

THE EMERGENCE OF THE IDEA OF ISLAM AND THE PROBLEM

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Abstrak

This study aims to analyze the emergence of the idea of Advanced Islam and its Problems. By using the literature study method. This research is based on a literature review, both journals, articles, or books analyzed. This research shows that; 1) Because of the emergence of the idea of Advanced Islam, namely from the organization of modern society by Muhammadiyah which was first born from the literacy movement in the form of the book *Islam Berkemajuan*: Kyai Ahmad Dahlan in the Personal Notes of Kyai Syuja'. Basically, Muhammadiyah who has been well known by the community. This is because Muhammadiyah itself has been established since November 18, 1918 and has contributed to the development of Indonesian Islam 2) Affirmation of the Idea of Advanced Islam is an Islamic idea that has been officially carried and declared Muhammadiyah since the Mukhtamar in Yogyakarta in 2010. The official content of Islam Advances into a statement of the Muhammadiyah mind of the second century, 3) Renewal of the idea of Advanced Islam, including: understanding Islamic teachings, translating the Qur'an and Sunnah into Malay, establishing modern schools, managing social institutions, and helping the poor, 4) Challenges of the existence of the idea of Advanced Islam, including; the strengthening of the currents of secularism-materialism, the emergence of radical-extremes, and global capitalism, 5) The figure who initiated the idea of Advanced Islam is KH Ahmad Dahlan, 6) The strategy used in welcoming the idea of Isam Berkemajuan is the proselytizing of enlightenment (oral bil) and the proselytizing of real deeds (bil amal). This study is important to add to the source of the study of Islamic history in Indonesia, especially the scarcity of themes about the Emergence of Islamic Ideas in Indonesia.

Keywords: Advanced Islam, Muhammadiyah

INTRODUCTION

The word *Islam Berkemajuan*, has recently found momentum for its popularity, especially the completion of Muhammadiyah raised it to the theme of the 47th Muhammadiyah Mukhtamar in Makassar, South Sulawesi, on August 3-7, 2015. The theme of the 47th Muhammadiyah Mukhtamar reads *Enlightenment Movement Towards An Advanced Indonesia*. The word received a response of pros and cons in the discourse of Indonesian public spaces. A group of cons see the idea as a political project and infiltrated by the interests of certain parties. Meanwhile, a group of people who are pro appreciative of this view become part of the process of Islamic civilization itself. According to a researcher in the field of

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social sciences, culture and religious studies at the National Research and Innovation Agency (BRIN) Ahmad Najib Burhani, the concept of Advanced Islam is basically a response to the phenomenon of globalization, especially cultural globalization, either in the form of arabization or westernization. On the other hand, the word Islam is advanced and popularized to identify the Islamic character of Muhammadiyah. According to a researcher in the field of social sciences, culture and religious studies at the National Research and Innovation Agency (BRIN) Ahmad Najib Burhani, the concept of Advanced Islam is basically a response to the phenomenon of globalization, especially cultural globalization, either in the form of arabization or westernization. On the other hand, the word Islam is advanced and popularized to identify the Islamic character of Muhammadiyah.²

The establishment of Muhammadiyah was founded voluntarily by a group of people who have the same interests, common goals and aspirations to contribute to building the integrity and glory of the country. The majority of Indonesian citizens are adherents of the Islamic religion. And the purpose of Muhammadiyah itself is basically to maintain, maintain, and strengthen the joints of national unity and unity. This is what inspires that examples of good community organizations are those that require their involvement in realizing the goals of the state.

The establishment of Muhammadiyah was founded voluntarily by a group of people who have the same interests, the same goals and aspirations to contribute to creating the integrity and glory of the country. In general, Indonesian people are followers of the Islamic religion. The purpose of Muhammadiyah itself is basically to maintain, maintain, and strengthen the joints of national unity and unity. This is what teaches that examples of good community organizations are those that require their involvement in realizing state goals.³

RESEARCH METHODS

The form of research is data sources (library and field research) in the form of documentation used by this research is using data collection or those from websites-blogs, newspapers, national journals, books, scientific papers (papers, research, research reports, theses, etc.), and dictionaries. The approach used by the author is a conceptual approach that analyzes the emergence of the idea of Islam progressing. By collecting key sources from various kinds of scientific works in the form of books and journals, and accompanied by supporting sources. In analyzing a problem raised in research, the author uses a qualitative method, namely the qualitative data method requires the ability to

² Nurhadi, *Formulasi Fiqh Muhammadiyah Dalam Paradigma Islam Berkemajuan*, **Misykat Al Anwar Jurnal Studi Islam**, Vol. 1, No. 1, (2018), hal. 3

³ Jarman Arroisi, dkk, *Pembaharuan Pemikiran Islam Model Muhammadiyah dan Nahdlatul Ulama*, **Jurnal Islam Nusantara**, Vol. 04, No. 02, (Juli-Desember 2020), hal. 173.

analyze differences in qualitative data, which can be solved if the theoretical concepts used are then defined carefully and well. In this method, the ultimate goal of the analysis work is very much considered, which then the results of the analysis can be used as answers about the variables expressed.

DISCUSSION

1. The Cause of the Emergence of Islamic Ideas

Muhammadiyah is a modern Islamic organization that was born in 1912 with an easy purpose. The first goal is to deliver religious education. The second goal is to promote progress in social matters including poverty, alphabet blindness, health, and other social issues. Muhammadiyah serves the community (not limited to certain religions) with Islamic teachings in religious services, education, health, economy, and culture.⁴

The Islamic Movement of Progress was born from a community organization in the form of a union called Muhammadiyah. Islam Berkemajuan was first born from the literacy movement in the form of the book *Islam Berkemajuan: Kyai Ahmad Dahlan on Kyai Syuja's personal notes*. Islamic terminology Progress then comes into a literacy movement as well as jargon to respond to the stroke of Syuja's pen'. The jargon became a distinctive view of Muhammadiyah at the 46th Muhammadiyah Mukhtar in 2010 in Yogyakarta. The mukhtar is the beginning of identifying the Islamic character of Muhammadiyah which is Islamic Indonesia (Indonesia which is Islamic or has Islamic nuances), not Indonesian Islamic (Indonesian style Islam). The mukhtar is the embryo-stimulation of the socialization of Islamic jargon. The promotion and confirmation of the jargon identity of "Advanced Islam" experienced widespread acceptance and recognition at the 47th Muhammadiyah Mukhtar in Makassar. This is identified in the Tanfidz Decree of the 47th Muhammadiyah Mukhtar in the point of Ideological Consolidation of the Development Vision of the 2015-2020 lay program. The Development Vision of the general event reads, "The development of principles, idealism, and basic concepts of the movement that show the superiority of Muhammadiyah into an Islamic movement that advances and plays an active role in the dynamics of life of community communities, nationality, and global humanism".⁵

The Advanced Islamic Jargon initiated by Muhammadiyah is in line with the ideals of national development initiated in the 2015-2020 Muhammadiyah Program. The ideals of national development in question are summarized by the jargon of the slogan Indonesia Berkemajuan. Muhammadiyah's efforts in

⁴ Teguh Luhuringbudi, *Islam Berkemajuan Perspektif Globalisasi: Kontribusi Islam Indonesia Pada Peradaban Global*, Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan, Vol. 11, No. 1, (2020), hal. 85.

⁵ Haedar Nashir, *Islam Berkemajuan Untuk Peradaban Dunia: Refleksi Dan Agenda Muhammadiyah Ke Depan*, (Bandung: Mizan, 2015), hal. 212.

contributing more productively are integrated by participating in realizing Indonesia as a developed country. The Indonesian state is not only seen as the country that gave birth to the Muhammadiyah union, but is also referred to as a country that has the potential to color the dynamics of global life.⁶

The emergence of the term Advanced Islam in the Muhammadiyah Islamic mass organization has a fundamental reference found in Islamic religious teachings similar to those contained in the Qur'an, Hadith and traces of Islamic history in the movement, and also that there will be systematization of Muhammadiyah origin since the early generations, Islamic view Muhammadiyah advances in its identity to be a movement that is based on the Islamic proselytizing movement *amar makruf nahi munkar* and *tajdid* has historical, ideological, theological and epistemological foundations, thus giving rise to a concept and character as a handle that the Muhammadiyah community has to promote Islam and the nation, however, Muhammadiyah has formulated Muhammadiyah life guidelines which were passed at the 44th Muhammadiyah muktamar in 2000 in Jakarta, researchers are trying to dig deeper into the concept and character of Advanced Islam that Muhammadiyah developed into a means of proselytizing.⁷

Indonesia as a country with the largest adherents of Islam in the world is the basis of Muhammadiyah's desire to contribute actively. The contributions made by Muhammadiyah so far are aimed not only at the benefit of the union. The contribution made by Muhammadiyah is aimed at the national interests of Indonesia and Islam in one breath of the movement in the form of Advanced Islam. Muhammadiyah also plays an active role in presenting Islamic and Indonesian figures who play a strategic-visionary-realistic role in global or international citizens in various fields.

2. Affirmation of the Idea of Advanced Islam

Advanced Islam is an Islamic idea that has been officially promoted and declared Muhammadiyah since the Muktamar in Yogyakarta in 2010. The official content of Islam Advances as a Second Century Muhammadiyah Statement of Mind. Thus, the term Advanced Islam is not a mere empty jargon. However, it is also a creed that has substantial and systematic value as a thought, thus placing Muhammadiyah into a renewal movement that moves to advance the life of the nation, people and global humanity in an organized manner.⁸

Strictly speaking, Muhammadiyah-style Advanced Islam can be seen from the Advancing Islamic View: "Muhammadiyah views Islam, which is a religion that contains values regarding progress to realize the primary civilization of mankind.

⁶ Teguh Luhuringbudi, *Islam Berkemajuan Perspektif Globalisasi: Kontribusi Islam Indonesia Pada Peradaban Global*, hal. 86.

⁷ Zainudin, *Islam Berkemajuan "Tela'ah Perkembangan Pemikiran Islam Muhammadiyah"*, SKRIPSI, Uin Raden Fatah Palembang, (2022), hal. 15-16.

⁸ Zuly Qodir, *Islam Berkemajuan Dan Strategi Dakwah Pencerahan Umat*, Sosiologi Reflektif, Vol. 13, No. 2, (April, 2019), hal. 218.

The progress in the Islamic view is inherent with the mission of the human caliphate in accordance with the circumcision of life. Therefore, every Muslim, both individually and collectively, is obliged to make Islam a religion of progress and Muslims to be the bearers of the mission of progress that becomes a mercy for life".⁹

The meaning of the word progress is always to think ahead, visionary, always one step a head from the current situation. In one of the official books of Muhammadiyah, namely Indonesia Berkemajuan: Reconstruction of a Meaningful National Life, it is stated that the meaning of human progress is "a human being who always follows the teachings of religion and is in line with the will of the times". The book, which has been ratified in Tanwir Muhammadiyah, states that "Advanced Indonesia can be interpreted as the main country (al-madinah al-fadhilah), a country of prosperity and civility (umran), and a prosperous country. The State of Progress is a country that encourages the creation of a function of concern and grace supported by human resources who are intelligent, personal, and have noble character".

Although the word "Advanced Islam" was used during the early days of Muhammadiyah, it seems that the term does not refer to a specific identity. Progress does refer to vision and a way of thinking ahead. However, it does not become a specific term that becomes a particular symbol, slogan, or jargon in Muhammadiyah. This can be seen from the fact that after the completion of the days of K.H. Ahmad Dahlan, the term was rarely used in various kinds of Muhammadiyah literature with special meanings. But the completion of the old unpopular, the term Advanced Islam was only reused and even given a special meaning or became jargon when the note of Kiai Syuja' which was originally titled Muhammadiyah and its founder was published into a book using the title Advanced Islam: The story of K.H. Ahmad Dahlan's efforts and Muhammadiyah Masa Awal (2009). The basis of this book is Kiai Syuja's personal account (1882-1962) regarding his teacher, namely K.H. Ahmad Dahlan.¹⁰

3. The Renewal of Islamic Ideas and Their Problems

The emphasis of renewal initiated by Kiai Ahmad Dahlan can be seen in his struggle to make people aware of their fate and responsibility to worldly life. The application of this idea of renewal is the cleansing of Islamic religious teachings from superstitious beliefs and khurafat. Cleansing mankind's dependence on the role of shamans in their influence on society can be concluded that the Muhammadiyah renewal movement includes several things including:

- a. Understanding Islamic teachings from the source, namely the Qur'an and Sunnah

⁹ Zuly Qodir, *Islam Berkemajuan Dan Strategi Dakwah Pencerahan Umat*, hal. 220.

¹⁰ Ahmad Kahfi, *Peranan Muhammadiyah Sebagai Gerakan Islam Berkemajuan Di Era Modern, Ar-Risalah*, Vol. 11, No. 2, 2020, hal. 116-117.

- b. Translating the A-Qur'an and Sunnah into Malay to make it easier for people to understand the teachings of Islam
- c. Establishing a modern learning place by emphasizing young people to carry out education in the place
- d. Managing sharia-based social institutions (zakat residences, sacrificial residences) which are applied using modern management
- e. Helping the poor with the construction of guaranteed and affordable facilities such as hospitals, orphanages and nursing homes
- f. Mobilizing Muslims in raising awareness to help each other through the management of zakat, waqaf, infak, and sadaqah institutions.¹¹

In terms of education, the work of Muhammadiyah does not need to be doubted. Many contributions are given in the form of educational institutions from various levels from early childhood to university. The purpose of education initiated by KH. Ahmad Dahlan is "the one who is progressing, and you are not willing to do anything about Muhammadiyah" (be a progressive, unyielding cleric who aims to do charity to form Muhammadiyah). From Kyai Dahlan's speech, it can be concluded that the purpose of Muhammadiyah education is to form capable scholars, both in religious and general sciences. As a result, he is able to become a smart person and ready to fight in society as an adhesive as well as a problem solver and a driver towards progress. Here we can see the very lofty ideals of Muhammadiyah education.¹²

The problem experienced by Muhammadiyah about ten years after the founder of Muhammadiyah died is that Muhammadiyah seems to have begun to turn into a Sharia movement that is far from the problems of people's lives. The majority were those from the poor, the workers and peasants, beginning to be attached to political movements in the run-up to independence. In addition, the younger generation is not able to deal with the ever-evolving pace of modern science. Many of them fail to understand the yellow paper as well as the white paper of modern sciences. Educational institutions continue to grow into economic support lands not as a means of proselytizing and supplying essential knowledge.¹³

4. The Challenge of Advanced Islamic Ideas

The description above shows that since its founding, Muhammadiyah is an Islamic organization oriented towards progress in understanding the teachings of Islam. For Muhammadiyah, the vision of Advanced Islam is not new, but a

¹¹ Jarman Arroisi, dkk, *Pembaharuan Pemikiran Islam Model Muhammadiyah dan Nahdlatul Ulama*, Jurnal Islam Nusantara, hal. 178.

¹² Mohammad Ali, *Membedah Tujuan Pendidikan Muhammadiyah*, Profetika: Jurnal Studi Islam, Vol. 17, No. 1, (Juni 2016), hal. 49.

¹³ Jarman Arroisi, dkk, *Pembaharuan Pemikiran Islam Model Muhammadiyah dan Nahdlatul Ulama*, hal. 178-179.

continuation of what was initiated by KH Ahmad Dahlan since the birth of Muhammadiyah a century ago, From the establishment of Bekemajuan Islam until now Muhammadiyah has encountered many challenges. The challenges of the idea of Advanced Islam, including:

- a. The strengthening of the globalizing currents of secularism-materialism
- b. The emergence of extreme radical groups in socio-political and religious movements that give birth to feuds and violence
- c. The strong grip of world capitalism that impacts lives.

At the same time, Advanced Islam also encountered new challenges as the era of disruption developed. The challenges of Islam are progressing, including:

- a. The existence of an online system or digitization of life
- b. The existence of social media becomes a new reality
- c. There is a change in the value system such as a deterioration of the values system
- d. Commodification of life occurs, including in the field of diversity
- e. There is an IT revolution, from metaphysical to practical-technological.

5. The Figure Who Initiated the Idea of Advanced Islam

The birth of Muhammadiyah with smart ideas raised by Kyai Haji Ahmad Dahlan, was encouraged for his involvement in facing the living reality of Muslims and Indonesian society at that time, which was also a challenge to face and solve. The ideological disposition of early Muhammadiyah Islam (KH. Ahmad Dahlan) has an inclusive character, Proof of KH's openness. Ahmad Dahlan can be seen in the notes of his disciple K.R.H. Hajid as follows:

"The one who seeks the right to truth is like this: if there is a meeting between a Muslim and a Christian, Islam has the holy book of the Quran and Christianity carries the Book of Bybel, and then the two scriptures are placed on the table. Then the two men emptied their hearts as human beings did not believe anything. So on together seek the truth, looking for evidence that shows the truth. After all, the talk is good, there is no term of losing or winning, and so on. So it is if it is true that it requires truth. But most of the human beings are only according to assumptions, decided by themselves. Where the habit he has is considered right and rejects anything against others that are contrary to his own."

For KH. Ahmad Dahlan in understanding religion should not be doctrinal or based on assumptions alone without argumentation. For KH. Ahmad Dahlan, a belief is not taken from believing and then forming an argument. But in finding conviction departs from argumentation. Argumentation as a basis for finding

beliefs.¹⁴

6. Strategy for Da'wah Islamic Ideas

The dissemination of the idea of Advanced Islam by Muhammadiyah is carried out through two major strategies, namely, the oral bil strategy (enlightenment) and the bil amal (transformative proselytizing) strategy. The strategy of proselytizing bil oral (enlightenment) and the strategy of proselytizing bil amal (transformative proselytizing) are two strategies that can be seen as a Muhammadiyah cultural strategy. The explanation of the two strategies for developing the idea of Advanced Islam can be reviewed as follows;

a. Enlightenment Proselytizing Strategy (Oral Proselytizing)

Muhammadiyah as an Islamic organization known as a reformer organization, we can understand the track record of enlightenment since this organization was founded by KH. Ahmad Dahlan carries the theme "Back to the Qur'an and Sunnah Makkullah". The enlightenment proselytizing carried by Muhammadiyah is a proselytizing movement that has the spirit of the founder of Muhammadiyah KH. Ahmad Dahlan, which is a renewal to restore Islamic values in accordance with authentic Islamic teachings, does not deviate from the habits that are claimed to be the substance of Islamic teachings. The authentic Islamic teachings that Muhammadiyah refers to are Islamic teachings that are referred to from the Quran and the Makkullah Sunnah in the fields of akidah, worship and morals. While matters related to the issue of muamalah, Muhammadiyah provides the widest understanding to Muslims, which is important not to contradict Islamic values and akhlakul karimah.

The enlightenment proselytizing movement is an attempt to proselytize to answer problems of a cultural as well as structural nature. Spiritual drought, moral-ethical crises, violence, terrorism, social problems, corruption, ecological damage, and the evils of humanism.¹⁵

The enlightenment proselytizing movement is committed to developing social relations that are just, without discrimination, glorify the human dignity of men and women, uphold tolerance and plurality, and form primary social institutions. gives consideration to the cultural aspects of society, social dimensions and other social structures so that the proselytizing of enlightenment is not counterproductive to the idea of Advanced Islam. Proselytizing with a phased model does not necessarily punish anyone who is still in the stage of "Seeking Islam". This is what Muhammadiyah wants regarding proselytizing so that it does not have to fight the culture of society, as long as the culture does not conflict with the value of the substance of Islam does not need to be resisted, what needs to be done is to provide understanding using a good, touching and gradual way so that Muslims and ordinary people understand Islam as a mercy

¹⁴ Asran Salam, *Ahmad Dahlan: Ideologi Islam Berkemajuan*, Khittah, (2020), hal. 14.

¹⁵ PP. Muhammadiyah. *Berita Resmi PP Muhammadiyah, Keputusan Mukhtamar Muhammadiyah ke-47*, (Tanfidz: Makassar, 2015), hal, 74.

for all mankind.¹⁶

Muhammadiyah's enlightenment proselytizing in the matter of akidah (faiths) states as a follower of Al-Haq wa Sunnah (follower of truth and the Sunnah of the Prophet), as actually mentioned in Al-Iman. Al-Haq which Muhammadiyah meant to be as interpreted by Abu Hasan Al-Assyari, as the figure of Ahlu Sunah wal Jamaah, who says that Al-Haq is the opposite of Al-Ziyagh wal Heresy, which is a deviant religious understanding and heresy. Islamic understanding is not in accordance with the Prophet Muhammad SAW, because only the Ahlu Sunnah faction will survive, not Al-Firqah Al-Najilah.¹⁷

b. Strategy of Da'wah with Real Deeds (dakwah bil amal).

This proselytizing is a progressive and transformative interpretation of the Qur'an in Surat al-Ma'un and Surat Ali Imran verses 104 and 110 by the founder of Muhammadiyah in 1912. The strategy of proselytizing bil amal Muhammadiyah has actually been started by its founder, KH. Ahmad Dahlan by constantly paying attention to the poor, abandoned children, construction of orphanages, building medical centers, clinics and maternity residences for the marginalized (mustadafin). In MT's view. Arifin, what KH did. Ahmad Dahlan is a critical reflection of his concern for the phenomenon experienced by the community (people at that time) in the squalor of the indigenous people due to the colonial government not paying attention to the welfare of the community. Therefore, KH. Ahmad Dahlan as a preacher and merchant, was moved to pay attention to those who were miserable who were entangled into ignorance. Ahmad Dahlan seems to be well aware that the obligation of the faithful is not only to give zakat during the holy month of Ramadan as zakat fitrah, but must make the treasure truly distributed to those in need. Treasures must not stop, must rotate to the hands of the needy.¹⁸

The above strategy of proselytizing oral bil and bil amal clearly confirms the commitment of Muhammadiyah Advanced Islam, which has been 105 years old (H) and 101 years (M). It is undeniable that Muhammadiyah, in fact, has tried to develop a strategy twice in its proselytizing, namely oral bil proselytizing and bil amal proselytizing, both of which are Muhammadiyah-style cultural proselytizing strategies. Cultural strategy changes the mentality of the people from a mentality in cowardice (jumud) to a mentality of progress in responding to problems of community and nationality.

CONCLUSION

The Berkemajun Islamic Movement was formed from a united community

80 ¹⁶ PPM, *Berita Resmi Muhammadiyah*, (Suara Muhammadiyah: Banyumas, 2015), hlm.

¹⁷ Fauzan Saleh, *Teologi Pembaruan*, (Serambi Ilmu Semesta: Jakarta, 2004), hlm. 155

¹⁸ Fauzan Saleh, *Teologi Pembaruan*, hlm. 156

organization called Muhammadiyah. Islam Berkemajuan was first born from the literacy movement in the form of the book *Islam Berkemajuan*: Kyai Ahmad Dahlan in the Personal Notes of Kyai Syuja'. Advanced Islam is an Islamic idea that has been officially promoted and declared Muhammadiyah since the Mukhtar in Yogyakarta in 2010. The official content of Islam Advances became a statement of the muhammadiyah mind of the second century.

The Muhammadiyah renewal movement is viewed from several things including: understanding Islamic teachings, translating the Qur'an and Sunnah into Malay, establishing modern schools, managing sharia-based social institutions with modern management, helping the poor with the construction of quality and affordable facilities, and mobilizing Muslims in growing awareness to help others.

The challenges of islamic ideas are progressing, among others; the strengthening of the currents of secularism-materialism, the emergence of radical-extreme tendencies in socio-political and religious movements that give birth to conflict and violence, and global capitalism. The figure who initiated the idea of Advanced Islam was K.H Ahmad Dahlan. The dissemination of Islamic ideas advanced by Muhammadiyah is carried out through two major strategies, namely the enlightenment proselytizing strategy (*bil lisan*) and the proselytizing strategy with real deeds (*bil amal*).

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