitãbi annaḥã ḥuwa 'ilmihim bilikhlaṣil 'amali wannajãhi a'mãlihim. "

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> "Di daerah Jogja sendiri sebagian saudara telah menyumbangkan mobil-mobil, sebagian yang lain menyumbangkan rumah-rumah. Keikhlasan dan antusiasme yang mendorong para saudara untuk berderma ini tidak lain terjadi setelah mereka mengetahui tentang keikhlasan dalam berbuat dan bahwa amal mereka telah berhasil."

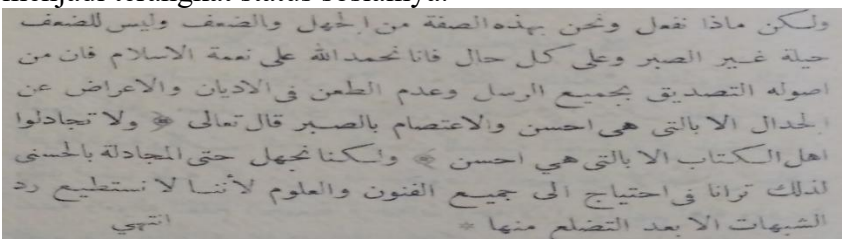
Sejatinya watak dasar Muhammadiyah adalah pemberdayaan dan pelayanan sosial. Dalam konteks sejarah, Muhammadiyah generasi awal era Dahlan banyak memelopori usaha-usaha pembinaan komunitas atau jamaah di masyarakat. Dahlan melalui gerakan *al-Mã'ĩn* mengumpulkan anak-anak yatim yang kemudian dilembagakan menjadi *Weeshuis* (Rumah Yatim), *Armeinhuis* (Rumah Miskin), dan Poliklinik sebagai benih lahirnya Penolong Kesengsaraan Oemoem (PKO) atau kini dikenal sebagai Rumah Sakit PKU Muhammadiyah. Pendiri Muhammadiyah tersebut juga bergaul dengan kelompok elite di Boedi Oetomo, mengajar di Sekolah Praja, dan berinteraksi dengan siapa saja yang ditemuinya untuk berdialog dan mendakwahkan Islam. Di kediaman HOS Tjokroaminoto Kiai Dahlan juga memberikan pengajian keislaman di hadapan Soekarno, Semaun, dan elite muda pergerakan yang haus ilmu dan keislaman.[88]

Dalam hal ini, PP Muhammadiyah menjelaskan bahwa gerakan Jama'ah berusaha menggugah kembali sikap hidup Ahmad Dahlan pada waktu itu, melancarkan gerakan tajdidnya, gerakan pembaharuan. Ahmad Dahlan memberikan contoh, bagaimana seorang muslim bersikap terbuka, suka menerima dan mempertimbangkan pendapat orang lain. Tanpa ragu-ragu beliau mempraktikkan sistem pendidikan cara 'barat', kepanduan, poliklinik-poliklinik, rumah sakit, panti asuhan. Kawan-kawan beliau tidak hanya terbatas 'orangorang kita', tetapi juga yang beragama Nasrani, yang Cina, ya golongan priyayi, ya golongan

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

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orang kebanyakan. Anggota Muhammadiyah makin hari makin bertambah; ada priyayinya, ada Cinanya, ada nasionalisnya, dan tidak sedikit kalangan yang tergolong have not, golongan miskin, buruh batik, pekerja kasar yang dengan bermuhammadiyah menjadi terangkat status sosialnya.[89]



ولكن ماذا نفعل ونحن بهذه الصفة من الجهل والضعف وليس للضعف
حيلة غير الصبر وعلى كل حال فانا نحمد الله على نعمة الاسلام فان من
اصوله التصديق بجميع الرسل وعدم الطعن فى الاديان والاعراض عن
الجدال الا بالتى هى احسن والاعتصام بالصبر قال تعالى ﴿ ولا تجادلوا
اهل الكتاب الا بالتى هي احسن ﴾ ولكنا نجهل حتى المجادلة بالحسنى
لذلك ترانا فى احتياج الى جميع الفنون والعلوم لأننا لا نستطيع رد
الشبهات الا بعد التضلع منها * انتهى

Sumber: Koleksi Pribadi Ginanjar Sya'ban. 2021. Hal 75

Figure 7. Naskah *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

> *"Walakin maẓã naf'alu wa nahnu biḥaḥil ṣifati minal jaḥli waḍa'fi walaysa lil ḍa'fi hayyalatu gairul ṣabri wa 'alã kulli hãlim fainnã nahmadu Allha 'alã ni'matil Islami fainna min uṣũlihi at-taṣdĩqi bijami'ĩ ar-rusuli wa'adamil ṭa'ni fĩl adyãni wal agrãḍi 'wni;jidãli illa billatĩ ḥiyã ahsanu wal i'tiṣãmi bil ṣabri qãla ta'ãlã (walã tajãdalũ aḥlal kitãbi illã billatĩ ḥiyã ahsanu)"*
>
> *"Walakinnã najḥalu hattã al-mujãdalati bilhunã liẓalika tarãnã fĩ ihtiyajin ilã jamĩ'il funũni wal 'ulũmi liannanã lã nastaṭĩ'u raddal syubhãti illa ba'da At-taḍullu'i minḥã."*
>
> "Tetapi apa yang bisa kita perbuat (apalah daya), sementara kita berada di posisi sebodoh dan selemah ini, dan tidak ada yang bisa dilakukan oleh kebodohan kecuali hanya bersabar?! Bagaimanapun juga, kita tetap bersyukur kepada Allah atas anugerah nikmat agama Islam. Termasuk dari ajaran-ajaran pokok Islam adalah

[89] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7*(2), 345–375.

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> beriman kepada semua rasul, tidak menjatuhkan agama lain, meninggalkan perdebatan kecuali dengan cara yang baik, serta berpegang teguh kepada kesabaran. Allah berfirman: "Dan janganlah kamu berdebat dengan Ahli Kitab, melainkan dengan cara yang baik."
> "Tetapi kita ini bodoh sampai-sampai cara berdebat dengan baik pun kita tidak tahu. Maka Anda lihat kita ini membutuhkan semua cabang disiplin ilmu, karena kita tidak akan bisa membantah *syubhat-syubhat* itu kecuali setelah kita betul-betul menguasai ilmu-ilmu tersebut."

Dalam pandangan Ahmad Dahlan, keterbelakangan yang dihadapi oleh umat Islam sebenarnya akibat dari kebodohan, karena itu untuk mengatasinya, menurutnya, harus melalui pendidikan. Menurutnya ada 3 nilai dasar pendidikan yang harus ditegakkan untuk membangun sebuah bangsa, yaitu pertama, Pendidikan Akhlak, sebagai ikhtiar menanamkan karakter yang berlandaskan Al-Qur'an dan hadis. Kedua, Pendidikan Individu, sebagai upaya menumbuhkan kesadaran individu yang utuh, yang seimbang antara kebutuhan jasmani dan rohani, keyakinan dan intelektualitas, prasaan dan akal, dunia dan akhirat. Ketiga, Pendidikan Sosial, sebagai usaha untuk menumbuhkan kesediaan dan keinginan hidup bermasyarakat.[90]

Ia prihatin melihat negara pribumi semakin terpuruk dan tenggelam karena situasi dan kondisi global. Hal ini semakin diperparah dengan politik kolonial Belanda yang sangat merugikan bangsa Indonesia (bahwa hanya anak bangsawanlah yang bisa sekolah di pemerintahan Belanda). Menurutnya, upaya tepat yang harus dilakukan adalah membenahi sistem pendidikan pribumi. Kesenjangan pendidikan ilmu agama dan ilmu umum pada saat itu membuat Ahmad Dahlan semakin tergerak hati untuk

[90] Palahuddin. (2018). Modernisasi Pendidikan Islam di Indonesia Awal Abad Ke-XX: Kasus Muhammadiyah Palahuddin Universitas Muhammadiyah Mataram. *Sangkep (Jurnal Kajian Soasial Keagamaan)*, *1*(1), 60–84.

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membenahi sistem pendidikan di Indonesia. Ia sadar bahwa kita adalah bangsa terjajah, namun untuk melepaskan belenggu itu kita harus memperbaharui cara pandang generasi melalui pendidikan agama disertai ilmu umum, sehingga akan tercipta kualitas manusia yang lebih tinggi. Gagasan terpentingnya adalah memasukkan pendidikan agama Islam kedalam sekolah yang dikelola pemerintah.[91]

SIMPULAN

Muhammadiyah merupakan salah satu organisasi keislaman yang besar di Indonesia. Dalam naskah *"Ma Huwa Asasul Jamiatul Muhammadiyah"* menjelaskan secara jelas teologi, sebab didirikan organisasi Muhammadiyyah, kegundahan Ahmad Dahlan, sosiologi ummat Musllim pada awal abad 20, Kristenisasi, dan kultur masnyarakat Jawa. Hal ini menunjukkan bahwa naskah *"Ma Huwa Asasul Jamiatul Muhammadiyah"* memiliki keunggulan dari segi kebenaran historis dan fakta yang tidak dapat dihelakkan. Khutbah Ahmad Dahlan di Pekajangan merupakan sebuah fakta historis yang belum pernah terungkap sebelumnya. Naskah "*Ma Huwa Asasu Jam'atul Muhammadiyah*" merupakan sebuah naskah yang berisikan khutbah Ahmad Dahlan dalam kunjungannya ke pekajangan, Pekalongan, Jawa tengah pada tahun 1340 H. kunjungan tersebut dalam bentuk peresmian PCM Pekajangan pada tahun 1922. Dalam khutbahnya Ahmad Dahlan menegaskan tiga pokok bahasan yang penting. Pertama, idologi organisasi Muhammadiyah, Kedua, alasan Ahmad Dahlan mendirikan organisasi Muhammadiyah, ketiga, pesan Ahmad Dahlan kepada masyarakat Pekajangan.

Ideologi Ahmad Dahlan terinspirasi dari ayat *Q.S Ali 'Imran* 3/104 dan *Q.S Ali 'Imran* 3/110. Maraknya Kristenisasi membuat Ahmad Dalan berfikir keras untuk membentengi umat Islam dari misi tersebut. Belum lagi unsur-unsur kebudayaan yang melekat pada masyarakat Jawa yang kental dengan kebudayaan membuat Ahmad Dahlan mendobrak gagasan pembaharuan dan moderenisasi. Para abangan/pemuka agama pada akhir abad 19

[91] Arofah S, J. M. (2015). Gagasan Dasar dan Pemikiran Pendidikan Islam K.H Ahmad Dahlan. *Tajdida*, *13*(2), 114–125.

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mulai tidak konsisten dalam menjalankan syariat Islam sesuai dengan ajaran Al-Qur'an dan Hadist. Meleburnya budaya luar dengan budaya Jawa mempengaruhi sosial masyarakat. Terutama dalam pendidikan, berpakaian, dan gaya sosial. Sehingga Ahmad Dahlan awal mulanya dituduh sebagai salah satu bagian dari kolonial Belanda. Akan tetapi, itu dapat dibuktikan oleh Ahmad Dahlan dengan kesungguhan dan ke ikhlasan beliau berdedikasi untuk memajukan agama Islam.

Ahmad Dahlan mengaplikasikan teori *Al-Mã'ũn* sebagai amalan pergerakan organisasi Muhammadiyah. terdapat beberapa alasan yang memotori Ahmad Dahlan mendirikan organisasi Muhammadiyah. yaitu: Pertama, Islam pada masa itu diliputi Tahayyul, bid'ah, dan khurafat. sehingga jelas terlihat bahwa islam hanya sebagai semua nama/identitas. Kedua, Banyak orang yang faham Islam tetapi tidak mempratikkan. Ketiga, Ilmu digunakan untuk tipu muslihat, kesewenangan, konflik, perbedaan, kesesatan yang dapat menimbulkan kelompok-kelompok. Keempat, Membatasi pakian sebagai identitas. Kelima, Menetapkan hukum Allah hanya dengan pemikiran dan nafsu mereka saja. Keenam, maraknya Kristenisasi di tanah Jawa. Pesan Ahmad Dahlan kepada masyarakat Pekajangan, yaitu: Pertama, sikap toleransi. Kedua, Keikhlasan. Ketiga, pentingnya pendidikan dan pemahaman ilmu agama dan non-agama

Penelitian ini dapat menjadi rujukan dalam bidang sejarah atau teologis pemikiran. Unsur-unsur historis dan kebudayaan yang melekat dalam naskah "*Ma Huwa Asasul Jamiatul Muhammadiyah"* menjadi sebuah bukti konkrit bahwa perjuangan Ahmad Dahlan sebagai Promotor kebaharuan dan moderenisasi. Dalam penelitian masih terdapat kekurangan, terutama observasi wawancara kepada narasumber. Diharapkan kepada peneliti selanjutnya dapat mengembangkan penelitian ini agar menjadi sebuah kesatuan alur sejarah yang aktualis.

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

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ABSTRACT
The Muhammadiyah organization was founded with the slogan of renewal and modernization. These two slogans make Muhammadiyah different from other organizations. The text "Ma Huwa Asasu Jam'iatul Muhammadiyah" contains the founding of the Muhammadiyah organization and quotes from the Asy-Syifa magazine in 1922. This text explains Ahmad Dahlan's sermon in Pekajangan, Pekalongan, Central Java. The text "Ma Huwa Asasu Jam'iatul Muhammadiyah" describes the basis and concerns of Ahmad Dahlan regarding the condition of Muslims who deviate from the teachings of the Qur'an and Hadith. This study was carried out using the paradigm of philology and hermeneutics as a humanities science, namely, a science that carries out a hermeneutic function by correcting texts as social discourse. Text analysis, especially single manuscript editions, uses descriptive analysis methods. The handling of the text "Ma Huwa Asasul Jamiatul Muhammadiyah" requires careful content analysis by considering various specific cases in the text and the nature of its intertextuality. Based on the results of the study of the manuscript "Ma Huwa Asasu Jam'iatul Muhammadiyah," three major cases were found. First is the ideology of the Muhammadiyah organization. Second, Ahmad Dahlan's reasons for establishing Muhammadiyah. Third, Ahmad Dahlan's message to the people of Pekajangan, Pekalongan, Central Java. This research aims to provide information about the founding of the Muhamadiyah organization contained in the text.

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Keywords: *Philology, Manuscripts, Islam, Muhammadiyah, Ahmad Dahlan*

ABSTRAK

Organisasi Muhammadiyah didirikan dengan membawa slogan pembaharuan dan moderenisasi. Dengan kedua slogan ini yang membuat Muhammadiyah menjadi pembeda dengan organisasi lainnya. Naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah" merupakan sebuah naskah yang berisi tentang pendirian organisasi Muhammadiyah dan mengutip dari majalah Asy-Syifa pada tahun 1922. Isi naskah ini menjelaskan khutbah Ahmad Dahlan di Pekajangan, Pekalongan, Jawa Tengah. Naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah" menjelaskan landasan, dan kerisauan Ahmad Dahlan terhadap keadaan umat Islam yang menyimpang dari ajaran Qur'an dan Hadist. Kajian ini dilakukan dengan paradigma Filologi dan hermeneutik sebagai ilmu humaniora, yakni ilmu yang melaksanakan fungsi heurmenetik dengan menepatkan teks sebagai wacana sosial. Analisis teks khususnya edisi naskah tunggal dilakukan dengan memanfaatkan metode deskriptif analisis. Penanganan naskah "Ma Huwa Asasul jamiatul Muhammadiyah" perlu dianalisis isi secara hati-hati dengan mempertimbangkan berbagai kasus spesifik di dalam teks dan sifat intertektualitasnya. Berdasarkan hasil analisis naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah" ditemukan tiga kasus besar. Pertama, Ideologi organisasi Muhammadiyah. Kedua, Alasan Ahmad Dahlan Mendirikan Muhammadiyah. Ketiga, Pesan Ahmad Dahlan kepada Masyarakan Pekajangan, Pekalongan, Jawa Tengah. Tujuan dari penelitian ini adalah memberikan informasi tentang pendirian organisasi Muhamadiyah yang terdapat dalam naskah.

Kata kunci: *Filologi, Naskah, Islam, Muhammadiyah, Ahmad Dahlan*

INTRODUCTION

Ahmad Dahlan became a phenomenal Islamic scholar at the beginning of the 20th century, and he had a movement that differentiated him from other organizations. This can be proven by establishing the Muhammadiyah organization, which has a mission of renewal and modernization. Ahmad Dahlan's concern about the rise of Christianization and TBC (*Tahayyul, Bid'ah, and Churafat*) missions against Muslims forced him to initiate a movement for renewal and modernization in Islamic teachings. At the end of the 19th century, Christian missionaries usually referred to several verses in the Bible to legitimize the obligation to carry out Christian missions to non-Christian nations. For example, the

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book of Mark 16:15 says: *"Go into all the world and preach the Gospel to every creature."* So, Protestant and Catholic Christians in Indonesia emphasize that the Christian mission must continue to be carried out.[1] Ahmad Dahlan's anxiety about the condition of Muslims on the island of Java who still mixes Hindu-Buddhist traditions in worship rituals and religious leaders who blame each other's practices (*bid'ah*).[2] With the main Muslim problems during the early 20th century, Ahmad Dahlan provided new ideas through the Muhammadiyah organization.

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

Based on the 1969 Tanwir Decree in Ponorogo, East Java, Muhammadiyah's ideology appears in Muhammadiyah's Statement of Beliefs and Life Aspirations, which contains *First*, Muhammadiyah is an Islamic Movement, *Second*, Muhammadiyah believes that Islam is the Religion of Allah which was revealed to His Messenger, *Third*, Muhammadiyah in practicing Islam based on the Qur'an and Sunnah, *Fourth*, Muhammadiyah works for the implementation of Islamic teachings which include the areas: Aqidah, Morals, Worship, and Muamalah, *Fifth*, Muhammadiyah invites all levels of the Indonesian nation who have received the grace of Allah in the form of a homeland that has sources of wealth, national

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[1] Adian H, "Kristenisasi Di IndonesiaTinjauan Historis Dan Teologis," *Media Dahwah* (Jakarta, February 2007).

[2] Selamat K, "Antara Tradisionalis Dan Modernis Pemikiran Pendidikan KH Ahmad Dahlan," *Ta'dib* 22, no. 2 (December 2019): 75–87.

[3] St Nurhayati, H., Mahsyar Idris, Mh. H., & Muhammad Al-Qadri Burga, Ma. (2018). *Muhammadiyah dalam Perspektif Sejarah, Organisasi, dan Sistem Nilai* (M. Burga, Ed.; 1st ed., Vol. 1). Trust Media Publishing.

[4] Suwarno. (2016). Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912 - 1950. Akademika, 21(2), 195–213.

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independence and the Republic of Indonesia which has the Pancasila philosophy.[5]

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

Apart from ideology as a renewal of Islam, some factors moved the establishment of the Muhammadiyah Organization at that time amidst the presence of the Dutch government and the Christianization mission in Indonesia. The native population, who knew the close relationship between religion and government after converting to Christianity, would become loyal citizens physically and mentally to the Company, the name given to the Dutch administration. Dutch colonial politics had an interest in the spread of Christianity in Indonesia.[7]

Ahmad Dahlan initiated the struggle of the Muhammadiyah organization as an Islamic social organization to educate the lives of the Indonesian people on November 18, 1912. It was founded in Yogyakarta based on suggestions submitted by his students and several members of Budi Utomo. This organization was founded to " spread the teachings of the Prophet

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[5] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). Gerakan-gerakan Islam Indonesia kontemporer (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

[6] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7* (2), 345–375.

[7] Abdullah N. (2015). K.H. Ahmad Dahlan (Muhammad Darwis). *Jurnal Ilmiah Sosiologi Agama*, *9*(1), 22–38.

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Muhammad S.A.W to the people of the earth" and advance the Islamic religion to its members. To achieve organizational progress by establishing educational institutions, PKU (General Misery Helper), establishing an Orphan House, establishing a women's organization called Sopotrisno to Aisyiyah, meetings and *tabligh* which discuss Islamic issues and establishing waqfs and building mosques. -Mosque and publishing books, brochures, newspapers, and magazines.[8]

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

Many researchers have researched Muhammadiyah from various aspects; approximately 55 previous studies have explained Muhammadiyah. Research "Constructs of Muhammadiyah Ideology: Foundations for Developing Instruments for Measuring the Strength of Muhammadiyah Ideology"[10], "The Clash of Muhammadiyah Ideology (Moderate Versus Radical Ideology Fight)"[11], "Contestation of Mass Media Commodification and

[8] Kahfi, M. (2020). Peranan Muhammadiyah Sebagai Gerakan Islam Berkemajuan di Era Modern. *Al-Risalah*, *11*(2), 110–128.

[9] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

[10] Subando, J., Samsuri, M., & Muslimin, E. (2023). Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah. *Pawarta: Journal of Communication and Da'wah*, *1*(1), 1–12.

[11] Hidayat, M. C. (2019). The Clash Of Ideology Muhammadiyah (Moderate Versus Radical Ideology Fight). *Afkaruna*, *15*(2).

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Ideology Muhammadiyah"[12], "Revitalization of Muhammadiyah Ideology in Strengthening Persirakatan Cadres"[13], "The Ideological Shift of Muhammadiyah From Cultural Into Puritanical Tendency in the 1930s"[14], "Study of Recommendations for Veiling by Muhammadiyah (1910-1931)"[15], "The Relevance of Muhammadiyah's Islamic Theological Thought With Its Reformation Thought"[16], "*Dār al-'Ahd wa al-Shahādah*: Muhammadiyah's Position and Thoughts on the State Pancasila"[17], "The Role of Muhammadiyah as a Progressive Islamic Movement in the Modern Era"[18], "Theology of Surah *al-Maun* and Social Praxis in the Lives of Muhammadiyah Citizens"[19], "The Concept of Substantive Sufism in Muhammadiyah"[20], "Muhammadiyah Paradigm of Religious Social Movements"[21], "Muhammadiyah and Civil Society:

[12] Ulfah M. (2014). Kontestasi Komodifikasi Media Massa dan Ideologi Muhammadiyah. *Jurnal Aspikom*, *2*(3), 165–179.

[13] Junaidi M, J. R. H. A. T. (2018). Revitalisasi Ideologi Muhammadiyah Dalam Kader Persyarikatan. *Tajdida*, *16*(2), 103–117.

[12]Burhani, A. N. (2006). The Ideological Shift of Muhammadiyah From Cultural Into Puritanical Tedency in the 1930s. *Jurnal Masyarakat Dan Budaya*, *8*(1).

[15] Husna A. H. (2023). Rintisan Anjuran Berkerudung Oleh Muhammadiyah (1910-1931). *Sentri: Jurnal Riset Ilmia*, *2*(4), 1313–1321.

[16] Darmawan C. (2018). Relevansi Pemikiran Teologi Islam Muhammadiyah Dengan Pemikiran Pembaharuannya. *Medina-Te*, *19*(2), 19–35.

[17] Bachtiar, H. (2020). *Dār al-"Ahd wa al-Shahādah*: Muhammadiyah's Position and Thoughts on Negara Pancasila. *Studi Islamika*, *27*(3), 485–513.

[18] Kahfi, M. (2020). Peranan Muhammadiyah Sebagai Gerakan Islam Berkemajuan di Era Modern. *Al-Risalah*, *11*(2), 110–128.

[19] Gunawan, A. (2018). Teologi Surat al-Maun dan Praksis Sosial Dalam Kehidupan Warga Muhammadiyah. *Salam: Jurnal Sosial Dan Budaya Syar-i*, *5*(2), 161–178.

[20] Masrur, I. (2019). Konsep Tasawuf Substantif Dalam Muhammadiyah. *Spiritualita*, *3*(1), 75–103.

[21] Saguni M. K. (2018). Muhammadiyah Paradigma Gerakan Sosial Keagamaan. *Nukhbatul 'Ulum: Jurnal Bidang Kajian Islam*, *4*(1), 21–30.

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Critical Network, Patterns of Criticism, and Challenges"[22], "Pluralism, Liberalism, and Islamism Religious Outlook of Muhammadiyah"[23], "The Birth of Muhammadiyah From a Hermeneutic Perspective"[24], "and the Da'wah of Muhammadiyah Semarang City"[25], "*Mustad'afin's* Theology in Indonesia: A Study on Muhammadiyah Theology"[26]. This research focuses on Muhammadiyah ideology and theology in general, taking references from books or Muhammadiyah ideology guidelines that are not based on texts. Several ideologies are contained in the text "*Ma Huwa Asasu Muhammadiyah*."

Research on the history of Muhammadiyah has been widely studied from various aspects. The following is previous research that explains the history of Muhammadiyah "History of the Early Growth of Muhammadiyah"[27], "Nahdlatul Ulama and Muhammadiyah: A Bit of History, Commitment in a Plural Society and Challenges"[28], "From Yogyakarta Knitting in Indonesia: Development of Muhammadiyah, 1912- 1950"[29], "Muhammadiyah in the Perspective of History, Organization and

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[22] Setiadi, O. (2021). Muhammadiyah and Civil Society: Critical Network, Patterns of Criticism, and Challenges. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, *29*(2), 277–296.

[23] Burhani A.N. (2018). Pluralism, Liberalism, and Islamism Religious Outlook of Muhammadiyah. *Studia Islamika*, *25*(3), 433–470.

[24] Suwarno. (2019). Kelahiran Muhammadiyah Dari Perspektif Hermeneutik. *Sasdaya (Gadjah Mada Journal of Humanities)*, *3*(01/02), 45–60.

[25] Arsam. (2010). Manajemen dan Strategi Dakwah Muhammadiyah Kota Semarang. *Komunika (Jurnal Dakwah dan Komunikasi)2*, *4*(2), 208–223.

[26] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7*(2), 345–375.

[27] Aprianto I. D. (2019). Sejarah Pertumbuhan Awal Muhammadiyah. *Jurnal Prodi Sejarah*, 1–15.

[28] Krismawati D. A. (2020). Nahdlatul Ulama dan Muhammadiyah: Sekelumit Sejarah, Komitmen dalam masyarakat Plural dan Tantangan. *Academic Journal of Asia Region*, *8*(1).

[29] Suwarno. (2019). Kelahiran Muhammadiyah Dari Perspektif Hermeneutik. *Sasdaya (Gadjah Mada Journal of Humanities)*, *3*(01/02), 45–60.

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Value Systems"[30], "Steps in Muhammadiyah's Struggle"[31], "History and Development of Muhammadiyah Kudus City Branch 1920-2013"[32], "Forerunner of Pekajang"[33], "The Birth of Muhammadiyah from a Hermeneutic Perspective"[34], " Contemporary Islamic Movements"[35], "KH. Ahmad Dahlan in the Ulama Network in Surakarta at the Beginning of the 20th Century"[36], "History and Dynamics of Islamic Thought in Indonesia from the Classical to the Modern Period (Late XIX-XX Centuries)"[37], "Sufism in Early Modernist Muslim Views: Study of the Sufism Thought of Kiai Moechtar Boechari (1899-1926)"[38], "Response of Muhammadiyah in Indonesia to the Teacher Ordinance of the Early XX Century"[39], "Early Emergence of the

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[30] St Nurhayati, H., Mahsyar Idris, Mh. H., & Muhammad Al-Qadri Burga, Ma. (2018). *Muhammadiyah dalam Perspektif Sejarah, Organisasi, dan Sistem Nilai* (M. Burga, Ed.; 1st ed., Vol. 1). Trust Media Publishing.

[31] Badawi D. (2003). *Langkah Langkah Perjuangan Muhammadiyah* (Setiawan B, Ed.; 1st ed., Vol. 1). Lembaga Pustaka dan Informasi.

[32] Purnomo H. (2014). Sejarah dan Perkembangan Muhammadiyah Cabang Kota Kudus Tahun 1920-2013. *Jurnal Muhammadiyah Surakarta*, 1–15.

[33] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

[34] Suwarno. (2019). Kelahiran Muhammadiyah Dari Perspektif Hermeneutik. *Sasdaya (Gadjah Mada Journal of Humanities)*, *3*(01/02), 45–60.

[35] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). Gerakan-Gerakan Islam Indonesia Kontemporer (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

[36] Ali M. (2012). K.H Ahmad Dahlan Dalam jaringan Ulama di Surakarta Awal Abad ke-20. *Suhuf*, *3*(2), 232–250.

[37] Masykur, F. (2022). Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Modern (Akhir Abad ke XIX-Awal Abad ke XX. *Tarbawi*, *5*(1), 1–15.

[38] Ali, M. (2019). Sufisme dalam Pandangan Muslim Modernis Awal: Telaah Pemikiran Tasawuf Kiai Moechtar Boechari (1899-1926). *Jurnal Lektur Keagamaan*, *17*(1), 217–240.

[39] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

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Islamic Intellectualism Movement in Indonesia 20th Century"[40]. This research explains the history of the founding of the Muhammadiyah organization, and there are several differences with the manuscript "*Ma Huwa Asasu Muhammadiyah*," which explains the forerunner of Ahmad Dahlan pioneered the founding of the Muhammadiyah organization in terms of ideology, circumstances, and the influence of Ahmad Dahlan's thoughts regarding Islamic criticism in Java.

Research on the Origins and External Influences on the Muhammadiyah movement. The following is research on external influences on the Muhammadiyah organization. "Thoughts on the Modernization of the Bumi Putra Economy in the Newspapers of Boedi Utomo and Soeara Moehammadijah in the Dutch East Indies (1920-1928)"[41], "Of Charities By Islamic Social Movement In Yogyakarta, 1912-1931: A History Of Islamic Wealth Management"[42], "Communist Movement in Sarekat Islam in Surakarta 1918-1926 AD"[43], "Budi Utomo and Muhammadiyah (Political Relations of Struggle of National and Social Religious Organizations) 1090-1920"[44], "Social Change and Development of the City of Yogyakarta 1920-1940"[45], "Religion, communism, and Ratu Adil: Colonialism and propaganda literature in 1920s

[40] Wahyuddin. (2010). Awal Munculnya Gerakan Inteliktualisme Islam di Indonesia Abad 20. *Jurnal Adabiyah*, *10*(2), 182–193.

[41] Prabowo, R. D. (2019). Pemikiran Modernisasi Ekonomi Bumi Putra Dalam Surat Kabar Boedi Oetomo dan Soera Moehammadijah di Hindia Belanda (1920-1928). *Handep: Jurnal Sejarah Dan Budaya*, *3*(1), 33–54.

[42] Yuristiadhi, G., & Purwanto, B. (2016). Transformation of Charities by Islamic Social Movement in Yogyakarta, 1912-1931: A History of Islamic Wealth Management. *International Journal of Islamic Business Ethics (IJIBE)*, *1* (1).

[43] Fanani, M. F., & Maimunah, S. (2021). Gerakan Komunis Dalam Sarekat islam di Surakarta Tahun 1918-1926 M. *Thaqafiyyat: Jurnal Bahasa, Peradaban Dan Informasi Islam*, *20*(1), 64.

[44] Rofi'i I. (2016). Budi Utomo dan Muhammadiyah (Relasi Politik Perjuangan Organisasi Berbasis Nasionalis dan Sosial Keagamaan) *1909-1920*.

[45] Pratama F. (2019). Perubahan Masyarakat dan Perkembangan Kota Yogyakarta 1920-1940. *Jurnal Prodi Ilmu Sejarah*, *4*(3), 294–309.

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Yogyakarta"[46], "Muhammadiyah Educational Institution (examination of KH. Ahmad Dahlan's Thoughts on Islamic Education Reform in Indonesia)[47], "The Role of Haji Mohammad Syoedja' in the Development of Muhammadiyah's People's Helpers (PKO) in Yogyakarta (1920-1931)[48], "The Emergence and Breakup of the Sarekat Islam in Semarang 1913-1920"[49]. "Sarekat Islam and the Labor Movement (Socio-Historical Study of Labor Protests in Yogyakarta 1913-1920)"[50], "Activism of the Hoofdbestuur Muhammadiyah PKO Section in Yogyakarta as a Representation of the Civil Society Social Service Movement (1920-1931)"[51]. This research explains external influences in terms of individuals or the social conditions of society on the establishment of the Muhammadiyah organization. The clear difference between this research and the text "*Ma Huwa Asasu Muhammadiyah"* is the aspect of Islamic ideology and the history of protecting Ahmad Dahlan regarding the differences and similarities in the condition of Islam at the beginning of the 20th century.

The ideology of Muhammadiyah and the founding of the Muhammadiyah organization contained in the text "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" talks about the last speech of Ahmad Dahlan in Pekajangan, Batang, Central Java, in 1926. In a

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[46] Margana, S. (2019). Religion, communism, and Ratu Adil: Colonialism and propaganda literature in 1920s Yogyakarta. *Wacana*, *20*(2), 233–249.

[47] Lenggono W. (2018). Lembaga Pendidikan Muhammdiyah (Telaah Pemikiran K.H. Ahmad Dahlan Tentang Pembaruan Pendidikan Islam di Indonesia). *Islamadina*, *19*(1), 43–63.

[48] Pasa A. I. (2022). Peran Haji Mohammad Syoedja' bagi Perkembangan Penolong Kesengsaraan Oemoem (PKO) Muhammadiyah di Yogyakarta (1920-1931) Atsna Ikmalia Pasa. *Jurnal Sejarah Islam*, *01*(2), 47–71.

[49] Muryanti, E. (2010). Munculnya dan Pecahnya Sarekat Islam di Semarang 1913-1920. *Paramita*, *20*(1), 21–35.

[50] Salam A. (2015). Sarekat Islam dan Gerakan Buruh (Kajian Sosio-Historis Protes Buruh di Yogyakarta *1913-1920)*.

[51] Yuristiadhi G. (2015). Aktivisme Hoofdbestuur Muhammadiyah Bagian PKO diYogyakarta Sebagai RepresentasiGerakan Pelayanan Sosial MasyarakatSipil (1920-1931). *Afkaruna (Jurnal Ilmu Ilmu Keislaman*, *11*(2), 195–220.

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speech, Ahmad Dahlan explained the state of Islam at the beginning of the 20th century. Ahmad Dahlan founded the Muhammadiyah organization with a modernist and reformist Islamic ideology. It is imperative to discuss this research both theologically and historically. This is because there has been no discussion about Ahmad Dahlan, which was based on a manuscript. There has been much research discussing Ahmad Dahlan from various aspects. However, explaining Ahmad Dahlan from a manuscript can be a phenomenal work. Literature about Ahmad Dahlan is only revealed from books or newspapers; the presence of topics about Ahmad Dahlan in a manuscript strengthens authentic evidence that can be accounted for in terms of its truth. With this discussion, there are problems in the text "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" 1. What is the ideology of Muhammadiyah according to Ahmad Dahlan in the manuscript "*Ma Huwa Asasu Jam'iatul Muhammadiyah*"? 2. What reasons made KH. Ahmad Dahlan in establishing the Muhammadiyah organization? 3. What is Ahmad Dahlan's message in his sermon in Pekajangan? This research aims to reveal the validation of the history of Ahmad Dahlan from a manuscript. This can add to the literature of other writers about Ahmad Dahlan from a historical and ideological perspective.

METHOD

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

This research uses a qualitative and descriptive analysis approach based on library research.[52] There are two ways to obtain

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

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

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

[53] Iskandar Zulkarnaen, "Studi Deskriptif: Filsafat Agama Dan Ruang Lingkup Kajian Pembahasannya," *Dirosat : Journal of Islamic Studies* 6, no. 2 (2021): 25

[54] Anton Wahyu Prihartono, "Surat Kabar & Konvergensi Media (Studi Deskriptif Kualitatif Model Konvergensi Media Pada Solopos)," *Chanel: Jurnal Komunikasi* 4, no. 1 (2016): 105–16,

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information obtained in the third stage of this research, researchers can find themes by combining the data into constructing new knowledge, hypotheses, or knowledge. Qualitative research can not only produce data or information that is difficult to find through quantitative methods, but it must also be able to produce accurate information or data.[55]

A philological and historical review is needed to analyze the manuscript *"Ma Huwa Assasu Jam'iatul Muhammadiyah."* Philology is useful in analyzing manuscripts, and historiography is for analyzing text content. The first stage is to carry out codicology to find out the source of the text and technology to determine the content of the text of a manuscript. The second stage is transliteration and translation, making it easy for readers to understand.[56] In translating *"Ma Huwa Asasu Muhammadiyah,"* there must be collaboration in philological work such as manuscript description, text transliteration, text editing, and text translation. Translating in research work steps means changing the type of writing, letter by letter, from one alphabet to another.[57] The text translation, namely translating the text from Javanese to Indonesian using literal, full, and free translation methods.[58]

The stages of historiography begin with searching for data and collecting sources, known as heuristics.[59] In the development of historiography, there are several styles of historiography, such as traditional historiography, colonial historiography, national

[55] Amirotun Sholikhah, "Statistik Deskriptif Dalam Penelitian Kualitatif," *Komunika: Jurnal Dakwah Dan Komunikasi* 10, no. 2 (1970): 342–62

[56] Apriana R, "Nilai Religiusitas Serat Suluk Wujil Dalam Serat Suluk Warni-Warni Karya Hamengkubuwana V," *Aditya - Pendidikan Bahasa Dan Sastra Jawa* 7, no. 4 (2015): 1–15.

[57] Fitri Febriyanti and Nur Khafidoh, "Variasi Terjemahan Surah Al-Fātiḥah Dalam Bahasa Jawa Pada Naskah Kuran Jawi Dan Kitab Kuran," *Manuskripta* 11, no. 2 (December 30, 2021),

[58] Hevina Ayu, "Etika Komunikasi Dalam Naskah Wicara Dora Tuwin Wicara Temen Tumrap Ing Dalem Sasrawungan," *Sutasoma: Jurnal Sastra Jawa* 11, no. 1 (2023)

[59] Daud. S, "Antara Biografi dan Historiografi (Studi 36 Buku Biografi Di Indonesia)," *Analisis: Jurnal Studi Keislaman* 13, no. 1 (2013): 243–70,

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

FINDING AND DISCUSSION

Finding

Many previous researchers have made findings about Ahmad Dahlan and Muhammadiyyah. In this research, several new and interesting facts can be found. *Liinsyã-i fara'a Al-jam'iyyatu Muhammadiyati fĩhã sanatu 1340. Wa yufhamu minhã maqãṣidu Al-jam'iyyatu wa gorḍuhã Al-aṣlĩ. Naqlan 'an majallati As-syifã-i Allatĩ kãnat taṣduru bibaldati fakãlĩ'an*. This text explains that Ahmad Dahlan's visit to Pekajangan, Pekalongan, Central Java in 1340 AH/1922 AD was connected with the inauguration of the first Muhammadiyah branch outside Yogyakarta. This is because the Dutch government closed all places of Islamic learning and restricted clerics from providing knowledge about Islam. Ahmad Dahlan's sermon was quoted in Asy-Syifa magazine, explaining Ahmad Dahlan's initial goals and objectives in establishing the Muhammadiyah organization.

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[60] Abdul Syukur, "Historiografi Belandasentris," *Jurnal Sejarah Lontar* 7, no. 2 (2017): 41

[61] Doni Wahidul Akbar, "*Ma Huwa Asasul Jamiatul Muhammadiyah*," *Alim* 3, no. 2 (2021).

[62] Kuntowijoyo, *Pengantar Ilmu Sejarah - Google Books* (Yogyakarta: Bentang Budaya, 1995),

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

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

wa qad zãra lĩ hadiṡãn ahadul mubasysyirĩina ad-duktũra (zuwaymir) ya'rifu allugatu; 'arabiyyatu jiddan. Ahmad Dahlan mentioned a name in his sermon.: "Dr. Zwemwer." Dr. Zwemwer was an American missionary who had lived in the Middle East for a long time and was very fluent in Arabic. At the beginning of the 20th century, the Zendlings/Missionaries began to aggressively spread Christianization missions with an Arabic cultural approach. This can be proven by the existence of the Bible translated into Arabic and using the Pegon script.

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

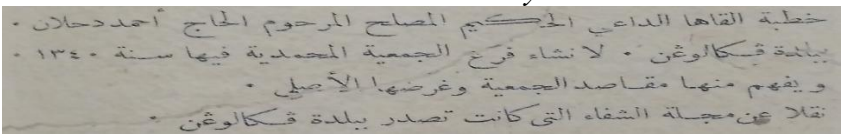
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liẓalika tarãnã fĩ ihtiyajin ilã jamĩ'il funũni wal 'ulũmi liannanã lã nastaṭĩ'u raddal syubhãti illa ba'da At-taḍullu'i minḥã''. This is Ahmad Dahlan's final message in his sermon. Every Muslim can understand branches of knowledge other than religious knowledge. The main reason why Ahmad Dahlan founded modern-based schools was to fight Christianization and eradicate tuberculosis (*Tahayyul, Bid'ah, Churafat*) and doubts in Islamic teachings.

Discussion

The Ideology of the Establishment of the Muhammadiyah Organization

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


خطبة القاها الداعى الحكيم المصلح المرحوم الحاج أحمد دحلان
ببلدة ڤكالوڠن . لانشاء فرع الجمعية المحمدية فيها سنة ١٣٤٠ .
و يفهم منها مقاصد الجمعية وغرضها الأصلى .
نقلا عن مجلة الشفاء التى كانت تصدر ببلدة ڤكالوڠن .

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

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

> *"Khutbatu Al-qãhã Ad-dã'iyu Al-hakĩmu Al-Muṣlihu Al-marhũmu Al-Hajj Ahmad Dahlan. Bibaldatin fakãlũ'an. Liinsyã-i fara'a Al-jam'iyyatu Muhammadiyati fĩhã sanatu 1340. Wa yufhamu minhã maqãṣidu Al-jam'iyyatu wa gorḍuhã Al-aṣlĩ. Naqlan 'an majallati As-syifã-i Allatĩ kãnat taṣduru bibaldati fakãlũ'an."*
>
> "This is a sermon from a respected, wise, and pious preacher, Haji Ahmad Dahlan, in Pekalongan City on the occasion of the inauguration of the branch of the Muhammadiyyah Organization there in 1340. From this sermon, we can understand the true aims and intentions of the Muhammadiyyah Organization. This sermon is quoted from the Asy-Syifa magazine published in Pekalongan City.
> ."

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

Ahmad Dahlan was a charismatic and controversial cleric in his time. Ahmad Dahlan was born on August 1, 1868, and died on February 22, 1923. His first name was Muhammad Darwis, and he was the fourth child of KH. Abu Bakr. Meanwhile, his mother was the daughter of H. Ibrahim, who was also the head of the Yogyakarta Sultanate at that time.[63] As a child, he always studied religion and Arabic. However, the atmosphere in his village, which was very anti-colonial, did not require him to go to a colonial school. Little Darwis, or Ahmad Dahlan, was full of religious values from an early age. Religious education is obtained selectively, and people try to reflect on it and even practice it.[64]

When he was 15 in 1888, he made his first pilgrimage and lived for 5 years in Makkah Al Mukarramah to study and deepen his religious knowledge with the ulama. Then, in 1902, he returned to perform the Hajj and lived for another 3 years. This is an order from Sultan Hamengkubuwono VII to hold discussions regarding the Islamic renewal movement in the Middle East and study the development of Islam because, at that time, many Islamic reformer thinkers were born who rose from their downturn after the collapse of the Ottoman dynasty to Western colonialism at that time.[65] After returning from the second Hajj pilgrimage in 1905, K. H. Ahmad Dahlan taught what he had found while there, and these thoughts became an inspiration and framework for his

[63] Abidin, Z. (2018). KH. Ahmad Dahlan (Pendiri Muhammadiyah): Apakah keturunan dari Prabu Brawijaya V? *Fikiran Masyarakat*, *6* (1).

[64] Dahlan M. (2014). K.H. Ahmad Dahlan Sebagai Tokoh Pembaharu. *Jurnal Adabiyah*, *XIV* (2), 122–132.

[65] Abdullah N. (2015). K.H. Ahmad Dahlan (Muhammad Darwis). *Jurnal Ilmiah Sosiologi Agama*, *9*(1), 22–38.

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movement in the effort to establish the Muhammadiyah organization in Yogyakarta.[66]

The concept of Islamic renewal (*tajdid*, reform) is understood as thoughts, movements, and efforts to change ways of thinking, traditions, old intuitions, and so on to adapt to the new atmosphere created by the development of modern science and technology in such a way that Islamic teachings function instrumentally; in improving life and improving the welfare of society.[67] Ahmad Dahlan's Islamic reform agenda is basically in line with the formulation of Muhammad Abduh (1849-1905), an Egyptian reformer cleric, namely trying hard to (1) cleanse Islam from non-Islamic influences and habits, (2) reformulate Islamic doctrine with a modern view of the mind, (3) reformulating Islamic teachings and education, and (4) defending Islam from external influences and attacks.[68]

Although Ahmad Dahlan's Islamic reformulation and renewal agenda is in the same breath as Abduh's, the process and approach differ. Abduh had an academic-elitist process, overhauling the Al-Azhar University curriculum in Cairo by including Philosophy courses and developing scientific ethics by systematically writing down ideas in the form of books *Risalah Tauhid* and *Tafsir al-Manar.*[69] In contrast, Ahmad Dahlan's renewal process started from the bottom by pioneering a Modern Islamic Primary School by adopting the Dutch School and using an ethical (socially practical) approach within a modern organization - the Muhammadiyah organization.[70]

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[66] Rasid R. (2018). Kepemimpinan Transformatif K.H. Ahmad Dahlan di Muhammadiyah. *Jurnal Humanika*, *XVIII* (1), 50–59.

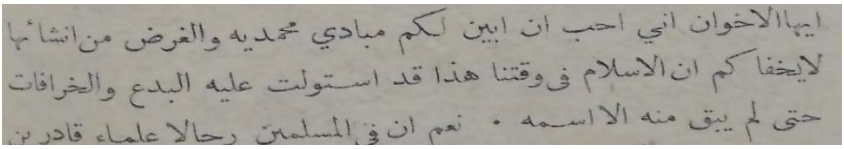
[67] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[68] Ali M. (2012). K.H. Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20. *Suhuf*, *3*(2), 232–250.

[69] Arofah S, J. M. (2015). Gagasan Dasar dan Pemikiran Pendidikan Islam K.H Ahmad Dahlan. *Tajdida*, *13*(2), 114–125.

[70] Lenggono W. (2018). Lembaga Pendidikan Muhammdiyah (Telaah Pemikiran K.H. Ahmad Dahlan Tentang Pembaruan Pendidikan Islam di Indonesia). *Islamadina*, *19*(1), 43–63.

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ايها الاخوان اني احب ان ابين لكم مبادي محمديه والغرض من انشائها
لايخفا كم ان الاسلام في وقتنا هذا قد استولت عليه البدع والخرافات
حتى لم يبق منه الا اسمه • نعم ان في المسلمين رجالا علماء قادرين

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

Figure 2. Script *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

> *"Ayyuhãl ikhwãnu innĩ uhibbu an ubayyina lakum mabãdi-a muhammadiyati wal gorḍu min insyã-ihã la yakhfãkum anna Al-Islamu fĩ waqtinã haẓa qod istaulat 'alaihi al-bid'a wal khurãfãtu hattã lam yabqo minhu illa ismuhu."*
> "O brothers and sisters, I want to explain all the principles of Muhammadiyah and the purpose of its establishment. As you know, Islam in this era has been dominated by heresy and *khurafat*, to the point that nothing remains of the Islamic religion except its name."

The second stanza in the text "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" explains how Ahmad Dahlan explains the Principles, Goals, and Ideology of the founding of the Muhammadiyah Organization. From 1900 to 1920, Islam in Java was tense, starting with Christianization, *Bid'ah*, and *Khurafat* among the people.[71] Thus, Ahmad Dahlan made reforms and modernized practices according to Islamic law—Ahmad Dahlan's thoughts were expressed in the ideology of the Muhammadiyah organization.[72]

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

***Q.S Ali' Imran* 3/104**

> "And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right

[71] Subando, J., Samsuri, M., & Muslimin, E. (2023). Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah. *Pawarta: Journal of Communication and Da'wah*, *1*(1), 1–12.

[72] Ali M. (2012). K.H. Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20. *Suhuf*, *3*(2), 232–250.

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and forbidding what is wrong, and those will be successful."

***Q.S Ali' Imran* 3/110**

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

Ahmad Dahlan's ideology in establishing the Muhammadiyah organization is outlined in the detailed articles carried out in harmony by the Muhammadiyah organization today. In Lathifah's[73] explanation of the Tanwir Decree of 1969 in Ponorogo, East Java, the ideology of Muhammadiyah appears in the *Matan* Beliefs and Life Aspirations of Muhammadiyah, the contents of which are as follows. *First*, Muhammadiyah is an Islamic Movement that aspires and works to realize an actual, just Islamic society to carry out human functions and missions as servants and leaders of Allah on earth. *Second*, Muhammadiyah believes that Islam is the religion of Allah, which was revealed to His Messenger, from the Prophets Adam, Nuh, Ibrahim, Musa, and Isa, and up to the final Prophet Muhammad SAW, as Allah's guidance and mercy to humanity throughout time, and guarantees prosperity: material and spiritual life, worldly and ukhrawi. *Third*, Muhammadiyah practices Islam based on the Koran and the Sunnah of the Prophet. *Fourth*, Muhammadiyah implements Islamic teachings covering Aqidah, Akhlak, and *Muamalah Duniawiyah*. *Fifth*, Muhammadiyah invites all layers of the Indonesian nation who have received God's gift in the form of a homeland that has sources of wealth, national independence, and the Republic of Indonesia, which has the Pancasila philosophy, to try together to make a country that is just and prosperous and be blessed by Allah SWT. *Baldatun thayyibatun wa rabbun ghafur*.

[73] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). *Gerakan-gerakan Islam Kontemporer* (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

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

In 1903, KH Abdurrahman performed the Hajj. After returning from the pilgrimage, he started religious studies. KH Abdurrahman started the religious preaching movement in mosques. Finally, the "Ambudi Agama" study association was formed in Pekajangan. KH Abdurrahman is not alone in managing "*Ambudi Agama*" studies. Several senior figures in Pekajangan manage Ambudi Agama, such as KH Asmu'i, KH Dimyati, KH Cholil, Chumasi Hardjosubroto, and others. In 1905, the Dutch colonial government issued a Teacher Ordinance policy (Staatblad 925 Number 219) regarding religious teaching (Islam). The Indigenous Education Inspectorate carried out the Teacher Ordinance, issued by the colonial authority, to restrict the space and mobility of Islamic teachers in the Dutch East Indies.[74]

Around 1921, the strict policies of the Teacher Ordinance almost paralyzed religious study associations in Pekalongan, Batang, and Pekajangan. The Nurul Islam Association and Ambudi Agama were almost closed. However, KH Abdurrahman did not give up. He had heard of the progress and existence of Muhammadiyah in Yogyakarta, who was said to be able to overcome the Teacher Ordinance problem. With KH Asmu'i, KH Abdurrahman intends to go to Yogyakarta to meet the ranks of the Muhammadiyah Hoofdbestuur.[75] However, there was quite an exciting story before the two left for Yogyakarta. One of the Ambudi Agama administrators, Chumasi Hardjosubroto, reminded KH Abdurrahman and KH Asmu'i that it was a "Christian Association." Convinced that Muhammadiyah was an

[74] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1* (1), 26.

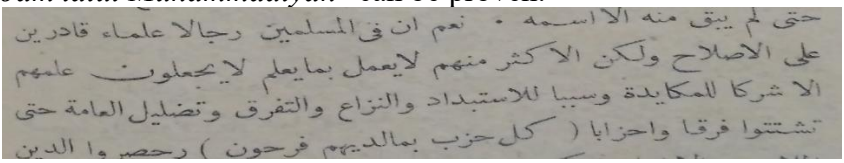
[75] Wahyuddin. (2010). Awal Munculnya Gerakan Inteliktualisme Islam di Indonesia Abad. *Jurnal Adabiyah*, *10*(2), 182–193.

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Islamic association capable of solving the Teacher Ordinance problem, the two founding figures of Ambudi Agama immediately left for Yogyakarta. Not long after the two Pekajangan figures visited the Hoofdbestuur Muhammadiyah office in Yogyakarta, Ahmad Dahlan immediately visited Pekajangan to inaugurate the local Muhammadiyah branch. [76]

Ahmad Dahlan Founded the Muhammadiyah Organization

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


حتى لم يبق منه الا اسمه . نعم ان فى المسلمين رجالا علماء قادرين
على الاصلاح ولكن الاكثر منهم لايعمل بما يعلم لايجعلون علمهم
الا شركا للمكايدة وسببا للاستبداد والنزاع والتفرق وتضليل العامة حتى
تشتتوا فرقا واحزابا (كل حزب بما لديهم فرحون) رحصر وا الدين

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

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

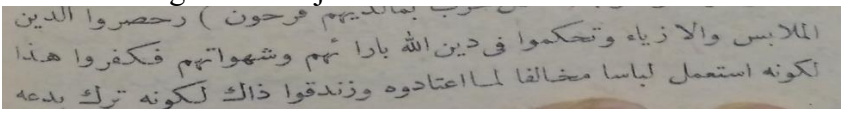
> *"Na'am, Anna fĩl muslimĩna rijãlan 'ulamã-u qãdirĩna 'alal iṣlahi walakin akṡaru minhum la y'malu bimã ya'lamu lã yaj'alũna 'ilmahum illa syirkan lil mukãyyadati wa sababan lil istibdãdi wannazã'i wa tafarruqi wa taḍlĩl 'ãmati hattã tasytatũ firaqan wa ahzãban (kullu hizbin bimã ladaihim farihũna."*
>
> "Yes, among the Muslims, some scholars can make improvements, but most do not put their knowledge into practice. They use their knowledge as a trap to carry out the deception, become the cause of oppression, disputes, and divisions, and mislead ordinary people until they are divided into

[76] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

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various groups and factions. (Each group feels proud of what is in their group)".

If seen from the historical context, the birth of Muhammadiyah (8 Dzulhijjah 1330 H. or November 18 1912 M.) occurred at the right time, namely when the Islamic world was enthusiastic about rising from adversity. Almost all Islamic countries in the world are experiencing oppression under colonialism, including Indonesia, which at that time was colonized by the Dutch. Awareness of the importance of Muslim unity in opposing Dutch colonial rule in the form of organizations only emerged and developed at the beginning of the 20th century. The end of Dutch colonialism illustrates the growth of the Islamic movement in Indonesia. At the beginning of the 20th century, when the sense of modern nationalism was still growing, the word "Islam" was a unifying word for the Indonesian people.[77] The next problem that came to the surface at the beginning of the 20th century was the emergence of various Islamic organizations, which, on the one hand, provided updates to Islamic thought patterns by purifying the creed from pre-Islamic elements, and on the other hand, gave birth to groups that adhered firmly to the teachings and principles of Islam. Old beliefs and the *madhab* they believe in. The group that brought the current of the reform movement established organizations to rally Muslims and educate them to be in line with the demands of the times. Includes establishing educational institutions (Islamic boarding schools) with various general subjects in their curriculum.[78]



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

Figure 4. Script *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

[77] Badawi D. (2003). *Langkah Langkah Perjuangan Muhammadiyah* (Setiawan B, Ed.; 1st ed., Vol. 1). Lembaga Pustaka dan Informasi.

[78] St Nurhayati, H., Mahsyar Idris, Mh. H., & Muhammad Al-Qadri Burga, Ma. (2018). *MUHAMMADIYAH dalam Perspektif Sejarah, Organisasi, dan Sistem Nilai* (M. Burga, Ed.; 1st ed., Vol. 1). TrustMedia Publishing.

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> *"Wahaṣarũ Ad-dĩnil malãbisu wal azyã-i wa tahkumũ fĩ dĩni-l Allahi bãrãahum wa syahwatihim fakafarũ ḥaẓa likaunihi ista'mala libãsan mukhãlafan limã i'tadauhu wa zindiqũ ẓãka likaunihi tarku bid'ihi yabẓalũna al-wafil mualafihi bisurũrin wabtihãjin wa taktĩhã al-i'ãnãtu min kulli ṣaub'in."*
>
> "They limit religion to clothes and costumes only, and they regulate people in matters of the religion of Allah with their reason and desires. Then they disbelieved another person because he wore clothes different from those they knew. They also disbelieved another person because he abandoned his innovations. They spend thousands of dollars happily and happily. Help after help came from here and there for their organization."

Clothing is a form of expression of ideology. Therefore, clothing became an essential means of showing identity during the social-political movement and modernization in Yogyakarta at the beginning of the 20th century. Ahmad Dahlan's female students are known to have distinctive characteristics in their clothing. Related to the teachings of Ahmad Dahlan, who encouraged his female students to wear a head covering known as a "veil." The use of the veil was not something entirely new among Indonesian Muslims at that time. At that time, the veil was generally only worn by women who had performed the Hajj. The teaching of covering the head with a veil eventually became a movement after the founding of Muhammadiyah and was followed by the formation of Aisyiyah in 1917.[79]

Traditionalist Islamic circles before the arrival of Ahmad Dahlan greatly enlivened the Islamic struggle in Java. Traditionalist Islam tends not to be able to differentiate between teachings and non-teachings. Islamic brides like this tend to preserve non-Islamic traditions uncritically. Various pilgrimage

[79] Husna A. H. (2023). R Rintisan Anjuran Berkerudung Oleh Muhammdiyah (1910-1931). *Sentri: Jurnal Riset Ilmia*, *2*(4), 1313–1321.

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practices, from cemeteries to charms and spells, have significantly impacted the implementation of Islam. Not only has Islam been affected, but also in the development of life towards the modern era, society has not been able to support it.[80] Ahmad Dahlan's doctrines are intended to refine or purify the *Tawhid* (religion) from the elements of religious tradition. Muhammadiyah circles call it TBC (*Tahayul, Bid'ah,* and *Khurafat*). According to some circles, the disease 'TBC' is caused by Walisongo's incomplete preaching.[81] Ahmad Dahlan, with his *tajdid* ideas, tried to break the established religious traditions and practices that were adhered to by most Muslims at that time. Ahmad Dahlan considered that the teachings of Buddhism, Hinduism, Animism, Dynamism, and other Javanese cultures (*kejawen*) had contaminated religious traditions and practices. Therefore, it must be renewed and purified.[82]

Dawam Raharjo in Huda[83] explains that the founding of Muhammadiyah was motivated by three reform ideas. First, the thoughts of Muhammad bin Abdul Wahhab later developed into Wahhabism, which was oriented towards purifying Islamic teachings from local cultural influences. Second, the epistemological pillar of Muhammadiyah is from Muhammad 'Abduh. In this case, Raharjo stated that Muhammadiyah, as Hamka said, was inspired by the thought of Islamic reform launched by Muhammad Abduh, which emphasized the modernization of thought and education. Third, the epistemological pillar of Muhammadiyah from Ahmad Dahlan is *al-Mã'ũn* theology. Raharjo continued his notes that Muhammadiyah developed because it started from Ahmad

[80] Dahlan M. (2014). K.H. Ahmad Dahlan Sebagai Tokoh Pembaharu. *Jurnal Adabiyah*, *XIV* (2), 122–132.

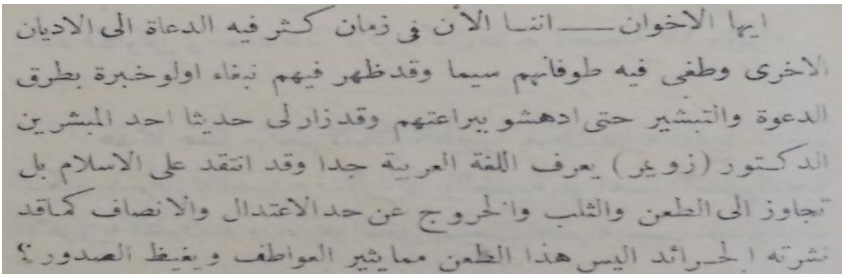
[81] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[82] Masykur, F. (2022). S Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Modern (Akhir Abad ke XIX-Awal Abad ke XX. *Tarbawi*, *5*(1), 1–15.

[83] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7*(2), 345–375.

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Dahlan's theological views, namely the interpretation of the letter *al-Mã'ũn,* which contained the issue of social responsibility. Ahmad Dahlan's views on Tauhid.


ايها الاخوان ـــــ انتا الآن فى زمان كثر فيه الدعاة الى الاديان
الاخرى وطغى فيه طوفانهم سيما وقدظهر فيهم نبغاء اولوخبرة بطرق
الدعوة والتبشير حتى ادهشو بيراعتهم وقدزارلى حديثا احد المبشرين
الدكتور (زويمر) يعرف اللغة العربية جدا وقد انتقد على الاسلام بل
تجاوز الى الطعن والثلب والخروج عن حد الاعتدال والانصاف كماقد
نشرته الجرائد اليس هذا الطعن مما يثير العواطف ويغيظ الصدور ؟

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

Figure 5. Script *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

> *":Ayyuhãl ikhwanu, innanã alãnu fĩ zamãnin kaṡirin fĩhi ad-du'ãtu ilãl adyãnil ukhrã waṭugã fĩhi ṭaufãuhum siyaman wa qod żaḥara fĩhim nabgã-u ũlũ khibratin biṭariqi ad-da'wati wat-tabsyĩru hattã idḥasyũ bibarã'atihim wa qad zãra lĩ hadiṡãn ahadul mubasysyirĩina ad-duktũra (zuwaymir) ya'rifu allugatu; 'arabiyyatu jiddan wa qad intaqada 'alãl Islãmi bal tajãwaza ilãl ṭa'ni mimma yaṡĩrul 'awãṭifu wayagĩżu aṣ-ṣudũri?"*
>
> "O my brothers, we are in an era where many preachers are inviting people to convert to other religions; their wave is enormous, especially after among them emerged people who are competent and experienced in the field of preaching and Christianization, to the point that they amazed me because of their shrewdness. Recently, one of the missionaries, Dr. Zwemer, mastered Arabic well. He criticized the Islamic religion, even threw accusations and insults, and crossed the boundaries of fair and neutral treatment, as was reported in the newspapers. Isn't this accusation hurting feelings and angering the heart angry? "

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Another reason why Ahmad Dahlan founded the Muhammadiyah organization was the massive Christianization efforts in Java.[84] Finally, two years after the Cilegon tragedy, Banten, KF. As an advisor for indigenous affairs, Holle suggested that Islamic education in Java is closely monitored. This suggestion is the basis and consideration that the ulama was the driving force behind this incident. For this reason, the Dutch colonial government exploited this momentum to gain significant support from Christian missionaries. It was not a difficult step for the Dutch to achieve because they were synonymous with Protestant Christianity. When the situation began to improve and because of Christian missionaries' support, the Dutch tracked down the ulama's whereabouts in Java.[85]

In his sermon, Ahmad Dahlan mentioned the name of a missionary named Samuel Zwemer. Zwemer was the first long-term American missionary to the Middle East. He wrote almost one book per year for most of his life. He founded and edited the quarterly publication The Moslem World for 37 years. He is a professor at Princeton. He directly motivated hundreds of people to go to the mission field.[86] Zarkasyi[87] explains that Samuel Zwemer gave Christianization methods to the missionaries in Jerusalem. He advised, "Your task is not to convert Muslims to Christianity but to change the way Muslims think so that a generation of Muslims will born who are hostile to their religion." This trick now works well and is relatively successful. Zwemer's trick of spreading religion does not appear coercive but is deceptive.

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[84] Suwarno. (2016). Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912- 1950. *Akademika*, *21*(2), 195–213.

[85] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[86] Zwemer, S. M. (1905). The Moslem Doctrine of God: an Essay on The Character And Attributes of Allah According to the Koran and Orthodox Tradition (1st ed., Vol. 1). American Tract Society.

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

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Christianization efforts in Java from the end of the 18th century to the beginning of the 19th century were driven by a missionary named Peter Janz. Several kyais converted to Christianity, translated the Bible into Javanese, and used the Pegon script. In the book "THE BIBLE THROUGHOUT THE WORLD," Kilgour[88] is explained as follows.

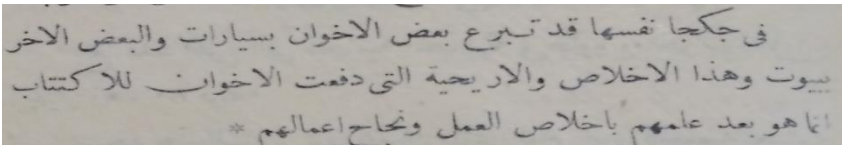
> "About two-thirds of the population of the island of Java speak Javanese. It has its character originating from Devanagari. Most scriptures have been printed in this form, although some have been published in Arabic script (commonly known in Java as Pegon), and the New Testament was published in Roman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

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

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

[88] Kilgour, R. (1939). The Bible Throughout the World: A Survey of Scripture Translations (1st ed., Vol. 1).

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

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

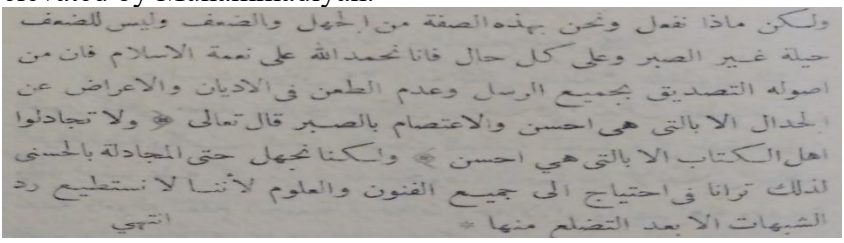
> *"Fĩ jugjã nafsuhã qod tabara'a ba'ḍul ikhwãni bisayyãrãtin wal ba'ḍul Akhari bibuyũtin wa ḥaẓãl ikhlãṣu wal arĩhiyyatu allatĩ dafa'atil ikhwãnu liliktitãbi annaḥã ḥuwa 'ilmihim bilikhlaṣil 'amali wannajãhi a'mãlihim. "*
>
> "In the Jogja area, some brothers have donated cars, and others have donated houses. The sincerity and enthusiasm that encouraged the brothers to give charity occurred after they learned about sincerity in their actions and that their charity had been successful."

The essential characteristics of Muhammadiyah are empowerment and social service. Historically, the early generation of Muhammadiyah in the Ahmad Dahlan era pioneered many efforts to develop communities or congregations in society. Ahmad Dahlan, through the *al-Mã'ũn* movement, gathered orphans who were then institutionalized into *Weeshuis* (Orphan Houses), *Armeinhuis* (Poor Houses), and Polyclinics as the seeds for the birth of the Oemoem Misery Helper (PKO) or now known as the PKU Muhammadiyah Hospital. The Muhammadiyah founder also socialized with elite groups in Boedi Oetomo, taught at the Praja School, and interacted with anyone he met to dialogue and preach Islam. At the residence of HOS Tjokroaminoto, Ahmad Dahlan also gave Islamic lectures in front of Soekarno, Semaun, and the young elite of the movement who were hungry for knowledge and Islam.[89]

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

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In this case, PP Muhammadiyah explained that the *Jama'ah* movement was trying to revive Ahmad Dahlan's attitude to life, then launched his tajdid movement, a reform movement. Ahmad Dahlan gave an example of how a Muslim is open and likes to accept and consider other people's opinions. Without hesitation, he practiced the 'Western' education system, scouting, polyclinics, hospitals, and orphanages. His friends were limited to 'our people' and Christians, Chinese, nobleman groups, and ordinary people. Muhammadiyah members are increasing daily; there are the noblemen, the Chinese, the nationalists, and quite a few groups classified as have-nots, people with low incomes, batik workers, and unskilled workers whose social status has been elevated by Muhammadiyah.[90]


ولكن ماذا نفعل ونحن بهذه الصفة من الجهل والضعف وليس للضعف
حيلة غير الصبر وعلى كل حال فانا نحمد الله على نعمة الاسلام فان من
اصوله التصديق بجميع الرسل وعدم الطعن في الاديان والاعراض عن
الجدال الا بالتي هي احسن والاعتصام بالصبر قال تعالى ﴿ ولا تجادلوا
اهل الكتاب الا بالتي هي احسن ﴾ ولكنا نجهل حتى المجادلة بالحسنى
لذلك ترانا في احتياج الى جميع الفنون والعلوم لأننا لا نستطيع رد
الشبهات الا بعد التضلع منها * انتهى

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

Figure 7. Script *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

"Walakin maẓã naf'alu wa nahnu biḥaḥil ṣifati minal jaḥli waḍa'fi walaysa lil ḍa'fi hayyalatu gairul ṣabri wa 'alã kulli hãlim fainnã nahmadu Allha 'alã ni'matil Islami fainna min uṣũlihi at-taṣdĩqi bijami'ĩ ar-rusuli wa'adamil ṭa'ni fĩl adyãni wal agrãḍi 'wni;jidãli illa billatĩ ḥiyã ahsanu wal i'tiṣãmi bil ṣabri qãla ta'ãlã (walã tajãdalũ aḥlal kitãbi illã billatĩ ḥiyã ahsanu)"
"Walakinnã najḥalu hattã al-mujãdalati bilhunã liẓalika tarãnã fĩ ihtiyajin ilã jamĩ'il funũni wal 'ulũmi liannanã lã nastaṭĩ'u raddal syubhãti illa ba'da At-taḍullu'i minḥã."

[90] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha, 7*(2), 345–375.

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

In Ahmad Dahlan's view, the backwardness faced by Muslims is the result of ignorance; therefore, to overcome it according to him, must be through education. According to him, 3 fundamental educational values must be upheld to build a nation, namely, Moral Education, to instill character based on the Al-Qur'an and Hadith. Second, individual education is an effort to foster complete individual awareness, a balance between physical and spiritual needs, beliefs and intellect, feelings and reason, this world and the hereafter. Third, Social Education aims to foster the willingness and desire to live in a society.[91]

He is concerned about seeing Indigenous countries worsening and sinking due to global situations and conditions. It was further exacerbated by Dutch colonial politics, which was very detrimental to the Indonesian people (only children of nobles could go to school under the Dutch government). He believes the right effort must be made to improve the indigenous education system. The gap between religious and general science education at that time made Ahmad Dahlan even more moved to improve the education system in Indonesia. He is aware that we are a colonized

[91] Palahuddin. (2018). Modernisasi Pendidikan Islam di Indonesia Awal Abad Ke-XX: Kasus Muhammadiyah Palahuddin Universitas Muhammadiyah Mataram. *Sangkep (Jurnal Kajian Soasial Keagamaan)*, *1*(1), 60–84.

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nation, but to throw off these shackles, we must renew the generation's perspective through religious education and general knowledge to create higher human qualities. The most important idea was to include Islamic religious education in government-run schools.[92]

CONCLUSION

Muhammadiyah is one of the most prominent Islamic organizations in Indonesia. The text *"Ma Huwa Asasul Jamiatul Muhammadiyah"* explains clearly the theology, the cause of the founding of the Muhammadiyyah organization, Ahmad Dahlan's anxiety, the sociology of the Muslim community at the beginning of the 20th century, Christianization, and the culture of Javanese society. This shows that the manuscript *"Ma Huwa Asasul Jamiatul Muhammadiyah"* has advantages regarding historical truth and facts that cannot be ignored. Ahmad Dahlan's sermon in Pekajangan is a historical fact that has never been revealed. The manuscript "*Ma Huwa Asasu Jam'atul Muhammadiyah*" contains Ahmad Dahlan's sermon during his visit to Pekajangan, Pekalongan, Central Java, in 1340 H. This visit was in the form of the inauguration of PCM Pekajangan in 1922. In his sermon, Ahmad Dahlan emphasized three points of meaningful discussion. *First* is the ideology of the Muhammadiyah organization. S*econd*, Ahmad Dahlan's reasons for establishing the Muhammadiyah organization. T*hird*, Ahmad Dahlan's message to the people of Pekajangan.

Ahmad Dahlan ideology. Ahmad Dahlan was inspired by the verses of *Q.S Ali 'Imran* 3/104 and *Q.S Ali 'Imran* 3/110. The rise of Christianization made Ahmad Dalan think hard about protecting Muslims from this mission. Not to mention the cultural elements inherent in Javanese society, which is thick with culture, made Ahmad Dahlan break the idea of renewal and modernization. The abangan/religious leaders at the end of the 19th century began to be inconsistent in implementing Islamic law

[92] Arofah S, J. M. (2015). Gagasan Dasar dan Pemikiran Pendidikan Islam K.H Ahmad Dahlan. *Tajdida*, *13*(2), 114–125.

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following the teachings of the Al-Qur'an and Hadith. Fusing foreign culture with Javanese culture influences the social community, especially in education, dress, and social style. So Ahmad Dahlan was initially accused of being part of the Dutch colonial era. Ahmad Dahlan demonstrates this by his earnestness and seriousness in his commitment to furthering Islam.

Ahmad Dahlan to establish the Muhammadiyah organization. Namely, Islam was covered in *Tahayyul, bid'ah,* and *khurafat*. So, it is clear that Islam is only a name/identity. Second, many people understand Islam but don't practice it. Third, knowledge is used for deception, arbitrariness, conflict, differences, and error, which can give rise to groups—fourth, limiting clothing as identity. Fifth, Establishing God's laws only with their thoughts and desires. Sixth, there was an increase in Christianization in Java. Ahmad Dahlan's message to Pekajangan's people is: First, an attitude of tolerance. Second, Sincerity. Third, the importance of education and understanding of religious and non-religious knowledge.

This research can be a reference in history or theological thought. The historical and cultural elements inherent in the text "*Ma Huwa Asasul Jamiatul Muhammadiyah*" are concrete evidence of Ahmad Dahlan's struggle as a promoter of renewal and modernization. The research still has shortcomings, especially in observing interviews with sources. It is hoped that future researchers can develop this research to become a unified, actual historical plot.

Acknowledgment

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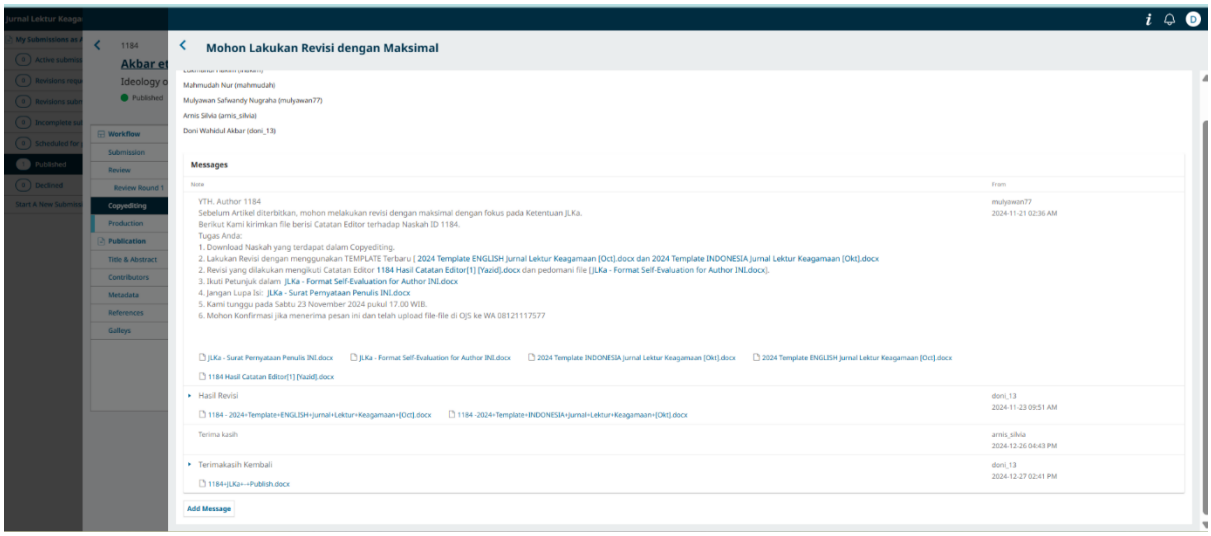
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6. Konsekuensi atas Pelanggaran
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Hormat Kami,

[Tempat, Tanggal]

Pembuat Pernyataan

Materai 10.000

Nama Lengkap

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[AUTHOR'S SELF-EVALUATION]

Kode Naskah	:	Isi dengan ID Artikel
Judul	:	Tulis Judul: - Isi dengan judul dalam Bahasa Inggris
Email Korespondensi	:	Tulis Alamat email yang menjadi email korespondensi
Nama penulis 1	:	Tulis Nama Penulis dengan Lengkap (Tidak ada singkatan), jika namanya hanya satu kata maka ditulis dua kali.
Affiliation 1	:	Diisi dengan Nama Institusi tempat anda berafiliasi. - Dalam bahasa Inggris
Email 1	:	Tulis email lengkap. Sangat direkomendasi email dengan afiliasi institusi.
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Affiliation 2	:	Diisi dengan Nama Institusi tempat berafiliasi. Dalam bahasa Inggris
Email 2	:	Tulis email lengkap. Sangat direkomendasi email dengan afiliasi institusi.
Nama penulis 3	:	Tulis Nama Penulis dengan Lengkap (Tidak ada singkatan), jika namanya hanya satu kata maka ditulis dua kali.
Affiliation 3	:	Diisi dengan Nama Institusi tempat berafiliasi. Dalam bahasa Inggris
Email 3	:	Tulis email lengkap. Sangat direkomendasi email dengan afiliasi institusi.

Petunjuk (Wajib dibaca dan dipedomani):

1. Ini adalah form yang diisi oleh Author untuk memastikan bahwa artikel yang ditulis oleh author telah memenuhi standar, template dan author guidelines Jurnal Lektur Keagamaan [JLKa].
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3. Author dimohon untuk mengisi kolom 3, dan Kolom 4.
4. Untuk Kolom 3 **Temuan pada Naskah**. Setelah Author membaca Naskah dan disesuaikan dengan aspek yang ditanyakan, Author memilih salah satu pilihan: Sesuai / Tidak Sesuai*) (Coret yang tidak perlu, contoh: Sesuai / ~~Tidak Sesuai~~*)
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TITLE (WRITTEN IN ENGLISH MAXIMUM 14 WORDS) (Times New Roman, 14 pt, Bold)

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ABSTRACT

Abstract briefly describes the background, theoretical framework (if applicable), gap in the literature, key findings, significance and implication (if applicable).200-250 words.

Keywords: 3-5 words, TNR 10

ABSTRAK

***Abstrak** dalam Bahasa Indonesia menggunakan Times New Roman 10 pt, terdiri atas 150-200 kata yang ditulis dalam satu alinea, berisi intisari naskah yang memuat latar belakang, tujuan penelitian, metode singkat, hasil, simpulan, dan implikasi hasil penelitian. 200-250 kata.*

Kata kunci: 3-5 kata, Time New Roman 10

INTRODUCTION (1000-2000 words)

Content in the introduction, must contain: *first*, presentation of the main research or study topics; *second*, contains the latest literature related to citing the latest research literature (the last ten years) which has relevance to the article being studied; *third*, it can show gaps that have not been filled by previous studies, inconsistencies or controversies that arise between the existing literature; *fourth*, contain the problem, the purpose of the research or study, the

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JUDUL (DTULIS DALAM BAHASA INDONESIA MAKSIMAL 14 KATA) (Times New Roman, 14 pt, Bold)

TITLE (WRITTEN IN ENGLISH MAXIMUM 14 WORDS) (Times New Roman, 14 pt, Bold)

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Kata kunci: 3-5 kata, Time New Roman 10

PENDAHULUAN (1000-2000 kata)

[1] Nomor handphone tidak akan ditampilkan jika naskah terbit. Ini untuk memudahkan komunikasi antara pengelola Jurnal dengan penulis

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FORM ISIAN EDITOR

Kode Naskah	:	1184
Judul	:	IDEOLOGY OF ESTABLISHED THE MUHAMMADIYAH ORGANIZATION IN THE MANUSCRIPT "MA HUWA ASASUL JAMIATUL MUHAMMADIYAH"
Nama penulis	:	Doni Wahidul Akbar*[1], Fitri Liza[2], and Ahmad Luqman Hakim[3]
Nama Editor	:	yazid

Petunjuk:

1. Ini adalah form yang diisi oleh Editor untuk memastikan bahwa artikel yang ditelaahnya telah memenuhi standar, template dan author guidelines Jurnal Lektur Keagamaan (JLKa).
2. Form ini diisi setelah Editor menelaah, membaca dan memberikan catatan di Naskah Word artikel yang menjadi bagiannya.
3. Form isian ini terdiri dari:
   - Aspek Data Statistik Artikel
   - Aspek Introduction
   - Aspek Method
   - Aspek Result and Discussion
   - Aspek Conclusion
   - Aspek References
   - Aspek Tabel dan Gambar
   - Aspek Penulisan Penulisan Referensi
   - Kolom Catatan Khusus Editor
4. Editor dimohon untuk mengisi kolom 3 (Check), dan Kolom 4 (Komentar dan Catatan Editor) menyesuaikan dengan temuan dan catatan editor di NASKAH WORD-nya.
5. Untuk Kolom 3 Check, diisi dengan: tanda Check List **V** setelah editor melakukan telaah diaspek tersebut.
6. Untuk Kolom 4 (Komentar dan Catatan Editor), editor mengisi kolom tersebut dengan catatan dan komentar yang dimaksudkan untuk perhatian dan navigasi author dalam melakukan perbaikan, perubahan, penggantian, pengurangan, penambahan disesuaikan dengan temuan editor di kolom 3 dan simpulan editor di kolom 4.
7. Kolom Catatan Khusus Editor diisi sebagai catatan akhir yang harus diisi editor untuk memberikan penekanan atas catatan dan rekomendasinya kepada author.
8. Adanya form ini diharapkan dapat memudahkan Author dalam melakukan revisi dan untuk Editor dalam mendeteksi apa yang direvisi oleh author.

No	Aspek Judul dan Abstrak	Check	Komentar dan catatan Editor
1	Jumlah kata dalam judul 14 kata	ya	oke
2	Jumlah kata dalam naskah 8.000-10.000 kata (termasuk Daftar Referensi)	ya	oke
3	Ada Penulis dengan afiliasi dan email institusi dari negara luar Indonesia	ya	oke
4	Abstrak mengandung: latar belakang masalah, Tujuan penulisan, Metode, Temuan, Simpulan, dan implikasi	tidak	Abstrak kurang lengkap, terutama dalam menyebutkan metode dan implikasi. Rekomendasi untuk menambahkan bagian tujuan dan implikasi.
5	Jumlah kata dalam Abstrak (B. Inggris) 200-250 kata	ya	oke
6	Jumlah Kata Kunci 3-5 kata	tidak	Kata kunci terlalu umum. Rekomendasi untuk memilih kata kunci yang lebih spesifik, misalnya “Modernisasi Islam”
7	Jumlah kata dalam Abstrak B. Indonesia 200-250 kata	ya	oke
8	Jumlah Kata Kunci 3-5 kata	ya	oke
9	Menggunakan Reference Manager: Mendeley /Zotero	tidak	tidak
10	Kutipan menggunakan Chicago Manual of Style 17 Edition (Full-Note). Untuk referensi Buku, mencantumkan nomor halaman.	ya	oke
11	Tahun Referensi adalah rentang dari 2014-2024	ya	Ada referensi berasal dari sebelum 2014. Disarankan menambah referensi terbaru (2014-2024) untuk memperkuat analisis artikel.
No	**Aspek Pendahuluan (1000-2000 kata)**	**Check**	**Komentar dan catatan Editor**
1	Terdapat uraian tujuan artikel	ya	Disarankan untuk menyertakan pernyataan yang eksplisit mengenai tujuan penelitian, seperti “Penelitian ini bertujuan untuk…” agar pembaca mengetahui arah dari penelitian ini sejak awal.
2	Terdapat penjelasan mengapa topik tersebut penting	tidak	Pentingnya topik terkait ideologi Muhammadiyah kurang dibahas dalam konteks kontemporer. Perlu ditambahkan alasan mengapa analisis terhadap manuskrip “Ma Huwa Asasu Jam’iatul Muhammadiyah” penting dalam memahami reformasi Islam modern di Indonesia.

3	Terdapat kalimat tentang apa kontribusinya terhadap Ilmu pengetahuan	tidak	Disarankan untuk menambahkan penjelasan tentang bagaimana penelitian ini memberikan perspektif baru terhadap studi ideologi Muhammadiyah dan pembaruan Islam.
4	Terdapat latar belakang penelitian	ya	oke
5	Terdapat kalimat atau paragraf yang menyoroti struktur artikel	**tidak**	Tidak ada kalimat yang menyoroti struktur artikel. Sebaiknya tambahkan satu paragraf di bagian akhir pendahuluan yang menjelaskan susunan artikel, misalnya bagaimana artikel ini akan mengalir dari latar belakang, metodologi, hasil, hingga diskusi dan kesimpulan.
6	Terdapat penjelasan apa yang membuat penulis memutuskan untuk meneliti topik ini/menulis artikel tentang tema tersebut	ya	Perlu ditambahkan kalimat yang menjelaskan motivasi penulis untuk meneliti ideologi Muhammadiyah dari perspektif manuskrip historis yang belum banyak diangkat.
7	Terdapat kalimat/paragraf berisi uraian dan definisi luas dan diskusi tentang topik tersebut	ya	oke
8	Terdapat kalimat yang menggabungkan pandangan orang lain (tinjauan literatur) ke dalam diskusi untuk mendukung, menyangkal, atau menunjukkan posisi Anda mengenai topik tersebut	ya	oke
9	Terdapat kalimat hipotesis yang kontroversial dan berbeda bila perlu	ya	oke
10	Terdapat kalimat yang menyebutkan secara singkat tujuan utama dari pekerjaan ini	ya	Disarankan untuk menambahkan satu kalimat singkat di pendahuluan, seperti “Penelitian ini bertujuan untuk mengkaji…” agar pembaca langsung menangkap fokus utama artikel ini.
11	Terdapat kalimat yang menyoroti simpulan-simpulan utama	ya	oke
12	Bahwa pendahuluan yang dibuat dapat dipahami oleh ilmuwan di luar bidang penelitian Anda	ya	oke
13	Tidak terdapat gaya pengacuan seperti: " . . . Garuda1 dalam Arjuna2 dalam Sinta3. . . .	ya	oke
No	**Aspek Metode (500-1000 kata)**	**Check**	**Komentar dan catatan Editor**
1	Dibuat dalam bentuk paragraf, bukan pointer ataupun numbering.	ya	oke

2	Terdapat kalimat yang menjelaskan bagaimana penelitian itu dilakukan	ya	oke
3	Terdapat kalimat yang menyebutkan desain penelitian	ya	Artikel menggunakan desain penelitian deskriptif kualitatif. Namun, sebaiknya ditambahkan penjelasan mengenai alasan memilih desain ini dalam konteks analisis manuskrip untuk memperjelas kesesuaian metode dengan tujuan penelitian
4	Terdapat kalimat yang menyebutkan populasi dan sampel (sasaran penelitian/Sumber data)	ya	oke
5	Terdapat kalimat yang menyebutkan teknik pengumpulan data dan pengembangan instrumen	sebagian	tidak ada keterangan rinci mengenai pengembangan instrumen untuk analisis manuskrip, seperti penggunaan panduan spesifik dalam analisis filologis atau hermeneutik.
6	Terdapat kalimat yang menyebutkan teknik analisis data	sebagian	artikel memerlukan penjelasan tambahan tentang proses ini, misalnya bagaimana filologi dan hermeneutik digunakan untuk menafsirkan ideologi yang tercantum dalam teks.
7	Untuk penelitian yang menggunakan alat dan bahan, perlu dituliskan spesifikasi alat dan bahannya. Spesifikasi alat menggambarkan kecanggihan alat yang digunakan, sedangkan spesifikasi bahan menggambarkan jenis bahan yang digunakan		Tidak diperlukan dalam penelitian ini karena berbasis pada analisis teks manuskrip.
8	Penelitian kualitatif seperti penelitian tindakan kelas, etnografi, fenomenologi, studi kasus, dan lain-lain, perlu ditambahkan kehadiran peneliti, subjek penelitian, informan yang membantu selama penelitian dan cara menggali data penelitian, lokasi dan durasi penelitian juga disertakan uraian pemeriksaan keabsahan hasil penelitian.	tidak	Artikel tidak mencantumkan lokasi atau durasi penelitian, serta tidak menjelaskan keterlibatan informan. Dapat ditambahkan keterangan mengenai lokasi penelitian dan durasi analisis untuk memperjelas keabsahan proses penelitian.
No	**Aspek Temuan dan Pembahasan (4000-6000 kata)**	**Check**	**Komentar dan catatan Editor**

1	Memisahkan Temuan dan Pembahasan	ya	oke
2	Menguraikan temuan penelitian secara singkat dan jelas sesuai dengan rumusan dan tujuan penelitian	ya	oke
3	Hasil temuan harus merangkum temuan-temuan (ilmiah) daripada menyajikan data secara rinci	ya	oke
4	Harap soroti perbedaan antara hasil atau temuan Anda dan publikasi sebelumnya oleh peneliti lain.	sebagian	Perlu ditambahkan perbandingan dengan hasil studi lain untuk memperjelas kontribusi penelitian ini terhadap literatur yang sudah ada.
5	Tabel, grafik, atau deskripsi verbal digunakan secara bergantian	tidak	Tidak ada tabel atau grafik yang digunakan
6	Bagian pembahasan disajikan secara komprehensif dengan mendukung, membandingkan, dan atau membedakan temuan penelitian dengan temuan penelitian sebelumnya yang telah dipublikasikan pada jurnal bereputasi.	sebagian	Sebaiknya ditambahkan lebih banyak referensi untuk memperkuat analisis dan menunjukkan posisi penelitian ini di tengah kajian sejenis.
7	Komponen-komponen berikut harus dibahas dalam diskusi: - Bagaimana hasil Anda berhubungan dengan pertanyaan awal atau tujuan yang diuraikan di bagian Pendahuluan (apa)? - Apakah Anda memberikan interpretasi secara ilmiah untuk setiap hasil atau temuan yang Anda sajikan (mengapa)? - Apakah hasil temuan Anda konsisten dengan apa yang dilaporkan oleh penyelidik lain (apa lagi)? - Atau apakah ada perbedaan?	ya	oke
8	Terdapat kalimat yang secara eksplisit menunjukan temuan riset ini membantah atau memperkuat temuan sebelumnya	tidak	Tidak ada pernyataan eksplisit yang menunjukkan apakah hasil penelitian ini mendukung atau membantah temuan sebelumnya.

9	Pembahasan harus mengeksplorasi pentingnya hasil kerja, bukan mengulanginya.	ya	oke
10	Terdapat Pembahasan atau diskusi sesuai dengan hasil, namun tidak mengulangi hasil.	ya	oke
11	Kutipan menggunakan Chicago Manual of Style 17 Edition (Full-Note). Untuk referensi Buku, mencantumkan nomor halaman.	ya	oke
No	**Aspek Simpulan (400-700 kata)**	**Check**	**Komentar dan catatan Editor**
1	Panjang conclusion Tidaklebih dari 10% dari total word count artikel	sebagian	Penulis dapat merangkum ulang poin-poin utama agar kesimpulan lebih singkat dan ringkas. Hindari pengulangan detail yang seharusnya berada di bagian hasil dan diskusi
2	Dibuat dalam bentuk paragraf, bukan pointer ataupun numbering.	ya	oke
3	Terdapat kalimat yang menunjukkan bahwa simpulan yang ditulis menjawab tujuan penelitian dan rumusan masalah	sebagian	Sebaiknya tambahkan kalimat spesifik yang menunjukkan bahwa simpulan artikel ini menjawab tujuan penelitian. Misalnya, “Penelitian ini berhasil menjawab pertanyaan mengenai ideologi Muhammadiyah yang tercermin dalam manuskrip ‘Ma Huwa Asasul Jamiatul Muhammadiyah’.
4	Conclusion adalah sintesis dari temuan tanpa mengulang verbatim statement dari findings.	tidak	Kesimpulan sebaiknya berupa sintesis dari temuan utama, bukan pengulangan detail. Ringkas temuan dalam bahasa yang berbeda, fokus pada bagaimana temuan tersebut relevan dan apa implikasinya bagi studi terkait
5	Terdapat kalimat yang menjelaskan bahwa apakah temuan riset ini dapat memberikan kontribusi terhadap literatur dan pengetahuan di bidang tertentu.	tidak	Tambahkan kalimat yang menjelaskan kontribusi spesifik penelitian ini terhadap literatur yang ada. Misalnya, “Penelitian ini memberikan perspektif baru dalam memahami ideologi Muhammadiyah dengan menggunakan pendekatan filologi dan hermeneutik, yang belum banyak diterapkan sebelumnya.”

6	Terdapat statement limitasi/keterbatasan dari penelitian tsb (baik scr scope kajian/ jumlah responden/ metodologi/ durasi/ desain penelitian, dll)	tidak	Penting untuk menambahkan pernyataan terkait limitasi penelitian. Misalnya, "Penelitian ini terbatas pada analisis satu manuskrip tanpa melakukan triangulasi dengan sumber lain yang relevan, sehingga hasilnya mungkin tidak sepenuhnya mencerminkan pandangan seluruh komunitas Muhammadiyah."
7	Terdapat kalimat yang berisi prospek pengembangan hasil penelitian atau kajian serta bagaimana implikasi lebih lanjut akan prospek penelitian atau penelitian lebih lanjut.	tidak	Tambahkan kalimat mengenai prospek penelitian lebih lanjut. Misalnya, "Penelitian ini membuka peluang bagi kajian lebih lanjut mengenai intertekstualitas antara manuskrip lainnya yang terkait dengan gerakan Islam modern di Indonesia, serta bagaimana ideologi Muhammadiyah dapat diterapkan dalam konteks kontemporer."
No	**Aspek Jumlah dan Jenis Referensi**	**Check**	**Komentar dan catatan Editor**
1	Jumlah Referensi minimal 40 buah		**sudah**
2	Referensi yang berasal dari artikel jurnal minimal 32 buah (80% dari 40)		**sudah**
3	Referensi artikel yang terindeks Scopus minimal 16 buah (diberi tanda warna Kuning dan catatan komentar di naskah Anda)		**belum**
4	Referensi artikel dari Jurnal Lektur Keagamaan (JLKa) maksimal 6 buah (diberi tanda warna biru dan catatan komentar di naskah Anda)		**sudah**
5	Referensi artikel dari Jurnal Bereputasi SINTA 1-2 minimal 10 buah. Tandai dengan memberikan warna UNGU pada referensi ini. Berikan Komentar di kolom komentar untuk menandai keterangan pada bagian ini.		**sudah**
6	Referensi yang berasal dari selain Artikel (buku, Proceding dll) maksimal 8 buah		

7	Kutipan dan referensi terutama berasal dari materi terkini 10 Tahun terakhir.		**sudah**
8	Penulisan Nama Penulis, Judul, Publisher **TIDAK** dalam bentuk KAPITAL. Namun Hanya huruf Awal di tiap Kata saja yang kapital.		**sudah**
9	Referensi yang berasal dari artikel jurnal harus mengandung minimal 5 komponen, yaitu: 1. Nama Author, 2. Tahun Terbit, Vol {Edisi}, Hlm. 3. Judul Naskah 4. Nama Publisher 5. DOI dan atau Link/alamat Web.		**Harus pakai aplikasi refrensi manager**
10	Penulisan Daftar referensi dikategorikan menjadi: Buku, artikel jurnal, tesis/disertasi, situs web, wawancara.		**sudah**
11	Memastikan bahwa SEMUA DOI-nya Aktif dan terhubung dengan Asal sumber artikel. Jika DOI tidak Aktif, pastikan anda mencantumkan LINK WEB asal sumber artikel tersebut (All references should be online accessible, reliable and be published by reputable publishers)		**sudah**
12	Tidak ada kutipan dari Wikipedia, Blogspot, Wordpress dan sejenisnya.		**sudah**
No	**Aspek Tabel dan Gambar**	**Check**	**Komentar dan catatan Editor**
1	Penyebutan dalam Teks [Pastikan tabel dan gambar disebutkan dengan jelas dalam teks artikel]		
2	Nomor dan Judul Tabel/Gambar [Periksa penomoran dan judul tabel/gambar agar sesuai dan berurutan.]		

3	Keterangan (*Caption*) Tabel/Gambar [Tambahkan keterangan tambahan pada tabel/gambar jika diperlukan]		
4	Penempatan Tabel dan Gambar [Tempatkan tabel/gambar di posisi yang sesuai dan dekat dengan penyebutannya.]		
5	Kualitas Gambar [Pastikan resolusi gambar tinggi dan mudah dipahami pembaca]		
No	**Aspek Penulisan Penulisan Referensi**	**Check**	**Komentar dan catatan Editor**
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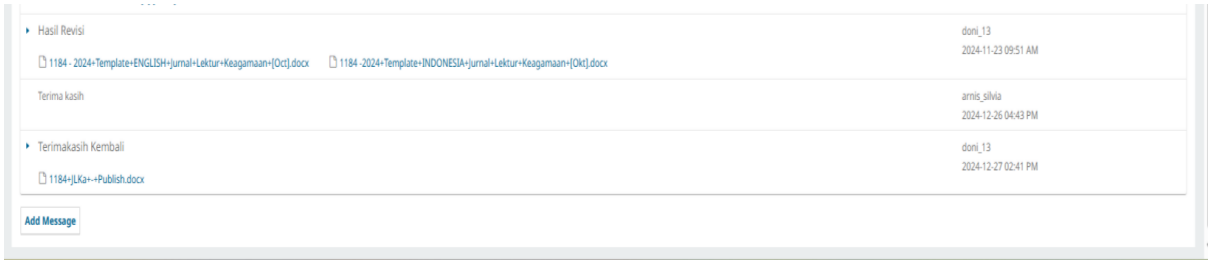
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Catatan Khusus Editor

Abstrak perlu diringkas dengan lebih fokus, mencantumkan tujuan, metode, dan temuan utama secara jelas dan spesifik. Pada bagian pendahuluan, harus ditambahkan latar belakang yang menjelaskan relevansi kontemporer dan gap penelitian yang ingin diatasi. Bagian metode perlu memberikan deskripsi lebih rinci terkait langkah-langkah filologis dan hermeneutis yang dilakukan, serta bagaimana validitas data dijamin. Dalam pembahasan, diperlukan analisis yang lebih kritis dan refleksi yang mengaitkan temuan dengan konteks sosial-politik pada masa KH Ahmad Dahlan, serta diskusi lebih mendalam dengan penelitian terdahulu untuk memperkuat posisi penelitian ini. Diskusi sebaiknya mengaitkan hasil dengan kerangka teori pembaruan Islam, serta menyoroti implikasi praktis dan saran untuk penelitian lanjutan. Pada penutup, perlu ditekankan kontribusi penelitian ini terhadap kajian ideologi Muhammadiyah dan ditambahkan rekomendasi konkret.

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

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ABSTRACT
The Muhammadiyah organization was founded with the slogan of renewal and modernization. These two slogans make Muhammadiyah different from other organizations. The text "Ma Huwa Asasu Jam'iatul Muhammadiyah" contains the founding of the Muhammadiyah organization and quotes from the Asy-Syifa magazine in 1922. This text explains Ahmad Dahlan's Pekajangan, Pekalongan, and Central Java sermons. The text "Ma Huwa Asasu Jam'iatul Muhammadiyah" describes the basis and concerns of Ahmad Dahlan regarding the condition of Muslims who deviate from the teachings of the Qur'an and Hadith. This study used the paradigm of philology and hermeneutics as a humanities science, namely, a science that carries out a hermeneutic function by correcting texts as social discourse. Text analysis, especially single manuscript editions, uses descriptive analysis methods. The handling of the text "Ma Huwa Asasul Jamiatul Muhammadiyah" requires careful content analysis by considering various specific cases in the text and the nature of its intertextuality. Based on the results of the study of the manuscript "Ma Huwa Asasu Jam'iatul Muhammadiyah," three major cases were found. First is the ideology of the Muhammadiyah organization. Second, Ahmad Dahlan's reasons for establishing Muhammadiyah. Third, Ahmad Dahlan's message to the people of Pekajangan, Pekalongan, Central Java. This research aims to provide information about the founding of the Muhamadiyah organization contained in the text. Then, it examines in depth how Ahmad Dahlan's ideology established the Muhammadiyah organization. In addition, it reveals the implied content of Ahmad Dahlan's sermon. This is necessary so that the cadres and the people understand the embryo of the Muhammadiyah organization.

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

ABSTRAK

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

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

INTRODUCTION

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

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

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

Based on the 1969 Tanwir Decree in Ponorogo, East Java, Muhammadiyah's ideology appears in Muhammadiyah's Statement of Beliefs and Life Aspirations, which contains *First*, Muhammadiyah is an Islamic Movement, *Second*, Muhammadiyah believes that Islam is the Religion of Allah which was revealed to His Messenger, *Third*, Muhammadiyah in

[1] Adian H, "Kristenisasi di IndonesiaTinjauan Historis Dan Teologis," *Media Dahwah* (Jakarta, February 2007).

[2] Selamat K, "Antara Tradisionalis Dan Modernis Pemikiran Pendidikan KH Ahmad Dahlan," *Ta'dib* 22, no. 2 (December 2019): 75–87.

[3] Hj St Nurhayati, H Mahsyar Idris, and Muhammad Al-Qadri Burga, Muhammadiyah Dalam Perspektif Sejarah, Organisasi, Dan Sistem Nilai, ed. Muhammad Burga, 1st ed., vol. 1 (Yogyakarta: TrustMedia Publishing, 2018).

[4] Suwarno, Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912- 1950," Akademika 21, no. 2 (2016): 195–213.

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practicing Islam based on the Qur'an and Sunnah, *Fourth*, Muhammadiyah works for the implementation of Islamic teachings which include the areas: Aqidah, Morals, Worship, and Muamalah, *Fifth*, Muhammadiyah invites all levels of the Indonesian nation who have received the grace of Allah in the form of a homeland that has sources of wealth, national independence and the Republic of Indonesia which has the Pancasila philosophy.[5]

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

Apart from ideology as a renewal of Islam, some factors moved the establishment of the Muhammadiyah Organization at that time amidst the presence of the Dutch government and the Christianization mission in Indonesia. The native population, who knew the close relationship between religion and government after converting to Christianity, would become loyal citizens physically and mentally to the Company, the name given to the Dutch administration. Dutch colonial politics had an interest in the spread of Christianity in Indonesia.[7]

Ahmad Dahlan initiated the struggle of the Muhammadiyah organization as an Islamic social organization to educate the lives of the Indonesian people on November 18, 1912.

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

[6] Sokhi Huda, "Teologi *Mustad'afin* di Indonesia: Kajian Atas Teologi Muhammadiyah," Fakultas Dakwah Ikaha, 7, no. 2 (2011): 345–75.

[7] Abdullah N, "K.H. Ahmad Dahlan (Muhammad Darwis)," *Jurnal Sosiologi Agama* 9, no. 1 (June 2015): 1–16.

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

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

Many researchers have researched Muhammadiyah from various aspects; approximately 55 previous studies have explained Muhammadiyah. Research "Constructs of Muhammadiyah Ideology: Foundations for Developing Instruments for Measuring the Strength of Muhammadiyah Ideology"[10], "The Clash of Muhammadiyah Ideology (Moderate Versus Radical Ideology

[8] Muhammad Kahfi, "Peranan Muhammadiyah Sebagai Gerakan Islam Berkemajuan di Era Modern," Al-Risalah 11, no. 2 (2020): 110–28.

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

[10] Joko Subando, Muh Samsuri, and Edy Muslimin, "Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah," Pawarta: J*ournal of Communication and Da'wah* 1, no. 1 (February 27, 2023)

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Fight)"[11], "Contestation of Mass Media Commodification and Ideology Muhammadiyah"[12], "Revitalization of Muhammadiyah Ideology in Strengthening Persirakatan Cadres"[13], "The Ideological Shift of Muhammadiyah From Cultural Into Puritanical Tendency in the 1930s"[14], "Study of Recommendations for Veiling by Muhammadiyah (1910-1931)"[15], "The Relevance of Muhammadiyah's Islamic Theological Thought With Its Reformation Thought"[16], "*Dār al-'Ahd wa al-Shahādah*: Muhammadiyah's Position and Thoughts on the State Pancasila"[17], "The Role of Muhammadiyah as a Progressive Islamic Movement in the Modern Era",[18] "Theology of Surah *al-Maun* and Social Praxis in the Lives of Muhammadiyah Citizens"[19], "The Concept of Substantive Sufism in Muhammadiyah"[20], "Muhammadiyah Paradigm of Religious

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[11] Moch Charis Hidayat, *"The Clash of Ideology Muhammadiyah (Moderate Versus Radical Ideology Fight),"* Afkaruna 15, no. 2 (December 2019),

[12] Ulfah M, "Kontestasi Komodifikasi Media Massa Dan Ideologi Muhammadiyah," Jurnal Aspikom 2, no. 3 (2014): 165–79.

[13] Jannah R, Hantoro A. T Junaidi M, "Revitalisasi Ideologi Muhammadiyah Dalam Penguatan kader Persyarikatan," Tajdida 16, no. 2 (2018): 103–17.

[14] Ahmad Najib Burhani, *"The Ideological Shift of Muhammadiyah from Cultural into Puritanical Tendency In 1930s,"* Jurnal Masyarakat Dan Budaya 8, no. 1 (2006).

[15] Husna A. H, "Rintisan Anjuran Berkerudung Oleh Muhammadiyah (1910-1931)," Sentri: Jurnal Riset Ilmia 2, no. 4 (2023): 1313–21

[16] Darmawan C, "Relevansi Pemikiran Teologi Islam Muhammadiyah Dengan Pemikiran Pembaharuannya," *Medina-Te* 19, no. 2 (2018): 19–35.

[17] Hasna Bachtiar, *"Dār Al-'Ahd Wa al-Shahādah: Muhammadiyah's Position and Thoughts on Negara Pancasila,"* Studi Islamika 27, no. 3 (2020): 485–513.

[18] Muhammad Kahfi, "Peranan Muhammadiyah Sebagai Gerakan Islam Berkemajuan di Era Modern" (Jakarta, June 2015).

[19] Andri Gunawan, "Teologi Surat *Al-Maun* Dan Praksis Sosial Dalam Kehidupan Warga Muhammadiyah," Salam: Jurnal Sosial Dan Budaya Syar-i 5, no. 2 (August 18, 2018): 161–78.

[20] Imam Masrur, "Konsep Tasawuf Subtantif Dalam Muhammadiyah," Spiritualita 3, no. 1 (2019): 75–103.

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

Research on the history of Muhammadiyah has been widely studied from various aspects. The following is previous research that explains the history of Muhammadiyah "History of the Early Growth of Muhammadiyah"[27], "Nahdlatul Ulama and Muhammadiyah: A Bit of History, Commitment in a Plural Society and Challenges"[28], "From Yogyakarta Knitting in Indonesia: Development of Muhammadiyah, 1912- 1950"[29], "Muhammadiyah in the Perspective of History, Organization and

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[21] Saguni M K, "Muhammadiyah Paradigma Gerakan Sosial Keagamaan," *Nukhbatul 'Ulum" Jurnal Bidang Kajian Islam* 4, no. 1 (2018): 21–30.

[22] Ozi Setiadi, *"Muhammadiyah and Civil Society: Critical Network, Patterns of Criticism, and Challenges,"* Walisongo: Jurnal Penelitian Sosial Keagamaan 29, no. 2 (November 30, 2021): 277–96,

[23] Burhani A.N, *"Pluralism, Liberalism, and Islamism Religious Outlook of Muhammadiyah," Studia Islamika* 25, no. 3 (2018): 433–70.

[24] Suwarno., "Kelahiran Muhammadiyah Dari Perspektif Hermeneutik," *Jurnal Sasdaya* 3, no. 1 (2019).

[25] Arsam, "Manajemen dan Strategi Dakwah Muhammadiyah Kota Semarang," Komunika 2 4, no. 2 (2010): 208–23.

[26] Huda, "Teologi *Mustad'afin* di Indonesia: Kajian Atas Teologi Muhammadiyah."

[27] Aprianto I. D, "Sejarah Pertumbuhan Awal Muhammadiyah," *Jurnal Prodi Sejarah*, 2019, 1–15.

[28] Krismawati D. A, "Nahdlatul Ulama Dan Muhammadiyah: Sekelumit Sejarah, Komitmen Dalam Masyarakat Plural Dan Tantangan," Academic Journal of Asia Region 8, no. 1 (2020).

[29] Suwarno, "Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912- 1950."

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Value Systems"[30], "Steps in Muhammadiyah's Struggle"[31], "History and Development of Muhammadiyah Kudus City Branch 1920-2013"[32], "Forerunner of Pekajang"[33], "The Birth of Muhammadiyah from a Hermeneutic Perspective"[34], " Contemporary Islamic Movements"[35], "KH. Ahmad Dahlan in the Ulama Network in Surakarta at the Beginning of the 20th Century"[36], "History and Dynamics of Islamic Thought in Indonesia from the Classical to the Modern Period (Late XIX-XX Centuries)"[37], "Sufism in Early Modernist Muslim Views: Study of the Sufism Thought of Kiai Moechtar Boechari (1899-1926)"[38], "Response of Muhammadiyah in Indonesia to the Teacher Ordinance of the Early XX Century"[39], "Early Emergence of the Islamic Intellectualism Movement in Indonesia 20th Century"[40].

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[30] St Nurhayati, Mahsyar Idris, and Muhammad Al-Qadri Burga, Muhammadiyah Dalam Perspektif Sejarah, Organisasi, Dan Sistem Nilai.

[31] Badawi D, Langkah Langkah Perjuangan Muhammadiyah, ed. Setiawan B, 1st ed., vol. 1 (Yogyakarta: Lembaga Pustaka dan Informasi, 2003).

[32] Purnomo H, "Sejarah dan Perkembangan Muhammadiyah Cabang Kota Kudus Tahun 1920-2013," Jurnal Muhammadiyah Surakarta, 2014, 1–15

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

[34] Suwarno. "Kelahiran Muhammadiyah Dari Perspektif Hermeneutik." Jurnal Sasdaya (2019) 3 (1).

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

[36] Ali M, "K.H. Ahmad dahlan Dalam jaringan Ulama di Surakarta Awal Abad ke-20," Suhuf 3, no. 2 (October 2012): 232–50.

[37] Fuad Masykur, "Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Moderen (Akhir Abad ke-XIX Awal Abad ke-XX Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Moderen (Akhir Abad ke XIX- - Awal Abad ke XX)" Tarbawi 5, no. 1 (2022): 1–15.

[38] Mohamad Ali, "Sufisme Dalam Pandangan Muslim Modernis Awal: Telaah Pemikiran Tasawuf Kiai Moechtar Boechari (1899-1926)," Jurnal Lektur Keagamaan 17, no. 1 (June 30, 2019): 217–40,

[39] Zaini Dahlan, Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX.," Islamijah: Journal of Islamic Social Sciences 1, no. 1 (April 9, 2020): 26.

[40] Wahyuddin, "Awal Munculnya Gerakan Inteliktualisme Islam di Indonesia Abad 20," Jurnal Adabiyah 10, no. 2 (2010): 182–93.

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This research explains the history of the founding of the Muhammadiyah organization, and there are several differences with the manuscript "*Ma Huwa Asasu Muhammadiyah*," which explains the forerunner of Ahmad Dahlan pioneered the founding of the Muhammadiyah organization in terms of ideology, circumstances, and the influence of Ahmad Dahlan's thoughts regarding Islamic criticism in Java.

Research on the Origins and External Influences on the Muhammadiyah movement. The following is research on external influences on the Muhammadiyah organization. "Thoughts on the Modernization of the Bumi Putra Economy in the Newspapers of Boedi Utomo and Soeara Moehammadijah in the Dutch East Indies (1920-1928)"[41], "Of Charities By Islamic Social Movement In Yogyakarta, 1912-1931: A History Of Islamic Wealth Management"[42], "Communist Movement in Sarekat Islam in Surakarta 1918-1926 AD"[43], "Budi Utomo and Muhammadiyah (Political Relations of Struggle of National and Social Religious Organizations) 1090-1920"[44], "Social Change and Development of the City of Yogyakarta 1920-1940"[45], "Religion, communism, and Ratu Adil: Colonialism and propaganda literature in 1920s Yogyakarta"[46], "Muhammadiyah Educational Institution (examination of KH. Ahmad Dahlan's Thoughts on Islamic

[41] Rechardus Deaz Prabowo, Pemikiran Modernisasi Ekonomi Bumi Putra Dalam Surat Kabar Boedi Oetomo dan Soera Moehammadijah di Hindia Belanda (1920-1928). Handep: Jurnal Sejarah Dan Budaya, 3(1), 33–54.,

[42] Ghifari Yuristiadhi and Bambang Purwanto, "Transformation of Charities by Islamic Social Movement in Yogyakarta, 1912-1931: A History of Islamic Wealth Management. International Journal of Islamic Business Ethics (IJIBE), 1 (1).

[43] Muhammad Farih Fanani and Siti Maimunah, Gerakan Komunis Dalam Sarekat Islam di Surakarta Tahun 1918-1926 M. Thaqafiyyat: Jurnal Bahasa, Peradaban Dan Informasi Islam, 20(1), 64.

[44] Rofi'i I, Budi Utomo dan Muhammadiyah (Relasi Politik Perjuangan Organisasi Berbasis Nasionalis dan Sosial Keagamaan) 1909-1920. (2016).

[45] Pratama F, Perubahan Masyarakat dan Perkembangan Kota Yogyakarta 1920-1940. Jurnal Prodi Ilmu Sejarah, 4(3), 294–309.

[46] Margana, S. (2019). *Religion, communism, and Ratu Adil: Colonialism and propaganda literature in the 1920s*. Yogyakarta. *Wacana*, *20*(2), 233–249.

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Education Reform in Indonesia)[47], "The Role of Haji Mohammad Syoedja' in the Development of Muhammadiyah's People's Helpers (PKO) in Yogyakarta (1920-1931)[48], "The Emergence and Breakup of the Sarekat Islam in Semarang 1913-1920"[49]. "Sarekat Islam and the Labor Movement (Socio-Historical Study of Labor Protests in Yogyakarta 1913-1920)"[50], "Activism of the Hoofdbestuur Muhammadiyah PKO Section in Yogyakarta as a Representation of the Civil Society Social Service Movement (1920-1931)"[51]. This research explains external influences in terms of individuals or the social conditions of society on the establishment of the Muhammadiyah organization. The clear difference between this research and the text "*Ma Huwa Asasu Muhammadiyah"* is the aspect of Islamic ideology and the history of protecting Ahmad Dahlan regarding the differences and similarities in the condition of Islam at the beginning of the 20th century.

The ideology of Muhammadiyah and the founding of the Muhammadiyah organization contained in the text "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" talks about the last speech of Ahmad Dahlan in Pekajangan, Batang, Central Java, in 1926. In a speech, Ahmad Dahlan explained the state of Islam at the beginning of the 20th century. Ahmad Dahlan founded the Muhammadiyah organization with a modernist and reformist

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[47] Lenggono W, "Lembaga Pendidikan Muhammadiyah (Telaah Pemikiran KH Ahmad Dahlan Tentang Pembaruan Pendidikan Islam Di Indonesia)," *Islamadina (Jurnal Pemikiran Islam* 19, no. 1 (March 2018): 42–62.

[48] Pasa A. I, "Peran Haji Mohammad Syoedja' Bagi Perkembangan Penolong Kesengsaraan Oemoem (PKO) Muhammadiyah Di Yogyakarta (1920-1931) Atsna Ikmalia Pasa," *Jurnal Sejarah Islam* 01, no. 2 (2022): 47–71.

[49] Endang Muryanti, Munculnya dan Pecahnya Sarekat Islam di Semarang 1913-1920. Paramita, 20 (1), 21–35.

[50] Salam A, Sarekat Islam dan Gerakan Buruh (Kajian Sosio-Historis Protes Buruh di Yogyakarta 1913-1920). (2015).

[51] Yuristiadhi G, "Aktivisme HoofdbestuurMuhammadiyah Bagian PKO di Yogyakarta Sebagai RepresentasiGerakan Pelayanan Sosial MasyarakatSipil (1920-1931)," Afkaruna (Jurnal Ilmu Ilmu Keislaman 11, no. 2 (2015): 195–220.

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Islamic ideology. It is imperative to discuss this research both theologically and historically. This is because there has been no discussion about Ahmad Dahlan, which was based on a manuscript. There has been much research discussing Ahmad Dahlan from various aspects. However, explaining Ahmad Dahlan from a manuscript can be a phenomenal work. Literature about Ahmad Dahlan is only revealed from books or newspapers; the presence of topics about Ahmad Dahlan in a manuscript strengthens authentic evidence that can be accounted for in terms of its truth. With this discussion, there are problems in the text "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" 1. What is the ideology of Muhammadiyah according to Ahmad Dahlan in the manuscript "*Ma Huwa Asasu Jam'iatul Muhammadiyah*"? 2. What reasons made KH. Ahmad Dahlan in establishing the Muhammadiyah organization? 3. What is Ahmad Dahlan's message in his sermon in Pekajangan? This research aims to reveal the validation of the history of Ahmad Dahlan from a manuscript. This can add to the literature of other writers about Ahmad Dahlan from a historical and ideological perspective.

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

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Ideology is the foundation of the Muhammadiyah organization, which implements Islamic teachings based on the Qur'an and Sunnah. Based on modernization and renewal, Muhammadiyah has increased its organization and charitable efforts. For 112 years, Muhammadiyah has held a congress to improve quality and innovation for the advancement of Islam. The figure of Ahmad Dahlan cannot be separated from the name Muhammadiyah. It was with solid reasons that Ahmad Dahlan founded the Muhammadiyah organization. The manuscript "Ma Huwa Asasul Jamiatul Muhammadiyah" is strong evidence of the formation of the Muhammadiyah ideology and its establishment. This study uses a qualitative method with a descriptive approach. Philology and historiography are the steps in finding results and discussions. A tectological review is used in philology, and historiography, heuristic methods, textual criticism, interpretation, and historiography are used. The manuscript "Ma Huwa Asasul Jamiatul Muhammadiyah" explains the ideology of Muhammadiyah, Ahmad Dahlan's reasons for establishing the Muhammadiyah organization, and Ahmad Dahlan's advice to Muhammadiyah members. The theory of *al-Ma'un* became the main foundation of Ahmad Dahlan's spreading of the Islamic religion through the Muhammadiyah organization that implemented Ahmad Dahlan's thoughts in activities and the renewal and modernization of Islamic teachings. The rise of Christianization in Java Island became the main reason Ahmad Dahlan fortified the faith and religion of Islam from superstition, heresy, and superstition.

METHOD

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

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This research uses a qualitative and descriptive analysis approach based on library research.[52] This study uses the most appropriate qualitative method to review a manuscript. Its purpose is to reveal the quality of the content of a manuscript and describe in depth the phenomena that occur in a manuscript. There are two ways to obtain qualitative research data. First, explore primary data by reading and studying various main books. In this case, the manuscript *"Ma Huwa Assasu Jam'iatul Muhammadiyah"* is the main reference in this research. Second, explore secondary data through literature, such as books and previous research results.[53] The data used in this research is the manuscript *"Ma Huwa Assasu Jam'iatul Muhammadiyah"*. This manuscript was obtained from a manuscript collector named Ginanjar Sya'ban. Manuscripts made from HVS lined paper are A4, two pages thick, measuring 32 cm x 21 cm for pages and 29 cm x 19 cm for writing space. The manuscript is hardback; there are no blank pages, and each page is written on an average of 17 lines. The manuscript *"Ma Huwa Assasu Jam'iatul Muhammadiyah"* uses Arabic script and uses Arabic. In the manuscript, there is a numbering on each page. The physical condition of all manuscripts found is good; the paper color is yellow, and there is a cover. The ink used is black, which is still clearly legible. The font size is medium, so the writing is easy to read—full manuscript pages in bound condition.

This research was conducted in Jakarta with a research team collecting and analyzing data for six months from June to December in 2023. Researchers carried out a three-stage process to collect data. The researcher explains what was seen, heard, felt, and asked in the initial stage. The second stage of qualitative research is known as reduction or focus. At this stage, researchers reduce the data found in the first stage to focus their research on a specific problem. Researchers sort data by selecting what is interesting, important, useful, and new and eliminating data that is

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

[53] Iskandar Zulkarnaen, "Studi Deskriptif: Filsafat Agama Dan Ruang Lingkup Kajian Pembahasannya," Dirosat: Journal of Islamic Studies 6, no. 2 (2021): 25

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not used. Based on these considerations, the data is grouped into various categories, becoming the research subject. The selection stage is the third stage of the research process. At this point, the researcher provides a more detailed explanation of the focus that has been determined.[54] After an in-depth analysis of the data and information obtained in the third stage of this research, researchers can find themes by combining the data into constructing new knowledge, hypotheses, or knowledge. Qualitative research can not only produce data or information that is difficult to find through quantitative methods, but it must also be able to produce accurate information or data.[55] Philology plays a vital role in the research of the manuscript "Ma Huwa Asasul Jamiatul Muhammadiyah". A codicological review was conducted to find the origin of the manuscript and the physical condition of the manuscript. Then, a textological review was continued, which, without the beginning, was a text edition to correct spelling and language errors in the manuscript. Furthermore, transliteration and translation were carried out to understand the content of the text "Ma Huwa Asasul Jamiatul Muhammadiyah".[56]

A philological and historical review is needed to analyze the manuscript *"Ma Huwa Assasu Jam'iatul Muhammadiyah."* Philology is useful in analyzing manuscripts, and historiography is for analyzing text content. The first stage is to carry out codicology to find out the source of the text and technology to determine the content of the text of a manuscript. The second stage is transliteration and translation, making it easy for readers to understand.[57] In translating *"Ma Huwa Asasu Muhammadiyah,"*

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[54] Anton Wahyu Prihartono, "Surat Kabar & Konvergensi Media (Studi Deskriptif Kualitatif Model Konvergensi Media Pada Solopos)," Chanel: Jurnal Komunikasi 4, no. 1 (2016): 105–16,

[55] Amirotun Sholikhah, "Statistik Deskriptif Dalam Penelitian Kualitatif," Komunika: Jurnal Dakwah Dan Komunikasi 10, no. 2 (1970): 342–62

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

[57] Apriana R, "Nilai Religiusitas Serat Suluk Wujil Dalam Serat Suluk Warni-Warni Karya Hamengkubuwana V," Aditya - Pendidikan Bahasa Dan Sastra Jawa 7, no. 4 (2015): 1–15.

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there must be collaboration in philological work such as manuscript description, text transliteration, text editing, and text translation. Translating in research work steps means changing the type of writing, letter by letter, from one alphabet to another.[58] The text translation, namely translating the text from Javanese to Indonesian using literal, full, and free translation methods.[59]

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

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[58] Fitri Febriyanti and Nur Khafidoh, "Variasi Terjemahan Surah Al-Fātiḥah Dalam Bahasa Jawa Pada Naskah Kuran Jawi Dan Kitab Kuran," Manuskripta 11, no. 2 (December 30, 2021),

[59] Hevina Ayu, "Etika Komunikasi Dalam Naskah Wicara Dora Tuwin Wicara Temen Tumrap Ing Dalem Sasrawungan," Sutasoma: Jurnal Sastra Jawa 11, no. 1 (2023)

[60] Daud. S, "Antara Biografi dan Historiografi (Studi 36 Buku Biografi Di Indonesia)," Analisis: Jurnal Studi Keislaman 13, no. 1 (2013): 243–70,

[61] Abdul Syukur, "Historiografi Belandasentris," Jurnal Sejarah Lontar 7, no. 2 (2017): 41

[62] Doni Wahidul Akbar, "*Ma Huwa Asasul Jamiatul Muhammadiyah,"* Alim 3, no. 2 (2021).

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

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FINDING AND DISCUSSION

Finding

Many previous researchers have made findings about Ahmad Dahlan and Muhammadiyyah. In this research, several new and interesting facts can be found. *Liinsyã-i fara'a Al-jam'iyyatu Muhammadiyati fĩhã sanatu 1340. Wa yufhamu minhã maqãṣidu Al-jam'iyyatu wa gorḍuhã Al-aṣlĩ. Naqlan 'an majallati As-syifã-i Allatĩ kãnat taṣduru bibaldati fakãlũ'an*. This text explains that Ahmad Dahlan's visit to Pekajangan, Pekalongan, Central Java in 1340 AH/1922 AD was connected with the inauguration of the first Muhammadiyah branch outside Yogyakarta. This is because the Dutch government closed all places of Islamic learning and restricted clerics from providing knowledge about Islam. Ahmad Dahlan's sermon was quoted in Asy-Syifa magazine, explaining Ahmad Dahlan's initial goals and objectives in establishing the Muhammadiyah organization.

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

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

wa qad zãra lĩ hadiṡãn ahadul mubasysyirĩina ad-duktũra (zuwaymir) ya'rifu allugatu; 'arabiyyatu jiddan. Ahmad Dahlan mentioned a name in his sermon.: “Dr. Zwemwer.” Dr. Zwemwer was an American missionary who had lived in the Middle East for a long time and was very fluent in Arabic. At the beginning of the

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

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

liẓalika tarãnã fĩ ihtiyajin ilã jamĩ'il funũ̃ni wal 'ulũ̃mi liannanã lã nastaṭĩ'u raddal syubhãti illa ba'da At-taḍullu'i minḥã''. This is Ahmad Dahlan's final message in his sermon. Every Muslim can understand branches of knowledge other than religious knowledge. The main reason why Ahmad Dahlan founded modern-based schools was to fight Christianization and eradicate tuberculosis (*Tahayyul, Bid'ah, Churafat*) and doubts in Islamic teachings.

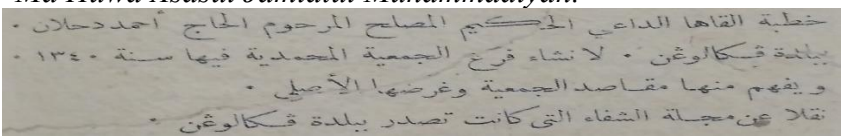
The text of the manuscript "Ma Huwa Asasul Jamiatul Muhammadiyah" has several similarities in content with previous research. Generally, the discussion on TBC is similar (Tahayyul, Bid'ah, and Superstition). There are significant differences regarding Ahmad Dahlan's reasons for establishing the Muhammadiyah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

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Discussion

The Ideology of the Establishment of the Muhammadiyah Organization

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


خطبة القاها الداعي الحكيم المصلح المرحوم الحاج أحمد دحلان
ببلدة ڤكالوڠن . لانشاء فرع الجمعية المحمدية فيها سنة ١٣٤٠ .
و يفهم منها مقاصد الجمعية وغرضها الأصلي .
نقلا عن مجلة الشفاء التي كانت تصدر ببلدة ڤكالوڠن .

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

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

> *"Khutbatu Al-qãhã Ad-dã'iyu Al-hakĩmu Al-Muṣlihu Al-marhữmu Al-Hajj Ahmad Dahlan. Bibaldatin fakãlữ'an. Liinsyã-i fara'a Al-jam'iyyatu Muhammadiyati fĩhã sanatu 1340. Wa yufhamu minhã maqãṣidu Al-jam'iyyatu wa gorḍuhã Al-aṣlĩ. Naqlan 'an majallati As-syifã-i Allatĩ kãnat taṣduru bibaldati fakãlữ'an."*
>
> "This is a sermon from a respected, wise, and pious preacher, Haji Ahmad Dahlan, in Pekalongan City on the occasion of the inauguration of the branch of the Muhammadiyyah Organization there in 1340. From this sermon, we can understand the true aims and intentions of the Muhammadiyyah Organization. This sermon is quoted from the Asy-Syifa magazine published in Pekalongan City."

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

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

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on February 22, 1923.[64] His first name was Muhammad Darwis, and he was the fourth child of KH. Abu Bakr. Meanwhile, his mother was the daughter of H. Ibrahim, who was also the head of the Yogyakarta Sultanate at that time.[65] As a child, he always studied religion and Arabic. However, the atmosphere in his village, which was very anti-colonial, did not require him to go to a colonial school. Little Darwis, or Ahmad Dahlan, was full of religious values from an early age. Religious education is obtained selectively, and people try to reflect on it and even practice it.[66]

When he was 15 in 1888, he made his first pilgrimage and lived for 5 years in Makkah Al Mukarramah to study and deepen his religious knowledge with the ulama. Then, in 1902, he returned to perform the Hajj and lived for another 3 years. This is an order from Sultan Hamengkubuwono VII to hold discussions regarding the Islamic renewal movement in the Middle East and study the development of Islam because, at that time, many Islamic reformer thinkers were born who rose from their downturn after the collapse of the Ottoman dynasty to Western colonialism at that time.[67] After returning from the second Hajj pilgrimage in 1905, K. H. Ahmad Dahlan taught what he had found while there, and these thoughts became an inspiration and framework for his movement in the effort to establish the Muhammadiyah organization in Yogyakarta.[68]

The concept of Islamic renewal (*tajdid*, reform) is understood as thoughts, movements, and efforts to change ways of thinking, traditions, old intuitions, and so on to adapt to the new atmosphere created by the development of modern science and

[64] Nur Sahlul Mubarok, Muhammad Wildan Shohib, and Hafidz Perspektif KH. Ahmad Dahlan Dan Buya Hamka (Studi Komparatif)," AL-AFKAR: Journal for Islamic Studies 7, no. 3 (2024): 970–82.

[65] Zainul Abidin, "KH. Ahmad Dahlan (Pendiri Muhammadiyah): Apakah Keturunan Dari Prabu Brawijaya V?" Fikiran Masyarakat 6, no. 1 (2018).

[66] Dahlan M, Ahmad Dahlan Sebagai Tokoh Pembaharu. Jurnal Adabiyah, XIV (2), 122–132.

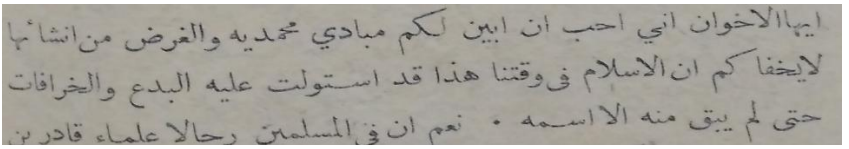
[67] Abdullah N, "K.H. Ahmad Dahlan (Muhammad Darwis)," Jurnal Ilmiah Sosiologi Agama 9, no. 1 (June 2015): 22–38

[68] Rasid R, Kepemimpinan Transformatif K.H. Ahmad Dahlan di Muhammadiyah. Jurnal Humanika, XVIII (1), 2018, 50–59.

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technology in such a way that Islamic teachings function instrumentally; in improving life and improving the welfare of society.[69] Ahmad Dahlan's Islamic reform agenda is basically in line with the formulation of Muhammad Abduh (1849-1905), an Egyptian reformer cleric, namely trying hard to (1) cleanse Islam from non-Islamic influences and habits, (2) reformulate Islamic doctrine with a modern view of the mind, (3) reformulating Islamic teachings and education, and (4) defending Islam from external influences and attacks.[70]

Although Ahmad Dahlan's Islamic reformulation and renewal agenda is in the same breath as Abduh's, the process and approach differ. Abduh had an academic-elitist process, overhauling the Al-Azhar University curriculum in Cairo by including Philosophy courses and developing scientific ethics by systematically writing down ideas in the form of books *Risalah Tauhid* and *Tafsir al-Manar.*[71] In contrast, Ahmad Dahlan's renewal process started from the bottom by pioneering a Modern Islamic Primary School by adopting the Dutch School and using an ethical (socially practical) approach within a modern organization - the Muhammadiyah organization.[72]


ايها الاخوان اني احب ان ابين لكم مبادي محمديه والغرض من انشائها
لايخفا كم ان الاسلام في وقتنا هذا قد استولت عليه البدع والخرافات
حتى لم يبق منه الا اسمه . نعم ان في المسلمين رجالا علماء قادرين

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

Figure 2. Script *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

"Ayyuhãl ikhwãnu innĩ uhibbu an ubayyina lakum mabãdi-a muhammadiyati wal gorḍu min

[69] Dahlan, Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. Islamijah: Journal of Islamic Social Sciences, 1(1), 26.

[70] Ali M, Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20. Suhuf, 3(2), 232–250.

[71] Arofah S and Jamu'in M, "Gagasan Dasar Dan Pemikiran Pendidikan Islam KH Ahmad Dahlan," *Tajdida* 13, no. 2 (December 2015): 114–25.

[72] Lenggono W, "Lembaga Pendidikan Muhammadiyah (Telaah Pemikiran KH Ahmad Dahlan Tentang Pembaruan Pendidikan Islam Di Indonesia)."

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> *insyã-ihã la yakhfãkum anna Al-Islamu fĩ waqtinã ḥaẓa qod istaulat ‘alaihi al-bid’a wal khurãfãtu hattã lam yabqo minhu illa ismuhu.”*
> "O brothers and sisters, I want to explain all the principles of Muhammadiyah and the purpose of its establishment. As you know, Islam in this era has been dominated by heresy and *khurafat*, to the point that nothing remains of the Islamic religion except its name."

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

In Tahis[75] the principles, objectives, and ideology that the Muhammadiyah Ahmad Dahlan organization was founded on, it is based on two verses of the Qur'an, namely:

> ***Q.S Ali' Imran* 3/104**
> "And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be successful."
>
> ***Q.S Ali' Imran* 3/110**
> "You are the best nation produced [as an example] for humankind. You enjoin what is right, forbid wrong, and believe in Allah. If only the People of the Scripture had believed, it would have been

[73] Subando, Samsuri, and Muslimin, “Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah.”

[74] Ali M, K.H. Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20. Suhuf, 3(2), 232–250.

[75] Tahis Gustia, “Muhammadiyah (Gerakan Sosial Keagamaan Dan Pendidikan),” Jurnal Adabiyah 10, no. 2 (December 15, 2010).

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better for them". Among them are believers, but most of them are defiantly disobedient.

Ahmad Dahlan's ideology in establishing the Muhammadiyah organization is outlined in the detailed articles carried out in harmony by the Muhammadiyah organization today. In Lathifah's[76] explanation of the Tanwir Decree of 1969 in Ponorogo, East Java, the ideology of Muhammadiyah appears in the *Matan* Beliefs and Life Aspirations of Muhammadiyah, the contents of which are as follows. *First*, Muhammadiyah is an Islamic Movement that aspires and works to realize an actual, just Islamic society to carry out human functions and missions as servants and leaders of Allah on earth. *Second*, Muhammadiyah believes that Islam is the religion of Allah, which was revealed to His Messenger, from the Prophets Adam, Nuh, Ibrahim, Musa, and Isa, and up to the final Prophet Muhammad SAW, as Allah's guidance and mercy to humanity throughout time, and guarantees prosperity: material and spiritual life, worldly and ukhrawi. *Third*, Muhammadiyah practices Islam based on the Koran and the Sunnah of the Prophet. *Fourth*, Muhammadiyah implements Islamic teachings covering Aqidah, Akhlak, and *Muamalah Duniawiyah*. *Fifth*, Muhammadiyah invites all layers of the Indonesian nation who have received God's gift in the form of a homeland that has sources of wealth, national independence, and the Republic of Indonesia, which has the Pancasila philosophy, to try together to make a country that is just and prosperous and be blessed by Allah SWT. *Baldatun thayyibatun wa rabbun ghafur*.

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

In 1903, KH Abdurrahman performed the Hajj. After returning from the pilgrimage, he started religious studies. KH Abdurrahman started the religious preaching movement in

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

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

Around 1921, the strict policies of the Teacher Ordinance almost paralyzed religious study associations in Pekalongan, Batang, and Pekajangan. The Nurul Islam Association and Ambudi Agama were almost closed. However, KH Abdurrahman did not give up. He had heard of the progress and existence of Muhammadiyah in Yogyakarta, who was said to be able to overcome the Teacher Ordinance problem. With KH Asmu'i, KH Abdurrahman intends to go to Yogyakarta to meet the ranks of the Muhammadiyah Hoofdbestuur.[78] However, there was quite an exciting story before the two left for Yogyakarta. One of the Ambudi Agama administrators, Chumasi Hardjosubroto, reminded KH Abdurrahman and KH Asmu'i that it was a "Christian Association." Convinced that Muhammadiyah was an Islamic association capable of solving the Teacher Ordinance problem, the two founding figures of Ambudi Agama immediately left for Yogyakarta. Not long after the two Pekajangan figures visited the Hoofdbestuur Muhammadiyah office in Yogyakarta, Ahmad Dahlan immediately visited Pekajangan to inaugurate the local Muhammadiyah branch. [79]

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[77] Dahlan, (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. Islamijah: Journal of Islamic Social Sciences, 1(1), 26.

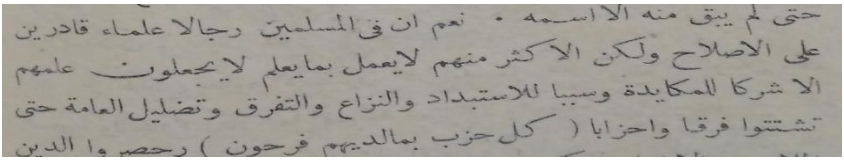
[78] Wahyuddin, (2010). Awal Munculnya Gerakan Inteliktualisme Islam di Indonesia Abad. Jurnal Adabiyah, 10 (2), 182–193.

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

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Ahmad Dahlan Founded the Muhammadiyah Organization

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


حتى لم يبق منه الا اسمه . نعم ان في المسلمين رجالا علماء قادرين
على الاصلاح ولكن الاكثر منهم لايعمل بما يعلم لايجعلون علمهم
الا شركا للمكايدة وسببا للاستبداد والنزاع والتفرق وتضليل العامة حتى
تشتتوا فرقا واحزابا (كل حزب بما لديهم فرحون) رحصوا الدين

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

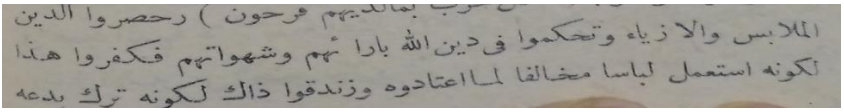
Figure 3. Script *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

> *"Na'am, Anna fĩl muslimĩna rijãlan 'ulamã-u qãdirĩna 'alal iṣlahi walakin akṡaru minhum la y'malu bimã ya'lamu lã yaj'alũna 'ilmahum illa syirkan lil mukãyyadati wa sababan lil istibdãdi wannazã'i wa tafarruqi wa taḍlĩl 'ãmati hattã tasytatũ firaqan wa ahzãban (kullu hizbin bimã ladaihim farihũna."*
>
> "Yes, among the Muslims, some scholars can make improvements, but most do not put their knowledge into practice. They use their knowledge as a trap to carry out the deception, become the cause of oppression, disputes, and divisions, and mislead ordinary people until they are divided into various groups and factions. (Each group feels proud of what is in their group)".

If seen from the historical context, the birth of Muhammadiyah (8 Dzulhijjah 1330 H. or November 18 1912 M.) occurred at the right time, namely when the Islamic world was enthusiastic about rising from adversity. Almost all Islamic countries in the world are experiencing oppression under colonialism, including Indonesia, which at that time was colonized by the Dutch. Awareness of the importance of Muslim unity in

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opposing Dutch colonial rule in the form of organizations only emerged and developed at the beginning of the 20th century. The end of Dutch colonialism illustrates the growth of the Islamic movement in Indonesia. At the beginning of the 20th century, when the sense of modern nationalism was still growing, the word "Islam" was a unifying word for the Indonesian people.[80] The next problem that came to the surface at the beginning of the 20th century was the emergence of various Islamic organizations, which, on the one hand, provided updates to Islamic thought patterns by purifying the creed from pre-Islamic elements, and on the other hand, gave birth to groups that adhered firmly to the teachings and principles of Islam. Old beliefs and the *madhab* they believe in. The group that brought the current of the reform movement established organizations to rally Muslims and educate them to be in line with the demands of the times. Includes establishing educational institutions (Islamic boarding schools) with various general subjects in their curriculum.[81]



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

Figure 4. Script *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

> *"Wahaṣarũ Ad-dĩnil malãbisu wal azyã-i wa tahkumũ fĩ dĩni-l Allahi bãrãahum wa syahwatihim fakafarũ ḥaẓa likaunihi ista'mala libãsan mukhãlafan limã i'tadauhu wa zindiqũ ẓãka likaunihi tarku bid'ihi yabẓalĩna al-wafil mualafihi bisurũrin wabtihãjin wa taktĩhã al-i'ãnãtu min kulli ṣaub'in."*
>
> "They limit religion to clothes and costumes only, and they regulate people in matters of the religion

[80] Badawi D, (2003). Langkah Langkah Perjuangan Muhammadiyah (Setiawan B, Ed.; 1st ed., Vol. 1). Lembaga Pustaka dan Informasi.

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

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> of Allah with their reason and desires. Then they disbelieved another person because he wore clothes different from those they knew. They also disbelieved another person because he abandoned his innovations. They spend thousands of dollars happily and happily. Help after help came from here and there for their organization."

Clothing is a form of expression of ideology. Therefore, clothing became an essential means of showing identity during the social-political movement and modernization in Yogyakarta at the beginning of the 20th century. Ahmad Dahlan's female students are known to have distinctive characteristics in their clothing. Related to the teachings of Ahmad Dahlan, who encouraged his female students to wear a head covering known as a "veil." The use of the veil was not something entirely new among Indonesian Muslims at that time. At that time, the veil was generally only worn by women who had performed the Hajj. The teaching of covering the head with a veil eventually became a movement after the founding of Muhammadiyah and was followed by the formation of Aisyiyah in 1917.[82]

Traditionalist Islamic circles before the arrival of Ahmad Dahlan greatly enlivened the Islamic struggle in Java. Traditionalist Islam tends not to be able to differentiate between teachings and non-teachings. Islamic brides like this tend to preserve non-Islamic traditions uncritically. Various pilgrimage practices, from cemeteries to charms and spells, have significantly impacted the implementation of Islam. Not only has Islam been affected, but also in the development of life towards the modern era, society has not been able to support it.[83] Ahmad Dahlan's doctrines are intended to refine or purify the *Tawhid* (religion) from the elements of religious tradition. Muhammadiyah circles call it TBC (*Tahayul, Bid'ah,* and *Khurafat*). According to some circles, the disease 'TBC' is caused by Walisongo's incomplete

[82] Husna A. H, (2023). R Rintisan Anjuran Berkerudung Oleh Muhammdiyah (1910-1931). Sentri: Jurnal Riset Ilmia, 2(4), 1313–1321.

[83] Dahlan M, (2014). K.H. Ahmad Dahlan Sebagai Tokoh Pembaharu. Jurnal Adabiyah, XIV (2), 122–132.

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preaching.[84] Ahmad Dahlan, with his *tajdid* ideas, tried to break the established religious traditions and practices that were adhered to by most Muslims at that time. Ahmad Dahlan considered that the teachings of Buddhism, Hinduism, Animism, Dynamism, and other Javanese cultures (*kejawen*) had contaminated religious traditions and practices. Therefore, it must be renewed and purified.[85]

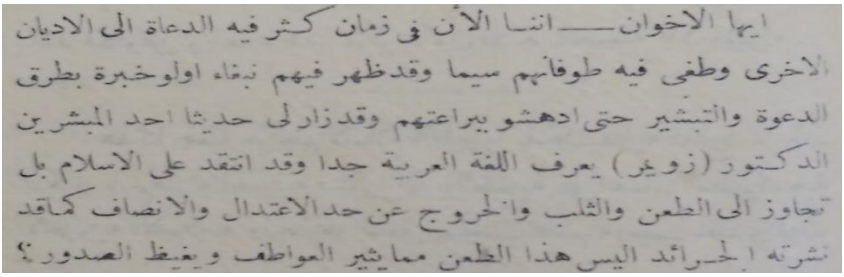
Dawam Raharjo in Huda[86] explains that the founding of Muhammadiyah was motivated by three reform ideas. First, the thoughts of Muhammad bin Abdul Wahhab later developed into Wahhabism, which was oriented towards purifying Islamic teachings from local cultural influences. Second, the epistemological pillar of Muhammadiyah is from Muhammad 'Abduh. In this case, Raharjo stated that Muhammadiyah, as Hamka said, was inspired by the thought of Islamic reform launched by Muhammad Abduh, which emphasized the modernization of thought and education. Third, the epistemological pillar of Muhammadiyah from Ahmad Dahlan is *al-Mã'ῦn* theology. Raharjo continued his notes that Muhammadiyah developed because it started from Ahmad Dahlan's theological views, namely the interpretation of the letter *al-Mã'ῦn,* which contained the issue of social responsibility. Ahmad Dahlan's views on Tauhid.

[84] Dahlan, (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. Islamijah: Journal of Islamic Social Sciences, 1(1), 26.

[85] Masykur, (2022). S Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Modern (Akhir Abad ke XIX-Awal Abad ke XX. Tarbawi, 5(1), 1–15.

[86] Huda, (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. Fakultas Dakwah Ikaha, 7(2), 345–375."

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ايها الاخوان ـــــ اننا الآن في زمان كثر فيه الدعاة الى الاديان
الاخرى وطغى فيه طوفانهم سيما وقدظهر فيهم نبغاء اولوخبرة بطرق
الدعوة والتبشير حتى ادهشو ببراعتهم وقدزارلى حديثا احد المبشرين
الدكتور (زوير) يعرف اللغة العربية جدا وقد انتقد على الاسلام بل
تجاوز الى الطعن والثلب والخروج عن حد الاعتدال والانصاف كماقد
نشرته الجرائد اليس هذا الطعن مما يثير العواطف ويغيظ الصدور ؟

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

Figure 5. Script *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

> *":Ayyuhãl ikhwanu, innanã alãnu fĩ zamãnin kaṡirin fĩhi ad-du'ãtu ilãl adyãnil ukhrã waṭugã fĩhi ṭaufãuhum siyaman wa qod żaḥara fĩhim nabgã-u ũlũ khibratin biṭariqi ad-da'wati wat-tabsyĩru hattã idḥasyũ bibarã'atihim wa qad zãra lĩ hadiṡãn ahadul mubasysyirĩina ad-duktũra (zuwaymir) ya'rifu allugatu; 'arabiyyatu jiddan wa qad intaqada 'alãl Islãmi bal tajãwaza ilãl ṭa'ni mimma yaṡĩrul 'awãṭifu wayagĩżu aṣ-ṣudũri?"*
>
> "O my brothers, we are in an era where many preachers are inviting people to convert to other religions; their wave is enormous, especially after among them emerged people who are competent and experienced in the field of preaching and Christianization, to the point that they amazed me because of their shrewdness. Recently, one of the missionaries, Dr. Zwemer, mastered Arabic well. He criticized the Islamic religion, even threw accusations and insults, and crossed the boundaries of fair and neutral treatment, as was reported in the newspapers. Isn't this accusation hurting feelings and angering the heart angry? "

Another reason why Ahmad Dahlan founded the Muhammadiyah organization was the massive Christianization

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

In his sermon, Ahmad Dahlan mentioned the name of a missionary named Samuel Zwemer. Zwemer was the first long-term American missionary to the Middle East. He wrote almost one book per year for most of his life. He founded and edited the quarterly publication The Moslem World for 37 years. He is a professor at Princeton. He directly motivated hundreds of people to go to the mission field.[89] Zarkasyi[90] explains that Samuel Zwemer gave Christianization methods to the missionaries in Jerusalem. He advised, "Your task is not to convert Muslims to Christianity but to change the way Muslims think so that a generation of Muslims will born who are hostile to their religion." This trick now works well and is relatively successful. Zwemer's trick of spreading religion does not appear coercive but is deceptive.

Christianization efforts in Java from the end of the 18th century to the beginning of the 19th century were driven by a missionary named Peter Janz. Several kyais converted to

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[87] Suwarno, (2016). Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912- 1950. Akademika, 21(2), 195–213.

[88] Dahlan, (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. Islamijah: Journal of Islamic Social Sciences, 1(1), 26.

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

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

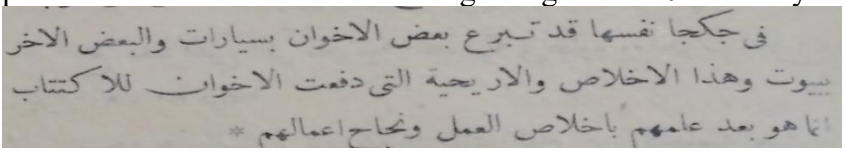
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Christianity, translated the Bible into Javanese, and used the Pegon script. In the book "THE BIBLE THROUGHOUT THE WORLD," Kilgour[91] is explained as follows.

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

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

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



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

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

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

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> *"Fĩ jugjã nafsuhã qod tabara'a ba'ḍul ikhwãni bisayyãrãtin wal ba'ḍul Akhari bibuyũtin wa ḥaẓãl ikhlãṣu wal arĩhiyyatu allatĩ dafa'atil ikhwãnu liliktitãbi annaḥã ḥuwa 'ilmihim bilikhlaṣil 'amali wannajãhi a'mãlihim. "*
> "In the Jogja area, some brothers have donated cars, and others have donated houses. The sincerity and enthusiasm that encouraged the brothers to give charity occurred after they learned about sincerity in their actions and that their charity had been successful."

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

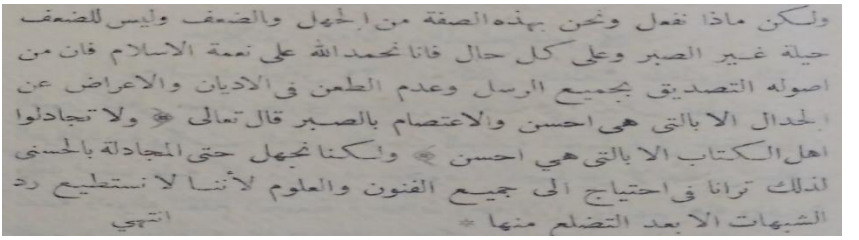
In this case, PP Muhammadiyah explained that the *Jama'ah* movement was trying to revive Ahmad Dahlan's attitude to life, then launched his tajdid movement, a reform movement. Ahmad Dahlan gave an example of how a Muslim is open and likes to accept and consider other people's opinions. Without hesitation,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

[92] Wasno and Rhoma Dwi Aria Yuliantri, "K. H. Ahmad Dahlan: Konsep Dan Implementasi 'Kemanusiaan' (1912-1936)," Jurnal Sejarah Citra Lekha 7, no. 2 (February 5, 2023): 99–107,

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

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


ولكن ماذا نفعل ونحن بهذه الصفة من الجهل والضعف وليس للضعيف
حيلة غير الصبر وعلى كل حال فانا نحمد الله على نعمة الاسلام فان من
اصوله التصديق بجميع الرسل وعدم الطعن فى الاديان والاعراض عن
الجدال الا بالتى هى احسن والاعتصام بالصبر قال تعالى ﴿ ولا تجادلوا
اهل الكتاب الا بالتى هي احسن ﴾ ولكننا نجهل حتى المجادلة بالحسنى
لذلك ترانا فى احتياج الى جميع الفنون والعلوم لأننا لا نستطيع رد
الشبهات الا بعد التضلع منها * انتهى

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

Figure 7. Script *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

> *"Walakin maẓã naf'alu wa nahnu biḥaḥil ṣifati minal jaḥli waḍa'fi walaysa lil ḍa'fi hayyalatu gairul ṣabri wa 'alã kulli hãlim fainnã nahmadu Allha 'alã ni'matil Islami fainna min uṣũlihi at-taṣdĩqi bijami'ĩ ar-rusuli wa'adamil ṭa'ni fĩl adyãni wal agrãḍi 'wni;jidãli illa billatĩ ḥiyã ahsanu wal i'tiṣãmi bil ṣabri qãla ta'ãlã (walã tajãdalũ aḥlal kitãbi illã billatĩ ḥiyã ahsanu)"*
> *"Walakinnã najḥalu hattã al-mujãdalati bilhunã liẓalika tarãnã fĩ ihtiyajin ilã jamĩ'il funũni wal 'ulũmi liannanã lã nastaṭĩ'u raddal syubhãti illa ba'da At-taḍullu'i minḥã."*
> "But what can we do (what can we do) when we are in a position as stupid and weak as this, and there is nothing stupid can do except be patient? However, we still thank Allah for the blessings of the Islamic religion. Included in the basic teachings of Islam are believing in all the messengers, not

[94] Huda, (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. Fakultas Dakwah Ikaha, 7(2), 345–375.

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> putting down other religions, abandoning debate except in a good way, and holding fast to patience. Allah says: "And do not argue with the People of the Book, except in a good way." "But we are so stupid that we don't even know how to argue well. So you see, we need all branches of scientific discipline because we cannot refute these doubts unless we have mastered these sciences."

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

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

[95] Palahuddin, "Modernisasi Pendidikan Islam Di Indonesia Awal Abad Ke-XX: Kasus Muhammadiyah Palahuddin Universitas Muhammadiyah Mataram," *Sangkep (Jurnal Kajian Soasial Keagamaan)* 1, no. 1 (2018): 60–84.

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idea was to include Islamic religious education in government-run schools.[96]

CONCLUSION

Muhammadiyah is one of the most prominent Islamic organizations in Indonesia. The manuscript *"Ma Huwa Asasul Jamiatul Muhammadiyah"* clearly explains theology, the reasons for the establishment of the Muhammadiyah organization, Ahmad Dahlan's anxiety, the sociology of the Muslim community in the early 20th century, Christianization, and the culture of Javanese society. This shows that the manuscript *"Ma Huwa Asasul Jamiatul Muhammadiyah"* has advantages regarding historical truth and undeniable facts. Ahmad Dahlan's sermon in Pekajangan is a historical fact that has never been revealed. The manuscript *"Ma Huwa Asasu Jam'atul Muhammadiyah"* contains Ahmad Dahlan's sermon during his visit to Pekajangan, Pekalongan, Central Java, in 1340 H. The visit was in the form of the inauguration of the PCM Pekajangan in 1922. This study has succeeded in answering all research questions about the ideology of the Muhammadiyah organization in the manuscript *"Ma Huwa Asasul Jamiatul Muhammadiyah"*. In his sermon, Ahmad Dahlan emphasized three critical topics. First, the ideology of the Muhammadiyah organization; Second, the reasons Ahmad Dahlan founded the Muhammadiyah organization; and third, Ahmad Dahlan's message to the people of Pekajangan.

Ideologi Ahmad Dahlan terinspirasi dari ayat *Q.S Ali 'Imran* 3/104 dan *Q.S Ali 'Imran* 3/110. Maraknya Kristenisasi membuat Ahmad Dalan berfikir keras untuk membentengi umat Islam dari misi tersebut. Belum lagi unsur-unsur kebudayaan yang melekat pada masyarakat Jawa yang kental dengan kebudayaan membuat Ahmad Dahlan mendobrak gagasan pembaharuan dan moderenisasi. Para abangan/pemuka agama pada akhir abad 19 mulai tidak konsisten dalam menjalankan syariat Islam sesuai dengan ajaran Al-Qur'an dan Hadist. Meleburnya budaya luar dengan budaya Jawa mempengaruhi sosial masyarakat. Terutama

[96] Arofah S and Jamu'in M, (2015). Gagasan Dasar dan Pemikiran Pendidikan Islam K.H Ahmad Dahlan. Tajdida, 13(2), 114–125.

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dalam pendidikan, berpakaian, dan gaya sosial. Sehingga Ahmad Dahlan awal mulanya dituduh sebagai salah satu bagian dari kolonial Belanda. Akan tetapi, itu dapat dibuktikan oleh Ahmad Dahlan dengan kesungguhan dan ke ikhlasan beliau berdedikasi untuk memajukan agama Islam. Ahmad Dahlan mengaplikasikan teori *Al-Mã'ũn* sebagai amalan pergerakan organisasi Muhammadiyah. terdapat beberapa alasan yang memotori Ahmad Dahlan mendirikan organisasi Muhammadiyah. yaitu: Pertama, Islam pada masa itu diliputi *Tahayyul, bid'ah, dan khurafat*. sehingga jelas terlihat bahwa Islam hanya sebagai sebuah nama/identitas. Kedua, Banyak orang yang faham Islam tetapi tidak mempratikkan. Ketiga, Ilmu digunakan untuk tipu muslihat, kesewenangan, konflik, perbedaan, kesesatan yang dapat menimbulkan kelompok-kelompok. Keempat, Membatasi pakian sebagai identitas. Kelima, Menetapkan hukum Allah hanya dengan pemikiran dan nafsu mereka saja. Keenam, maraknya Kristenisasi di tanah Jawa. Pesan Ahmad Dahlan kepada masyarakat Pekajangan, yaitu: Pertama, sikap toleransi. Kedua, Keikhlasan. Ketiga, pentingnya pendidikan dan pemahaman ilmu agama dan non-agama

This study provides a new pattern in understanding the ideology of Muhammadiyah by using a philological and hermeneutic approach, which has yet to be widely applied. Other studies have never researched Muhammadiyah manuscripts. This can be an actual novelty regarding the Muhammadiyah organization. This study is limited to using only a single manuscript. No similar or comparable manuscripts were found that explain the ideology of Muhammadiyah, so the results may not fully reflect the views of the entire Muhammadiyah community about ideology or historical facts relevant to Muhammadiyah. The manuscript "Ma Huwa Asasu Jam'atul Muhammadiyah" opens up the possibility for other researchers to develop the intertextuality of other manuscripts about the modernization and renewal of Islam and make Muhammadiyah ideology applicable in contemporary studies.

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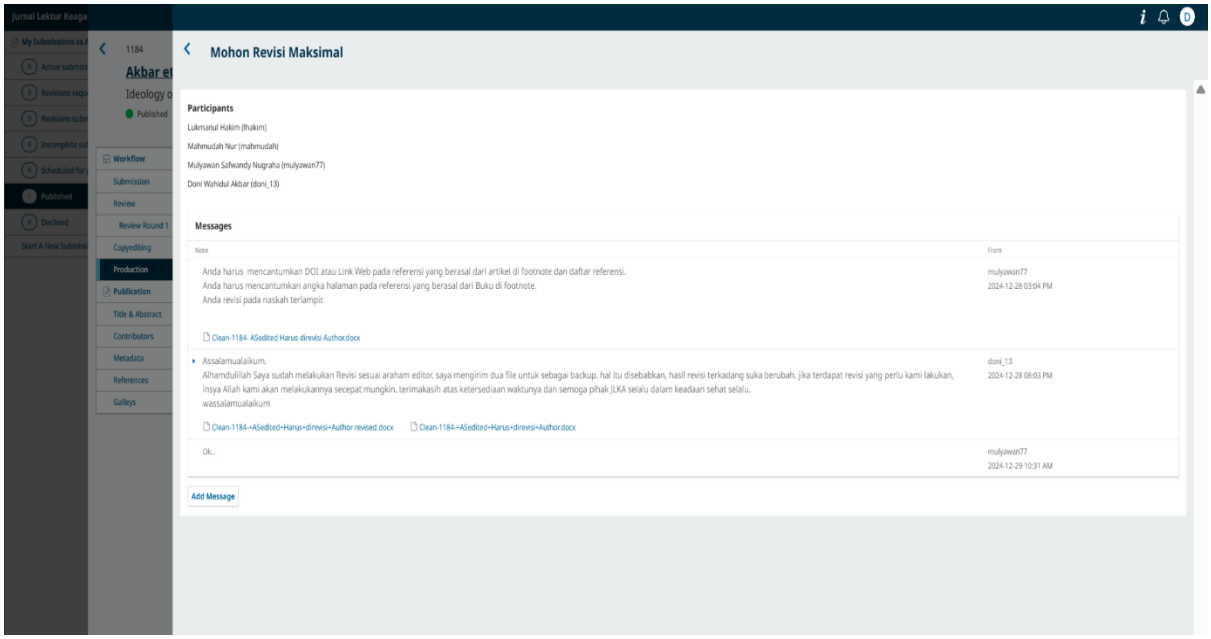
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IDEOLOGY OF ESTABLISHED THE MUHAMMADIYAH ORGANIZATION IN THE MANUSCRIPT "*MA HUWA ASASUL JAMIATUL MUHAMMADIYAH*"

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ABSTRACT
The Muhammadiyah organization was founded with the slogan of renewal and modernization. These two slogans make Muhammadiyah different from other organizations. The text "Ma Huwa Asasu Jam'iatul Muhammadiyah" ~~contains the founding of the Muhammadiyah organization and quotes from the Asy-Syifa magazine in 1922. This text~~ explains Ahmad Dahlan's ~~Pekajangan, Pekalongan, and Central Java~~ sermons~~. The text "Ma Huwa Asasu Jam'iatul Muhammadiyah"~~ and describes the basis and concerns of Ahmad Dahlan regarding the condition of Muslims who deviate from the teachings of the Qur'an and Hadith. This study used the paradigm of philology and hermeneutics as a humanities science, namely, a science that carries out a hermeneutic function by correcting texts as social discourse. Text analysis, especially single manuscript editions, uses descriptive analysis methods. The handling of the text "Ma Huwa Asasul Jamiatul Muhammadiyah" requires careful content analysis by considering various specific cases in the text and the nature of its intertextuality. This study found ~~Based on the results of the study of the manuscript "Ma Huwa Asasu Jam'iatul Muhammadiyah,"~~ three major ~~cases were found~~ principles of Ahmad Dahlan ideology. First is the ideology of the Muhammadiyah organization. Second, Ahmad Dahlan's reasons for establishing Muhammadiyah. Third, Ahmad Dahlan's message to the people of Pekajangan, Pekalongan, Central Java. This research aims to provide information about the founding of the Muhamadiyah organization contained in the text. Then, it examines in depth how Ahmad Dahlan's ideology established the Muhammadiyah organization. In addition, it reveals the implied content of Ahmad Dahlan's sermon. This is necessary

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so that the cadres and the people understand the embryo of the Muhammadiyah organization.

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

ABSTRAK

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

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

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INTRODUCTION

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

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

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

[1] Adian H, "Kristenisasi di IndonesiaTinjauan Historis Dan Teologis," *Media Dahwah* (Jakarta, February 2007). Sumber referensi dari buku harus mencantumkan angka halaman referensi yang dikutip. Ini berlaku untuk semua naskah yang berasal dari buku pada naskah Anda pada footnone.

[2] Selamat K, "Antara Tradisionalis Dan Modernis Pemikiran Pendidikan KH Ahmad Dahlan," *Ta'dib* 22, no. 2 (December 2019): 75–87.Anda harus mencantumkan DOI atau Link Web artikel ini.

[3] Hj St Nurhayati, H Mahsyar Idris, and Muhammad Al-Qadri Burga, Muhammadiyah Dalam Perspektif Sejarah, Organisasi, Dan Sistem Nilai, ed. Muhammad Burga, 1st ed., vol. 1 (Yogyakarta: TrustMedia Publishing, 2018). Tulis angka halaman

[4] Suwarno, Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912- 1950," Akademika 21, no. 2 (2016): 195–213. Anda harus mencantumkan DOI atau Link Web artikel ini.

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Based on the 1969 Tanwir Decree in Ponorogo, East Java, Muhammadiyah's ideology appears in Muhammadiyah's Statement of Beliefs and Life Aspirations, which contains *First*, Muhammadiyah is an Islamic Movement, *Second*, Muhammadiyah believes that Islam is the Religion of Allah which was revealed to His Messenger, *Third*, Muhammadiyah in practicing Islam based on the Qur'an and Sunnah, *Fourth*, Muhammadiyah works for the implementation of Islamic teachings which include the areas: Aqidah, Morals, Worship, and Muamalah, *Fifth*, Muhammadiyah invites all levels of the Indonesian nation who have received the grace of Allah in the form of a homeland that has sources of wealth, national independence and the Republic of Indonesia which has the Pancasila philosophy.[5]

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

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

[5] Zuhroh Lathifah et al., Gerakan-gerakan Islam Indonesia kontemporer, ed. Wildan M, 1st ed., vol. 1 (Yogyakarta: Adab Press, 2020). Tulis angka halaman sumber

[6] Sokhi Huda, "Teologi *Mustad'afin* di Indonesia: Kajian Atas Teologi Muhammadiyah," Fakultas Dakwah Ikaha, 7, no. 2 (2011): 345–75. Anda harus mencantumkan DOI atau Link Web artikel ini.

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and mentally to the Company, the name given to the Dutch administration. Dutch colonial politics had an interest in the spread of Christianity in Indonesia.[7]

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

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

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

[7] Abdullah N, "K.H. Ahmad Dahlan (Muhammad Darwis)," *Jurnal Sosiologi Agama* 9, no. 1 (June 2015): 1–16. Anda harus mencantumkan DOI atau Link Web artikel ini.

[8] Muhammad Kahfi, "Peranan Muhammadiyah Sebagai Gerakan Islam Berkemajuan di Era Modern," Al-Risalah 11, no. 2 (2020): 110–28. Anda harus mencantumkan DOI atau Link Web artikel ini.

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

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

[10] Joko Subando, Muh Samsuri, and Edy Muslimin, "Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah," Pawarta: J*ournal of Communication and Da'wah* 1, no. 1 (February 27, 2023)

[11] Moch Charis Hidayat, *"The Clash of Ideology Muhammadiyah (Moderate Versus Radical Ideology Fight),"* Afkaruna 15, no. 2 (December 2019), Anda harus mencantumkan DOI atau Link Web artikel ini.

[12] Ulfah M, "Kontestasi Komodifikasi Media Massa Dan Ideologi Muhammadiyah," Jurnal Aspikom 2, no. 3 (2014): 165–79. Anda harus mencantumkan DOI atau Link Web artikel ini.

[13] Jannah R, Hantoro A. T Junaidi M, "Revitalisasi Ideologi Muhammadiyah Dalam Penguatan kader Persyarikatan," Tajdida 16, no. 2 (2018): 103–17. Anda harus mencantumkan DOI atau Link Web artikel ini.

[14] Ahmad Najib Burhani, *"The Ideological Shift of Muhammadiyah from Cultural into Puritanical Tendency In 1930s,"* Jurnal Masyarakat Dan Budaya 8, no. 1 (2006), Anda harus mencantumkan DOI atau Link Web artikel ini.

[15] Husna A. H, "Rintisan Anjuran Berkerudung Oleh Muhammadiyah (1910-1931)," Sentri: Jurnal Riset Ilmia 2, no. 4 (2023): 1313–21

[16] Darmawan C, "Relevansi Pemikiran Teologi Islam Muhammadiyah Dengan Pemikiran Pembaharuannya," *Medina-Te* 19, no. 2 (2018): 19–35, Anda harus mencantumkan DOI atau Link Web artikel ini.

[17] Hasna Bachtiar, *"Dār Al-'Ahd Wa al-Shahādah: Muhammadiyah's Position and Thoughts on Negara Pancasila,"* Studi Islamika 27, no. 3 (2020): 485–513, Anda harus mencantumkan DOI atau Link Web artikel ini.

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

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[18] Muhammad Kahfi, "Peranan Muhammadiyah Sebagai Gerakan Islam Berkemajuan di Era Modern" (Jakarta, June 2015). Tulis angka halaman

[19] Andri Gunawan, "Teologi Surat *Al-Maun* Dan Praksis Sosial Dalam Kehidupan Warga Muhammadiyah," Salam: Jurnal Sosial Dan Budaya Syar-i 5, no. 2 (August 18, 2018): 161–78. Anda harus mencantumkan DOI atau Link Web artikel ini.

[20] Imam Masrur, "Konsep Tasawuf Subtantif Dalam Muhammadiyah," Spiritualita 3, no. 1 (2019): 75–103. Anda harus mencantumkan DOI atau Link Web artikel ini.

[21] Saguni M K, "Muhammadiyah Paradigma Gerakan Sosial Keagamaan," *Nukhbatul 'Ulum" Jurnal Bidang Kajian Islam* 4, no. 1 (2018): 21–30. Anda harus mencantumkan DOI atau Link Web artikel ini.

[22] Ozi Setiadi, *"Muhammadiyah and Civil Society: Critical Network, Patterns of Criticism, and Challenges,"* Walisongo: Jurnal Penelitian Sosial Keagamaan 29, no. 2 (November 30, 2021): 277–96. Anda harus mencantumkan DOI atau Link Web artikel ini.

[23] Burhani A.N, *"Pluralism, Liberalism, and Islamism Religious Outlook of Muhammadiyah," Studia Islamika* 25, no. 3 (2018): 433–70. Anda harus mencantumkan DOI atau Link Web artikel ini.

[24] Suwarno., "Kelahiran Muhammadiyah Dari Perspektif Hermeneutik," *Jurnal Sasdaya* 3, no. 1 (2019).

[25] Arsam, "Manajemen dan Strategi Dakwah Muhammadiyah Kota Semarang," Komunika 2 4, no. 2 (2010): 208–23. Anda harus mencantumkan DOI atau Link Web artikel ini.

[26] Huda, "Teologi *Mustad'afin* di Indonesia: Kajian Atas Teologi Muhammadiyah."

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Research on the history of Muhammadiyah has been widely studied from various aspects. The following is previous research that explains the history of Muhammadiyah "History of the Early Growth of Muhammadiyah"[27], "Nahdlatul Ulama and Muhammadiyah: A Bit of History, Commitment in a Plural Society and Challenges"[28], "From Yogyakarta Knitting in Indonesia: Development of Muhammadiyah, 1912- 1950"[29], "Muhammadiyah in the Perspective of History, Organization and Value Systems"[30], "Steps in Muhammadiyah's Struggle"[31], "History and Development of Muhammadiyah Kudus City Branch 1920-2013"[32], "Forerunner of Pekajang"[33], "The Birth of Muhammadiyah from a Hermeneutic Perspective"[34], " Contemporary Islamic Movements"[35], "KH. Ahmad Dahlan in the Ulama Network in Surakarta at the Beginning of the 20th Century"[36], "History and Dynamics of Islamic Thought in Indonesia from the Classical to the Modern Period (Late XIX-XX

[27] Aprianto I. D, "Sejarah Pertumbuhan Awal Muhammadiyah," *Jurnal Prodi Sejarah*, 2019, 1–15. Anda harus mencantumkan DOI atau Link Web artikel ini.

[28] Krismawati D. A, "Nahdlatul Ulama Dan Muhammadiyah: Sekelumit Sejarah, Komitmen Dalam Masyarakat Plural Dan Tantangan," Academic Journal of Asia Region 8, no. 1 (2020). Anda harus mencantumkan DOI atau Link Web artikel ini.

[29] Suwarno, "Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912- 1950."

[30] St Nurhayati, Mahsyar Idris, and Muhammad Al-Qadri Burga, Muhammadiyah Dalam Perspektif Sejarah, Organisasi, Dan Sistem Nilai.

[31] Badawi D, Langkah Langkah Perjuangan Muhammadiyah, ed. Setiawan B, 1st ed., vol. 1 (Yogyakarta: Lembaga Pustaka dan Informasi, 2003).

[32] Purnomo H, "Sejarah dan Perkembangan Muhammadiyah Cabang Kota Kudus Tahun 1920-2013," Jurnal Muhammadiyah Surakarta, 2014, 1–15

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

[34] Suwarno. "Kelahiran Muhammadiyah Dari Perspektif Hermeneutik." Jurnal Sasdaya (2019) 3 (1).

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

[36] Ali M, "K.H. Ahmad dahlan Dalam jaringan Ulama di Surakarta Awal Abad ke-20," Suhuf 3, no. 2 (October 2012): 232–50.

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

Research on the Origins and External Influences on the Muhammadiyah movement. The following is research on external influences on the Muhammadiyah organization. "Thoughts on the Modernization of the Bumi Putra Economy in the Newspapers of Boedi Utomo and Soeara Moehammadijah in the Dutch East Indies (1920-1928)"[41], "Of Charities By Islamic Social Movement In Yogyakarta, 1912-1931: A History Of Islamic Wealth

[37] Fuad Masykur, "Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Moderen (Akhir Abad ke-XIX Awal Abad ke-XX Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Moderen (Akhir Abad ke XIX- - Awal Abad ke XX)" Tarbawi 5, no. 1 (2022): 1–15.

[38] Mohamad Ali, "Sufisme Dalam Pandangan Muslim Modernis Awal: Telaah Pemikiran Tasawuf Kiai Moechtar Boechari (1899-1926)," Jurnal Lektur Keagamaan 17, no. 1 (June 30, 2019): 217–40, Anda harus mencantumkan DOI atau Link Web artikel ini.

[39] Zaini Dahlan, Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX.," Islamijah: Journal of Islamic Social Sciences 1, no. 1 (April 9, 2020): 26, Anda harus mencantumkan DOI atau Link Web artikel ini.

[40] Wahyuddin, "Awal Munculnya Gerakan Inteliktualisme Islam di Indonesia Abad 20," Jurnal Adabiyah 10, no. 2 (2010): 182–93, Anda harus mencantumkan DOI atau Link Web artikel ini.

[41] Rechardus Deaz Prabowo, Pemikiran Modernisasi Ekonomi Bumi Putra Dalam Surat Kabar Boedi Oetomo dan Soera Moehammadijah di Hindia Belanda (1920-1928). Handep: Jurnal Sejarah Dan Budaya, 3(1), 33–54., Anda harus mencantumkan DOI atau Link Web artikel ini.

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Management"[42], "Communist Movement in Sarekat Islam in Surakarta 1918-1926 AD"[43], "Budi Utomo and Muhammadiyah (Political Relations of Struggle of National and Social Religious Organizations) 1090-1920"[44], "Social Change and Development of the City of Yogyakarta 1920-1940"[45], "Religion, communism, and Ratu Adil: Colonialism and propaganda literature in 1920s Yogyakarta"[46], "Muhammadiyah Educational Institution (examination of KH. Ahmad Dahlan's Thoughts on Islamic Education Reform in Indonesia)[47], "The Role of Haji Mohammad Syoedja' in the Development of Muhammadiyah's People's Helpers (PKO) in Yogyakarta (1920-1931)[48], "The Emergence and Breakup of the Sarekat Islam in Semarang 1913-1920"[49]. "Sarekat Islam and the Labor Movement (Socio-Historical Study

[42] Ghifari Yuristiadhi and Bambang Purwanto, "Transformation of Charities by Islamic Social Movement in Yogyakarta, 1912-1931: A History of Islamic Wealth Management. International Journal of Islamic Business Ethics (IJIBE), 1 (1). Anda harus mencantumkan DOI atau Link Web artikel ini.

[43] Muhammad Farih Fanani and Siti Maimunah, Gerakan Komunis Dalam Sarekat Islam di Surakarta Tahun 1918-1926 M. Thaqafiyyat: Jurnal Bahasa, Peradaban Dan Informasi Islam, 20(1), 64. Anda harus mencantumkan DOI atau Link Web artikel ini.

[44] Rofi'i I, Budi Utomo dan Muhammadiyah (Relasi Politik Perjuangan Organisasi Berbasis Nasionalis dan Sosial Keagamaan) 1909-1920. (2016). Anda harus mencantumkan DOI atau Link Web artikel ini.

[45] Pratama F, Perubahan Masyarakat dan Perkembangan Kota Yogyakarta 1920-1940. Jurnal Prodi Ilmu Sejarah, 4(3), 294–309.

[46] Margana, S. (2019). *Religion, communism, and Ratu Adil: Colonialism and propaganda literature in the 1920s.* Yogyakarta. *Wacana*, *20*(2), 233–249. Anda harus mencantumkan DOI atau Link Web artikel ini.

[47] Lenggono W, "Lembaga Pendidikan Muhammadiyah (Telaah Pemikiran KH Ahmad Dahlan Tentang Pembaruan Pendidikan Islam Di Indonesia)," *Islamadina (Jurnal Pemikiran Islam* 19, no. 1 (March 2018): 42–62. Anda harus mencantumkan DOI atau Link Web artikel ini.

[48] Pasa A. I, "Peran Haji Mohammad Syoedja' Bagi Perkembangan Penolong Kesengsaraan Oemoem (PKO) Muhammadiyah Di Yogyakarta (1920-1931) Atsna Ikmalia Pasa," *Jurnal Sejarah Islam* 01, no. 2 (2022): 47–71. Anda harus mencantumkan DOI atau Link Web artikel ini.

[49] Endang Muryanti, Munculnya dan Pecahnya Sarekat Islam di Semarang 1913-1920. Paramita, 20 (1), 21–35. Anda harus mencantumkan DOI atau Link Web artikel ini.

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

The ideology of Muhammadiyah and the founding of the Muhammadiyah organization contained in the text "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" talks about the last speech of Ahmad Dahlan in Pekajangan, Batang, Central Java, in 1926. In a speech, Ahmad Dahlan explained the state of Islam at the beginning of the 20th century. Ahmad Dahlan founded the Muhammadiyah organization with a modernist and reformist Islamic ideology. It is imperative to discuss this research both theologically and historically. This is because there has been no discussion about Ahmad Dahlan, which was based on a manuscript. There has been much research discussing Ahmad Dahlan from various aspects. However, explaining Ahmad Dahlan from a manuscript can be a phenomenal work. Literature about Ahmad Dahlan is only revealed from books or newspapers; the presence of topics about Ahmad Dahlan in a manuscript strengthens authentic evidence that can be accounted for in terms of its truth. With this discussion, there are problems in the text "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" 1. What is the ideology of Muhammadiyah according to Ahmad Dahlan in the manuscript "*Ma Huwa Asasu Jam'iatul Muhammadiyah*"? 2. What reasons made KH. Ahmad Dahlan in establishing the

[50] Salam A, Sarekat Islam dan Gerakan Buruh (Kajian Sosio-Historis Protes Buruh di Yogyakarta 1913-1920). (2015).tulis angka halaman

[51] Yuristiadhi G, "Aktivisme HoofdbestuurMuhammadiyah Bagian PKO di Yogyakarta Sebagai RepresentasiGerakan Pelayanan Sosial MasyarakatSipil (1920-1931)," Afkaruna (Jurnal Ilmu Ilmu Keislaman 11, no. 2 (2015): 195–220.

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Muhammadiyah organization? 3. What is Ahmad Dahlan's message in his sermon in Pekajangan? This research aims to reveal the validation of the history of Ahmad Dahlan from a manuscript. This can add to the literature of other writers about Ahmad Dahlan from a historical and ideological perspective.

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

Ideology is the foundation of the Muhammadiyah organization, which implements Islamic teachings based on the Qur'an and Sunnah. Based on modernization and renewal, Muhammadiyah has increased its organization and charitable efforts. For 112 years, Muhammadiyah has held a congress to improve quality and innovation for the advancement of Islam. The figure of Ahmad Dahlan cannot be separated from the name Muhammadiyah. It was with solid reasons that Ahmad Dahlan founded the Muhammadiyah organization. The manuscript "Ma Huwa Asasul Jamiatul Muhammadiyah" is strong evidence of the formation of the Muhammadiyah ideology and its establishment. This study uses a qualitative method with a descriptive approach. Philology and historiography are the steps in finding results and discussions. A tectological review is used in philology, and historiography, heuristic methods, textual criticism, interpretation,

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and historiography are used. The manuscript "Ma Huwa Asasul Jamiatul Muhammadiyah" explains the ideology of Muhammadiyah, Ahmad Dahlan's reasons for establishing the Muhammadiyah organization, and Ahmad Dahlan's advice to Muhammadiyah members. The theory of *al-Ma'un* became the main foundation of Ahmad Dahlan's spreading of the Islamic religion through the Muhammadiyah organization that implemented Ahmad Dahlan's thoughts in activities and the renewal and modernization of Islamic teachings. The rise of Christianization in Java Island became the main reason Ahmad Dahlan fortified the faith and religion of Islam from superstition, heresy, and superstition.

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

METHOD

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

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This research uses a qualitative and descriptive analysis approach based on library research.[52] This study uses the most appropriate qualitative method to review a manuscript. Its purpose is to reveal the quality of the content of a manuscript and describe in depth the phenomena that occur in a manuscript. There are two ways to obtain qualitative research data. First, explore primary data by reading and studying various main books. In this case, the manuscript *"Ma Huwa Assasu Jam'iatul Muhammadiyah"* is the main reference in this research. Second, explore secondary data through literature, such as books and previous research results.[53] The data used in this research is the manuscript *"Ma Huwa Assasu Jam'iatul Muhammadiyah"*. This manuscript was obtained from a manuscript collector named Ginanjar Sya'ban. Manuscripts made from HVS lined paper are A4, two pages thick, measuring 32 cm x 21 cm for pages and 29 cm x 19 cm for writing space. The manuscript is hardback; there are no blank pages, and each page is written on an average of 17 lines. The manuscript *"Ma Huwa Assasu Jam'iatul Muhammadiyah"* uses Arabic script and uses Arabic. In the manuscript, there is a numbering on each page. The physical condition of all manuscripts found is good; the paper color is yellow, and there is a cover. The ink used is black, which is still clearly legible. The font size is medium, so the writing is easy to read—full manuscript pages in bound condition.

This research was conducted in Jakarta with a research team collecting and analyzing data for six months from June to December in 2023. Researchers carried out a three-stage process to collect data. The researcher explains what was seen, heard, felt, and asked in the initial stage. The second stage of qualitative research is known as reduction or focus. At this stage, researchers reduce the data found in the first stage to focus their research on a specific problem. Researchers sort data by selecting what is interesting, important, useful, and new and eliminating data that is

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

[53] Iskandar Zulkarnaen, "Studi Deskriptif: Filsafat Agama Dan Ruang Lingkup Kajian Pembahasannya," Dirosat: Journal of Islamic Studies 6, no. 2 (2021): 25

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not used. Based on these considerations, the data is grouped into various categories, becoming the research subject. The selection stage is the third stage of the research process. At this point, the researcher provides a more detailed explanation of the focus that has been determined.[54] After an in-depth analysis of the data and information obtained in the third stage of this research, researchers can find themes by combining the data into constructing new knowledge, hypotheses, or knowledge. Qualitative research can not only produce data or information that is difficult to find through quantitative methods, but it must also be able to produce accurate information or data.[55] Philology plays a vital role in the research of the manuscript "Ma Huwa Asasul Jamiatul Muhammadiyah". A codicological review was conducted to find the origin of the manuscript and the physical condition of the manuscript. Then, a textological review was continued, which, without the beginning, was a text edition to correct spelling and language errors in the manuscript. Furthermore, transliteration and translation were carried out to understand the content of the text "Ma Huwa Asasul Jamiatul Muhammadiyah".[56]

A philological and historical review is needed to analyze the manuscript *"Ma Huwa Assasu Jam'iatul Muhammadiyah."* Philology is useful in analyzing manuscripts, and historiography is for analyzing text content. The first stage is to carry out codicology to find out the source of the text and technology to determine the content of the text of a manuscript. The second stage is transliteration and translation, making it easy for readers to understand.[57] In translating *"Ma Huwa Asasu Muhammadiyah,"*

[54] Anton Wahyu Prihartono, "Surat Kabar & Konvergensi Media (Studi Deskriptif Kualitatif Model Konvergensi Media Pada Solopos)," Chanel: Jurnal Komunikasi 4, no. 1 (2016): 105–16,

[55] Amirotun Sholikhah, "Statistik Deskriptif Dalam Penelitian Kualitatif," Komunika: Jurnal Dakwah Dan Komunikasi 10, no. 2 (1970): 342–62

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

[57] Apriana R, "Nilai Religiusitas Serat Suluk Wujil Dalam Serat Suluk Warni-Warni Karya Hamengkubuwana V," Aditya - Pendidikan Bahasa Dan Sastra Jawa 7, no. 4 (2015): 1–15.

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there must be collaboration in philological work such as manuscript description, text transliteration, text editing, and text translation. Translating in research work steps means changing the type of writing, letter by letter, from one alphabet to another.[58] The text translation, namely translating the text from Javanese to Indonesian using literal, full, and free translation methods.[59]

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

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[58] Fitri Febriyanti and Nur Khafidoh, "Variasi Terjemahan Surah Al-Fātiḥah Dalam Bahasa Jawa Pada Naskah Kuran Jawi Dan Kitab Kuran," Manuskripta 11, no. 2 (December 30, 2021),

[59] Hevina Ayu, "Etika Komunikasi Dalam Naskah Wicara Dora Tuwin Wicara Temen Tumrap Ing Dalem Sasrawungan," Sutasoma: Jurnal Sastra Jawa 11, no. 1 (2023)

[60] Daud. S, "Antara Biografi dan Historiografi (Studi 36 Buku Biografi Di Indonesia)," Analisis: Jurnal Studi Keislaman 13, no. 1 (2013): 243–70,

[61] Abdul Syukur, "Historiografi Belandasentris," Jurnal Sejarah Lontar 7, no. 2 (2017): 41

[62] Doni Wahidul Akbar, "*Ma Huwa Asasul Jamiatul Muhammadiyah,"* Alim 3, no. 2 (2021).

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

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FINDING AND DISCUSSION

Finding

Many previous researchers have made findings about Ahmad Dahlan and Muhammadiyyah. In this research, several new and interesting facts can be found. *Liinsyã-i fara'a Al-jam'iyyatu Muhammadiyati fĩhã sanatu 1340. Wa yufhamu minhã maqãṣidu Al-jam'iyyatu wa gorḍuhã Al-aṣlĩ. Naqlan 'an majallati As-syifã-i Allatĩ kãnat taṣduru bibaldati fakãlũ'an*. This text explains that Ahmad Dahlan's visit to Pekajangan, Pekalongan, Central Java in 1340 AH/1922 AD was connected with the inauguration of the first Muhammadiyah branch outside Yogyakarta. This is because the Dutch government closed all places of Islamic learning and restricted clerics from providing knowledge about Islam. Ahmad Dahlan's sermon was quoted in Asy-Syifa magazine, explaining Ahmad Dahlan's initial goals and objectives in establishing the Muhammadiyah organization.

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

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

wa qad zãra lĩ hadiṡãn ahadul mubasysyirĩina ad-duktũra (zuwaymir) ya'rifu allugatu; 'arabiyyatu jiddan. Ahmad Dahlan mentioned a name in his sermon.: “Dr. Zwemwer.” Dr. Zwemwer was an American missionary who had lived in the Middle East for a long time and was very fluent in Arabic. At the beginning of the

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

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

liẓalika tarãnã fĩ ihtiyajin ilã jamĩ'il funũ̃ni wal 'ulũ̃mi liannanã lã nastaṭĩ'u raddal syubhãti illa ba'da At-taḍullu'i minḥã''. This is Ahmad Dahlan's final message in his sermon. Every Muslim can understand branches of knowledge other than religious knowledge. The main reason why Ahmad Dahlan founded modern-based schools was to fight Christianization and eradicate tuberculosis (*Tahayyul, Bid'ah, Churafat*) and doubts in Islamic teachings.

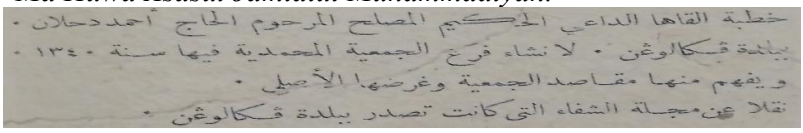
The text of the manuscript "Ma Huwa Asasul Jamiatul Muhammadiyah" has several similarities in content with previous research. Generally, the discussion on TBC is similar (Tahayyul, Bid'ah, and Superstition). There are significant differences regarding Ahmad Dahlan's reasons for establishing the Muhammadiyah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

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Discussion

The Ideology of the Establishment of the Muhammadiyah Organization

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



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

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

> *"Khutbatu Al-qãhã Ad-dã'iyu Al-hakĩmu Al-Muṣlihu Al-marhũmu Al-Hajj Ahmad Dahlan. Bibaldatin fakãlũ'an. Liinsyã-i fara'a Al-jam'iyyatu Muhammadiyati fĩhã sanatu 1340. Wa yufhamu minhã maqãṣidu Al-jam'iyyatu wa gorḍuhã Al-aṣlĩ. Naqlan 'an majallati As-syifã-i Allatĩ kãnat taṣduru bibaldati fakãlũ'an."*
>
> "This is a sermon from a respected, wise, and pious preacher, Haji Ahmad Dahlan, in Pekalongan City on the occasion of the inauguration of the branch of the Muhammadiyyah Organization there in 1340. From this sermon, we can understand the true aims and intentions of the Muhammadiyyah Organization. This sermon is quoted from the Asy-Syifa magazine published in Pekalongan City."

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

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

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on February 22, 1923.[64] His first name was Muhammad Darwis, and he was the fourth child of KH. Abu Bakr. Meanwhile, his mother was the daughter of H. Ibrahim, who was also the head of the Yogyakarta Sultanate at that time.[65] As a child, he always studied religion and Arabic. However, the atmosphere in his village, which was very anti-colonial, did not require him to go to a colonial school. Little Darwis, or Ahmad Dahlan, was full of religious values from an early age. Religious education is obtained selectively, and people try to reflect on it and even practice it.[66]

When he was 15 in 1888, he made his first pilgrimage and lived for 5 years in Makkah Al Mukarramah to study and deepen his religious knowledge with the ulama. Then, in 1902, he returned to perform the Hajj and lived for another 3 years. This is an order from Sultan Hamengkubuwono VII to hold discussions regarding the Islamic renewal movement in the Middle East and study the development of Islam because, at that time, many Islamic reformer thinkers were born who rose from their downturn after the collapse of the Ottoman dynasty to Western colonialism at that time.[67] After returning from the second Hajj pilgrimage in 1905, K. H. Ahmad Dahlan taught what he had found while there, and these thoughts became an inspiration and framework for his movement in the effort to establish the Muhammadiyah organization in Yogyakarta.[68]

The concept of Islamic renewal (*tajdid*, reform) is understood as thoughts, movements, and efforts to change ways of thinking, traditions, old intuitions, and so on to adapt to the new atmosphere created by the development of modern science and

[64] Nur Sahlul Mubarok, Muhammad Wildan Shohib, and Hafidz Perspektif KH. Ahmad Dahlan Dan Buya Hamka (Studi Komparatif)," AL-AFKAR: Journal for Islamic Studies 7, no. 3 (2024): 970–82.

[65] Zainul Abidin, "KH. Ahmad Dahlan (Pendiri Muhammadiyah): Apakah Keturunan Dari Prabu Brawijaya V?" Fikiran Masyarakat 6, no. 1 (2018).

[66] Dahlan M, Ahmad Dahlan Sebagai Tokoh Pembaharu. Jurnal Adabiyah, XIV (2), 122–132.

[67] Abdullah N, "K.H. Ahmad Dahlan (Muhammad Darwis)," Jurnal Ilmiah Sosiologi Agama 9, no. 1 (June 2015): 22–38

[68] Rasid R, Kepemimpinan Transformatif K.H. Ahmad Dahlan di Muhammadiyah. Jurnal Humanika, XVIII (1), 2018, 50–59.

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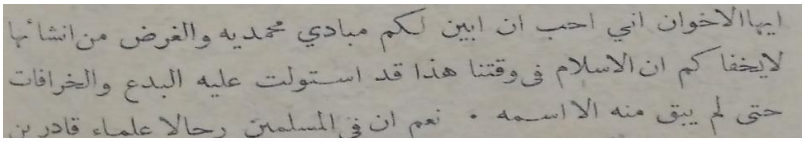
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technology in such a way that Islamic teachings function instrumentally; in improving life and improving the welfare of society.[69] Ahmad Dahlan's Islamic reform agenda is basically in line with the formulation of Muhammad Abduh (1849-1905), an Egyptian reformer cleric, namely trying hard to (1) cleanse Islam from non-Islamic influences and habits, (2) reformulate Islamic doctrine with a modern view of the mind, (3) reformulating Islamic teachings and education, and (4) defending Islam from external influences and attacks.[70]

Although Ahmad Dahlan's Islamic reformulation and renewal agenda is in the same breath as Abduh's, the process and approach differ. Abduh had an academic-elitist process, overhauling the Al-Azhar University curriculum in Cairo by including Philosophy courses and developing scientific ethics by systematically writing down ideas in the form of books *Risalah Tauhid* and *Tafsir al-Manar.*[71] In contrast, Ahmad Dahlan's renewal process started from the bottom by pioneering a Modern Islamic Primary School by adopting the Dutch School and using an ethical (socially practical) approach within a modern organization - the Muhammadiyah organization.[72]


ايها الاخوان اني احب ان ابين لكم مبادي محمديه والغرض من انشائها
لايخفا كم ان الاسلام في وقتنا هذا قد استولت عليه البدع والخرافات
حتى لم يبق منه الا اسمه • نعم ان في المسلمين رجالا علماء قادرين

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

Figure 2. Script *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

"Ayyuhãl ikhwãnu innĩ uhibbu an ubayyina lakum mabãdi-a muhammadiyati wal gorḍu min insyã-ihã la

[69] Dahlan, Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. Islamijah: Journal of Islamic Social Sciences, 1(1), 26.

[70] Ali M, Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20. Suhuf, 3(2), 232–250.

[71] Arofah S and Jamu'in M, "Gagasan Dasar Dan Pemikiran Pendidikan Islam KH Ahmad Dahlan," *Tajdida* 13, no. 2 (December 2015): 114–25.

[72] Lenggono W, "Lembaga Pendidikan Muhammadiyah (Telaah Pemikiran KH Ahmad Dahlan Tentang Pembaruan Pendidikan Islam Di Indonesia)."

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yakhfãkum anna Al-Islamu fĩ waqtinã ḥaẓa qod istaulat ‘alaihi al-bid’a wal khurãfãtu hattã lam yabqo minhu illa ismuhu.”

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

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

In Tahis[75] the principles, objectives, and ideology that the Muhammadiyah Ahmad Dahlan organization was founded on, it is based on two verses of the Qur'an, namely:

***Q.S Ali' Imran* 3/104**

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

***Q.S Ali' Imran* 3/110**

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

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[73] Subando, Samsuri, and Muslimin, “Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah.”

[74] Ali M, K.H. Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20. Suhuf, 3(2), 232–250.

[75] Tahis Gustia, “Muhammadiyah (Gerakan Sosial Keagamaan Dan Pendidikan),” Jurnal Adabiyah 10, no. 2 (December 15, 2010).

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Ahmad Dahlan's ideology in establishing the Muhammadiyah organization is outlined in the detailed articles carried out in harmony by the Muhammadiyah organization today. In Lathifah's[76] explanation of the Tanwir Decree of 1969 in Ponorogo, East Java, the ideology of Muhammadiyah appears in the *Matan* Beliefs and Life Aspirations of Muhammadiyah, the contents of which are as follows. *First*, Muhammadiyah is an Islamic Movement that aspires and works to realize an actual, just Islamic society to carry out human functions and missions as servants and leaders of Allah on earth. *Second*, Muhammadiyah believes that Islam is the religion of Allah, which was revealed to His Messenger, from the Prophets Adam, Nuh, Ibrahim, Musa, and Isa, and up to the final Prophet Muhammad SAW, as Allah's guidance and mercy to humanity throughout time, and guarantees prosperity: material and spiritual life, worldly and ukhrawi. *Third*, Muhammadiyah practices Islam based on the Koran and the Sunnah of the Prophet. *Fourth*, Muhammadiyah implements Islamic teachings covering Aqidah, Akhlak, and *Muamalah Duniawiyah*. *Fifth*, Muhammadiyah invites all layers of the Indonesian nation who have received God's gift in the form of a homeland that has sources of wealth, national independence, and the Republic of Indonesia, which has the Pancasila philosophy, to try together to make a country that is just and prosperous and be blessed by Allah SWT. *Baldatun thayyibatun wa rabbun ghafur*.

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

In 1903, KH Abdurrahman performed the Hajj. After returning from the pilgrimage, he started religious studies. KH Abdurrahman started the religious preaching movement in mosques. Finally, the "Ambudi Agama" study association was formed in Pekajangan. KH Abdurrahman is not alone in managing

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

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"*Ambudi Agama*" studies. Several senior figures in Pekajangan manage Ambudi Agama, such as KH Asmu'i, KH Dimyati, KH Cholil, Chumasi Hardjosubroto, and others. In 1905, the Dutch colonial government issued a Teacher Ordinance policy (Staatblad 925 Number 219) regarding religious teaching (Islam). The Indigenous Education Inspectorate carried out the Teacher Ordinance, issued by the colonial authority, to restrict the space and mobility of Islamic teachers in the Dutch East Indies.[77]

Around 1921, the strict policies of the Teacher Ordinance almost paralyzed religious study associations in Pekalongan, Batang, and Pekajangan. The Nurul Islam Association and Ambudi Agama were almost closed. However, KH Abdurrahman did not give up. He had heard of the progress and existence of Muhammadiyah in Yogyakarta, who was said to be able to overcome the Teacher Ordinance problem. With KH Asmu'i, KH Abdurrahman intends to go to Yogyakarta to meet the ranks of the Muhammadiyah Hoofdbestuur.[78] However, there was quite an exciting story before the two left for Yogyakarta. One of the Ambudi Agama administrators, Chumasi Hardjosubroto, reminded KH Abdurrahman and KH Asmu'i that it was a "Christian Association." Convinced that Muhammadiyah was an Islamic association capable of solving the Teacher Ordinance problem, the two founding figures of Ambudi Agama immediately left for Yogyakarta. Not long after the two Pekajangan figures visited the Hoofdbestuur Muhammadiyah office in Yogyakarta, Ahmad Dahlan immediately visited Pekajangan to inaugurate the local Muhammadiyah branch. [79]

Ahmad Dahlan Founded the Muhammadiyah Organization

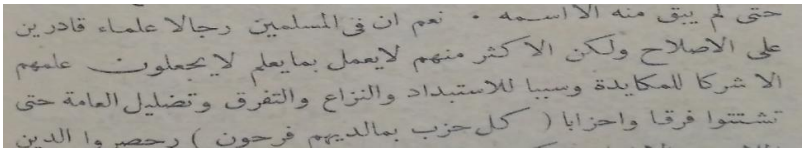
[77] Dahlan, (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. Islamijah: Journal of Islamic Social Sciences, 1(1), 26.

[78] Wahyuddin, (2010). Awal Munculnya Gerakan Inteliktualisme Islam di Indonesia Abad. Jurnal Adabiyah, 10 (2), 182–193.

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

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



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

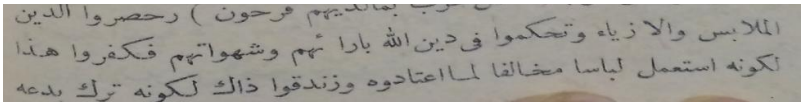
Figure 3. Script *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

> *"Na'am, Anna fĩl muslimĩna rijãlan 'ulamã-u qãdirĩna 'alal iṣlahi walakin akṡaru minhum la y'malu bimã ya'lamu lã yaj'alũna 'ilmahum illa syirkan lil mukãyyadati wa sababan lil istibdãdi wannazã'i wa tafarruqi wa taḍlĩl 'ãmati hattã tasytatũ firaqan wa ahzãban (kullu hizbin bimã ladaihim farihũna."*
>
> "Yes, among the Muslims, some scholars can make improvements, but most do not put their knowledge into practice. They use their knowledge as a trap to carry out the deception, become the cause of oppression, disputes, and divisions, and mislead ordinary people until they are divided into various groups and factions. (Each group feels proud of what is in their group)".

If seen from the historical context, the birth of Muhammadiyah (8 Dzulhijjah 1330 H. or November 18 1912 M.) occurred at the right time, namely when the Islamic world was enthusiastic about rising from adversity. Almost all Islamic countries in the world are experiencing oppression under colonialism, including Indonesia, which at that time was colonized by the Dutch. Awareness of the importance of Muslim unity in opposing Dutch colonial rule in the form of organizations only emerged and developed at the beginning of the 20th century. The end of Dutch colonialism illustrates the growth of the Islamic

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movement in Indonesia. At the beginning of the 20th century, when the sense of modern nationalism was still growing, the word "Islam" was a unifying word for the Indonesian people.[80] The next problem that came to the surface at the beginning of the 20th century was the emergence of various Islamic organizations, which, on the one hand, provided updates to Islamic thought patterns by purifying the creed from pre-Islamic elements, and on the other hand, gave birth to groups that adhered firmly to the teachings and principles of Islam. Old beliefs and the *madhab* they believe in. The group that brought the current of the reform movement established organizations to rally Muslims and educate them to be in line with the demands of the times. Includes establishing educational institutions (Islamic boarding schools) with various general subjects in their curriculum.[81]



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

Figure 4. Script *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

> *"Wahaṣarũ Ad-dĩnil malãbisu wal azyã-i wa tahkumũ fĩ dĩni-l Allahi bãrãahum wa syahwatihim fakafarũ ḥaẓa likaunihi ista'mala libãsan mukhãlafan limã i'tadauhu wa zindiqũ ẓãka likaunihi tarku bid'ihi yabẓalũna al-wafil mualafihi bisurũrin wabtihãjin wa taktĩhã al-i'ãnãtu min kulli ṣaub'in."*
>
> "They limit religion to clothes and costumes only, and they regulate people in matters of the religion of Allah with their reason and desires. Then they disbelieved another person because he wore clothes different from those they knew. They also disbelieved another person because he abandoned his innovations. They spend thousands of dollars happily

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[80] Badawi D, (2003). Langkah Langkah Perjuangan Muhammadiyah (Setiawan B, Ed.; 1st ed., Vol. 1). Lembaga Pustaka dan Informasi.

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

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and happily. Help after help came from here and there for their organization."

Clothing is a form of expression of ideology. Therefore, clothing became an essential means of showing identity during the social-political movement and modernization in Yogyakarta at the beginning of the 20th century. Ahmad Dahlan's female students are known to have distinctive characteristics in their clothing. Related to the teachings of Ahmad Dahlan, who encouraged his female students to wear a head covering known as a "veil." The use of the veil was not something entirely new among Indonesian Muslims at that time. At that time, the veil was generally only worn by women who had performed the Hajj. The teaching of covering the head with a veil eventually became a movement after the founding of Muhammadiyah and was followed by the formation of Aisyiyah in 1917.[82]

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

[82] Husna A. H, (2023). R Rintisan Anjuran Berkerudung Oleh Muhammdiyah (1910-1931). Sentri: Jurnal Riset Ilmia, 2(4), 1313–1321.

[83] Dahlan M, (2014). K.H. Ahmad Dahlan Sebagai Tokoh Pembaharu. Jurnal Adabiyah, XIV (2), 122–132.

[84] Dahlan, (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. Islamijah: Journal of Islamic Social Sciences, 1(1), 26.

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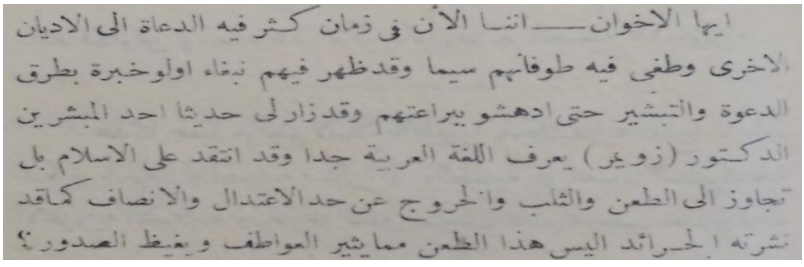
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to by most Muslims at that time. Ahmad Dahlan considered that the teachings of Buddhism, Hinduism, Animism, Dynamism, and other Javanese cultures (*kejawen*) had contaminated religious traditions and practices. Therefore, it must be renewed and purified.[85]

Dawam Raharjo in Huda[86] explains that the founding of Muhammadiyah was motivated by three reform ideas. First, the thoughts of Muhammad bin Abdul Wahhab later developed into Wahhabism, which was oriented towards purifying Islamic teachings from local cultural influences. Second, the epistemological pillar of Muhammadiyah is from Muhammad 'Abduh. In this case, Raharjo stated that Muhammadiyah, as Hamka said, was inspired by the thought of Islamic reform launched by Muhammad Abduh, which emphasized the modernization of thought and education. Third, the epistemological pillar of Muhammadiyah from Ahmad Dahlan is *al-Mã'ĩn* theology. Raharjo continued his notes that Muhammadiyah developed because it started from Ahmad Dahlan's theological views, namely the interpretation of the letter *al-Mã'ĩn,* which contained the issue of social responsibility. Ahmad Dahlan's views on Tauhid.


ايها الاخوان ـــــ اننا الآن فى زمان كثر فيه الدعاة الى الاديان
الاخرى وطغى فيه طوفانهم سيما وقدظهر فيهم نبغاء اولوخبرة بطرق
الدعوة والتبشير حتى ادهشو ببراعتهم وقدزار لى حديثا احد المبشرين
الدكتور (زويمر) يعرف اللغة العربية جدا وقد انتقد على الاسلام بل
تجاوز الى الطعن والثلب والخروج عن حد الاعتدال والانصاف كماقد
نشرته الجرائد اليس هذا الطعن مما يثير العواطف ويغيظ الصدور ؟

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

Figure 5. Script *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

"÷Ayyuhãl ikhwanu, innanã alãnu fĩ zamãnin kaśirin fĩhi

[85] Masykur, (2022). S Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Modern (Akhir Abad ke XIX-Awal Abad ke XX. Tarbawi, 5(1), 1–15.

[86] Huda, (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. Fakultas Dakwah Ikaha, 7(2), 345–375."

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ad-du'ãtu ilãl adyãnil ukhrã waṭugã fĩhi ṭaufãuhum siyaman wa qod żaḥara fĩhim nabgã-u ũlũ khibratin biṭariqi ad-da'wati wat-tabsyĩru hattã idḥasyũ bibarã'atihim wa qad zãra lĩ hadiṡãn ahadul mubasysyirĩina ad-duktũra (zuwaymir) ya'rifu allugatu; 'arabiyyatu jiddan wa qad intaqada 'alãl Islãmi bal tajãwaza ilãl ṭa'ni mimma yaśĩrul 'awãṭifu wayagĩżu aṣ-ṣudũri?"

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

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

[87] Suwarno, (2016). Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912- 1950. Akademika, 21(2), 195–213.

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because of Christian missionaries' support, the Dutch tracked down the ulama's whereabouts in Java.[88]

In his sermon, Ahmad Dahlan mentioned the name of a missionary named Samuel Zwemer. Zwemer was the first long-term American missionary to the Middle East. He wrote almost one book per year for most of his life. He founded and edited the quarterly publication The Moslem World for 37 years. He is a professor at Princeton. He directly motivated hundreds of people to go to the mission field.[89] Zarkasyi[90] explains that Samuel Zwemer gave Christianization methods to the missionaries in Jerusalem. He advised, "Your task is not to convert Muslims to Christianity but to change the way Muslims think so that a generation of Muslims will born who are hostile to their religion." This trick now works well and is relatively successful. Zwemer's trick of spreading religion does not appear coercive but is deceptive.

Christianization efforts in Java from the end of the 18th century to the beginning of the 19th century were driven by a missionary named Peter Janz. Several kyais converted to Christianity, translated the Bible into Javanese, and used the Pegon script. In the book "The Bible Throughout The World," Kilgour[91] is explained as follows.

> "About two-thirds of the population of the island of Java speak Javanese. It has its character originating from Devanagari. Most scriptures have been printed in this form, although some have been published in Arabic script (commonly known in Java as Pegon), and the New Testament was published in Roman characters in 1911. The first was the

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[88] Dahlan, (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. Islamijah: Journal of Islamic Social Sciences, 1(1), 26.

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

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

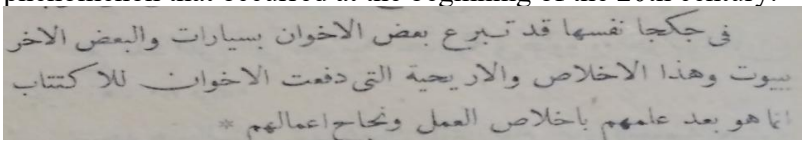
[91] R Kilgour, (1939). The Bible Throughout the World: A Survey of Scripture Translations (1st ed., Vol. 1).

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New Testament, translated by Gottlob Bruckner, a Samarang Baptist missionary. This version was printed in 1829 at Serampore. J. F. C. Gericke is an agent of the Dutch Bible Society. In 1886, P. Jansz of the Mennonite Mission Society began a new translation. He completed his version of the Bible twenty years ago. The earliest translation printed in Pegon script was the Gospel of Luke, which was transliterated by a native Javanese and published in 1893. Three years later, P. Penniga, sub-agent of the English and Foreign Bible Society, prepared a new edition and added another Gospel and the Acts of the Apostle."

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

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


فى جكجا نفسها قد تبرع بعض الاخوان بسيارات والبعض الاخر
بيوت وهذا الاخلاص والاريحية التى دفعت الاخوان للاكتتاب
انما هو بعد علمهم باخلاص العمل ونجاح اعمالهم *

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

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

"Fĩ jugjã nafsuhã qod tabara'a ba'ḍul ikhwãni bisayyãrãtin wal ba'ḍul Akhari bibuyũtin wa ḥazãl ikhlãṣu wal arĩhiyyatu allatĩ dafa'atil ikhwãnu liliktitãbi annaḥã ḥuwa 'ilmihim bilikhlaṣil 'amali wannajãhi a'mãlihim. "

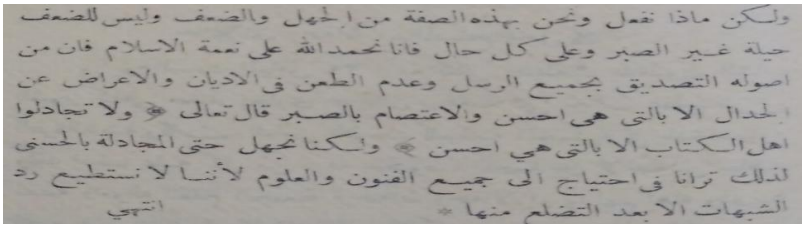
"In the Jogja area, some brothers have donated cars, and others have donated houses. The sincerity and enthusiasm that encouraged the brothers to give charity occurred after they learned about sincerity in their actions and that their charity had been successful."

The essential characteristics of Muhammadiyah are empowerment and social service. Historically, the early generation of Muhammadiyah in the Ahmad Dahlan era pioneered many efforts to develop communities or congregations in society.

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Ahmad Dahlan, through the *al-Mã'ũn* movement, gathered orphans who were then institutionalized into *Weeshuis* (Orphan Houses), *Armeinhuis* (Poor Houses), and Polyclinics as the seeds for the birth of the Oemoem Misery Helper (PKO) or now known as the PKU Muhammadiyah Hospital.[92] The Muhammadiyah founder also socialized with elite groups in Boedi Oetomo, taught at the Praja School, and interacted with anyone he met to dialogue and preach Islam. At the residence of HOS Tjokroaminoto, Ahmad Dahlan also gave Islamic lectures in front of Soekarno, Semaun, and the young elite of the movement who were hungry for knowledge and Islam.[93]

In this case, PP Muhammadiyah explained that the *Jama'ah* movement was trying to revive Ahmad Dahlan's attitude to life, then launched his tajdid movement, a reform movement. Ahmad Dahlan gave an example of how a Muslim is open and likes to accept and consider other people's opinions. Without hesitation, he practiced the 'Western' education system, scouting, polyclinics, hospitals, and orphanages. His friends were limited to 'our people' and Christians, Chinese, nobleman groups, and ordinary people. Muhammadiyah members are increasing daily; there are the noblemen, the Chinese, the nationalists, and quite a few groups classified as have-nots, people with low incomes, batik workers, and unskilled workers whose social status has been elevated by Muhammadiyah.[94]


ولكن ماذا نفعل ونحن بهذه الصفة من الجهل والضعف وليس للضعف
حيلة غير الصبر وعلى كل حال فانا نحمد الله على نعمة الاسلام فان من
اصوله التصديق بجميع الرسل وعدم الطعن فى الاديان والاعراض عن
الجدال الا بالتى هى احسن والاعتصام بالصبر قال تعالى ﴿ ولا تجادلوا
اهل الكتاب الا بالتى هي احسن ﴾ ولكنا نجهل حتى المجادلة بالحسنى
لذلك ترانا فى احتياج الى جميع الفنون والعلوم لأننا لا نستطيع رد
الشبهات الا بعد التضلع منها * انتهى

[92] Wasno and Rhoma Dwi Aria Yuliantri, "K. H. Ahmad Dahlan: Konsep Dan Implementasi 'Kemanusiaan' (1912-1936)," Jurnal Sejarah Citra Lekha 7, no. 2 (February 5, 2023): 99–107,

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

[94] Huda, (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. Fakultas Dakwah Ikaha, 7(2), 345–375.

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

Figure 7. Script *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

"Walakin maẓã naf'alu wa nahnu biḥaḥil ṣifati minal jaḥli waḍa'fi walaysa lil ḍa'fi hayyalatu gairul ṣabri wa 'alã kulli hãlim fainnã nahmadu Allha 'alã ni'matil Islami fainna min uṣũlihi at-taṣdĩqi bijami'ĩ ar-rusuli wa'adamil ṭa'ni fĩl adyãni wal agrãḍi 'wni;jidãli illa billatĩ ḥiyã ahsanu wal i'tiṣãmi bil ṣabri qãla ta'ãlã (walã tajãdalũ aḥlal kitãbi illã billatĩ ḥiyã ahsanu)"

"Walakinnã najḥalu hattã al-mujãdalati bilhunã liẓalika tarãnã fĩ ihtiyajin ilã jamĩ'il funũni wal 'ulũmi liannanã lã nastaṭĩ'u raddal syubhãti illa ba'da At-taḍullu'i minḥã."

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

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

[95] Palahuddin, "Modernisasi Pendidikan Islam Di Indonesia Awal Abad Ke-XX: Kasus Muhammadiyah Palahuddin Universitas Muhammadiyah

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

CONCLUSION

This study explored the manuscript "Ma Huwa Asasul Jamiatul Muhammadiyah" which provides a comprehensive explanation of its theology, the reasons for its establishment, Ahmad Dahlan's concerns, the sociology of the Muslim community in the early 20th century, Christianization, and the culture of Javanese society. This manuscript contains ~~Muhammadiyah is one of the most prominent Islamic organizations in Indonesia. The manuscript *"Ma Huwa Asasul Jamiatul Muhammadiyah"* clearly explains theology, the reasons for the establishment of the Muhammadiyah organization, Ahmad Dahlan's anxiety, the sociology of the Muslim community in the early 20th century, Christianization, and the culture of Javanese society. This shows that the manuscript *"Ma Huwa Asasul Jamiatul Muhammadiyah"* has advantages regarding historical truth and undeniable facts. Ahmad Dahlan's sermon in Pekajangan is a historical fact that has never been revealed. The manuscript *"Ma Huwa Asasu Jam'atul Muhammadiyah"* contains Ahmad Dahlan's sermon during his visit to Pekajangan, Pekalongan, Central Java, in 1340 H. The visit~~

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~~was in the form of the inauguration of the PCM Pekajangan in 1922. This study has succeeded in answering all research questions about the ideology of the Muhammadiyah organization in the manuscript *"Ma Huwa Asasul Jamiatul Muhammadiyah"*. In his~~ sermon of~~,~~ Ahmad Dahlan emphasizinged three critical topics. First, the ideology of the Muhammadiyah organization; Second, the reasons Ahmad Dahlan founded the Muhammadiyah organization; and third, Ahmad Dahlan's message to the people of Pekajangan.

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

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

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

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~~*Q.S Ali 'Imran* 3/104 dan *Q.S Ali 'Imran* 3/110. Maraknya Kristenisasi membuat Ahmad Dalan berfikir keras untuk membentengi umat Islam dari misi tersebut. Belum lagi unsur-unsur kebudayaan yang melekat pada masyarakat Jawa yang kental dengan kebudayaan membuat Ahmad Dahlan mendobrak gagasan pembaharuan dan moderenisasi. Para abangan/pemuka agama pada akhir abad 19 mulai tidak konsisten dalam menjalankan syariat Islam sesuai dengan ajaran Al-Qur'an dan Hadist. Meleburnya budaya luar dengan budaya Jawa mempengaruhi sosial masyarakat. Terutama dalam pendidikan, berpakaian, dan gaya sosial. Sehingga Ahmad Dahlan awal mulanya dituduh sebagai salah satu bagian dari kolonial Belanda. Akan tetapi, itu dapat dibuktikan oleh Ahmad Dahlan dengan kesungguhan dan ke ikhlasan beliau berdedikasi untuk memajukan agama Islam. Ahmad Dahlan mengaplikasikan teori *Al-Mã'ũn* sebagai amalan pergerakan organisasi Muhammadiyah. terdapat beberapa alasan yang memotori Ahmad Dahlan mendirikan organisasi Muhammadiyah. yaitu: Pertama, Islam pada masa itu diliputi *Tahayyul, bid'ah, dan khurafat*. sehingga jelas terlihat bahwa Islam hanya sebagai sebuah nama/identitas. Kedua, Banyak orang yang faham Islam tetapi tidak mempratikkan. Ketiga, Ilmu digunakan untuk tipu muslihat, kesewenangan, konflik, perbedaan, kesesatan yang dapat menimbulkan kelompok-kelompok. Keempat, Membatasi pakian sebagai identitas. Kelima, Menetapkan hukum Allah hanya dengan pemikiran dan nafsu mereka saja. Keenam, maraknya Kristenisasi di tanah Jawa. Pesan Ahmad Dahlan kepada masyarakat Pekajangan, yaitu: Pertama, sikap toleransi. Kedua, Keikhlasan. Ketiga, pentingnya pendidikan dan pemahaman ilmu agama dan non-agama~~

This study provides new insights into understanding the ideology of Muhammadiyah by employing a philological and hermeneutic approach, which has not been widely applied. Previous studies have not explored Muhammadiyah manuscripts, making this research a novel contribution to the understanding of the Muhammadiyah organization. However, this study is limited

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to using only a single manuscript. No similar or comparable manuscripts were found that explain the ideology of Muhammadiyah, so the results may not fully reflect the views of the entire Muhammadiyah community or the historical facts relevant to Muhammadiyah. The manuscript "Ma Huwa Asasu Jam'atul Muhammadiyah" opens up the possibility for other researchers to explore the intertextuality of other manuscripts related to the modernization and renewal of Islam, thereby making Muhammadiyah ideology applicable in contemporary studies.

~~This study provides a new pattern in understanding the ideology of Muhammadiyah by using a philological and hermeneutic approach, which has yet to be widely applied. Other studies have never researched Muhammadiyah manuscripts. This can be an actual novelty regarding the Muhammadiyah organization. This study is limited to using only a single manuscript. No similar or comparable manuscripts were found that explain the ideology of Muhammadiyah, so the results may not fully reflect the views of the entire Muhammadiyah community about ideology or historical facts relevant to Muhammadiyah. The manuscript "Ma Huwa Asasu Jam'atul Muhammadiyah" opens up the possibility for other researchers to develop the intertextuality of other manuscripts about the modernization and renewal of Islam and make Muhammadiyah ideology applicable in contemporary studies.~~

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~~helped this research so that it can be published in a journal. We dedicate this article to the Arabic language education lecturer at Muhammadiyyah University, Prof. Dr. Hamka, to the Uhamka Research and Development Institute, which has supported this research, and the central Manassa Party, which has held an international seminar agenda so that we can participate in the event.~~

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

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

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

ABSTRAK

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

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

INTRODUCTION

Ahmad Dahlan became a phenomenal Islamic scholar at the beginning of the 20th century, and he had a movement that differentiated him from other organizations. This can be proven by establishing the Muhammadiyah organization, which has a mission of renewal and modernization. Ahmad Dahlan's concern about the rise of Christianization and TBC (*Tahayyul, Bid'ah, and Churafat*) missions against Muslims forced him to initiate a movement for renewal and modernization in Islamic teachings. At the end of the 19th century, Christian missionaries usually referred to several verses in the Bible to legitimize the obligation to carry

out Christian missions to non-Christian nations. For example, the book of Mark 16:15 says: *"Go into all the world and preach the Gospel to every creature."* So, Protestant and Catholic Christians in Indonesia emphasize that the Christian mission must continue to be carried out.[1] Ahmad Dahlan's anxiety about the condition of Muslims on the island of Java who still mixes Hindu-Buddhist traditions in worship rituals and religious leaders who blame each other's practices (*bid'ah*).[2] With the main Muslim problems during the early 20th century, Ahmad Dahlan provided new ideas through the Muhammadiyah organization.

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

Based on the 1969 Tanwir Decree in Ponorogo, East Java, Muhammadiyah's ideology appears in Muhammadiyah's Statement of Beliefs and Life Aspirations, which contains *First*, Muhammadiyah is an Islamic Movement, *Second*, Muhammadiyah believes that Islam is the Religion of Allah which was revealed to His Messenger, *Third*, Muhammadiyah in practicing Islam based on the Qur'an and Sunnah, *Fourth*, Muhammadiyah works for the implementation of Islamic teachings which include the areas: Aqidah, Morals, Worship, and

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

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

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

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

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Muamalah, *Fifth*, Muhammadiyah invites all levels of the Indonesian nation who have received the grace of Allah in the form of a homeland that has sources of wealth, national independence and the Republic of Indonesia which has the Pancasila philosophy.[5]

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

Apart from ideology as a renewal of Islam, some factors moved the establishment of the Muhammadiyah Organization at that time amidst the presence of the Dutch government and the Christianization mission in Indonesia. The native population, who knew the close relationship between religion and government after converting to Christianity, would become loyal citizens physically and mentally to the Company, the name given to the Dutch administration. Dutch colonial politics had an interest in the spread of Christianity in Indonesia.[7]

Ahmad Dahlan initiated the struggle of the Muhammadiyah organization as an Islamic social organization to educate the lives of the Indonesian people on November 18, 1912. It was founded in Yogyakarta based on suggestions submitted by

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

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

[7] Abdullah N, "K.H. Ahmad Dahlan (Muhammad Darwis)," *Jurnal Sosiologi Agama* 9, no. 1 (June 2015): 1–16. https://doi. org/10.14421/jsa. 2015 .091-02

his students and several members of Budi Utomo. This organization was founded to " spread the teachings of the Prophet Muhammad S.A.W to the people of the earth" and advance the Islamic religion to its members. To achieve organizational progress by establishing educational institutions, PKU (General Misery Helper), establishing an Orphan House, establishing a women's organization called Sopotrisno to Aisyiyah, meetings and *tabligh* which discuss Islamic issues and establishing waqfs and building mosques. -Mosque and publishing books, brochures, newspapers, and magazines.[8]

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

Many researchers have researched Muhammadiyah from various aspects; approximately 55 previous studies have explained Muhammadiyah. Research "Constructs of Muhammadiyah Ideology: Foundations for Developing Instruments for Measuring the Strength of Muhammadiyah Ideology"[10], "The Clash of Muhammadiyah Ideology (Moderate Versus Radical Ideology

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

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

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

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Fight)"[11], "Contestation of Mass Media Commodification and Ideology Muhammadiyah"[12], "Revitalization of Muhammadiyah Ideology in Strengthening Persirakatan Cadres"[13], "The Ideological Shift of Muhammadiyah From Cultural Into Puritanical Tendency in the 1930s"[14], "Study of Recommendations for Veiling by Muhammadiyah (1910-1931)"[15], "The Relevance of Muhammadiyah's Islamic Theological Thought With Its Reformation Thought"[16], "*Dār al-'Ahd wa al-Shahādah*: Muhammadiyah's Position and Thoughts on the State Pancasila"[17], "The Role of Muhammadiyah as a Progressive Islamic Movement in the Modern Era",[18] "Theology of Surah *al-Maun* and Social Praxis in the Lives of Muhammadiyah Citizens"[19], "The Concept of Substantive Sufism

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

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

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

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

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

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

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

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

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

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

Research on the history of Muhammadiyah has been widely studied from various aspects. The following is previous research that explains the history of Muhammadiyah "History of the Early Growth of Muhammadiyah"[27], "Nahdlatul Ulama and Muhammadiyah: A Bit of History, Commitment in a Plural

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[20] Imam Masrur, "Konsep Tasawuf Subtantif Dalam Muhammadiyah," Spiritualita 3, no. 1 (2019): 75–103. https://jurnalfuda. iainkediri.ac.id/index.php/spiritualita/article/view/513/370

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

[22] Ozi Setiadi, *"Muhammadiyah and Civil Society: Critical Network, Patterns of Criticism, and Challenges,"* Walisongo: Jurnal Penelitian Sosial Keagamaan 29, no. 2 (November 30, 2021): 277–96, https://doi. org/10. 21580/ws.29.2.11557.

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

[24] Suwarno., "Kelahiran Muhammadiyah Dari Perspektif Hermeneutik," *Jurnal Sasdaya* 3, no. 1 (2019). https://jurnal. ugm. ac. Id /sasdayajournal/article/view/43886/0

[25] Arsam, "Manajemen dan Strategi Dakwah Muhammadiyah Kota Semarang," Komunika 2 4, no. 2 (2010): 208–23. https://doi. org/10. 24090/ komunika.v4i2.150

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

[27] Aprianto I. D, "Sejarah Pertumbuhan Awal Muhammadiyah," *Jurnal Prodi Sejarah*, 2019, 1–15. https://journals. ums. ac. id/index. Php /tajdida/article/view/1889/1332

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Society and Challenges"[28], "From Yogyakarta Knitting in Indonesia: Development of Muhammadiyah, 1912- 1950"[29], "Muhammadiyah in the Perspective of History, Organization and Value Systems"[30], "Steps in Muhammadiyah's Struggle"[31], "History and Development of Muhammadiyah Kudus City Branch 1920-2013"[32], "Forerunner of Pekajang"[33], "The Birth of Muhammadiyah from a Hermeneutic Perspective"[34], " Contemporary Islamic Movements"[35], "KH. Ahmad Dahlan in the Ulama Network in Surakarta at the Beginning of the 20th Century"[36], "History and Dynamics of Islamic Thought in Indonesia from the Classical to the Modern Period (Late XIX-XX Centuries)"[37], "Sufism in Early Modernist Muslim Views: Study

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

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

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

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

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

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

[34] Suwarno. "Kelahiran Muhammadiyah Dari Perspektif Hermeneutik." Jurnal Sasdaya (2019) 3 (1). https: //jurnal. ugm. ac. id/ sasdayajournal/article/view/43886/0

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

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

of the Sufism Thought of Kiai Moechtar Boechari (1899-1926)"[38], "Response of Muhammadiyah in Indonesia to the Teacher Ordinance of the Early XX Century"[39], "Early Emergence of the Islamic Intellectualism Movement in Indonesia 20th Century"[40]. This research explains the history of the founding of the Muhammadiyah organization, and there are several differences with the manuscript "*Ma Huwa Asasu Muhammadiyah*," which explains the forerunner of Ahmad Dahlan pioneered the founding of the Muhammadiyah organization in terms of ideology, circumstances, and the influence of Ahmad Dahlan's thoughts regarding Islamic criticism in Java.

Research on the Origins and External Influences on the Muhammadiyah movement. The following is research on external influences on the Muhammadiyah organization. "Thoughts on the Modernization of the Bumi Putra Economy in the Newspapers of Boedi Utomo and Soeara Moehammadijah in the Dutch East Indies (1920-1928)"[41], "Of Charities By Islamic Social Movement In Yogyakarta, 1912-1931: A History Of Islamic Wealth Management"[42], "Communist Movement in Sarekat Islam in Surakarta 1918-1926 AD"[43], "Budi Utomo and Muhammadiyah

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

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

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

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[43] Muhammad Farih Fanani and Siti Maimunah, Gerakan Komunis Dalam Sarekat Islam di Surakarta Tahun 1918-1926 M. *Thaqafiyyat*: Jurnal

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(Political Relations of Struggle of National and Social Religious Organizations) 1090-1920"[44], "Social Change and Development of the City of Yogyakarta 1920-1940"[45], "Religion, communism, and Ratu Adil: Colonialism and propaganda literature in 1920s Yogyakarta"[46], "Muhammadiyah Educational Institution (examination of KH. Ahmad Dahlan's Thoughts on Islamic Education Reform in Indonesia)[47], "The Role of Haji Mohammad Syoedja' in the Development of Muhammadiyah's People's Helpers (PKO) in Yogyakarta (1920-1931)[48], "The Emergence and Breakup of the Sarekat Islam in Semarang 1913-1920"[49]. "Sarekat Islam and the Labor Movement (Socio-Historical Study of Labor Protests in Yogyakarta 1913-1920)"[50], "Activism of the Hoofdbestuur Muhammadiyah PKO Section in Yogyakarta as a Representation of the Civil Society Social Service Movement

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Bahasa, Peradaban Dan Informasi Islam, 20 (1), 64. https: //doi. org/10. 14421 /thaq.2021.20104

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

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

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

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

[48] Pasa A. I, "Peran Haji Mohammad Syoedja' Bagi Perkembangan Penolong Kesengsaraan Oemoem (PKO) Muhammadiyah Di Yogyakarta (1920-1931) Atsna Ikmalia Pasa," *Jurnal Sejarah Islam* 01, no. 2 (2022): 47–71. https://doi.org/10.24090/jsij.v1i2.6970

[49] Endang Muryanti, Munculnya dan Pecahnya Sarekat Islam di Semarang 1913-1920. Paramita, 20 (1), 21–35. https: //doi. org/10. 15294 /paramita.v20i1.1056

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

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(1920-1931)"[51]. This research explains external influences in terms of individuals or the social conditions of society on the establishment of the Muhammadiyah organization. The clear difference between this research and the text "*Ma Huwa Asasu Muhammadiyah"* is the aspect of Islamic ideology and the history of protecting Ahmad Dahlan regarding the differences and similarities in the condition of Islam at the beginning of the 20th century.

The ideology of Muhammadiyah and the founding of the Muhammadiyah organization contained in the text "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" talks about the last speech of Ahmad Dahlan in Pekajangan, Batang, Central Java, in 1926. In a speech, Ahmad Dahlan explained the state of Islam at the beginning of the 20th century. Ahmad Dahlan founded the Muhammadiyah organization with a modernist and reformist Islamic ideology. It is imperative to discuss this research both theologically and historically. This is because there has been no discussion about Ahmad Dahlan, which was based on a manuscript. There has been much research discussing Ahmad Dahlan from various aspects. However, explaining Ahmad Dahlan from a manuscript can be a phenomenal work. Literature about Ahmad Dahlan is only revealed from books or newspapers; the presence of topics about Ahmad Dahlan in a manuscript strengthens authentic evidence that can be accounted for in terms of its truth. With this discussion, there are problems in the text "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" 1. What is the ideology of Muhammadiyah according to Ahmad Dahlan in the manuscript "*Ma Huwa Asasu Jam'iatul Muhammadiyah*"? 2. What reasons made KH. Ahmad Dahlan in establishing the Muhammadiyah organization? 3. What is Ahmad Dahlan's message in his sermon in Pekajangan? This research aims to reveal the validation of the history of Ahmad Dahlan from a manuscript.

[51] Yuristiadhi G, "Aktivisme HoofdbestuurMuhammadiyah Bagian PKO di Yogyakarta Sebagai RepresentasiGerakan Pelayanan Sosial MasyarakatSipil (1920-1931)," *Afkaruna* (Jurnal Ilmu Ilmu Keislaman 11, no. 2 (2015): 195–220. https://doi.org/10.18196/AIIJIS.2015.

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This can add to the literature of other writers about Ahmad Dahlan from a historical and ideological perspective.

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

Ideology is the foundation of the Muhammadiyah organization, which implements Islamic teachings based on the Qur'an and Sunnah. Based on modernization and renewal, Muhammadiyah has increased its organization and charitable efforts. For 112 years, Muhammadiyah has held a congress to improve quality and innovation for the advancement of Islam. The figure of Ahmad Dahlan cannot be separated from the name Muhammadiyah. It was with solid reasons that Ahmad Dahlan founded the Muhammadiyah organization. The manuscript "Ma Huwa Asasul Jamiatul Muhammadiyah" is strong evidence of the formation of the Muhammadiyah ideology and its establishment. This study uses a qualitative method with a descriptive approach. Philology and historiography are the steps in finding results and discussions. A tectological review is used in philology, and historiography, heuristic methods, textual criticism, interpretation, and historiography are used. The manuscript "Ma Huwa Asasul Jamiatul Muhammadiyah" explains the ideology of Muhammadiyah, Ahmad Dahlan's reasons for establishing the

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Muhammadiyah organization, and Ahmad Dahlan's advice to Muhammadiyah members. The theory of *al-Ma'un* became the main foundation of Ahmad Dahlan's spreading of the Islamic religion through the Muhammadiyah organization that implemented Ahmad Dahlan's thoughts in activities and the renewal and modernization of Islamic teachings. The rise of Christianization in Java Island became the main reason Ahmad Dahlan fortified the faith and religion of Islam from superstition, heresy, and superstition.

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

METHOD

This research uses a qualitative and descriptive analysis approach based on library research.[52] This study uses the most appropriate qualitative method to review a manuscript. Its purpose is to reveal the quality of the content of a manuscript and describe in depth the phenomena that occur in a manuscript. There are two ways to obtain qualitative research data. First, explore primary data by reading and studying various main books. In this case, the manuscript *"Ma Huwa Assasu Jam'iatul Muhammadiyah"* is the main reference in this research. Second, explore secondary data through literature, such as books and previous research results.[53] The data used in this research is the manuscript *"Ma Huwa Assasu*

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

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

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

This research was conducted in Jakarta with a research team collecting and analyzing data for six months from June to December in 2023. Researchers carried out a three-stage process to collect data. The researcher explains what was seen, heard, felt, and asked in the initial stage. The second stage of qualitative research is known as reduction or focus. At this stage, researchers reduce the data found in the first stage to focus their research on a specific problem. Researchers sort data by selecting what is interesting, important, useful, and new and eliminating data that is not used. Based on these considerations, the data is grouped into various categories, becoming the research subject. The selection stage is the third stage of the research process. At this point, the researcher provides a more detailed explanation of the focus that has been determined.[54] After an in-depth analysis of the data and information obtained in the third stage of this research, researchers can find themes by combining the data into constructing new knowledge, hypotheses, or knowledge. Qualitative research can not only produce data or information that is difficult to find through quantitative methods, but it must also be able to produce

[54] Anton Wahyu Prihartono, "Surat Kabar & Konvergensi Media (Studi Deskriptif Kualitatif Model Konvergensi Media Pada Solopos)," Chanel: Jurnal Komunikasi 4, no. 1 (2016): 105–16, https: //doi. org/10. 12928 /channel .v4i1.4210.

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accurate information or data.[55] Philology plays a vital role in the research of the manuscript "Ma Huwa Asasul Jamiatul Muhammadiyah". A codicological review was conducted to find the origin of the manuscript and the physical condition of the manuscript. Then, a textological review was continued, which, without the beginning, was a text edition to correct spelling and language errors in the manuscript. Furthermore, transliteration and translation were carried out to understand the content of the text "Ma Huwa Asasul Jamiatul Muhammadiyah".[56]

A philological and historical review is needed to analyze the manuscript *"Ma Huwa Assasu Jam'iatul Muhammadiyah."* Philology is useful in analyzing manuscripts, and historiography is for analyzing text content. The first stage is to carry out codicology to find out the source of the text and technology to determine the content of the text of a manuscript. The second stage is transliteration and translation, making it easy for readers to understand.[57] In translating *"Ma Huwa Asasu Muhammadiyah,"* there must be collaboration in philological work such as manuscript description, text transliteration, text editing, and text translation. Translating in research work steps means changing the type of writing, letter by letter, from one alphabet to another.[58] The text translation, namely translating the text from Javanese to Indonesian using literal, full, and free translation methods.[59]

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

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

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

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

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

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

FINDING AND DISCUSSION

Finding

Many previous researchers have made findings about Ahmad Dahlan and Muhammadiyyah. In this research, several new and interesting facts can be found. *Liinsyã-i fara'a Al-jam'iyyatu Muhammadiyati fīhã sanatu 1340. Wa yufhamu minhã maqãṣidu Al-jam'iyyatu wa gorḍuhã Al-aṣlī. Naqlan 'an majallati As-syifã-i Allatī kãnat taṣduru bibaldati fakãlũ'an*. This text explains that Ahmad Dahlan's visit to Pekajangan, Pekalongan, Central Java in 1340 AH/1922 AD was connected with the

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

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

[62] Doni Wahidul Akbar, "*Ma Huwa Asasul Jamiatul Muhammadiyah,"* Alim 3, no. 2 (2021). https://doi.org /https:// doi.org /10. 22236/jpba/117725.

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

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inauguration of the first Muhammadiyah branch outside Yogyakarta. This is because the Dutch government closed all places of Islamic learning and restricted clerics from providing knowledge about Islam. Ahmad Dahlan's sermon was quoted in Asy-Syifa magazine, explaining Ahmad Dahlan's initial goals and objectives in establishing the Muhammadiyah organization.

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

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

wa qad zãra lĩ hadiṡãn ahadul mubasysyirĩina ad-duktũra (zuwaymir) ya'rifu allugatu; 'arabiyyatu jiddan. Ahmad Dahlan mentioned a name in his sermon.: “Dr. Zwemwer.” Dr. Zwemwer was an American missionary who had lived in the Middle East for a long time and was very fluent in Arabic. At the beginning of the 20th century, the Zendlings/Missionaries began to aggressively spread Christianization missions with an Arabic cultural approach. This can be proven by the existence of the Bible translated into Arabic and using the Pegon script.

'ilmihim alathlaṣil 'amali wannajãhi a'mãlihim. Ahmad Dahlan gave several messages to the Pekajangan community. The Muhammadiyah organization was founded on the principle of sincerity from benefactors. The nobles in the city of Yogyakarta gave their wealth in various forms to carry out the mission of spreading Islam. This success was proven by the establishment of

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the Muhammadiyah organization as a reform and modernization movement. The donated funds were managed to establish hospitals, schools, and orphanages. This was only ever done by the Dutch government and the Zendlings in their Christianization mission.

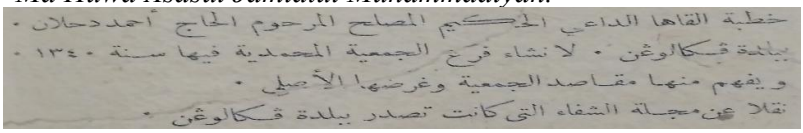
liẓalika tarãnã fĩ ihtiyajin ilã jamĩ'il funũ̃ni wal 'ulũ̃mi liannanã lã nastaṭĩ'u raddal syubhãti illa ba'da At-taḍullu'i minḥã". This is Ahmad Dahlan's final message in his sermon. Every Muslim can understand branches of knowledge other than religious knowledge. The main reason why Ahmad Dahlan founded modern-based schools was to fight Christianization and eradicate tuberculosis (*Tahayyul, Bid'ah, Churafat*) and doubts in Islamic teachings.

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

Discussion

The Ideology of the Establishment of the Muhammadiyah Organization

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


خطبة القاها الداعي الحكيم المصلح المرحوم الحاج أحمد دحلان
ببلدة فكالوغن . لانشاء فرع الجمعية المحمدية فيها سنة ١٣٤٠
ويفهم منها مقاصد الجمعية وغرضها الأصلي .
نقلا عن مجلة الشفاء التي كانت تصدر ببلدة فكالوغن .

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

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

> *"Khutbatu Al-qãhã Ad-dã'iyu Al-hakĩmu Al-Muṣlihu Al-marhũmu Al-Hajj Ahmad Dahlan. Bibaldatin fakãlũ'an. Liinsyã-i fara'a Al-jam'iyyatu Muhammadiyati fĩhã sanatu 1340. Wa yufhamu minhã maqãṣidu Al-jam'iyyatu wa gorḍuhã Al-aṣlĩ. Naqlan 'an majallati As-syifã-i Allatĩ kãnat taṣduru bibaldati fakãlũ'an."*
>
> "This is a sermon from a respected, wise, and pious preacher, Haji Ahmad Dahlan, in Pekalongan City on the occasion of the inauguration of the branch of the Muhammadiyyah Organization there in 1340. From this sermon, we can understand the true aims and intentions of the Muhammadiyyah Organization. This sermon is quoted from the Asy-Syifa magazine published in Pekalongan City."

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

Ahmad Dahlan was a charismatic and controversial cleric in his time. Ahmad Dahlan was born on August 1, 1868, and died on February 22, 1923.[64] His first name was Muhammad Darwis, and he was the fourth child of KH. Abu Bakr. Meanwhile, his mother was the daughter of H. Ibrahim, who was also the head of the Yogyakarta Sultanate at that time.[65] As a child, he always studied religion and Arabic. However, the atmosphere in his

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

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

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village, which was very anti-colonial, did not require him to go to a colonial school. Little Darwis, or Ahmad Dahlan, was full of religious values from an early age. Religious education is obtained selectively, and people try to reflect on it and even practice it.[66]

When he was 15 in 1888, he made his first pilgrimage and lived for 5 years in Makkah Al Mukarramah to study and deepen his religious knowledge with the ulama. Then, in 1902, he returned to perform the Hajj and lived for another 3 years. This is an order from Sultan Hamengkubuwono VII to hold discussions regarding the Islamic renewal movement in the Middle East and study the development of Islam because, at that time, many Islamic reformer thinkers were born who rose from their downturn after the collapse of the Ottoman dynasty to Western colonialism at that time.[67] After returning from the second Hajj pilgrimage in 1905, K. H. Ahmad Dahlan taught what he had found while there, and these thoughts became an inspiration and framework for his movement in the effort to establish the Muhammadiyah organization in Yogyakarta.[68]

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

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

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

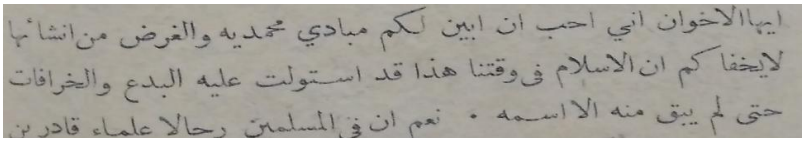
[68] Rasid R, Kepemimpinan Transformatif K.H. Ahmad Dahlan di Muhammadiyah. Jurnal Humanika, XVIII (1), 2018, 50–59. https:// doi. org/ 10.21831/hum.v18i1.23128

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

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from non-Islamic influences and habits, (2) reformulate Islamic doctrine with a modern view of the mind, (3) reformulating Islamic teachings and education, and (4) defending Islam from external influences and attacks.[70]

Although Ahmad Dahlan's Islamic reformulation and renewal agenda is in the same breath as Abduh's, the process and approach differ. Abduh had an academic-elitist process, overhauling the Al-Azhar University curriculum in Cairo by including Philosophy courses and developing scientific ethics by systematically writing down ideas in the form of books *Risalah Tauhid* and *Tafsir al-Manar.*[71] In contrast, Ahmad Dahlan's renewal process started from the bottom by pioneering a Modern Islamic Primary School by adopting the Dutch School and using an ethical (socially practical) approach within a modern organization - the Muhammadiyah organization.[72]


ايها الاخوان اني احب ان ابين لكم مبادي محمديه والغرض من انشائها
لايخفا كم ان الاسلام في وقتنا هذا قد استولت عليه البدع والخرافات
حتى لم يبق منه الا اسمه . نعم ان في المسلمين رجالا علماء قادرين

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

Figure 2. Script *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

> *"Ayyuhãl ikhwãnu innĩ uhibbu an ubayyina lakum mabãdi-a muhammadiyati wal gorḍu min insyã-ihã la yakhfãkum anna Al-Islamu fĩ waqtinã ḥaẓa qod istaulat 'alaihi al-bid'a wal khurãfãtu hattã lam yabqo minhu illa ismuhu."*
>
> "O brothers and sisters, I want to explain all the principles of Muhammadiyah and the purpose of its establishment. As you know, Islam in this era has been dominated by

[70] Ali M, Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20. *Suhuf*, 3(2), 232–250. https: //doi. org/10. 23917 /suhuf. v33i2. 16588

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

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

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heresy and *khurafat*, to the point that nothing remains of the Islamic religion except its name."

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

In Tahis[75] the principles, objectives, and ideology that the Muhammadiyah Ahmad Dahlan organization was founded on, it is based on two verses of the Qur'an, namely:

***Q.S Ali' Imran* 3/104**

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

***Q.S Ali' Imran* 3/110**

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

Ahmad Dahlan's ideology in establishing the Muhammadiyah organization is outlined in the detailed articles carried out in harmony by the Muhammadiyah organization today. In Lathifah's[76] explanation of the Tanwir Decree of 1969 in

[73] Subando, Samsuri, and Muslimin, "Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah." https://doi.org/10.54090/pawarta.143.

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

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

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

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Ponorogo, East Java, the ideology of Muhammadiyah appears in the *Matan* Beliefs and Life Aspirations of Muhammadiyah, the contents of which are as follows. *First*, Muhammadiyah is an Islamic Movement that aspires and works to realize an actual, just Islamic society to carry out human functions and missions as servants and leaders of Allah on earth. *Second*, Muhammadiyah believes that Islam is the religion of Allah, which was revealed to His Messenger, from the Prophets Adam, Nuh, Ibrahim, Musa, and Isa, and up to the final Prophet Muhammad SAW, as Allah's guidance and mercy to humanity throughout time, and guarantees prosperity: material and spiritual life, worldly and ukhrawi. *Third*, Muhammadiyah practices Islam based on the Koran and the Sunnah of the Prophet. *Fourth*, Muhammadiyah implements Islamic teachings covering Aqidah, Akhlak, and *Muamalah Duniawiyah*. *Fifth*, Muhammadiyah invites all layers of the Indonesian nation who have received God's gift in the form of a homeland that has sources of wealth, national independence, and the Republic of Indonesia, which has the Pancasila philosophy, to try together to make a country that is just and prosperous and be blessed by Allah SWT. *Baldatun thayyibatun wa rabbun ghafur*.

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

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

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Ordinance, issued by the colonial authority, to restrict the space and mobility of Islamic teachers in the Dutch East Indies.[77]

Around 1921, the strict policies of the Teacher Ordinance almost paralyzed religious study associations in Pekalongan, Batang, and Pekajangan. The Nurul Islam Association and Ambudi Agama were almost closed. However, KH Abdurrahman did not give up. He had heard of the progress and existence of Muhammadiyah in Yogyakarta, who was said to be able to overcome the Teacher Ordinance problem. With KH Asmu'i, KH Abdurrahman intends to go to Yogyakarta to meet the ranks of the Muhammadiyah Hoofdbestuur.[78] However, there was quite an exciting story before the two left for Yogyakarta. One of the Ambudi Agama administrators, Chumasi Hardjosubroto, reminded KH Abdurrahman and KH Asmu'i that it was a "Christian Association." Convinced that Muhammadiyah was an Islamic association capable of solving the Teacher Ordinance problem, the two founding figures of Ambudi Agama immediately left for Yogyakarta. Not long after the two Pekajangan figures visited the Hoofdbestuur Muhammadiyah office in Yogyakarta, Ahmad Dahlan immediately visited Pekajangan to inaugurate the local Muhammadiyah branch. [79]

Formatted:

Ahmad Dahlan Founded the Muhammadiyah Organization

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

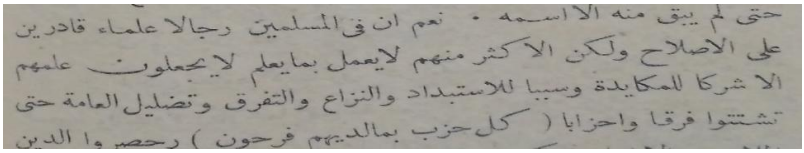
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[77] Dahlan, (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah*: *Journal of Islamic Social Sciences*, 1(1), 26. https://doi.org/10.30821/islamijah.v1i1.7173.

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

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

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حتى لم يبق منه الا اسمه . نعم ان في المسلمين رجالا علماء قادرين
على الاصلاح ولكن الاكثر منهم لايعمل بما يعلم لايجعلون علمهم
الا شركا للمكايدة وسببا للاستبداد والنزاع والتفرق وتضليل العامة حتى
تشتتوا فرقا واحزابا (كل حزب بما لديهم فرحون) رحمهم الدين

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

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

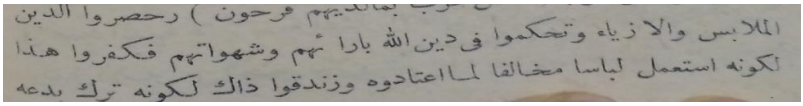
> *"Na'am, Anna fĩl muslimĩna rijãlan 'ulamã-u qãdirĩna 'alal iṣlahi walakin akṡaru minhum la y'malu bimã ya'lamu lã yaj'alũna 'ilmahum illa syirkan lil mukãyyadati wa sababan lil istibdãdi wannazã'i wa tafarruqi wa taḍlĩl 'ãmati hattã tasytatũ firaqan wa ahzãban (kullu hizbin bimã ladaihim farihũna."*
>
> "Yes, among the Muslims, some scholars can make improvements, but most do not put their knowledge into practice. They use their knowledge as a trap to carry out the deception, become the cause of oppression, disputes, and divisions, and mislead ordinary people until they are divided into various groups and factions. (Each group feels proud of what is in their group)".

If seen from the historical context, the birth of Muhammadiyah (8 Dzulhijjah 1330 H. or November 18 1912 M.) occurred at the right time, namely when the Islamic world was enthusiastic about rising from adversity. Almost all Islamic countries in the world are experiencing oppression under colonialism, including Indonesia, which at that time was colonized by the Dutch. Awareness of the importance of Muslim unity in opposing Dutch colonial rule in the form of organizations only emerged and developed at the beginning of the 20th century. The end of Dutch colonialism illustrates the growth of the Islamic movement in Indonesia. At the beginning of the 20th century, when the sense of modern nationalism was still growing, the word "Islam" was a unifying word for the Indonesian people.[80] The next problem that came to the surface at the beginning of the 20th

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

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century was the emergence of various Islamic organizations, which, on the one hand, provided updates to Islamic thought patterns by purifying the creed from pre-Islamic elements, and on the other hand, gave birth to groups that adhered firmly to the teachings and principles of Islam. Old beliefs and the *madhab* they believe in. The group that brought the current of the reform movement established organizations to rally Muslims and educate them to be in line with the demands of the times. Includes establishing educational institutions (Islamic boarding schools) with various general subjects in their curriculum.[81]



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

Figure 4. Script *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

> *"Wahaṣarũ Ad-dĩnil malãbisu wal azyã-i wa tahkumũ fĩ dĩni-l Allahi bãrãahum wa syahwatihim fakafarũ ḥaẓa likaunihi ista'mala libãsan mukhãlafan limã i'tadauhu wa zindiqũ ẓãka likaunihi tarku bid'ihi yabẓalũna al-wafil mualafihi bisurũrin wabtihãjin wa taktĩhã al-i'ãnãtu min kulli ṣaub'in."*
>
> "They limit religion to clothes and costumes only, and they regulate people in matters of the religion of Allah with their reason and desires. Then they disbelieved another person because he wore clothes different from those they knew. They also disbelieved another person because he abandoned his innovations. They spend thousands of dollars happily and happily. Help after help came from here and there for their organization."

Clothing is a form of expression of ideology. Therefore, clothing became an essential means of showing identity during the social-political movement and modernization in Yogyakarta at the beginning of the 20th century. Ahmad Dahlan's female students

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

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are known to have distinctive characteristics in their clothing. Related to the teachings of Ahmad Dahlan, who encouraged his female students to wear a head covering known as a "veil." The use of the veil was not something entirely new among Indonesian Muslims at that time. At that time, the veil was generally only worn by women who had performed the Hajj. The teaching of covering the head with a veil eventually became a movement after the founding of Muhammadiyah and was followed by the formation of Aisyiyah in 1917.[82]

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

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

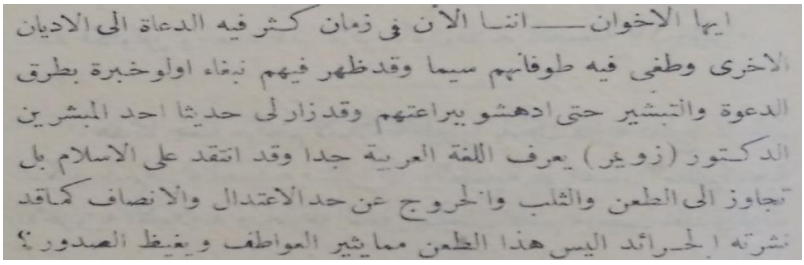
[83] Dahlan M, (2014). K.H. Ahmad Dahlan Sebagai Tokoh Pembaharu. Jurnal Adabiyah, XIV (2), 122–132. https://journal. uinalauddin. ac.id/index . php/adabiyah/article/view/368

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

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traditions and practices. Therefore, it must be renewed and purified.[85]

Dawam Raharjo in Huda[86] explains that the founding of Muhammadiyah was motivated by three reform ideas. First, the thoughts of Muhammad bin Abdul Wahhab later developed into Wahhabism, which was oriented towards purifying Islamic teachings from local cultural influences. Second, the epistemological pillar of Muhammadiyah is from Muhammad 'Abduh. In this case, Raharjo stated that Muhammadiyah, as Hamka said, was inspired by the thought of Islamic reform launched by Muhammad Abduh, which emphasized the modernization of thought and education. Third, the epistemological pillar of Muhammadiyah from Ahmad Dahlan is *al-Mã'ũn* theology. Raharjo continued his notes that Muhammadiyah developed because it started from Ahmad Dahlan's theological views, namely the interpretation of the letter *al-Mã'ũn,* which contained the issue of social responsibility. Ahmad Dahlan's views on Tauhid.



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

Figure 5. Script *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

"Ayyuhãl ikhwanu, innanã alãnu fĩ zamãnin kaṡirin fĩhi ad-du'ãtu ilãl adyãnil ukhrã waṭugã fĩhi ṭaufãuhum siyaman wa qod żaḥara fĩhim nabgã-u ũlũ khibratin

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

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

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> *biṭariqi ad-da'wati wat-tabsyĩru hattã idḥasyĩr bibarã'atihim wa qad zãra lĩ hadiṡãn ahadul mubasysyirĩina ad-duktũra (zuwaymir) ya'rifu allugatu; 'arabiyyatu jiddan wa qad intaqada 'alãl Islãmi bal tajãwaza ilãl ṭa'ni mimma yaṡĩrul 'awãṭifu wayagĩżu aṣ-ṣudũri?"*
>
> "O my brothers, we are in an era where many preachers are inviting people to convert to other religions; their wave is enormous, especially after among them emerged people who are competent and experienced in the field of preaching and Christianization, to the point that they amazed me because of their shrewdness. Recently, one of the missionaries, Dr. Zwemer, mastered Arabic well. He criticized the Islamic religion, even threw accusations and insults, and crossed the boundaries of fair and neutral treatment, as was reported in the newspapers. Isn't this accusation hurting feelings and angering the heart angry? "

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

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

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

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In his sermon, Ahmad Dahlan mentioned the name of a missionary named Samuel Zwemer. Zwemer was the first long-term American missionary to the Middle East. He wrote almost one book per year for most of his life. He founded and edited the quarterly publication The Moslem World for 37 years. He is a professor at Princeton. He directly motivated hundreds of people to go to the mission field.[89] Zarkasyi[90] explains that Samuel Zwemer gave Christianization methods to the missionaries in Jerusalem. He advised, "Your task is not to convert Muslims to Christianity but to change the way Muslims think so that a generation of Muslims will born who are hostile to their religion." This trick now works well and is relatively successful. Zwemer's trick of spreading religion does not appear coercive but is deceptive.

Christianization efforts in Java from the end of the 18th century to the beginning of the 19th century were driven by a missionary named Peter Janz. Several kyais converted to Christianity, translated the Bible into Javanese, and used the Pegon script. In the book "The Bible Throughout The World," Kilgour[91] is explained as follows.

> "About two-thirds of the population of the island of Java speak Javanese. It has its character originating from Devanagari. Most scriptures have been printed in this form, although some have been published in Arabic script (commonly known in Java as Pegon), and the New Testament was published in Roman characters in 1911. The first was the New Testament, translated by Gottlob Bruckner, a Samarang Baptist missionary. This version was printed in 1829 at Serampore. J. F. C. Gericke is an agent of the Dutch Bible Society. In 1886, P. Jansz of the Mennonite Mission Society began a new translation. He completed his version of the

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

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

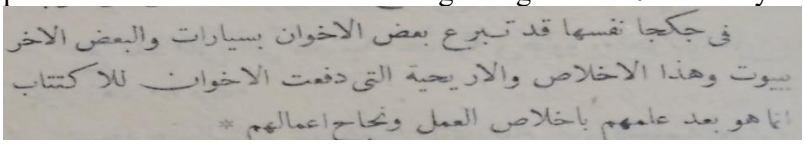
[91] R Kilgour, (1939). The Bible Throughout the World: A Survey of Scripture Translations (1st ed., Vol. 1), 139.

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Bible twenty years ago. The earliest translation printed in Pegon script was the Gospel of Luke, which was transliterated by a native Javanese and published in 1893. Three years later, P. Penniga, sub-agent of the English and Foreign Bible Society, prepared a new edition and added another Gospel and the Acts of the Apostle."

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

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


في جكجا نفسها قد تبرع بعض الاخوان بسيارات والبعض الاخر
بيوت وهذا الاخلاص والاريحية التى دفعت الاخوان للاكتتاب
انما هو بعد علمهم باخلاص العمل ونجاح اعمالهم *

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

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

"Fĩ jugjã nafsuhã qod tabara'a ba'ḍul ikhwãni bisayyãrãtin wal ba'ḍul Akhari bibuyũtin wa ḥaẓãl ikhlãṣu wal arĩhiyyatu allatĩ dafa'atil ikhwãnu liliktitãbi annaḥã ḥuwa 'ilmihim bilikhlaṣil 'amali wannajãhi a'mãlihim. "

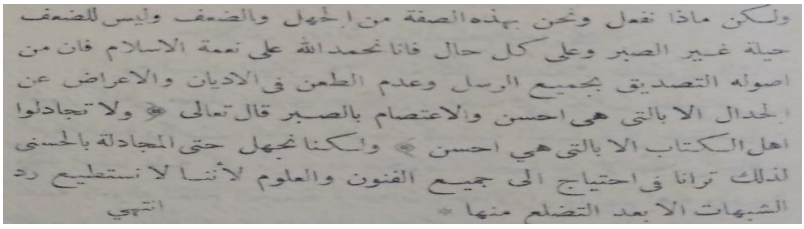
"In the Jogja area, some brothers have donated cars, and others have donated houses. The sincerity and enthusiasm that encouraged the brothers to give charity occurred after they learned about sincerity in their actions and that their charity had been successful."

The essential characteristics of Muhammadiyah are empowerment and social service. Historically, the early generation of Muhammadiyah in the Ahmad Dahlan era pioneered many efforts to develop communities or congregations in society. Ahmad Dahlan, through the *al-Mã'ũn* movement, gathered orphans who were then institutionalized into *Weeshuis* (Orphan Houses), *Armeinhuis* (Poor Houses), and Polyclinics as the seeds for the birth of the Oemoem Misery Helper (PKO) or now known

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as the PKU Muhammadiyah Hospital.[92] The Muhammadiyah founder also socialized with elite groups in Boedi Oetomo, taught at the Praja School, and interacted with anyone he met to dialogue and preach Islam. At the residence of HOS Tjokroaminoto, Ahmad Dahlan also gave Islamic lectures in front of Soekarno, Semaun, and the young elite of the movement who were hungry for knowledge and Islam.[93]

In this case, PP Muhammadiyah explained that the *Jama'ah* movement was trying to revive Ahmad Dahlan's attitude to life, then launched his tajdid movement, a reform movement. Ahmad Dahlan gave an example of how a Muslim is open and likes to accept and consider other people's opinions. Without hesitation, he practiced the 'Western' education system, scouting, polyclinics, hospitals, and orphanages. His friends were limited to 'our people' and Christians, Chinese, nobleman groups, and ordinary people. Muhammadiyah members are increasing daily; there are the noblemen, the Chinese, the nationalists, and quite a few groups classified as have-nots, people with low incomes, batik workers, and unskilled workers whose social status has been elevated by Muhammadiyah.[94]



ولكن ماذا نفعل ونحن بهذه الصفة من الجهل والضعف وليس للضعف
حيلة غير الصبر وعلى كل حال فانا نحمد الله على نعمة الاسلام فان من
اصوله التصديق بجميع الرسل وعدم الطعن فى الاديان والاعراض عن
الجدال الا بالتى هى احسن والاعتصام بالصبر قال تعالى * ولا تجادلوا
اهل الكتاب الا بالتى هي احسن * وانكنا نجهل حتى المجادلة بالحسنى
لذلك ترانا فى احتياج الى جميع الفنون والعلوم لأننا لا نستطيع رد
الشبهات الا بعد التضلع منها * انتهى

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

Figure 7. Script *"Ma Huwa Asasul Jamiatul Muhammadiyah"*

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

[93] Khoirudin A, (2019). Topik Muhammdiyah and Community Development Program: Habitus, Modality. And Arena. Dialog, 42(2), 163–183. https://doi.org/10.47655/dialog.v42i2.331

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

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"Walakin maẓã naf'alu wa nahnu biḥaḥil ṣifati minal jaḥli waḍa'fi walaysa lil ḍa'fi hayyalatu gairul ṣabri wa 'alã kulli hãlim fainnã nahmadu Allha 'alã ni'matil Islami fainna min uṣũlihi at-taṣdĩqi bijami'ĩ ar-rusuli wa'adamil ṭa'ni fĩl adyãni wal agrãḍi 'wni;jidãli illa billatĩ ḥiyã ahsanu wal i'tiṣãmi bil ṣabri qãla ta'ãlã (walã tajãdalũ aḥlal kitãbi illã billatĩ ḥiyã ahsanu)"

"Walakinnã najḥalu hattã al-mujãdalati bilhunã liẓalika tarãnã fĩ ihtiyajin ilã jamĩ'il funũni wal 'ulũmi liannanã lã nastaṭĩ'u raddal syubhãti illa ba'da At-taḍullu'i minḥã."

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

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

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

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

CONCLUSION

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

Ahmad Dahlan's ideology was inspired by the verses Q.S Ali 'Imran 3/104 and Q.S Ali 'Imran 3/110. The rise of Christianization made Ahmad Dahlan think hard about protecting the Muslim community from this mission. Additionally, the strong cultural elements embedded in Javanese society prompted Ahmad Dahlan to introduce ideas of renewal and modernization. By the late 19th century, religious leaders were becoming inconsistent in practicing Islamic law according to the teachings of the Qur'an and Hadith. The blending of foreign cultures with Javanese culture

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

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influenced social life, particularly in education, clothing, and social styles. Initially, Ahmad Dahlan was accused of being part of the Dutch colonial regime. However, he proved his dedication to advancing Islam through his sincerity and commitment. Ahmad Dahlan applied the theory of Al-Ma'un as a practice within the Muhammadiyah organization.

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

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

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

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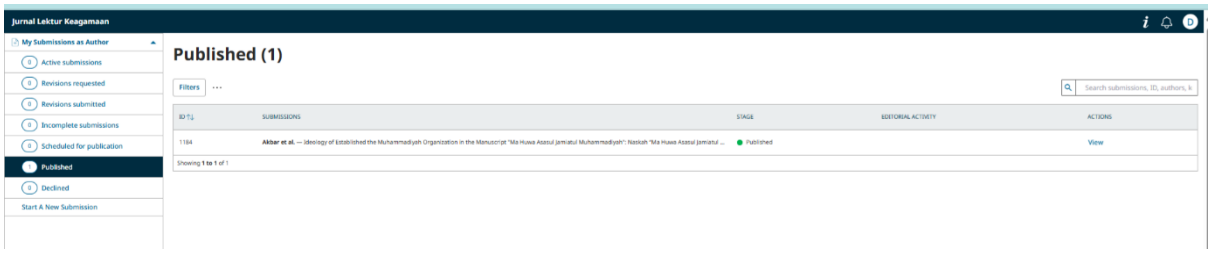
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Ideology of Established the Muhammadiyah Organization in the Manuscript "Ma Huwa Asasul Jamiatul Muhammadiyah"

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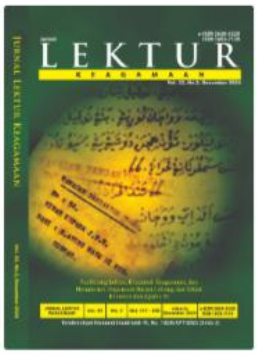
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ABSTRACT

The Muhammadiyah organization was founded with the slogan of renewal and modernization. These two slogans make Muhammadiyah different from other organizations. The text "Ma Huwa Asasu Jam'iatul Muhammadiyah" explains Ahmad Dahlan's sermons and describes the basis and concerns of Ahmad Dahlan regarding the condition of Muslims who deviate from the teachings of the Qur'an and Hadith. This study used the paradigm of philology and hermeneutics as a humanities science, namely, a science that carries out a hermeneutic function by correcting texts as social discourse. Text analysis, especially single manuscript

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

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ABSTRACT (Times New Roman, 10 pt, bold, Normal)

Hearing the word Muhammadiyah brings thoughts of renewal and modernization. Discussions about Muhammadiyah have become a common topic among researchers. However, this research only revolves around the same polemic. The text *"Ma Huwa Asasu Jam'iatul Muhammadiyah"* tries to provide fresh air in research about the Muhammadiyah organization. The manuscript *"Ma Huwa Asasu Jam'iatul Muhammadiyah"* was written using Arabic script, and the manuscript was obtained from an ancient manuscript collector named Ginanjar Sya'ban, who lives in Bogor. This study used the paradigm of philology and hermeneutics as a humanities science, which carries out a hermeneutic function by correcting texts as social discourse. Text analysis, especially single manuscript editions, uses descriptive analysis methods. This method assumes that handling the manuscript *"Ma Huwa Asasul Jamiatul Muhammadiyah"* requires careful content analysis by considering various specific cases in the text and the nature of its intertextuality. Based on the results of the analysis of the manuscript *"Ma Huwa Asasu Jam'iatul Muhammadiyah,"* three significant cases were found. First, the ideology of the Muhammadiyah organization. Second, Ahmad Dahlan's reasons for establishing Muhammadiyah. Third, Ahmad Dahlan's message to the people of Pekajangan, Pekalongan, Central Java. This research aims to provide information about the founding of the Muhamadiyah organization contained in the text.
Keywords: *Philology, Manuscripts, Islam, Muhammadiyah, Ahmad Dahlan*

ABSTRAK

Mendengar kata Muhammadiyah membawa pemikiran tertuju suatu pembaharuan dan moderniasi. Pembahasan tentang Muhammadiyah sudah menjadi pembicaraan umum dikalangan peneliti. Akan tetapi, penelitian itu hanya berputar-putar pada polemik itu-itu saja. Naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah" mencoba memberi udara segar dalam penelitian tentang organisasi Muhammadiyah. Naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah" ditulis menggunakan aksara Arab dan naskah didapatkan dari seorang kolektor naskah kuna bernama Ginanjar Sya'ban yang berdomisili di kota Bogor. Kajian ini dilakukan dengan paradigma Filologi dan hermeneutik sebagai ilmu humaniora, yakni ilmu yang melaksanakan fungsi heurmenetik dengan menepatkan teks sebagai wacana sosial. Analisis teks khususnya edisi naskah tunggal dilakukan dengan memanfaatkan metode deskriptif analisis. Metode ini mengasumsikan bahwa penanganan naskah "Ma Huwa Asasul jamiatul Muhammadiyah" perlu dianalisis isi secara hati-hati dengan mempertimbangkan berbagai kasus spesifik di dalam teks dan sifat intertektualitasnya. Berdasarkan hasil analisis naskah "Ma Huwa Asasu Jam'iatul Muhammadiyah" ditemukan tiga kasus besar. Pertama, Ideologi organisasi Muhammadiyah. Kedua, Alasan KH. Ahmad Dahlan Mendirikan Muhammadiyah. Ketiga, Pesan KH. Ahmad Dahlan kepada Masyarakan Pekajangan, Pekalongan, Jawa Tengah. Tujuan dari penelitian ini adalah memberikan informasi tentang pendirian organisasi Muhamadiyah yang terdapat dalam naskah.

Kata kunci: *Filologi, Naskah, Islam, Muhammadiyah, Ahmad Dahlan*

INTRODUCTION

If we talk about Islam in Indonesia, we cannot separate from two prominent organizations: the Muhammadiyah organization founded by Ahmad Dahlan in 1912 and the *Nahdlatul Ulama* (NU) organization founded in 1926. Muhammadiyah and NU represent organizations that have different ideologies. Muhammadiyah represents a modernist or reformist Islamic organization, namely the reformist group of modern Islam, whereas NU represents a traditionalist Islamic organization, namely the group that defends and maintains Islamic traditions. This article only focuses on one Islamic organization, namely Muhammadiyah.

"*Live Muhammadiyah and do not seek a living in Muhammadiyah*." Ahmad Dahlan first echoed the ideology of Muhammadiyah *Amar Ma'ruf Nahi Mungka*r. Ahmad Dahlan is the founder of the Muhammadiyah organization.[1] In the 1912-1950 phase, leadership played a significant role, which included the leadership period of K.H. Ahmad Dahlan (1912- 1923), K.H. Ibrahim (1923 - 1934), K.H. Hisyam (1934-1937), K.H. Mas Mansur (1937-1942), and Ki Bagus Hadikusumo (1942-1953).[2]

Based on the 1969 Tanwir Decree in Ponorogo, East Java, Muhammadiyah's ideology appears in Muhammadiyah's Statement of Beliefs and Life Aspirations, which contains *First*, Muhammadiyah is an Islamic Movement, *Second*, Muhammadiyah believes that Islam is the Religion of Allah which was revealed to His Messenger, *Third*, Muhammadiyah in practising Islam based on the Qur'an and Sunnah, *Fourth*, Muhammadiyah works for the implementation of Islamic teachings which include the areas: Aqidah, Morals, Worship, and Muamalah, *Fifth*, Muhammadiyah invites all levels of the Indonesian nation who have received the grace of Allah in the form of a homeland that has sources of wealth, national independence and the Republic of Indonesia which has the Pancasila philosophy.[3]

Theology of *al-Mã'ũn* - under the auspices of Islamic Theology - was initiated and developed by Ahmad Dahlan, the founder of Muhammadiyah, is seen by Muhammadiyah members and assessed by some researchers, such as Deliar Noer and Achmad Jainuri, as having succeeded in bringing members of this modern movement to be persistent and enthusiastic in liberating *mustaḍ'afĩn* from their oppression. The concrete manifestation of their movement was the establishment of several orphanages, hospitals, and educational institutions. Thus, on the conceptual plane, *Mustaḍ'afĩn* theology is a new term, not a new concept, which

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

[2] Suwarno. (2016). Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912 - 1950. Akademika, 21(2), 195–213.

[3] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). Gerakan-gerakan Islam Indonesia kontemporer (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

was developed from its source, namely al-Mã'ũn theology as an identity taken from the spirit of QS al-Mã'ũn [107].[4]

Apart from ideology as a renewal of Islam, some factors moved the establishment of the Muhammadiyah Organization at that time amidst the presence of the Dutch government and the Christianization mission in Indonesia. The native population, who knew the close relationship between religion and government after converting to Christianity, would become loyal citizens physically and mentally to the Company, the name given to the Dutch administration. Dutch colonial politics had an interest in the spread of Christianity in Indonesia.[5]

Ahmad Dahlan initiated the struggle of the Muhammadiyah organization as an Islamic social organization to educate the lives of the Indonesian people on November 18 1912. It was founded in Yogyakarta based on suggestions submitted by his students and several members of Budi Utomo. This organization was founded to " spread the teachings of the Prophet Muhammad S.A.W to the people of the earth" and advance the Islamic religion to its members. To achieve organizational progress by establishing educational institutions, PKU (General Misery Helper), establishing an Orphan House, establishing a women's organization called Sopotrisno to Aisyiyah, meetings and *tabligh* which discuss Islamic issues and establishing waqfs and building mosques. -mosques and publishing books, brochures, newspapers and magazines.[6]

The Muhammadiyah organization began to spread its wings in spreading the Islamic mission following the teachings of the Prophet Muhammad. It started when KH Abdurrahman formed a Salaf Islamic boarding school for students (*Santri*) in Pekajangan, Central Java. In the end, the Ambudi Religion Study Association was formed in Pekajangan. KH Abdurrahman was assisted by KH Asmu'I, KH Dimyati, KH Cholil, Cumasi Hadjosubroto. In around 1921, the strict policies of the Teacher Ordinance almost paralyzed recitation in Pekajang, causing KH Abdurrahman and KH Cholil to go to Yogyakarta to meet KH. Ahmad Dahlan. Afterwards, Ahmad Dahlan visited Pekajangan to inaugurate the first Muhammadiyah branch outside Yogyakarta.[7]

The ideology of Muhammadiyah and the founding of the Muhammadiyah organization contained in the text "Ma Huwa Asasu Jam'iatul Muhammadiyah" talks about the last speech of Ahmad Dahlan in Pekajangan, Batang, Central Java, in 1926. In a speech, Ahmad Dahlan explained the state of Islam at the beginning of the 19th century. Ahmad Dahlan founded the Muhammadiyah organization with a modernist and reformist Islamic ideology. With this discussion, there are problems in the text "*Ma Huwa Asasu Jam'iatul Muhammadiyah*" 1. What is the ideology of Muhammadiyah according to Ahmad Dahlan in the manuscript "Ma

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[4] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha*, *7* (2), 345–375.

[5] Abdullah N. (2015). K.H. Ahmad Dahlan (Muhammad Darwis). *Jurnal Ilmiah Sosiologi Agama*, *9*(1), 22–38.

[6] Kahfi, M. (2020). Peranan Muhammadiyah Sebagai Gerakan Islam Berkemajuan di Era Modern. *Al-Risalah*, *11*(2), 110–128.

[7] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

Huwa Asasu Jam'iatul Muhammadiyah"? 2. What reasons made KH. Ahmad Dahlan in establishing the Muhammadiyah organization? 3. What is the message of Ahmad Dahlan in his sermon in Pekajangan?

Many researchers have conducted research on Muhammadiyah from various aspects; there are approximately 55 previous studies that explain Muhammadiyah. Research "Constructs of Muhammadiyah Ideology: Foundations for Developing Instruments for Measuring the Strength of Muhammadiyah Ideology"[8], "The Clash of Muhammadiyah Ideology (Moderate Versus Radical Ideology Fight)"[9], "Contestation of Mass Media Commodification and Ideology Muhammadiyah"[10], "Revitalization of Muhammadiyah Ideology in Strengthening Persirakatan Cadres"[11], "The Ideological Shift of Muhammadiyah From Cultural Into Puritanical Tendency in the 1930s"[12], "Study of Recommendations for Veiling by Muhammadiyah (1910-1931)"[13], "The Relevance of Muhammadiyah's Islamic Theological Thought With Its Reformation Thought"[14], "*Dār al-'Ahd wa al-Shahādah*: Muhammadiyah's Position and Thoughts on the State Pancasila"[15], "The Role of Muhammadiyah as a Progressive Islamic Movement in the Modern Era"[16], "Theology of Surah al-Maun and Social Praxis in the Lives of Muhammadiyah Citizens"[17], "The Concept of Substantive Sufism in Muhammadiyah"[18],

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[8] Subando, J., Samsuri, M., & Muslimin, E. (2023). Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah. *Pawarta: Journal of Communication and Da'wah*, *1*(1), 1–12.

[9] Hidayat, M. C. (2019). The Clash Of Ideology Muhammadiyah (Moderate Versus Radical Ideology Fight). *Afkaruna*, *15*(2).

[10] Ulfah M. (2014). Kontestasi Komodifikasi Media Massa dan Ideologi Muhammadiyah. *Jurnal Aspikom*, *2*(3), 165–179.

[11] Junaidi M, J. R. H. A. T. (2018). Revitalisasi Ideologi Muhammadiyah Dalam Kader Persyarikatan. *Tajdida*, *16*(2), 103–117.

[12]Burhani, A. N. (2006). The Ideological Shift of Muhammadiyah From Cultural Into Puritanical Tedency in the 1930s. *Jurnal Masyarakat Dan Budaya*, *8*(1).

[13] Husna A. H. (2023). Rintisan Anjuran Berkerudung Oleh Muhammadiyah (1910-1931). *Sentri: Jurnal Riset Ilmia*, *2*(4), 1313–1321.

[14] Darmawan C. (2018). Relevansi Pemikiran Teologi Islam Muhammadiyah Dengan Pemikiran Pembaharuannya. *Medina-Te*, *19*(2), 19–35.

[15] Bachtiar, H. (2020). *Dār al-"Ahd wa al-Shahādah*: Muhammadiyah's Position and Thoughts on Negara Pancasila. *Studi Islamika*, *27*(3), 485–513.

[16] Kahfi, M. (2020). Peranan Muhammadiyah Sebagai Gerakan Islam Berkemajuan di Era Modern. *Al-Risalah*, *11*(2), 110–128.

[17] Gunawan, A. (2018). Teologi Surat al-Maun dan Praksis Sosial Dalam Kehidupan Warga Muhammadiyah. *SALAM: Jurnal Sosial Dan Budaya Syar-i*, *5*(2), 161–178.

[18] Masrur, I. (2019). Konsep Tasawuf Substantif Dalam Muhammadiyah. *Spiritualita*, *3*(1), 75–103.

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

Research on the history of Muhammadiyah has been widely studied from various aspects. The following is previous research that explains the history of Muhammadiyah "History of the Early Growth of Muhammadiyah"[25], "Nahdlatul Ulama and Muhammadiyah: A Bit of History, Commitment in a Plural Society and Challenges"[26], "From Yogyakarta Knitting in Indonesia: Development of Muhammadiyah, 1912- 1950"[27], "Muhammadiyah in the Perspective of History, Organization and Value Systems"[28], "Steps in Muhammadiyah's Struggle"[29], "History and Development of Muhammadiyah Kudus City Branch 1920-2013"[30],

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[19] Saguni M. K. (2018). Muhammadiyah Paradigma Gerakan Sosial Keagamaan. *Nukhbatul 'Ulum: Jurnal Bidang Kajian Islam*, *4*(1), 21–30.

[20] Setiadi, O. (2021). Muhammadiyah and Civil Society: Critical Network, Patterns of Criticism, and Challenges. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, *29*(2), 277–296.

[21] Burhani A.N. (2018). Pluralism, Liberalism, and Islamism Religious Outlook of Muhammadiyah. *Studia Islamika*, *25*(3), 433–470.

[22] Suwarno. (2019). Kelahiran Muhammadiyah Dari Perspektif Hermeneutik. *Sasdaya (Gadjah Mada Journal of Humanities)*, *3*(01/02), 45–60.

[23] Arsam. (2010). Manajemen dan Strategi Dakwah Muhammadiyah Kota Semarang. *Komunika (Jurnal Dakwah dan Komunikasi)2*, *4*(2), 208–223.

[24] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha*, *7*(2), 345–375.

[25] Aprianto I. D. (2019). Sejarah Pertumbuhan Awal Muhammadiyah. *Jurnal Prodi Sejarah*, 1–15.

[26] Krismawati D. A. (2020). Nahdlatul Ulama dan Muhammadiyah: Sekelumit Sejarah, Komitmen dalam masyarakat Plural dan Tantangan. *Academic Journal of Asia Region*, *8*(1).

[27] Suwarno. (2019). Kelahiran Muhammadiyah Dari Perspektif Hermeneutik. *Sasdaya (Gadjah Mada Journal of Humanities)*, *3*(01/02), 45–60.

[28] St Nurhayati, H., Mahsyar Idris, Mh. H., & Muhammad Al-Qadri Burga, Ma. (2018). *Muhammadiyah dalam Perspektif Sejarah, Organisasi, dan Sistem Nilai* (M. Burga, Ed.; 1st ed., Vol. 1). Trust Media Publishing.

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"Forerunner of Pekajang"[31], "The Birth of Muhammadiyah from a Hermeneutic Perspective"[32], " Contemporary Islamic Movements"[33], "KH. Ahmad Dahlan in the Ulama Network in Surakarta at the Beginning of the 20th Century"[34], "History and Dynamics of Islamic Thought in Indonesia from the Classical to the Modern Period (Late XIX-XX Centuries)"[35], "Sufism in Early Modernist Muslim Views: Study of the Sufism Thought of Kiai Moechtar Boechari (1899-1926)"[36], "Response of Muhammadiyah in Indonesia to the Teacher Ordinance of the Early XX Century"[37], "Early Emergence of the Islamic Intellectualism Movement in Indonesia 20th Century"[38]. This research explains the history of the founding of the Muhammadiyah organization, and there are several differences with the manuscript "Ma Huwa Asasu Muhammadiyah", which explains the forerunner of KH. Ahmad Dahlan pioneered the founding of the Muhammadiyah organization in terms of ideology, circumstances, and the influence of KH's thoughts regarding Islamic criticism in Java.

Research on the Origins and External Influences on the Muhammadiyah movement. The following is research on external influences on the Muhammadiyah organization. "Thoughts on the Modernization of the Bumi Putra Economy in the Newspapers of Boedi Utomo and Soeara Moehammadijah in the Dutch East Indies (1920-1928)"[39], "Of Charities By Islamic Social Movement In Yogyakarta, 1912-

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[31] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

[32] Suwarno. (2019). Kelahiran Muhammadiyah Dari Perspektif Hermeneutik. *Sasdaya (Gadjah Mada Journal of Humanities)*, *3*(01/02), 45–60.

[33] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). Gerakan-Gerakan Islam Indonesia Kontemporer (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

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[35] Masykur, F. (2022). Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Modern (Akhir Abad ke XIX-Awal Abad ke XX. *Tarbawi*, *5*(1), 1–15.

[36] Ali, M. (2019). Sufisme dalam Pandangan Muslim Modernis Awal: Telaah Pemikiran Tasawuf Kiai Moechtar Boechari (1899-1926). *Jurnal Lektur Keagamaan*, *17*(1), 217–240.

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[38] Wahyuddin. (2010). Awal Munculnya Gerakan Inteliktualisme Islam di Indonesia Abad 20. *Jurnal Adabiyah*, *10*(2), 182–193.

[39] Prabowo, R. D. (2019). Pemikiran Modernisasi Ekonomi Bumi Putra Dalam Surat Kabar Boedi Oetomo dan Soera Moehammadijah di Hindia Belanda (1920-1928). *Handep: Jurnal Sejarah Dan Budaya*, *3*(1), 33–54.

1931: A History Of Islamic Wealth Management"[40], "Communist Movement in Sarekat Islam in Surakarta 1918-1926 AD"[41], "Budi Utomo and Muhammadiyah (Political Relations of Struggle of National and Social Religious Organizations) 1090-1920"[42], "Social Change and Development of the City of Yogyakarta 1920-1940"[43], "Religion, communism, and Ratu Adil: Colonialism and propaganda literature in 1920s Yogyakarta"[44], "Muhammadiyah Educational Institution (examination of KH. Ahmad Dahlan's Thoughts on Islamic Education Reform in Indonesia)[45], "The Role of Haji Mohammad Syoedja' in the Development of Muhammadiyah's People's Helpers (PKO) in Yogyakarta (1920-1931)[46], "The Emergence and Breakup of the Sarekat Islam in Semarang 1913-1920"[47]. "Sarekat Islam and the Labor Movement (Socio-Historical Study of Labor Protests in Yogyakarta 1913-1920)"[48], "Activism of the Hoofdbestuur Muhammadiyah PKO Section in Yogyakarta as a Representation of the Civil Society Social Service Movement (1920-1931)"[49]. This research explains external influences in terms of individuals or the social conditions of society on the establishment of the Muhammadiyah organization. The clear difference between this research and the text "Ma Huwa Asasu Muhammadiyah" is the aspect of Islamic ideology and the history of protecting Ahmad Dahlan regarding the differences and similarities in the condition of Islam at the beginning of the 19th century.

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[41] Fanani, M. F., & Maimunah, S. (2021). Gerakan Komunis Dalam Sarekat islam di Surakarta Tahun 1918-1926 M. *Thaqafiyyat: Jurnal Bahasa, Peradaban Dan Informasi Islam*, *20*(1), 64.

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[48] Salam A. (2015). Sarekat Islam dan Gerakan Buruh (Kajian Sosio-Historis Protes Buruh di Yogyakarta *1913-1920)*.

[49] Yuristiadhi G. (2015). Aktivisme Hoofdbestuur Muhammadiyah Bagian PKO diYogyakarta Sebagai RepresentasiGerakan Pelayanan Sosial MasyarakatSipil (1920-1931). *Afkaruna (Jurnal Ilmu Ilmu Keislaman*, *11*(2), 195–220.

This research uses a qualitative and descriptive analysis approach based on library research.[50] The quantity of historical writing is not yet strong enough to show a complete and comprehensive historiographic variable. Biography and historiography are two things that are interrelated and cannot be separated just like that. In other words, writing a biography must have similarities to writing history, especially chronology.[51] There are several styles of historiography, such as traditional historiography, colonial historiography, national historiography, and modern historiography.[52] The stages of historiography begin with searching for data and collecting sources, known as heuristics. Heuristics is a technique that helps us to search for historical traces. Heuristics is also a stage or activity to formulate or collect sources; it collects data and information regarding the issues raised, both written and unwritten (documents and artefacts), which are adapted to the type of history that will be written. The application of the historical method goes through stages of work, namely heuristics, criticism, interpretation, and historiography.[53] According to Zulkarnaen[54], two methods must used to obtain qualitative research data. First, explore primary data by reading and studying various main books. In this case, the manuscript "Ma Huwa Assasu Jam'iatul Muhammadiyah" is the primary reference in this research. Second, explore secondary data through literature, such as books and previous research results.

This research can be included in qualitative research because it discusses Ahmad Dahlan's speech. Ahmad Dahlan in Pekajangan, Central Java. The manuscript "Ma Huwa Assasu Jam'iatul Muhammadiyah" uses Arabic script. So transliteration and translation are needed so that readers can easily understand it.[55] In translating "*Ma Huwa Asasu Muhammadiyah*", there needs to be collaboration on philological work methods such as text description, text transliteration, text editing, and text translation. Translating in research work steps means changing the type of writing, letter by letter, from one alphabet to another.[56] The text translation,

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[50] Yusuf. (2014). Metode Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan. In A. M. Prof. Dr. Yusuf (Ed.), *Kencana* (Pertama). Kencana.

[51] Daud. S. (2013). Antara Biografi dan Historiografi (Studi 36 Buku Biografi di Indonesia). *Analisis: Jurnal Studi Keislaman*, *13*(1), 243–270.

[52] Syukur, A. (2017). Historiografi Belandasentris. *Jurnal Sejarah Lontar*, *7*(2), 41.

[53] Akbar, D. W. (2021). Sejarah Raja-Raja Dinasti Awal Mesir Kuno Pada Naskah "Tarikh Misr Qadimah". *Riyāḥunā: Jurnal Pendidikan Bahasa Dan Sastra Arab*, *1*(1), 14–32.

[54] Zulkarnaen, I. (2021). Studi Deskriptif: Filsafat Agama Dan Ruang Lingkup Kajian Pembahasannya. *Dirosat: Journal of Islamic Studies*, *6* (2), 25.

[55] Apriana R. (2015). Nilai Religiusitas Serat Suluk Wujil Dalam Serat Suluk Warni-Warni Karya Hamengkubuwana V. *Aditya - Pendidikan Bahasa Dan Sastra Jawa*, *7* (4), 1–15.

[56] Febriyanti, F., & Khafidoh, N. (2021). Variasi Terjemahan Surah Al-Fātiḥah dalam Bahasa Jawa Pada Naskah Kuran Jawi dan Kitab Kuran. *Manuskripta*, *11*(2).

namely translating the text from Javanese to Indonesian, uses literal, complete, and free translation methods.[57]

FINDINGS AND DISCUSSION

Ideology of the Establishment of the Muhammadiyah Organization

> *"Khutbatu Al-qãhã Ad-dã'iyu Al-hakĩmu Al-Muṣlihu Al-marhữmu Al-Hajj Ahmad Dahlan. Bibaldatin fakãlữ'an. Liinsyã-i fara'a Al-jam'iyyatu Muhammadiyati fĩhã sanatu 1340. Wa yufhamu minhã maqãṣidu Al-jam'iyyatu wa gorḍuhã Al-aṣlĩ. Naqlan 'an majallati As-syifã-i Allatĩ kãnat taṣduru bibaldati fakãlữ'an."*
> "This is a sermon from a respected, wise and pious preacher, Haji Ahmad Dahlan, in Pekalongan City on the occasion of the inauguration of the branch of the Muhammadiyyah Organization there in 1340. From this sermon, we can understand the true aims and intentions of the Muhammadiyyah Organization. This sermon is quoted from the Asy-Syifa magazine published in Pekalongan City. ."

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

Ahmad Dahlan was a charismatic and controversial cleric in his time. Ahmad Dahlan was born on August 1, 1868, and died on February 22, 1923. His first name was Muhammad Darwis, and he was the fourth child of KH. Abu Bakr. Meanwhile, his mother was the daughter of H. Ibrahim, who was also the head of the Yogyakarta Sultanate at that time.[58] As a child, he always studied religion and Arabic. However, the atmosphere in his village, which was very anti-colonial, did not require him to go to a colonial school. Little Darwis, or Ahmad Dahlan, was full of religious values from an early age. Religious education is obtained selectively, and people try to reflect on it and even practice it.[59]

When he was 15 in 1888, he made his first pilgrimage and lived for 5 years in Makkah Al Mukarramah to study and deepen his religious knowledge with the ulama. Then, in 1902, he returned to perform the Hajj and lived for another 3 years. This was an order from Sultan Hamengkubuwono VII to hold discussions regarding the Islamic renewal movement in the Middle East and study the development of Islam because, at that time, many Islamic reformer thinkers were born who rose

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[57] Ayu, H. (2023). Etika Komunikasi dalam Naskah Wicara Dora tuwin Wicara Temen tumrap ing dalem Sasrawungan. *Sutasoma: Jurnal Sastra Jawa*, *11*(1).

[58] Abidin, Z. (2018). KH. Ahmad Dahlan (Pendiri Muhammadiyah): Apakah keturunan dari Prabu Brawijaya V? *Fikiran Masyarakat, 6* (1).

[59] Dahlan M. (2014). K.H. Ahmad Dahlan Sebagai Tokoh Pembaharu. *Jurnal Adabiyah*, *XIV* (2), 122–132.

from their downturn after the collapse of the Ottoman dynasty to Western colonialism at that time.[60] After returning from the second Hajj pilgrimage in 1905, K. H. Ahmad Dahlan taught what he had found while there, and these thoughts became an inspiration and framework for his movement in the effort to establish the Muhammadiyah organization in Yogyakarta.[61]

The concept of Islamic renewal (*tajdid*, reform) is understood as thoughts, movements, and efforts to change ways of thinking, traditions, old intuitions, and so on to adapt to the new atmosphere created by the development of modern science and technology in such a way that Islamic teachings function instrumentally; in improving life and improving the welfare of society.[62] Ahmad Dahlan's Islamic reform agenda is basically in line with the formulation of Muhammad Abduh (1849-1905), an Egyptian reformer cleric, namely trying hard to (1) cleanse Islam from non-Islamic influences and habits, (2) reformulate Islamic doctrine with a modern view of the mind, (3) reformulating Islamic teachings and education, and (4) defending Islam from external influences and attacks.[63]

Although Ahmad Dahlan's Islamic reformulation and renewal agenda is in the same breath as Abduh's, the process and approach differ. Abduh had an academic-elitist process, overhauling the Al-Azhar University curriculum in Cairo by including Philosophy courses and developing scientific ethics by systematically writing down ideas in the form of books *Risalah Tauhid* and *Tafsir al-Manar.*[64] In contrast, Ahmad Dahlan's renewal process started from the bottom by pioneering a Modern Islamic Primary School by adopting the Dutch School and using an ethical (socially practical) approach within a modern organization - the Muhammadiyah organization.[65]

> *"Ayyuhãl ikhwãnu innĩ uhibbu an ubayyina lakum mabãdi-a muhammadiyati wal gorḍu min insyã-ihã la yakhfãkum anna Al-Islamu fĩ waqtinã ḥaẓa qod istaulat 'alaihi al-bid'a wal khurãfãtu hattã lam yabqo minhu illa ismuhu."*
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> "O brothers and sisters, I want to explain all the principles of Muhammadiyah and the purpose of its establishment. As you know,

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[60] Abdullah N. (2015). K.H. Ahmad Dahlan (Muhammad Darwis). *Jurnal Ilmiah Sosiologi Agama*, *9*(1), 22–38.

[61] Rasid R. (2018). Kepemimpinan Transformatif K.H. Ahmad Dahlan di Muhammadiyah. *Jurnal Humanika*, *XVIII* (1), 50–59.

[62] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[63] Ali M. (2012). K.H. Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20. *Suhuf*, *3*(2), 232–250.

[64] Arofah S, J. M. (2015). Gagasan Dasar dan Pemikiran Pendidikan Islam K.H Ahmad Dahlan. *Tajdida*, *13*(2), 114–125.

[65] Lenggono W. (2018). Lembaga Pendidikan Muhammdiyah (Telaah Pemikiran K.H. Ahmad Dahlan Tentang Pembaruan Pendidikan Islam di Indonesia). *Islamadina*, *19*(1), 43–63.

Islam in this era has been dominated by heresy and *khurafat*, to the point that nothing remains of the Islamic religion except its name."

The second stanza in the text "Ma Huwa Asasu Jam'iatul Muhammadiyah" explains how Ahmad Dahlan explains the Principles, Goals, and Ideology of the founding of the Muhammadiyah Organization. In 1900 – 1920, Islam in Java was tense, starting with Christianization, *Bid'ah*, and *Khurafat* among the people.[66] Thus, Ahmad Dahlan made reforms and modernized practices according to Islamic law—Ahmad Dahlan's thoughts were expressed in the ideology of the Muhammadiyah organization.[67]

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

***Q.S Ali' Imran* 3/104**

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

***Q.S Ali' Imran* 3/110**

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

Ahmad Dahlan's ideology in establishing the Muhammadiyah organization is outlined in the detailed articles carried out in harmony by the Muhammadiyah organization today. In Lathifah's[68] explanation of the Tanwir Decree of 1969 in Ponorogo, East Java, the ideology of Muhammadiyah appears in the Matan Beliefs and Life Aspirations of Muhammadiyah, the contents of which are as follows. *First*, Muhammadiyah is an Islamic Movement that aspires and works to realize an actual, just Islamic society to carry out human functions and missions as servants and leaders of Allah on earth. *Second*, Muhammadiyah believes that Islam is the religion of Allah, which was revealed to His Messenger, from the Prophets Adam, Nuh, Ibrahim, Musa, and Isa, and up to the final Prophet Muhammad SAW, as Allah's guidance and mercy to humanity throughout time, and guarantees prosperity: material and spiritual life, worldly and ukhrawi. *Third*, Muhammadiyah practices Islam based on the Koran and the Sunnah of the Prophet. *Fourth*, Muhammadiyah

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[66] Subando, J., Samsuri, M., & Muslimin, E. (2023). Konstruk Ideologi Muhammadiyah: Fondasi Pengembangan Instrumen Pengukuran Kekuatan Ideologi Muhammadiyah. *Pawarta: Journal of Communication and Da'wah*, *1*(1), 1–12.

[67] Ali M. (2012). K.H. Ahmad Dahlan Dalam Jaringan Ulama di Surakarta Awal Abad Ke-20. *Suhuf*, *3*(2), 232–250.

[68] Lathifah, Z., Arifin, S., Yusuf, M., Abdurrahman, D., Maimunah, S., Hak, N., Adnani, S., Wildan, M., & oleh Adab Pres Fakultas Adab dan Ilmu Budaya Jl Laksda Adisutjipto Yogyakarta Indonesia, D. (2020). *Gerakan-gerakan Islam Kontemporer* (Wildan M, Ed.; 1st ed., Vol. 1). Adab Press.

implements Islamic teachings covering Aqidah, Akhlak, and *Muamalah Duniawiyah*. *Fifth*, Muhammadiyah invites all layers of the Indonesian nation who have received God's gift in the form of a homeland that has sources of wealth, national independence, and the Republic of Indonesia, which has the Pancasila philosophy, to try together to make a country that is just and prosperous and will be blessed by Allah SWT. *Baldatun thayyibatun wa rabbun ghafur*.

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

In 1903, KH Abdurrahman performed the Hajj. After returning from the pilgrimage, he started religious studies. KH Abdurrahman started the religious preaching movement in mosques. Finally, the "Ambudi Agama" study association was formed in Pekajangan. KH Abdurrahman is not alone in managing "Ambudi Agama" studies. Several senior figures in Pekajangan manage Ambudi Agama, such as KH Asmu'i, KH Dimyati, KH Cholil, Chumasi Hardjosubroto, and others. In 1905, the Dutch colonial government issued a Teacher Ordinance policy (Staatblad 925 Number 219) regarding religious teaching (Islam). The Teacher Ordinance issued by the colonial government, implemented by the Indigenous Education Inspectorate, aimed to limit the space and movement of Islamic teachers in the Dutch East Indies.[69]

Around 1921, the strict policies of the Teacher Ordinance almost paralyzed religious study associations in Pekalongan, Batang, and Pekajangan. The Nurul Islam Association and Ambudi Agama were almost closed. However, KH Abdurrahman did not give up. He had heard of the progress and existence of Muhammadiyah in Yogyakarta, who was said to be able to overcome the Teacher Ordinance problem. With KH Asmu'i, KH Abdurrahman intends to go to Yogyakarta to meet the ranks of the Muhammadiyah Hoofdbestuur.[70] However, there was quite an exciting story before the two left for Yogyakarta. One of the Ambudi Agama administrators, Chumasi Hardjosubroto, reminded KH Abdurrahman and KH Asmu'i that it was a "Christian Association." Convinced that Muhammadiyah was an Islamic association capable of solving the Teacher Ordinance problem, the two founding figures of Ambudi Agama immediately left for Yogyakarta. Not long after the visit of the two Pekajangan figures to the Hoofdbestuur Muhammadiyah office in Yogyakarta, KH Ahmad Dahlan immediately paid a visit to Pekajangan to inaugurate the local Muhammadiyah branch. [71]

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[69] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[70] Wahyuddin. (2010). Awal Munculnya Gerakan Inteliktualisme Islam di Indonesia Abad. *Jurnal Adabiyah*, *10*(2), 182–193.

[71] Aksa A. (2017). cikal bakal pekajang. *Suara Muhammadiyah*, 52–53.

The Forerunner of Ahmad Dahlan Founded the Muhammadiyah Organization

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

> *"Na'am, Anna fīl muslimīna rijālan 'ulamā-u qādirīna 'alal iṣlahi walakin akṡaru minhum la y'malu bimā ya'lamu lā yaj'alūna 'ilmahum illa syirkan lil mukāyyadati wa sababan lil istibdādi wannazā'i wa tafarruqi wa taḍlīl 'āmati hattā tasytatūr firaqan wa ahzāban (kullu hizbin bimā ladaihim farihūna."*
>
> "Yes, among the Muslims, some scholars can make improvements, but most do not put their knowledge into practice. They use their knowledge as a trap to carry out the deception, become the cause of oppression, disputes, and divisions, and mislead ordinary people until they are divided into various groups and factions. (Each group feels proud of what is in their group)".

If seen from the historical context, the birth of Muhammadiyah (8 Dzulhijjah 1330 H. or November 18 1912 M.) occurred at the right time, namely when the Islamic world was enthusiastic about rising from adversity. Almost all Islamic countries in the world are experiencing oppression under colonialism, including Indonesia, which at that time was colonized by the Dutch. Awareness of the importance of Muslim unity in opposing Dutch colonial rule in the form of organizations only emerged and developed at the beginning of the 20th century. The end of Dutch colonialism illustrates the growth of the Islamic movement in Indonesia. At the beginning of the 20th century, when the sense of modern nationalism was still growing, the word "Islam" was a unifying word for the Indonesian people.[72] The next problem that came to the surface at the beginning of the 20th century was the emergence of various Islamic organizations, which, on the one hand, provided updates to Islamic thought patterns by purifying the creed from pre-Islamic elements, and on the other hand, gave birth to groups that adhered firmly to the teachings and principles of Islam. Old beliefs and the *madhab* they believe in. The group that brought the current of the reform movement established organizations to rally Muslims and educate them to be in line with the demands of the times. Includes establishing educational institutions (Islamic boarding schools) with various general subjects in their curriculum.[73]

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[72] Badawi D. (2003). *Langkah Langkah Perjuangan Muhammadiyah* (Setiawan B, Ed.; 1st ed., Vol. 1). Lembaga Pustaka dan Informasi.

[73] St Nurhayati, H., Mahsyar Idris, Mh. H., & Muhammad Al-Qadri Burga, Ma. (2018). *MUHAMMADIYAH dalam Perspektif Sejarah, Organisasi, dan Sistem Nilai* (M. Burga, Ed.; 1st ed., Vol. 1). TrustMedia Publishing.

> *"Wahaṣarũ Ad-dĩnil malãbisu wal azyã-i wa tahkumũ fĩ dĩni-l Allahi bãrãahum wa syahwatihim fakafarũ ḥaẓa likaunihi ista'mala libãsan mukhãlafan limã i'tadauhu wa zindiqũ ẓãka likaunihi tarku bid'ihi yabẓalũna al-wafil mualafihi bisurũrin wabtihãjin wa taktĩhã al-i'ãnãtu min kulli ṣaub'in."*
>
> "They limit religion to clothes and costumes only, and they regulate people in matters of the religion of Allah with their reason and desires. Then they disbelieved another person because he wore clothes different from those they knew. They also disbelieved another person because he abandoned his innovations. They spend thousands of dollars happily and happily. Help after help came from here and there for their organization."

Clothing is a form of expression of ideology. Therefore, clothing became an essential means of showing identity during the social-political movement and modernization in Yogyakarta at the beginning of the 20th century. Ahmad Dahlan's female students are known to have distinctive characteristics in their clothing. This is related to the teachings of Ahmad Dahlan, who encouraged his female students to wear a head covering known as a kudung. The use of the veil was not something entirely new among Indonesian Muslims at that time. At that time, the veil was generally only worn by women who had performed the Hajj. The teaching of covering the head with a veil eventually became a movement after the founding of Muhammadiyah and was followed by the formation of Aisyiyah in 1917.[74]

Traditionalist Islamic circles before the arrival of Ahmad Dahlan greatly enlivened the Islamic struggle in Java. Traditionalist Islam tends not to be able to differentiate between teachings and non-teachings. Islamic brides like this tend to preserve non-Islamic traditions uncritically. Various pilgrimage practices, from cemeteries to charms and spells, have significantly impacted the implementation of Islam. Not only has Islam been affected, but also in the development of life towards the modern era, society has not been able to support it.[75] Ahmad Dahlan's doctrines are intended as a refinement or purification of Tawhid (religion) from the elements of the religious tradition. Muhammadiyah circles call it TBC (*Tahayul*, *Bid'ah*, and *Khurafat*). According to some circles, the disease 'TBC' is caused by Walisongo's incomplete preaching.[76] Ahmad Dahlan, with his *tajdid* ideas, tried to break the established religious traditions and practices that were adhered to by most Muslims at that time. Ahmad Dahlan considered that the teachings of Buddhism, Hinduism,

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[74] Husna A. H. (2023). R Rintisan Anjuran Berkerudung Oleh Muhammdiyah (1910-1931). *SENTRI: Jurnal Riset Ilmia*, *2*(4), 1313–1321.

[75] Dahlan M. (2014). K.H. Ahmad Dahlan Sebagai Tokoh Pembaharu. *Jurnal Adabiyah*, *XIV* (2), 122–132.

[76] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

Animism, Dynamism, and other Javanese cultures had contaminated religious traditions and practices. Therefore, it must be renewed and purified.[77]

Dawam Raharjo in Huda[78] explains that the founding of Muhammadiyah was motivated by three reform ideas. First, the thoughts of Muhammad bin Abdul Wahhab later developed into Wahhabism, which was oriented towards purifying Islamic teachings from local cultural influences. Second, the epistemological pillar of Muhammadiyah is from Muhammad 'Abduh. In this case, Raharjo stated that Muhammadiyah, as Hamka said, was inspired by the thought of Islamic reform launched by Muhammad Abduh, which emphasized the modernization of thought and education. Third, the epistemological pillar of Muhammadiyah from Ahmad Dahlan is *al-Mã'ũn* theology. Raharjo continued his notes that Muhammadiyah developed because it started from Ahmad Dahlan's theological views, namely the interpretation of the letter *al-Mã'ũn*, which contained the issue of social responsibility. Ahmad Dahlan's views on Tauhid.

> *":Ayyuhãl ikhwanu, innanã alãnu fĩ zamãnin kaśirin fĩhi ad-du'ãtu ilãl adyãnil ukhrã waṭugã fĩhi ṭaufãuhum siyaman wa qod żaḥara fĩhim nabgã-u ũlũ khibratin biṭariqi ad-da'wati wat-tabsyĩru hattã idḥasyũ bibarã'atihim wa qad zãra lĩ hadišãn ahadul mubasysyirĩina ad-duktũra (zuwaymir) ya'rifu allugatu; 'arabiyyatu jiddan wa qad intaqada 'alãl Islãmi bal tajãwaza ilãl ṭa'ni mimma yaśĩrul 'awãṭifu wayagĩżu aṣ-ṣudũri?"*
>
> "O my brothers, we are in an era where many preachers are inviting people to convert to other religions; their wave is huge, especially after among them emerged people who are smart and experienced in the field of preaching and Christianization, to the point that they amazed me because of their shrewdness. Recently, one of the missionaries, Dr. Zwemer, mastered Arabic well. He criticized the Islamic religion, even threw accusations and insults, and crossed the boundaries of fair and neutral treatment, as was reported in the newspapers. Isn't this accusation hurting feelings and angering the heart angry? "

Another reason why Ahmad Dahlan founded the Muhammadiyah organization was the massive Christianization efforts in Java.[79] Finally, two years after the Cilegon tragedy, Banten, KF. As an advisor for indigenous affairs, Holle suggested that Islamic education in Java be closely monitored. This suggestion is the basis and consideration that the ulama was the driving force behind this incident. Based on this reason, the Dutch colonial government played its role in exploiting this momentum to gain significant support from Christian missionaries. It was not

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[77] Masykur, F. (2022). S Sejarah dan Dinamika Pemikiran Islam di Indonesia Dari Masa Klasik Hingga Modern (Akhir Abad ke XIX-Awal Abad ke XX.*Tarbawi*, *5*(1), 1–15.

[78] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha*, *7*(2), 345–375.

[79] Suwarno. (2016). Dari Yogyakarta Merajut Indonesia: Perkembangan Muhammadiyah, 1912- 1950. *Akademika*, *21*(2), 195–213.

a difficult step for the Dutch to achieve because they were synonymous with Protestant Christianity. When the situation began to improve and because of Christian missionaries' support, the Dutch tracked down the ulama's whereabouts in Java.[80]

In his sermon, Ahmad Dahlan mentioned the name of a missionary named Samuel Zwemer. Zwemer was the first long-term American missionary to the Middle East. He wrote almost one book per year for most of his life. He founded and edited the quarterly publication The Moslem World for 37 years. He is a professor at Princeton. He directly motivated hundreds of people to go to the mission field.[81] Zarkasyi[82] explains that Samuel Zwemer gave Christianization methods to the missionaries in Jerusalem. He advised, "Your task is not to convert Muslims to Christianity but to change the way Muslims think so that a generation of Muslims will born who are hostile to their religion." This trick now works well and is relatively successful. Zwemer's trick of spreading religion does not appear coercive but is deceptive.

Christianization efforts in Java from the end of the 18th century to the beginning of the 19th century were driven by a missionary named Peter Janz. Several kyais converted to Christianity, translated the Bible into Javanese, and used the Pegon script. In the book "THE BIBLE THROUGHOUT THE WORLD", Kilgour[83] is explained as follows.

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

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[80] Dahlan, Z. (2020). Respon Muhammadiyah di Indonesia Terhadap Ordonasi Guru Awal Abad XX. *Islamijah: Journal of Islamic Social Sciences*, *1*(1), 26.

[81] Zwemer, S. M. (1905). The Moslem Doctrine of God: an Essay on The Character And Attributes of Allah According to the Koran and Orthodox Tradition (1st ed., Vol. 1). American Tract Society.

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

[83] Kilgour, R. (1939). The Bible Throughout the World: A Survey of Scripture Translations (1st ed., Vol. 1).

Foreign Bible Society, prepared a new edition and added another Gospel and the Acts of the Apostle."

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

> *"Fĩ jugjã nafsuhã qod tabara'a ba'ḍul ikhwãni bisayyãrãtin wal ba'ḍul Akhari bibuyũtin wa ḥaẓãl ikhlãṣu wal arĩhiyyatu allatĩ dafa'atil ikhwãnu liliktitãbi annaḥã ḥuwa 'ilmihim bilikhlaṣil 'amali wannajãhi a'mãlihim. "*
>
> "In the Jogja area, some brothers have donated cars, others have donated houses. The sincerity and enthusiasm that encouraged the brothers to give charity occurred after they learned about sincerity in their actions and that their charity had been successful."

The essential characteristics of Muhammadiyah are empowerment and social service. Historically, the early generation of Muhammadiyah in the Ahmad Dahlan era pioneered many efforts to develop communities or congregations in society. Ahmad Dahlan, through the *al-Mã'ũn* movement, gathered orphans who were then institutionalized into *Weeshuis* (Orphan Houses), *Armeinhuis* (Poor Houses), and Polyclinics as the seeds for the birth of the Oemoem Misery Helper (PKO) or now known as the PKU Muhammadiyah Hospital. The Muhammadiyah founder also socialized with elite groups in Boedi Oetomo, taught at the Praja School, and interacted with anyone he met to dialogue and preach Islam. At the residence of HOS Tjokroaminoto, Ahmad Dahlan also gave Islamic lectures in front of Soekarno, Semaun, and the young elite of the movement who were hungry for knowledge and Islam.[84]

In this case, PP Muhmmadiyah explained that the *Jama'ah* movement was trying to revive Ahmad Dahlan's attitude to life, then launched his tajdid movement, a reform movement. Ahmad Dahlan gave an example of how a Muslim is open and likes to accept and consider other people's opinions. He practised the 'Western' education system, scouting, polyclinics, hospitals, and orphanages without hesitation. His friends were limited to 'our people' and Christians, Chinese, nobleman groups, and ordinary people. Muhammadiyah members are increasing daily; there are the noblemen, the Chinese, the nationalists and quite a few groups classified as have-nots, people with low incomes, batik workers, and unskilled workers whose social status has been elevated by Muhammadiyah.[85]

> *"Walakin maẓã naf'alu wa nahnu biḥaḥil ṣifati minal jaḥli waḍa'fi walaysa lil ḍa'fi hayyalatu gairul ṣabri wa 'alã kulli hãlim fainnã nahmadu Allha 'alã ni'matil Islami fainna min uṣũlihi at-taṣdĩqi bijami'ĩ ar-rusuli wa'adamil ṭa'ni fĩl adyãni wal agrãḍi 'wni;jidãli*

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

[85] Huda, S. (2011). Teologi Mustad'afin di Indonesia: Kajian atas Teologi Muhammadiyah. *Fakultas Dakwah Ikaha*, *7*(2), 345–375.

illa billatĩ ḥiyã ahsanu wal i'tiṣãmi bil ṣabri qãla ta'ãlã (walã tajãdalũ aḥlal kitãbi illã billatĩ ḥiyã ahsanu)"
"Walakinnã najḥalu hattã al-mujãdalati bilhunã liẓalika tarãnã fĩ ihtiyajin ilã jamĩ'il funũni wal 'ulũmi liannanã lã nastaṭĩ'u raddal syubhãti illa ba'da At-taḍullu'i minḥã."
"But what can we do (what can we do) when we are in a position as stupid and weak as this, and there is nothing stupid can do except be patient? However, we still thank Allah for the blessings of the Islamic religion. Included in the basic teachings of Islam are believing in all the messengers, not putting down other religions, abandoning debate except in a good way, and holding fast to patience. Allah says: "And do not argue with the People of the Book, except in a good way." "But we are so stupid that we don't even know how to argue well. So you see, we need all branches of scientific discipline because we cannot refute these doubts unless we have really mastered these sciences."

In Ahmad Dahlan's view, the backwardness faced by Muslims is the result of ignorance; therefore, to overcome it according to him, must be through education. According to him, 3 fundamental educational values must be upheld to build a nation, namely, Moral Education, to instil character based on the Al-Qur'an and Hadith. Second, Individual Education is an effort to foster complete individual awareness, which is balanced between physical and spiritual needs, beliefs and intellect, feelings and reason, this world and the hereafter. Third, Social Education aims to foster the willingness and desire to live in a society.[86]

He is concerned about seeing indigenous countries worsening and sinking due to global situations and conditions. This was further exacerbated by Dutch colonial politics, which was very detrimental to the Indonesian people (only children of nobles could go to school under the Dutch government). According to him, the right effort must be made to improve the indigenous education system. The gap between religious and general science education at that time made Ahmad Dahlan even more moved to improve the education system in Indonesia. He is aware that we are a colonized nation, but to throw off these shackles, we must renew the generation's perspective through religious education and general knowledge so that higher human qualities will be created. The most important idea was to include Islamic religious education in government-run schools.[87]

CONCLUSION

Muhammadiyah is one of the most prominent Islamic organizations in Indonesia. Much research has been done about Muhammadiyah from various

[86] Palahuddin. (2018). Modernisasi Pendidikan Islam di Indonesia Awal Abad Ke-XX: Kasus Muhammadiyah Palahuddin Universitas Muhammadiyah Mataram. *Sangkep (Jurnal Kajian Soasial Keagamaan)*, *1*(1), 60–84.

[87] Arofah S, J. M. (2015). Gagasan Dasar dan Pemikiran Pendidikan Islam K.H Ahmad Dahlan. *Tajdida*, *13*(2), 114–125.

aspects. However, no one has studied using ancient manuscript objects. The manuscript "*Ma Huwa Asasu Jam'atul Muhammadiyah*" contains Ahmad Dahlan's sermon during his visit to Pekajangan, Pekalongan, Central Java, in 1340 H. This visit was in the form of the inauguration of PCM Pekajangan in 1922. In his sermon, Ahmad Dahlan emphasized three points of meaningful discussion. *First*, the ideology of the Muhammadiyah organization. S*econd*, Ahmad Dahlan's reasons for establishing the Muhammadiyah organization. T*hird*, Ahmad Dahlan's message to the people of Pekajangan.

The principles, objectives, and ideology founded by the Muhammadiyah Ahmad Dahlan organization were based on the Qur'an verses Q.S Ali 'Imran 3/104 and Q.S Ali 'Imran 3/110. Apart from that, Ahmad Dahlan applied *Al-Mã'ũn*'s theory as a practice for the Muhammadiyah organizational movement. Several reasons motivated Ahmad Dahlan to establish the Muhammadiyah organization. Firstly, Islam was covered in *Tahayyul, bid'ah*, and *khurafat*. So, it is clear that Islam is only a name/identity. *Second*, many people understand Islam but don't practice it. *Third*, knowledge is used for deception, arbitrariness, conflict, differences, and error, which can give rise to groups—f*ourth*, limiting clothing as identity. *Fifth*, Establishing God's laws only with their thoughts and desires. *Sixth*, the rise of Christianization in Java. Ahmad Dahlan's message to the people of Pekajangan was *First*, an attitude of tolerance. *Second*, Sincerity. *Third*, education is essential, as is understanding religious and non-religious knowledge.

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