

## Kha Dahlabn's Progressive Thought towards a Progressive Indonesia Interconnective Approach – Socio-Historical

Arif Rahman Hakim

Mahasiswa Pascasarjana Universitas Muhammadiyah Malang

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### Abstract

*The arrangement of parties who can file claims in the process of suspension debt Weber's study of the Protestant Ethic and the Spirit of Capitalism in the early 19th century AD proved the connection of theology believed (calvism) with individual and social actions / activities and even the doctrine of Calvinism as an understanding of Protestant theology has given birth to enthusiasm for its adherents, to work hard as a call to worship God, live frugally and continue to save and invest simultaneously so that later it inspires the creation of a capitalist society and Economic growth is supported by the capitalist economic school, which then makes Europe (West) able to build industry, manufacturing and manufacturing so that until now it still leads global civilization, which certainly grows enthusiasm in developing science, science and technology. Al-Maun's theology— in Islamic Theology—initiated and developed by K.H. Ahmad Dahlan, the founder of Muhammadiyah, is seen by Muhammadiyah citizens and judged by some researchers, such as Deliar Noer and Achmad Jainuri, succeeded in bringing the citizens of this modern movement persistent and eager to free mustad'afin from its oppression. The concrete manifestation of their movement was the establishment of several orphanages, hospitals, and educational institutions.*

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### Abstrak

Studi Weber berkenaan dengan Etika Protestan dan Spirit Kapitalisme di awal abad 19 M membuktikan adanya pertautan akan teologi yang diyakini (calvisme) dengan tindakan / aktifitas individual dan sosial dan bahkan doktrin calvisnme sebagai faham teologi protestan telah melahirkan semangat bagi pemeluknya, untuk bekerja keras sebagai panggilan ibadah kepada Tuhan, hidup hemat dan terus menabung serta melakukan investasi serentak sehingga kelak menginspirasi terciptanya masyarakat kapitalis serta pertumbuhan ekonomi yang ditopang oleh madzhab ekonomi kapitalis, yang kemudian menjadikan Eropa (Barat) mampu membangun industri, pabrikasi dan manufaktur sehingga sampai saat ini masih memimpin peradabann global, yang tentunya tumbuh semangat dalam mengembangkan ilmu pengetahuan, sains dan teknologi. **Teologi al-Maun**—dalam Teologi Islam— yang digagas dan dikembangkan oleh K.H. 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 bebaskan *mustad'afin* dari ketertindasannya. Wujud konkret dari gerakan mereka adalah pendirian beberapa panti asuhan, rumah sakit, dan lembaga pendidikan.

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### Corresponding Author:

Mahasiswa Pascasarjana Universitas Muhammadiyah Malang

[arifrahmanhakim@gmail.com](mailto:arifrahmanhakim@gmail.com)

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## 1. INTRODUCTION

Weber Studies with regard to Protestant Ethics and the Spirit of Capitalism in the early 19th century AD, it proves that there is a link between the theology that is believed (Calvism) with individual and social actions/activities and even the doctrine of Calvinism as a Protestant theological ideology has given rise to enthusiasm for its adherents, to work hard as a call to worship. God, live frugally and continue to save and invest simultaneously so that one day it will inspire the creation of a capitalist society and economic growth supported by the capitalist economic school, which then makes Europe (West) able to build industry, manufacturing and manufacturing so that to this day it still leads global civilization, which of course grows enthusiasm in developing knowledge, science and technology.

In other words, theology is the most basic basis for acting for someone, especially in religious spirituality. Kuntowijoyo explained that all human actions are influenced by thoughts. Even in everyday life, a person cannot be separated from ideas and is driven by thoughts and considerations that he believes in. Likewise, the spiritual and/or social piety of a person or group of people cannot be separated from the theological ideas of their religion. This then becomes a theological assumption. In Among Indonesian modernists there is a development of the theological thought paradigm. This kind of thinking paradigm is often based on historical records from the mass organization that it participates in, namely Muhammadiyah. The source is al-Ma'un theology or al-Ma'unism (borrowing A. Syafii Maarif's term).

**Theology of al-Maun**— in Islamic Theology — which was initiated and developed by KH Ahmad Dahlan, the founder of Muhammadiyah, is seen by Muhammadiyah members and assessed by some researchers, such as Deliar Noer and Achmad Jainuri, as successful in bringing members of this modern movement to be persistent and enthusiastic in liberating mustad'afin from their oppression. . The concrete manifestation of their movement was the establishment of several orphanages, hospitals and educational institutions. Thus, on the conceptual plane, Mustad'afin's theology is a new term, not a new concept, which was developed from its source, namely al-Ma'un's theology as an identity taken from the spirit of QS al-Maun [107].

Al Maun's theology, as the basis for the social revolution initiated by KHA Dahlan, has given birth to 3 actions: Educational, Economic and Health Actions. Kyai Dahlan believes these three pillars are how to make the Muslim Ummah advanced and equal to the (Western) colonialists. The action in question was realized together with the students by establishing schools, orphanages and hospitals. In fact, so that the action continues to become a massive movement of students by going around the city around Yogyakarta City looking for orphaned children, bringing them home by giving them decent clothes, eating and drinking and giving them a decent place to live, including homeless people, orphans and other children. abandoned children have been handled.

The three actions above (Education, Economy and Health), which were then continued with the TBC (TBK) movement, namely eradicating tahayu, bid'ah and khurafat as a form of rationalization are movements that must be carried out continuously and must be managed regularly and ensure continuity and sustainability. . For this reason, Kyai Dahlan and his students felt the need for a modern movement/organization, which later, at the suggestion of KH Sangidu, was called Muhammadiyah, which means Followers of the Prophet Muhammad SAWS. In the early days of its establishment, the main consideration was of course because there was concern about the lagging condition of the people in all fields. According to Syahrudin El-Fikri, there is a view that Muslims are still lagging behind in civilization and many of them suffer from social problems, are poor and stupid. The implementation of Indonesian education began during the Dutch and Japanese colonial era. However, the aim of implementing education was only for the interests of the colonialists, so that the Indonesian people were still far from being educated. Apart from that, there are rebellions everywhere, causing the world of education to become increasingly neglected.

On that basis, a founding figure of Muhammadiyah as well as the amar ma'ruf-nahy munkar preaching movement, namely KH Ahmad Dahlan, tried with all his abilities and was responsible for freeing the Indonesian people so that they could still enjoy a much better education. Therefore, it is very reasonable if a theological basis based on the Al-Quran surah al-Ma'un [107] is the basis for efforts to resolve the problems of the people. In this case, Mustad'afin's theological argument is contained, namely that the resolution of the main problems of social problems, poverty and ignorance must begin with the formulation of an adequate teaching system as a theological basis..

## 2. DISCUSSION

### B.1. Biography of KHA Dahlan

Ahmad Dahlan was born in Yogyakarta in 1868 Miladiyah with the name Muhammad Darwis, he was the son of a kyai named Kiayi Haji Abubakar bin Kyai Sulaiman, a preacher at the Sultan's mosque in that city. Meanwhile, his mother, a child of kyai descent, was also named Siti Aminah Binti Kiayi Haji Ibrahim, a great ruler in Yogyakarta. Muhammad Darwis is still a descendant of one of the walisongo, namely Maulana Malik Ibrahim. Muhammad Darwis grew up in Yogyakarta, which is known as Kauman village. KH. Ahmad Dahlan married in 1888 to Siti Walidah, daughter of KH. Penghulu KH Fadzil. When he was an adult (in 1890) KH Ahmad Dahlan performed the pilgrimage to Mecca. While in Mecca he not only performed the Hajj, but also expanded his knowledge with one of his teachers named Shaykh Ahmad Khatib. Muhammad Darwis expanded his knowledge guided by many great teachers, one of whom was Sayyid Bakri Syatha who also gave Muhammad Darwis a new name, namely Ahmad Dahlan. Not only teachers, KH. Ahmad Dahlan studied with the Indonesian Ulemas who already lived there. Upon returning from his first pilgrimage, KH Ahmad Dahlan began to carry out his dream by changing the direction of people praying towards the actual Qibla. When he was little, he was raised by his own father, KH Abubakar. Therefore, when Muhammad Darwis was 8 years old he could read the Koran fluently. At that time Muhammad Darwis did not receive an education managed by the Dutch colonial government. He received education, especially religious education from his own father.

In the 19th century a tradition developed of sending children to teachers to study, and according to Karel Steebbrink quoted by Weunata Sairin there were six types of teachers who were famous at that time; Koran recitation teachers, book teachers, tarekat teachers, teachers for the supernatural, amulet sellers and others, teachers who do not stay in one place. Of the five types of teachers, Muhammad Darwis learned to recite the Koran from his father, while he studied the book from other teachers.

When he was an adult, Muhammad Darwis began to open his book about the Koran to KH Muhammad Saleh in the field of Fiqh science and to KH Muhsin in the field of nahwu science. Meanwhile, for other subjects, he studied with his own father, and also studied with KH Muhammad Noor bin KH Fadlil.

### B.2. Condition of Muslims at that Time.

The condition of Muslims in Indonesia at the beginning of the 19th century can be described as a very poor condition, both from a political, economic, social and cultural perspective. It cannot be denied that Indonesian Islam at that time was very worrying and can be imagined under Dutch colonialism, with dynamics that were not conducive to divisions and oppression here and there and on the other hand, internally there was no leadership and organization that could effectively play a role in fighting for a decent life. There were many actions or organizations that fought against the Dutch, both cooperatively and non-cooperatively. However, all of them have not shown encouraging results. In general, it can be described as follows:

#### 1) Socioeconomic Conditions

At that time, the condition of Muslims was truly very sad and very inhumane. The life of Muslims in general is far from proper education, they are very backward, stupid and have little understanding of the existing conditions, life is full of deprivation, poverty is everywhere and health conditions are very serious. In

such a situation, education for Muslims is very limited to Islamic boarding school education and only a few natives from certain groups can receive education.

## 2) **Religious Conditions**

As an impact of the socio-economic conditions above, it has influenced the religious conditions of the surrounding Javanese people or Indonesia in general. As a result of their helplessness and then falling into a fatalistic and hopeless attitude, the result was that religious life at that time was very dependent on myths, beliefs in magic or mysticism. Existing religious life is heavily colored by what is called superstition, superstition and bid'ah. There are many deviations in religion due to fatalistic and hopeless attitudes.

## 3) **Political Conditions under Dutch Colonization**

Political conditions under Dutch colonialism had given rise to Kingdoms in Java and Indonesia losing authority and power, aka becoming accomplices of the Dutch, the condition was even made worse by the politics of fighting each other between Kingdoms, even though several kingdoms were previously one kingdom. The history of the independence movement shows that most kingdoms in Indonesia in the early 19th century were generally powerless.

However, at the beginning of the 19th century there was a growing awareness, especially in Java (generally in Yogyakarta and Central Java), awareness was born to fight for a decent life, equality and the struggle for independence, both cooperative and non-cooperative. Among them: Budi Utomo, Islamic Trade Company, Islamic Company, etc.

Under Dutch Colonization, native people were very poor in terms of economy, education and health. On the other hand, the Dutch people's lives are very different from the conditions of the natives. It was these situations and conditions that inspired freedom fighter figures to give birth to organizations or associations that aimed to restore indigenous rights in Indonesia.

## 4) **Influence of the International Islamic World**

The International Islamic Movement in the Middle East, namely Saudi Arabia, Egypt and Afghanistan, which was spearheaded by Djamaludin Al Afghani, Muhammad Abduh and Rasyid Ridla, has inspired the struggle in the country, especially its influence on KHA Dahlan. During his two studies in Mecca, he had the opportunity to study ideas for advancing the Muslim community both economically, socially, culturally, educationally and politically, so that it was on par with the progress that existed in the Western world. KHA Dahlan also learned a lot from books, magazines and interpretations of the Koran Al Manar written by Muhammad Abduh and Rasyid Ridla.

The influence of the international Islamic world has inspired KHA Dahlan to carry out a strategy to empower the people through educational, economic and health movements, which will later be managed by a large organization, called Muhammadiyah.

### **B.3. Method of Understanding Al-Quran Verses According to KHA Dahlan**

KH. Ahmad Dahlan uses the five ways method in understanding the Koran, namely: 1). Regarding the meaning; 2). Understand the interpretation and meaning; 3). If you find a prohibition in the Koran, ask yourself whether the prohibition has been abandoned; 4) If you receive a warning or command for actions in the Koran, ask yourself whether the warning or command has been implemented; 5). If the warning or command has not been implemented, do not read other verses.

According to Haedar Nashir, the teaching pattern of KH. Ahmad Dahlan is considered unique. As Haedar said that KH. Ahmad Dahlan always starts studying the Koran by examining it through questions: What is the meaning and interpretation of the information? Is that an order that must be carried out? Has it been implemented? If not, then don't read the other verses. This is the approach taken by Kyai Ahmad Dahlan. From this basic study, innovative thoughts emerged in understanding and practicing Islam as a teaching that brings benefit to the lives of humanity in general.

The interpretive methodology used by Kyai Ahmad Dahlan regarding Al-Maun or other Al-Quran letters is not based on normative textual understanding alone, but rather dares to leave the mainstream of thought in order to achieve the goals of Islamic da'wah that he aspires to in the form of interpretation of social action or praxis. .

KH. Ahmad Dahlan has a comprehensive theological understanding, not only from his mind, but applied in real action. This action fosters compassionate attitudes and traits (ethos). Another understanding that he interpreted regarding Surah al-Taubah: 34-35 where he interpreted Surah al-Taubah: 34-35 was not only the basis for the obligation of zakat. According to the Kiyai, this verse not only instructs people who do not pay zakat, but also prohibits anyone who keeps wealth only for self-interest and does not give charity in the way of Allah.

Kyai Ahmad Dahlan's understanding is in line with his views on the concept of religion. For him, religion is charity, which means working and doing something, carrying out actions in accordance with the contents of the guidelines of the Koran and Sunnah. That is also why he said that ordinary people, the poor, rich people and intellectuals were the field and targets of the Muhammadiyah da'wah movement.

#### **B.4. KHA Dahlan's Educational Philosophy and Methods**

In educating his students, to produce maximum output, KH Ahmad Dahlan uses the following philosophy and methods:

- 1) "We humans live in this world only once, to gamble; After death, will you get happiness or will you get misery? And the scholars were in confusion, except those who did good deeds. And those who give charity are all worried, except those who are sincere or clean."
- 2) "Most people have an arrogant and arrogant character; they make their own decisions."
- 3) If a human does anything, once, twice, over and over again, then it becomes a habit. If it has become a pleasure that is loved, then the habit that is loved is difficult to change. It has become a habit that most people defend the customs that have been accepted, whether from the perspective of belief or itiqad, feelings of will or deeds. If someone changes, they will be able to defend it by sacrificing their body and soul. This is because he assumes that what he has is true."
- 4) Did you think that most people like to listen or think about seeking true knowledge?" (Al-Furqon: 44).
- 5) People don't obey, don't care about things that are clear to them. This means that he himself, his own mind, has said that it is true, but he does not want to obey the truth because he is afraid of difficulties, afraid of hardships and all kinds of things he is worried about, because his passions and heart have already been damaged, he is suffering from akhlaq (good manners), he has drifted away. and attracted to bad habits."
- 6) Most people's leaders have not dared to sacrifice their property and souls to try to include humanity in the truth. In fact, these leaders usually only play games, using stupid and weak people."

- 7) The lesson is divided into two parts: (1). Learn science (knowledge and theory)". (2). Learn charity (do and practice). All lessons must be done little by little, level by level, likewise in learning charity, it must be done in a graded way. If you can't do it at just one level, there's no need to add more."
- 8) The Dialogue Method is the most effective method in educating students. KH Ahmad Dahlan, in conveying his da'wah to anyone, always uses dialogue to explore the thoughts of his students and also develops 2 (two) way communication. In some of the stories, viz
 

*One time, KH Ah, Ad Dahlan was involved in a conversation with a student who had just started studying a month ago, "What do you want to recite?" The student said, "You see, Kiai, usually the recitation that we know and have been following is the material from the Koran teacher." "Then, the only one who is smart will be the Koran teacher," answered KH Ahmad Dahlan as he put down the violin. "Students just follow the teacher, do you want something like that?" the three shook their heads. "When studying here, you decide what you want to know. Start by asking. Questions are the key to entering the world of science."*
- 9) Scientific Charity is the method used by KH Ahmad Dahlan, for him, no matter how broad and deep the knowledge he has, there is no benefit or blessing if it does not result in a real form of good deed and benefit to others.
 

*In his morning lecture, KH Ahmad Dahlan taught Surah Al-Ma'un repeatedly. Because he couldn't stand what his teacher was doing, H. Soedja dared to ask: "Why aren't the lessons added?" Hearing this question, KH Ahmad Dahlan asked back: "Do you understand correctly?" H. Soedja answered that he had memorized it. KH Ahmad Dahlan asked again: "Have you practiced it?" H. Soedja said that he had practiced it by reading it in prayer. This experience was apparently considered wrong by KH Ahmad Dahlan. Then he showed how to put Al-Ma'un's letter into practice by telling his students to go to the market to find poor people who then took them home and gave them help.*
- 10) KH Ahmad Dahlan is an educator who really appreciates and emphasize intelligence education. He argued that reason is the source of knowledge. But often, reason does not receive proper attention, like a seed that sinks into the earth. For this reason, education must provide such support and guidance. This is important because according to KH Ahmad Dahlan reason is an important instrument for understanding and deepening religion.
- 11) To develop intellectual education, KH Ahmad Dahlan recommends she gavemantiq science lessons in educational institutions to ensure a perfect intelligent life so that it is able to perceive natural phenomena and act as a rahmatan lil alamin.

#### **B.5. Tafsir Al Maun, Religious Deniers, Al Maun Theological Doctrine and the Muhammadiyah Movement.**

Surah al-Maun is the 17th surah which consists of 7 verses and is included in the Makkiyah surah group. Based on classical interpretation, the word "al-Maun" can be understood as small things that people need in everyday use, good deeds in the form of providing assistance to fellow humans in small things. In a broader meaning, the word al-Maun means "help" or "help" in any difficulty.

This letter is based on his Asbabun Nuzul as narrated by Ibn Mudzir regarding hypocrites who offer prayers to believers and refuse to provide assistance to the poor and orphans. Allah SWT also says in Surah al-Maun verse 2, namely people who act arbitrarily towards orphans and do not recommend feeding the poor (al-Maun verse 3).

According to Ibn Abu Najih, he narrated from Mujahid that Ali once said that what is meant by al-maun is zakat. The same thing has been narrated by As-Saddi, from Abu Saleh, from Ali.

Al-Hasan Al-Basri has said that if he shows off his prayers and if he misses his prayers, he will not regret it and will not give zakat to his wealth; that is the meaning intended. Zaid Ibn Aslam said that they were hypocrites; considering that prayer is a visible thing, they perform it; whereas zakat is a hidden thing, so they do not pay it.

There are at least several messages that can be captured from Surah Al Maun, including;

1. People who abandon the poor (musadh'afin) are classified as people who deny religion.
2. Prayer has a social dimension, in the sense that there is no benefit to a person's prayer if the social dimension is not carried out.
3. Doing good deeds should not be accompanied by an attitude of riya.
4. People who do not want to provide help to others, are selfish and egocentric, are among the people who deny religion. This kind of interpretation gave birth to Al Maun Theology or Doctrine, which later inspired KH Ahmad Dahlan's students to clean up the city of Yogyakarta from the phenomenon of homeless people and orphans.

Al-Maun's theology became the inspiration for the Muhammadiyah Movement, where when it appeared on the historical stage, the condition of Muslims experienced/suffered from 4 (four) diseases, namely

1. Damage in the field of belief, which is known as TBC/TBK, namely superstition, heresy and superstition.
2. Freeze in the field of fiqh law, in the sense of closing the door to ijtihad.
3. Setbacks in education.
4. Poverty of the people and loss of the spirit of mutual cooperation.

These phenomena that appear in the bodies of the people are what worries KH Ahmad Dahlan and needs to be continuously thought about until they are well resolved.

In KH Ahmad Dahlan's view, to dynamize Muslims who are experiencing a decline in thinking, it is necessary to refresh religious understanding in the form of revitalizing doctrine or encouraging new theology in a religious spirit while preparing social work to strive for prosperity, health and increasing the intelligence of Muslims.

On the other hand, the political situation under Dutch colonialism and because of its cruelty towards the native people, hatred for the Dutch and all their customs was born. Muslims at that time generally held the view that anything that came from the Netherlands or resembled the Netherlands was considered the same as the Dutch, aka colonialists or infidels. In terms of the anti-Dutch doctrine by eliminating all elements that smell Dutch, according to Kyai Dahlan there are things that are forgotten or very useful but we just let them go and disappear, these elements are what is called education and health, which Kyai Dahlan then studied and imitated, which in the future Then schools and hospitals were established (or in the past it was called a house for helping the people's misery / PKO) by Kyai Dahlan and then developed more professionally by the Muhammadiyah organization. In this context, Kyai Dahlan believes that education is the only medium to advance the people.

The thoughts and social movements above, which were born from the initiative of Kyai Ahmad Dahlan, are actually theological understandings that must be put into practice in real charity according to the needs and benefits of the community (ummah). KH Ahmad Dahlan has a comprehensive understanding, not only of his mind, but also

of theology which must be realized in real deeds. This condition can be understood if Kyai Dahlan as a Javanese nobleman has the nature and attitude of compassion as a culture of Javanese ethics. Doctor Soetomo, a Javanese priyayi doctor, was interested and actively involved in Muhammadiyah, because of the Kyai's compassion. In his speech at the opening of the PKU Muhammadiyah Surabaya hospital in 1924, he believed that the ethic of compassion was the antithesis of the ethic of Darwinism (struggle for the fittest) which was the strength of the Muhammadiyah movement.

As Kyai Ahmad Dahlan understands that in his practice he always applies real charity. In fact, Kyai founded a hospital in collaboration with Dutch and Christian doctors who worked voluntarily. The willingness of Dutch doctors to work at the PKU Muhammadiyah hospitals in Yogyakarta and Surabaya without pay was based on the humanitarian commitment of Dutch doctors when they saw that the health activities carried out by Kyai Ahmad Dahlan were intended for the poor and needy for free. Based on an ethic of compassion, this is the meeting point for this view. KHA Dahlan Collaborated with Dutch and German Doctors and National Movement Figures including Islamic Figures, Javanese Priyayi and Nationalists in developing Social Movements.

One of the reasons for establishing the Muhammadiyah organization/movement was based on the world of education in Indonesia, which during the colonial period was far from adequate. At that time, Indonesian people could only go to school at institutions supported by the Dutch government, where the study material was only for the benefit of Dutch progress. In the field of education, it can be said to be one of the factors that encouraged the founding of Muhammadiyah. On December 1, 1911, he established an elementary school in the Yogyakarta Palace area which taught general subjects.

The school founded by KH Ahmad Dahlan was run with a modern education system which was then widely developed after Muhammadiyah was founded in 1912. The emergence of Muhammadiyah education with a new system is a modern element in the Yogyakarta Palace, which Steenbrink calls "ultra conservative".

Muhammadiyah education has the idealism of preparing the young generation to become God's caliphs on earth, and is at the same time responsive to the demands of current developments. The combination of idealism and the context of contemporary developments in the development of education is intended as an effort to prepare organization cadres and Muslims who are in line with current developments. Currently, Muhammadiyah education has been established for a century and continues to experience development, both in the number of individuals and the quality of its human resources.

Muhammadiyah as a preaching movement of *amar ma'ruf nahi munkar* is responsible for taking part in solving this problem by explaining the interpretation of Surah al-Maun into theological beliefs and social charity (praxis).

Muhammadiyah's contribution towards Islam and a Progressive Indonesia, can be realized in implementing INTEGRAL EDUCATION and IDEA, one of which is producing "Intellectual Scholars" or Intellectual Ulama" as well as combining the two educational systems that were in effect at that time, schools (as managed by the Dutch) and boarding school.

#### **A. The Spirit of Al Maun Theology and Muhammadiyah's Progress towards Islam and Progressive Indonesia.**

**Doctrine** Al Maun's theology, in historical fact, has given rise to mass action by KH Ahmad Dahlan's students to free homeless people, poverty and the helplessness of orphans, as well as the continuation of Kyai Dahlan's movement to



dynamize Muslims, then establishing Dutch-style public schools, which he believes in will bring progress to the nation and the Islamic ummah.

Theological doctrine produced devastating implications when KH Ahmad Dahlan and his students founded a modern organization, which at that time was very difficult because the Dutch government was definitely suspicious of it, and only 1 year later the permit to establish the organization was issued and it was called Muhammadiyah. This name is said to have been suggested by KH Sangidu, which means follower of the Prophet Muhammad SAW. It cannot be denied that the development of the Muhammadiyah movement has been very rapid from time to time. This is none other than because of the enthusiasm of the Muslim community and seeing that the Muhammadiyah movement is very promising for the progress of the nation and the Muslim community. The development of Muhammadiyah with its social charity movements to date and its spread throughout Indonesia and even abroad, can be identified as follows:

- The number of Muhammadiyah Universities spread throughout Indonesia and abroad is: 164, with the number of students: 554,200, the number of lecturers: 17,117.
- The number of Muhammadiyah high schools and equivalents (including boarding schools) spread throughout Indonesia is: 1,600.
- The number of Muhammadiyah junior high schools and equivalent (including boarding schools) spread throughout Indonesia is: 1,826
- The number of Muhammadiyah elementary schools and equivalents (including boarding schools) spread throughout Indonesia is: 2,766.
- There are: 365 Muhammadiyah Hospitals / Clinics spread throughout Indonesia.
- There are: 370 Muhammadiyah Orphanages spread throughout Indonesia.

Such rapid development shows that the doctrine of Al Maun Theology can be accepted by the Indonesian people and is believed to be able to provide enlightenment, progress and provide happiness for people who know Muhammadiyah. Apart from that, this doctrine also provides inspiration for the birth of ethos, attitudes or spirits which we can elaborate as follows:

### **C.1. Spirit of Love for Others**

The Spirit of Love for Others is based on the view that the truth and goodness of Islam lies in its usefulness and benefits for all people beyond religious and national boundaries. The principle of love is the basis for the universal humanitarian movement and the development of Muhammadiyah civilization. Muhammadiyah's vision of liberation at that time faced the people of the East Indies who were suffering from poverty, ignorance and disease. In the Muhammadiyah movement document, it is stated that the ideal situation expected as a result of intelligence and empowerment is a strong, healthy, large and advanced Islam. The orientation of the Muhammadiyah movement can be seen in defending the oppressed and educating all levels of the people through education (partly through tabligh) which is based on the values mentioned by Dr. Soetomo as 'love' or what Abdul Munir Mul Khan called "compassionate ethos". The humanitarian spirit based on love has united people of different nationalities and religions in Muhammadiyah. Muhammadiyah's social work is based on the view that the truth (al-haq) and goodness (al-khair) of Islam are beneficial regardless of national and religious boundaries. The "Holy Koran" is understood with "Holy Reason" and 'Sacred Heart" and practiced with compassion as an ethos for the progress of civilization, world salvation and humanity.

The ethos of love has attracted the interest of an elite Javanese man, Dr. Soetomo. He is willing to become an advisor to Muhammadiyah in the health sector. Together with a Dutch doctor, Dr. Soetomo managed the Muhammadiyah hospital without a salary. The management of the hospital involves Dutch Christian doctors who work voluntarily, the school is managed in a modern way to improve the standard of living and play a role in the modern world. The people are starting to realize the benefits of working together with all parties regardless of religion and nationality for the progress and welfare of the people.

The spirit of humanity based on an ethos of compassion has united people of different nationalities and religions. According to Dr. Soetomo, compassion is a criticism of Darwinism as a paradigm of modern Western thought which places natural selection on individual strength. Darwinism does not give the weak the strength to become progressive. As a snippet of Dr. Soetomo at the inauguration ceremony of the PKO Muhammadiyah Hospital in Surabaya, at that time Dr. Soetomo served as Medisch Adviseur HB PKO Muhammadiyah. In his speech entitled “Love Vs. Darwinism” conveyed:

*“After all, it could be said to be the scale or the opposite of Darwin's teaching. Isn't Darwin's teaching based on life satisfaction? Of course, this teaching happens to oppress and destroy the weak. Because you mean it for yourself, so that you can get a good place in this world. Meanwhile, the new thought arises from another principle, namely the principle of love. This principle of love certainly does not permit, does not provide opportunities, some for one's own needs. However, it requires sacrifice to achieve a noble life for the public. And if so, what is called parental love for wife and children or something else? There is nothing but sacrificing oneself for the safety and happiness of others. Likewise, our association is infused with the thought of love, which we will express to fellow human beings, so that with love and sacrifice we can achieve a noble life... Tomorrow morning we will open this polyclinic. "Anyone, whether Europeans, Javanese (indigenous people), Chinese or Arabs, can come here, they will be helped for free, as long as they are really poor.”*

In order for humans to achieve perfection, they must fulfill, among other things: First, when choosing matters they must be compassionate (ethics of compassion). Because humans will not reach the main level, if not with compassion. Because, the character and nature of people who do not have compassion, all their actions are based on pleasure, which becomes increasingly boring and then becomes futile. Second, be serious in searching, because in fact everything that is aimed at the primacy of this world and the hereafter will not be achieved if it is not through effort, effort, sacrifice of material possessions, and the power of the mind.

Two things above show that Kyai Dahlan's compassionate ethos transcends the Protestant ethos, which leads to the spirit of capitalism. The ethos of compassion relies on reason and morality that encourage a person to do and fight for something for the sake of a perfect life, far from wasteful and deceptive materialistic-hedonistic pleasures. The ethos of the Muhammadiyah movement describes the praxis of civilizational theology. Socio-economic-political-cultural relations are intertwined beyond religious, ethnic and national boundaries. The Muhammadiyah movement elaborated and exploited this “compassionate ethos” as a central part of Islam's universal mission rahmatan lil 'alamin. Kyai Ahmad Dahlan's own universal human inductive experience became the basis for almost all of the ideas and ethos of his movement.

## C.2. Spirit of Loving the Poor and Orphans

There is an impressive story about how KH. Ahmad Dahlan taught surah al-Ma'un to his students. He taught this letter for three months and did not want to move on to the next letter, even though his students were getting bored. Squeezed by boredom, one of his students, KH. Syuja' also asked, "Why doesn't Kyai Dahlan want to move on to study the next letter?" then Kyai Dahlan asked back, "Do you really understand this letter?" KH. Syuja' answered that he and his friends really understood the meaning of the letter and had memorized it by heart. Then Kyai Dahlan asked again, "Have you practiced it?" replied H. Syuja', "don't we read this letter repeatedly in prayer?"

Kyai Dahlan then explained that the purpose of practicing Surah al-Ma'un was not memorizing or reading, but more important than that was implementing the message of Surah al-Ma'un in the form of real charity. "Therefore," continued Kyai Dahlan, "everyone must go around the city looking for orphans, take them home, give them soap for bathing, appropriate clothing, food and drink, and give them a decent place to live. For that reason, we close this lesson, and carry out what I have ordered you to do." The story above illustrates how the verses of the Koran should be studied and put into practice, don't move on to another verse before understanding and practicing the message of the verse.

There are five ways for Kyai Ahmad Dahlan to understand the Koran: understand the meaning; understand the interpretation and meaning; If you find a prohibition in the Koran, ask yourself whether such a prohibition has been abandoned; If you receive a warning (order) to act in the Koran, ask yourself whether the warning or order to act has been carried out; If the fourth has not been practiced, do not read other verses. This includes the case of practicing Surah al-Ma'un.

It is difficult to find a book of interpretation that explains the meaning of Surah al-Ma'un, such as Kyai Dahlan's understanding of various social actions. Kyai Dahlan's interpretation of al-Ma'un (useful goods) underlies his charity work aimed at the poor (proletariat, oppressed). Al-Ma'un's ethos is a reference for actions to empower oppressed people, such as actions to empower women in public spaces. The legend of al-Ma'un places concrete action as an authentic interpretation of the Holy Scriptures.

Sukidi and Robert W. Hefner once wrote in *Bentara Kompas* (2 March, 6 April and 1 June 2005) with the theme "Islamic Protestantism and Muhammadiyah". However, their opinion was denied by Munir Mul Khan. According to him, calling Muhammadiyah a Protestant model of Islamic reform is not appropriate because several social facts show that capital accumulation is not growing like Calvinist life. Muhajir Effendi called the Muhammadiyah the "al-Ma'unis".

Ahmad Dahlan's social action and cultural revolution were based on views about the natural suitability of Al-Quran interpretation, universal human experience, and scientific and technological findings. For him, the measure of the truth of the interpretation of the Koran and the findings of science and technology is a number of proofs of their usefulness for solving universal problems of humanity. Munir Mul Khan called Dahlan's humanitarian spirit and ethos an application of pragmatism-humanism, not the ethos of Protestantism.

This ethos leads to a spirit of civilization. This can be seen from all of Muhammadiyah's works and charitable efforts. The establishment of PKU Muhammadiyah hospitals throughout the archipelago began with a polyclinic led by Dr. Somowidagdo is originally from Malang. This small polyclinic in Yogyakarta developed into a health movement which is a pillar of the Muhammadiyah health movement and services apart from education. The originator of this polyclinic was the Muhammadiyah HB (Central Leadership) PKO (Help for People's Suffering) Council

under Kyai Syuja'. This step was included in the planning of the PKO Council which was formed in 1920. Before the polyclinic was established, doctor Somowidagdo met with Kyai Dahlan first to obtain his permission to handle Muhammadiyah's first health polyclinic. When the PKO Council was inaugurated by Kyai Dahlan together with the School Council, Tabligh Council and Pustaka Aman Council on June 17 1920. Kyai Syuja' as Chairman programmed the construction of a hospital (hospital), armenhuis (poor house) and weeshuis (orphan home) as an interpretation of the letter al-Ma'un.

### **C.3. True Religious Spirit is not a False Religion**

In the contemporary context, al-Ma'un's ethos above is being confronted with more complex and sophisticated life challenges. Socio-economic-political systems are currently in a fierce battle between Libertarianism and Keynesianism regarding the question of how much the universe has the ability to provide resources for the inhabitants of planet earth. Modern human consumption has depleted natural capital, both non-renewable capital, such as fossil fuels and renewable capital, such as forests, fisheries, water and the climate system.

This kind of system cannot be denied that it has taken away wealth and power from the majority to the minority; creating ever-increasing concentrations of wealth and power, thereby encouraging extravagant, extravagant and wasteful lifestyles among a small number of people and at the same time giving rise to deprivation and slavery for billions; and accelerate the destruction of natural wealth that has robbed the lives of billions of people on earth. This kind of tendency will jeopardize the fate of humanity if it is allowed to continue.

The picture above resembles, although with a simpler representation, the historical context of the revelation of Surah al-Ma'un. Like the Bretton Woods trio (IMF, World Bank, WTO), the symptoms of pre-Islamic Mecca society were known as the "Jahiliyah trio" - Abu Sufyan, Abu Jahl and al'Ash Ibn Walid. They are figures who have the characteristic of being greedy for wealth and riches and are fond of being conspicuously extravagant in front of the majority of the poor and underprivileged population. They also have no sensitivity at all to the oppression of the poor.

Condemnation as religious liars is directed at individuals, groups and systems that are apathetic and lack social solidarity towards the mustadh'afin. Characteristics that are easily recognized in them are that they like to rebuke, frighten, threaten, oppress individuals, groups, communities and "orphan" countries who are socially, economically and politically powerless; they also don't care about poverty and impoverishment; even they themselves are the perpetrators of impoverishment and oppression or their compradors; carry out "allowance" (yutm) of poverty and impoverishment; and not stand in a position of siding with the poor.

The same thing applies to religious people, Muslims who diligently pray five times a day and night. Their prayers do not save themselves from the fire of hell on the last day, because they also do nothing, do not save other people who are orphans and poor while living in the world. This is the nature of "harmful prayer" as a result of them being "negligent, ignorant" of the problems of poverty and oppression that are visible in front of them. Wretched religious people and prayer enforcers are also those who "hinder, obstruct" individuals, groups or systems that try to provide aid, assistance and empowerment to the poor.

Therefore, resistance to a greedy and oppressive system can only emerge from religious awareness and "prayers that take sides", namely prayers that side with justice - everyone's right to speak out and the right to the means of life and livelihood. Whoever fights to defend life from the pirate regime, provides charitable assistance

and empowers capacity and authority to the poor, that is the one whose "prayers save" humanity, he is an anti-poverty mujahid and defender of the poor; he is also ready to die as a martyr in defending the rights of the poor from capitalist-neoliberal thugs and their "ignorantly evil" (triple idiots) henchmen.

#### **C.4. Spirit of Kindness**

The vision of siding with the poor and mustadh'afin as expressed in al-Ma'un's ethos is closely related to al-Takathur. First, because the letter of al-Ma'un itself chronologically came after the letter of al-Takathur. Second, there is substantively the same message which emphasizes the prohibition of being and acting, "ignorant, negligent and negligent, careless" in terms of capital and concern for others in need.

Al-Takathur itself literally means "accumulating, multiplying, hoarding" something. Meaningfully it contains several things, including: al-Takathur is naturally a human trait because every individual has a tendency to accumulate as much wealth/wealth as possible; Legally, accumulating property and wealth is permitted, because it is recommended that everyone be economically sufficient to fulfill their needs and desires, and not beg, al-takathur is systemically a "capitalist" activity through processes and procedures that apply and maintain fairness.

Al-Takathur, which is hated and must be opposed, is a regime that makes many people—especially the poor and poor—fall down, feel deep suffering, to the point that many of them find death and are buried (maqabir, marginalized, marginalized) both socially and economically. as well as politics. ByTherefore, in line with the partisan vision of al-Ma'un's ethos, the rational-purposeful spirit of al-Takathur is a capital that cares about poverty and oppression, and is dedicated to defending and empowering the poor from the poverty of their character, capacity and authority. Thus, it can be understood that the spirit of al-Takathur is capitalization or accumulation of capital within the framework of economic, social and political philanthropy. Economic philanthropy here refers to efforts to collect capital from various mandatory and voluntary donations—zakat, infaq, alms and waqf—which aim to develop independence, self-reliance and self-management of the economic life of the poor and oppressed, as well as increasing their life skills and capacity. Social philanthropy is capitalist in the framework of alleviating mustadh'afin from social marginalization, such as exclusion where they experience discrimination and stigma and are forced to be involved in economic activities and social relations that keep them poor. Meanwhile, political philanthropy is a capitalization effort that aims to free the poor from marginalization of participation, marginalization of human rights and marginalization of legal protection.

This is what is meant by "the spirit of profit for virtue"; "al-Takathur's spirit to uphold al-Ma'un's side. This kind of spirit should be reflected in every business charity and social service established by Muhammadiyah and the Muslim community in general. These institutions need to be managed with good management so that they remain viable and sustainable. In this way, business and social service institutions can survive by remaining steadfast in upholding the vision of supporting, defending and empowering the poor. The spirit of al-Takathur can only be justified if it is based on the solidarity and alignment of al-Ma'un; the benefits of serving virtue.

#### **C.5. Spirit of Faith as the Foundation of Civilization**

Faith is the foundation of the building of civilization. According to Ismail Raji al-Faruqi, monotheism is the essence of Islamic civilization. Tauhid is the first

determining principle in culture and civilization. Tawhid provides an identity that binds all its elements together to create an integral and organic unity called civilization.

The paradigm of monotheism can be found in Kyai Dahlan's definition of religion. For him, religion is not a crude thing, which must be put into the ear. Islam is a natural religion. This means teachings that are in accordance with human holiness. Religion is "a spiritual tendency towards the highest perfection that is holy and sublime, free from material influences." A religious person is a person who tends towards the purity of faith in God, free from various influences."

A believer, according to Kyai Dahlan by referring to the verse "wa shaddaqa bil husna", is a person who truly believes in the difference between virtue and disgrace and believes that he, the universe, everything has something to create and maintain. Of course, they also believe that God will reward those who do good deeds and punish those who do evil.

Therefore, 'pure monotheism' is the first pillar of 'Progressing Islam'. Pure monotheism will have implications for divine principles, such as the unity of creation, the unity of humanity, the unity of guidance for life, and the unity of the purpose of life. Tawhid gives birth to an ethic of righteous deeds. The implementation of monotheism in the development of civilization is interpreted as a path to enlightenment, liberation and universality.

### **C.5. Spirit of Institutionalizing Pious Charities**

Faith is not perfect without righteous deeds. In Seventeen Groups of Verses, KRH. Hadjid explained that righteous deeds are deeds that are useful for oneself, for members of one's family, for one's relatives and for all humans who are far from doing harm to someone unless they reject greater harm, for example da'wah invites you to carry out the truth and will patiently. Kyai Dahlan challenged people who often shout about defending or fighting in the way of Allah SWT, with the sentence, "Don't shout about being able to defend your religion, even if you have to give your life, you don't have to offer your soul, if God wants, you will certainly die. Alone. But do you dare to offer your wealth for the sake of religion? That's what's more important right now."

Islam functions to carry out social transformation when its teachings can be applied to overcome social problems. The Muhammadiyah socio-religious movement is a manifestation of the functionalization of religion based on common sense considerations. Kyai Ahmad Dahlan refers to Tafsir Juz Amma Surah Al-Ashr about faith. In this interpretation, yamliku iraadatum (belief that dominates the will) is explained, giving birth to fundamental pious deeds.

Therefore, in Muhammadiyah, righteous deeds are not merely rituals of mahdhah worship, but are civilizational work that is beneficial to the universe. Pious deeds are not escapism, worship of isolating oneself from humans and various life problems by being engrossed in spiritual rituals and dhikr.

Good deeds are proof of faith. KRH. Hadjid quoted the words: "lan tanalul birra hatta tunfiqu mimma tuhibbun" (nothing will ever be (perfect) a virtue, so you give away some of the wealth you really love). "Lan tanalul birra, wa yu'tsiruna anfusihim", giving things that are truly loved and putting other relatives first, defeating oneself is the morals of a person who does good deeds (abrar). This is perhaps the ethos of the progress of Muhammadiyah's charitable efforts.

### **C.6. Spirit of Dialogue Between Civilizations.**

The ethos of dialogue between civilizations is the development of interpretations of the tausiah of truth and patience which has transformative meaning for the

development of science and technology and strengthening morality. Science and technology and morals are the main capital for civilizational dialogue. In the cosmopolitan era where all humans are citizens of the world (global citizenship), the ethos of dialogue between civilizations is very urgent. Of course, in the encounter between local and global citizenship there is an identity struggle that is not easy, there is a dialectic between the two, between being a true Muslim and being a member of global citizenship at the same time. This requires a new synthesis that can encompass and become a spiritual anchor for those living in a new world and in the vortex of global social change.

In a monumental speech entitled "The Rope that Binds Life" Kyai Dahlan stated that humans actually come from the same "one flesh". Then he called on the Muslim community, "Let the leaders immediately gather to discuss the truth (haq) without looking at and choosing nations. And never be satisfied and give up before finding the truth. With the truth that we find, then wouldn't humans then have one principle, one knowledge, and one action." This message reflects the ethos of dialogue between civilizations and even universal humanitarian ethics (global ethics). If Hans Kung voiced a declaration of global ethics and dialogue between civilizations, then Kyai Dahlan, long ago in the early 20th century, voiced the unity of the human heart and the unity of leaders so that they could gather and consult with each other. This is the spirit of civilizational dialogue that is still relevant to life today.

Kyai Dahlan and Muhammadiyah continue to maintain a critical and open attitude towards developments in science and technology, and their faith in the Koran is accompanied by an understanding of reason based on a pure heart. "Perfection of mind is understanding good and bad, right and wrong, happiness or suffering, and acting on the basis of that understanding. This condition is achieved if the mind is perfect, namely the free critical and creative mind obtained from learning. The core of this knowledge is the core of Islamic teachings with a principle of truth that views humans as equal. Everyone is obliged to spread knowledge and Islam to everyone in all places. Become a teacher, as well as a student. Learning and teaching for the good of all humanity."

According to KRH. Hadjid, there are seven fundamental questions that must be answered: (1) people who do not understand religion and continue to refuse to learn to study religion, is this right, or is this wrong? (2) Are religions that differ from each other all true? Or is it all wrong? (3) Do you understand which religion is wrong and which is right? (4) Is the person who rejects religion a righteous person? Are Hinduism, Buddhism, Magi, Shinto, Judaism, Christianity true? Or is the religion of the Prophet Muhammad (only the true one)? (6) Every religious follower claims to be true, every religion claims that its religion comes from Allah, so now we ask, "Are the signs of Allah's religion really from Allah?" (7) Apart from the true religion of Allah, all other religions are void. However, Muhammadiyah is not elitist and exclusive. There is no fanaticism in upholding pure Islam so that it is over-reactive towards other groups. The early generation of Muhammadiyah was tolerant, creative-inclusive and accommodating, but this did not affect the principle of upholding pure monotheism.

## 5. CONCLUSION

In closing the discussion of this paper, we emphasize several things as follows:

- 1) The need to revitalize Al Maun theology in the current context especially in the midst of a pandemic. Too many people need a helping hand, in the form of assistance with food, health and education funds. And in this condition, the government is not able to solve this problem. For Muhammadiyah, with the capacity it has, let's return to the

teachings of Al Maun by KH Ahmad Dahlan, look for the poor and orphans in Indonesia and be kind.

- 2) The al-Maun practical movement in contemporary discourse, especially regarding the realm of movement methodology, can be linked to "transformative theology", namely a religious (Islamic) view that is based on monotheism and carries out a praxis of human liberation and empowerment.
- 3) How to revitalize KH's ideas. Ahmad Dahlan, in the field of educational reform which also integrates the education system, namely combining Islamic religious knowledge and general knowledge, because both have the same position and are under the auspices of Islam, in the current context. So that it can provide inspiration in carrying out the transformation of the Muslim Ummah today towards *kuntum khoira ummatin ukhrijat linnas*.

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