

HARAKAH (MOVEMENT) TRANSNASIONAL IN INDONESIA AND PERSPEKTIF MUHAMMADIYAH

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ABSTRACT

Muhammadiyah, a large and influential religious organization in Indonesia, was founded in 1912 in Yogyakarta, by a Javanese Islamic scholars KH. Ahmad Dahlan. Muhammadiyah has various business charities, including religious, education, social, health, economy and entrepreneurship, and others. Various activities or charitable efforts are devoted to the da'wah of Islam Amar Makruf Nahi Munkar. The purpose and objectives of this organization are: to uphold and to defend the religion of Islam so as to realize the true Islamic society.

In addition to Muhammadiyah, in Indonesia it has also appeared other religious organizations, such as NU (Nahdlatul Ulama), Al-Irsyad, Unity of Islam, and others. In recent developments, there have also been various Harakah or Transnational movements, such as the Muslim Brotherhood, the Hizbuttahrir, the Salafiy Movement, the Tablighi Jamaah Movement, of course this transnational organization or movement affects pre-existing religious organizations. Even, under certain conditions some members or followers of "old" religious organizations move to these transnational movement organizations. It is necessary to examine how Muhammadiyah views on these transnational movements. The result of this study is that Muhammadiyah views on transnational movements in Indonesia vary considerably in the case of each movement, in some cases there are similarities with Muhammadiyah, but others are not the same even contrary to the vision of the Muhammadiyah mission.

Keywords: Transnational Movement, Perspective of Muhammadiyah

INTRODUCTION

Muhammadiyah is a large Islamic organization in Indonesia. The name of this organization is derived from the name of Prophet Muhammad SAW, so that Muhammadiyah can also be known as those who become followers of the Prophet Muhammad (*umat* of the Prophet Muhammad saw). The main purpose of Muhammadiyah is to restore all deviations that occur in the process of da'wah. These irregularities often cause the teachings of Islam to mingle with customs in certain areas by reason of adaptation. Formally the purpose and objective of Muhammadiyah is to uphold and defend the religion of Islam so as to realize the true Islamic society.¹ Terminologically, Muhammadiyah is an Islamic organization founded by KH. Ahmad Dahlan, on 8 Dhul hijjah in 1330 H., coinciding with November 18, 1912, in Yogyakarta, Indonesia. Muhammadiyah is an organization of Islamic da'wah movement *Amar makruf, nahi munkar and tajdid, Akidah*, and sourced from al-Qur'an and Assunnah.²

¹ Quoted from the Articles of Association and Bylaws of Muhammadiyah resulted from the 46th Conference of the Congress in Yogyakarta in 2010.

² PP Muhammadiyah, AD and ART Muhammadiyah, the results of the 45th Muhammadiyah Congress in (Malang: 2005), Chapter I Article 2, and Chapter II Article 4.

In its formation, Muhammadiyah reflects much on the Qur'anic commands, such as the letter of Imran Ali 104 which says:

وَأَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ - ١٠٤

And let there be among who are clinging to the ma'ruf and preventing from what they say are the lucky ones.

Amal Muhammadiyah's business is mainly engaged in Da'wah, Education and Health and Social Services, namely: **Education field** includes (1) Kinder Garten/ TPQ, number of kindergarten / TPQ Muhammadiyah is 4623. (2) elementary school / Islamic elementary school, (3) Junior High School / Islamic Elementary School of Muhammadiyah (4) Senior High School / Vocational High School / Islamic Islamic, the number of Senior High School / Vocational High School / Vocational High School of Muhammadiyah is 1143. (5) Muhammadiyah Higher Education is 172. **Health field** includes (1) Hospital, number of General Hospital and Maternity Muhammadiyah / Aisiyah which is recorded number 72 (2) Hall of Mother and Child Health. (3) Public Health Center. (4) Medical Center, and Pharmacy. **The Social Sector** includes Orphan House, Elderly House, Social Health Center, Nursing home, Blind orphanage, Benefit (Family, orphanage), BPKM (Center for Education and Skills of Muhammadiyah), Disability Rehabilitation, Special School, and Islamic Boarding School.³

LITERATURE REVIEW

The Beginning Of The Transnational Movement

The transnational terms may still be new. However that is just another name for the term Globalized (globalization) of Islam, Fundamentalism, Right Islam, Left Islam, and Radical Islam.⁴ The following is further elaborated on this transnational organization or movement.

Since 1979, after the Iranian revolution, there has been an expectation from the Islamic side of the globe to seek inspiration from the Middle East. Then it is called by globalized islam; Islam that is globalized. The globalized Islam is in practice different, not the same. Starting from the *manhaj* or method, the rationale, until the roots and genealogy of his thinking was different. Although the floor of the footing is different, there is something united from the *globalized movement of Islam* or the so-called "**transnational**". There are two main issues in common:

First, the purification of Islam. It is the purification of Islam from the elements that come from the West and the local. Locally in this context is the place where the movement is planted. Thus, both Western and local cultures are equally negated. So Islam that has done compounds with democracy, ideas about nation-state (nation nation), capital economy, socialist economy was purified again. In short, they make way to return to the authenticity of Islam. **Secondly**, that the transnational movement is all oriented towards the emergence of the state model as practiced by the Prophet Muhammad. Therefore they wanted a political system that the Prophet once practiced and existed in the Qur'an and hadith.

³ Ibid.

⁴ The Muhammadiyah Central Executive issued a circular designated for its members who were also involved in transnational organizations, such as Hizbut Tahrir, Ihwanul Muslimin who embodied the Prosperous Justice Party, and others. The letter is explicit about the choice: Muhammadiyah or an organization with a transnational ideology. Meanwhile, General Chairman of the Nahdlatul Ulama Board (PBNU) KH Hasyim Muzadi (at that time) gave a harsh statement on the matter. He explicitly invites the Indonesian people to be wary of the transnational ideology movement because it can threaten the unity of the Unitary State of the Republic of Indonesia (NKRI).

These two issues are the means of unifying and marking the movement. However, in the implementation praxis, each of these organizations, whether Hizbut Tahrir, Ikhwanul Muslimin, Salafi Movement, Jamaah Tabligh, or Al Qaeda, have different ways and strategies in their struggle to achieve the ultimate goal. The pattern of their movement was also exhibited differently. There are some means that use violent, some choose the path of peace alone.

There are two very prominent transnational organizations or movements, the Ikhwanul Muslim and Hizbuttahrir. From its historical roots both movements were initially a vision but because of the difference in thinking between the characters so that later on there was a split. The difference in view is particularly about *formalist Islam* on the one hand with *substantial Islam* on the other, or about the central Caliphate on one hand with the local Khilafah on the other. In addition to the two movements, there are two other organizations or movements that are also quite large influence and development, namely *Salafi* movement and *Jamaah Tabligh*.

Some of the organizations or movements of the Transnational Categorized above (Ikhwanul Muslimin, Hizbuttahrir, Salafi, and Jamaah Tabligh) all have the potential to develop, even have begun to develop in Indonesia (partly through the campuses, some directly interact with the local community), of course with each character. This situation will inevitably affect the development of local movements or organizations such as Muhammadiyah, Nahdlatul Ulama, al-Irsyad, and others that have been considered quite establis. In addition, in Indonesia, there is a rise of mass organizations or other movements both nuanced "hard" and the nuanced "peace". All this needs to be given attention to activists of social organizations including Muhammadiyah.

A. Ikhwanul Muslimin

The Ikhwanul Muslimin Jamaah stood in the Ismaili city of Egypt in March 1928 with founder Hasan al-Banna, along with the other six figures, Hafiz Abdul Hamid, Ahmad al-Khusairi, Fuad Ibrahim, Abdurrahman Hasbullah, Ismail Izz and Zaki al-Maghribi. The Ikhwanul Muslimin was then led by Hassan al-Banna. In 1930, the Muslim Brotherhood's Articles of Association were established and ratified at the General Assembly of the Ikhwanul Muslimin on September 24, 1930.⁵ In 1932, the administrative structure of the Ikhwanul Muslimin was drawn up and in that same year, the Ikhwanul Muslimin opened branches in Suez, Abu Soweir and al-Mahmoudiya. In 1933, the Ikhwanul Muslimin published a weekly magazine led by Muhibuddin Khatib. In 1934, the Ikhwanul Muslimin formed the Ikhwanul Muslimin division. The division is aimed at women who want to join the Ikhwanul Muslim.⁶ However, in 1941 the new Ikhwanul Muslimin movement consisted of 100 people, the result of selection from Hassan al-Banna.

In 1948, the Ikhwanul Muslimin participated in the war against Israel in Palestine. As the organization grew rapidly, the Ikhwanul Muslimin was frozen by Muhammad Fahmi Naqrasyi, the Prime Minister of Egypt in 1948. Mysteriously, the founder of the Muslim Brotherhood, Hassan al-Banna died of being killed on February 12, 1949. Then, in 1950, the Egyptian government rehabilitated organization of the Muslim Brotherhood. At that time, the Egyptian parliament was led by Mustafa an-Nuhas Pasha. The Egyptian Parliament considers that the freeze of the Ikhwanul Muslimin is illegitimate and unconstitutional. The Ikhwanul Muslimin in 1950 was led by Hasan al-Hudhaibi. Then, on July 23, 1952, Egypt under the leadership of Muhammad Najib, in cooperation with the Ikhwanul Muslimin in the plan to

⁵ ^ www.al-ikhwan.net

⁶ The development of 1930-1948, wikipedia.

overthrow the monarchy of King Faruk in the July Revolution. However, the Ikhwanul Muslimin rejected this plan, because the objective of the July Revolution was to establish an entirely military-controlled Egyptian Republic, and not to take sides with the people. Because of this, Jamal Abdul Nasir considers the Ikhwanul Muslimin movement to refuse the mandate of the revolution. From now on, the Ikhwanul Muslimin is again hated by the government.

The goal of the Ikhwanul Muslimin is to realize the formation of individual Muslims, Islamic households, Islamic nation, Islamic government, a state led by an Islamic leader, unite the disunited Muslims and their deprived state, then carry the flag of jihad and da'wah to Allah so that the world gets tranquility with the teachings of Islam. In politics in various countries, the Ikhwanul Muslimin participates in the democratic process as a means of struggle (not a goal), as other groups recognize democracy. The main example is the Ikhwanul Muslimin in Egypt following the election process in the country. The main characteristics of the Muslim Brotherhood, among others:

1. *Avoiding Violence*

In various media, especially the media of Western countries, the Muslim Brotherhood is often linked with al-Qaeda. In fact, the Muslim Brotherhood differs significantly from Al Qaeda. Al-Qaeda's ideology, means, and actions were explicitly rejected by the Brotherhood's leadership. The Muslim Brotherhood is more supportive of the idea of change and reform through peaceful means and constructive dialogue based on al-hujjah (reason), al-mantiq (logic), al-bayyinah (clear), and ad-dalil (argument). Violence or radicalism is not the path of the Muslim Brotherhood's struggle, unless the country where the Muslim Brotherhood is, is threatened with colonization from other nations. This, however, is actually more precisely called resistance, not radicalism or violence as the terrorist group does. For example, Hamas is an extension of the Muslim Brotherhood in Palestine. Sheikh Ahmad Yassin Hamas founder is a Muslim Brotherhood figure.

2. *Condemnation of Terrorism*

Al-Ikwan Al-Muslimun condemned all forms of crime called terrorism across the Arab world and Islam, as in other parts of the world, as has happened in New York and Washington DC in the September 11, 2001 attacks. The Brotherhood strongly denounced the events of anarchism in Riyadh, Bali, Madrid and others. Obviously the Brotherhood declared that such crimes were in no way endorsed by any Shari'a, Religion and Law.

3. *Al-Ikhan Not Wahabi*

In various media, the Muslim Brotherhood is also often associated with the Wahabi movement. In fact, the Al-Ikhan and Wahabi are far different. The Brotherhood's connection with Wahabi is basically due to the similarity of names. In Wahabi history in Saudi Arabia, they indeed had combat forces called Al-Ikhan, the exact same name as the Ikhwan in Egypt.⁷ In any thinking between the Muslim Brotherhood and Wahabi are contradictory. The Muslim Brotherhood entered into the political sphere in its struggle (even forming a political party), whereas Wahabi was the opposite of antipathy to political parties.

4. *The Foundation of Al-Ikhan's Struggle*

The Muslim Brotherhood has the foundation of:

⁷ A writer named Robert Lacey in his footnotes entitled "The Kingdom of the Saudi Arabian Petrodollar" on page 180 has warned that the Nejd Al-Ikhan group is unrelated and should not be confused with the Al-Ikhan Al-Muslimun formed in Egypt in the 1930s and is still active to date.

- a) God our purpose (Allahu ghayatuna)
- b) Our Messenger of God (Ar-Rasul qudwatuna)
- c) The Qur'an of our legal foundation (Al-Quran dusthuruna)
- d) Our street jihad (Al-Jihad sabiluna)
- e) Dead martyrs in the way of Allah our highest ideals (Shahhi fiisabilillah asthma amanina)

Nevertheless, the Muslim Brotherhood keeps the development of the technology and does not abandon it. As a moderate Islamic organization, the Muslim Brotherhood is accepted by all layers and movements. The Muslim Brotherhood emphasized the adaptation of Islam to the era of globalization. The ideas and movements of the Muslim Brotherhood include eight aspects that reflect the vastness of Islam as their ideology, namely Salafiyah preach (da'wah salaf), Thariqah sunniyah (sunnah street), Hakuh shufiyah (Sufi nature), Hai'ah siyasiyah (political institution) Jama'ah riyadhiyah (sports group), Rabithah 'ilmiyah tsaqafiah (knowledgeable scholarly bond), Syirkah iqtishadiyah (economic union), and Fikrah ijtimai'iyah (social thought).

The leader of the Muslim Brotherhood is called Mursyid 'Am or the General Chairman. The task of Mursyid 'Am is to govern the organization of the Muslim Brotherhood worldwide. The Mursyid 'Am who had led the Muslim Brotherhood were Hassan al-Banna (1928-1949), Hassan al-Hudhaibi (1949-1972), Umar at-Tilmisani (1972-1986), Muhammad Hamid Abu Nasr (1986-1996) Mustafa Masyhur (1996-2002), Ma'mun al-Hudhaibi (2002-2004), Muhammad Mahdi Akif (2004-2010), Muhammad Badie (2010 -).

B. Hizbuttahrir

Hizb ut-Tahrir or Hizb al-Tahrir (Arab: التحرير حزب; English: Party of Liberation; Indonesia: 'Liberation Party') originally called 'Islamic Liberation Party (hizb al-tahrir al-islami), is a political Islamic ideology founded in 1952 in Al Quds based on Islamic aqidah. Taqiyyuddin An Nabhani (1905-1978) or in Indonesia known as Sheikh Taqiyyuddin An Nabhani a Ulama, Mujtahid, a judge of the court (Qadi) In Palestine and a graduate of Al Azhar. He hafidz Quran since the age of 15 years. He is the grandson of the great Ulema at the time of the Ottoman Caliph, Sheikh Yusuf An-Nabhani.

1. The background of the founding of Hizbuttahrir

Hizb ut-Tahrir was founded as an Islamic organization that seeks to restore Muslims to re-obey Islamic law, to improve the system of law and state that is considered kufr to fit the Shari'a guidance, and to free from the lifestyle and influence of the western countries. Hizb ut-Tahrir also seeks to rebuild the Khilafah Islamiyah government throughout the world, therefore that Islamic law can be reinstated.

2. Hizbuttahrir As a Sharia-Based Political Party

The establishment of Hizb ut-Tahrir, as already mentioned, is in order to fulfill the call of Allah, "Let there be among you a group of people." In this verse, Allah has commanded Muslims that among them there is an organized congregation. This group has two tasks: (1) to invite al-Khayr, ie to invite al-Islâm; (2) commands virtue (performs the Shari'a) and prevents munkar (prevents violations of the Shari'a).⁸

This da'wah obligation has been strengthened by many other verses and some hadith of the Prophet. Allah's Messenger (may peace be upon him) said, for example, the Prophet said: "By the substance that He is in His hand, really you (have two choices): to do *amar*

⁸ Next look inside, QS. Ali Imron ayat 104.

⁹ H.R. At-Turmudzi, Hadits No. 2259.

makruf nahi mungkar or Allah will really punish the punishment from His side. Then, after that you pray, but your prayer will not be granted."⁹ The organized Jamaat should be in the form of a political party.

The activity of *amar makruf nahi mungkar* in it includes the effort to call on the rulers to do their virtue (to implement the Shari'a of Islam) and to prevent them from doing evil (doing something not from shari'a, for example, being unjust, ungodly, etc.). Islam considers that not to run a government based on Islamic law is an act of kufr, as he says: Whoever does not decide the case (runs government affairs) based on the revelation that Allah has revealed, means they are infidels.¹⁰

All mabda '(ideologies) other than Islam, such as capitalism and socialism (including communism), are all destructive kufr ideologies that are contrary to the nature of humanity. These ideologies are man-made that have been manifestly damaged and have proven to be flawed. All existing ideologies other than Islam are contrary to Islam. Therefore, the effort to take and disseminate it and form an organization / party based on these ideologies is including the actions forbidden by Islam. Thus, Muslims are forbidden to be members or sympathizers of the above parties because they are all kufr parties that invite to kufr. Whereas Allah has said: Whoever who seeks a religion (way of life) other than Islam, will not be accepted, while in the hereafter he is among the losers.¹¹

Messenger of Allah. said, "Whoever does a deed-deed that does not belong to us, means deeds are rejected." Allah's Messenger also said, "Whoever invites people to ashabiyah (primordialism, sectarianism) is not ours." In connection with the above, efforts to raise the people from the slump he suffered; liberating them from the ideas, systems, and laws of kufr; and release them from the power and domination of the pagan countries, can actually be pursued by improving their level of thinking. Its real effort is to make total and fundamental reforms of the ideas and perceptions that have caused their decline. After that, it is implanted in the minds of the people of correct ideas and Islamic understandings.

3. Objectives and Membership

Hizb ut-Tahrir has two aims: (1) to perpetuate the life of Islam; (2) carry Islamic da'wah to all corners of the world. This purpose means inviting Muslims to return to live Islamically in dâr al-Islam and within the Islamic community. This purpose also means to make all life activities arranged in accordance with the laws of the Shari'a and make the whole worldview based on halal and haram standards under the auspices of dawlah Islam. This Dawlah is dawlah-khilâfah led by a khalifah who is appointed and baptized by Muslims to be heard and obeyed. The appointed Caliph is obliged to run the government based on the Kitabullah and Sunnah of His Messenger and carry the message of Islam to all corners of the world with da'wah and jihad.

Hizb ut-Tahrir accepts members of the Muslim community, whether male or female, regardless of whether they are of Arab descent or not and of any tribe. Hizb ut-Tahrir is a party for all Muslims. The Party calls on the ummah to carry out Islamic da'wah and to take and enforce all its rules regardless of national races, skin colors, or schools of theirs.

4. Hizbut-Tahrir Activity

¹⁰ Next look inside, QS al-Maidah ayat 44.

¹¹ Next look inside, QS. Ali Imron ayat 85.

Hizbut-Tahrir activity is carrying Islamic da'wah in order to carry out social transformation in the midst of the situation of the damaged society so converted into Islamic society. This effort is pursued in three ways:

- a) Transform ideas that exist today into Islamic ideas. Thus, the ideas of Islam are expected to be a public opinion in the midst of society, as well as their perception that will encourage them to realize and apply these ideas in accordance with Islamic demands.
- b) Changing the feelings that develop in the midst of society into the feelings of Islam. In doing so, they are expected to be respectful of all the things that Allah approves, and vice versa, anger and hatred against all things that are angered and hated by Allah.
- c) Changing the interactions that occur in the community into Islamic interactions, which run in accordance with Islamic laws and solutions. All activities or efforts undertaken by Hizbut-Tahrir above are activities or efforts that are political. Politics is none other than to take care and maintain the affairs of society (people) in accordance with Islamic law and its solution.¹²

Thus, the activities of Hizbut-Tahrir as a whole are political activities, whether in the un-Islamic system of power or within the system of Islamic government. That is, the activity of Hizbut-Tahrir is not only limited to the educational aspect. Hizbut-Tahrir is not an Islamic school or a school.¹³

C. Salafi Movement

The beginning of the emergence of "Salafi" as a term is in Egypt, after the British colonization. Precisely at the time of the Islamic reform movement (al-ishlah al-Din) led by Jamaluddin al-Afghani and his disciple, Muhammad Abduh, at the end of the 19th century AD, known as Pan Islamism. To foster a sense of patriotism and high fanaticism towards the struggle of Muslims at that time, in addition to in order to stem the influence of secularism, colonialism and Western hegemony over the Islamic world, Muhammad Abduh introduced the term "Salafi".

Then, from where does the term "Salafi" come to refer to those who claim to be the only successors of the teachings of as-salafu ash-shalih, ie companions, tabi'in and tabi'ut tabi'in. What is clear, not from the Companions of the Prophet, is not from the earlier Salaf scholars, not even from the Imams of Hadith. Nashiruddin al-Albani was the first to popularize this Salafi term.¹⁴

Salafism / Salafism (Arabic: السلفية as-Salafiyyah) is one of the methods in Islam that teaches the Islamic Shari'a purely without any addition and subtraction, based on the Shari'a that existed in the generation of Prophet Muhammad and the Companions, and the people

¹² Malik, Shiv. For Allah and the caliphate, New Statesman, 13 September 2004

¹³ "Hizbut Tahrir Indonesia – About us" (in Indonesia language). Diakses 2013-03-31.

¹⁴ Abdul Halim Abu Syuqqah, 1999/Rabiul Akhir 1420 H , See As-Sunnah Magazine edition 06IV1420, p. 20-25. Also read, SARKUB.COM from the Book of Salafi Salafi Sectional History of Wahabi by the changes as necessary.

¹⁵ The best of you is my generation (the Companions) and then those after them (tabi'in) then those after them (tabi'ut tabi'in). "The hadith narrated by Imam Bukhary in his Sahih.

¹⁶ Imam Adz Dzahabi said: " As-salafi is the name for anyone who is above the manhaj salaf. "Siyar A'lamin Nubala 6/21.

¹⁷ Sheikh al-Islam Ibn Taymiyah - One of the best Muslim scholars

afterwards.¹⁵ Someone who follows this salafiyah flow is called salafi (as-salafy), plural is salafiyyun (as-salafiyyun).¹⁶

Salafy generally attributes to Mahdhab Imam Ahmad Bin Hambali and then the reference of Ibn Taimiyah's thought, then Salafy is still categorized as Ahlusunnah Wal Jama'ah. The point of the basic salafi ideology is that Islam is complete and finished at the time of the Prophet Muhammad and his Companions, therefore it is not desired that innovations have been added. The ideology of the Salafi seeks to revive the practice of Islam that is more akin to the religion of the Prophet Muhammad's first preaching.¹⁷ Salafism has also been described as a simplified version and Islamic knowledge, where its followers follow some commandments and practices.

The Salafis are very careful in religion, especially in the affairs of aqidah and fiqh. Salafy is very much based on salaf as-shalih. Not only the religion issue, but the issue of dressing, the salafy is very fond of following the style of dress like salaf al-shalih era like lengthening beard, wearing robe for men or cursing underwear (not over the ankle), and also wearing a veil for some salafy women.

In modern times, the word salafy has two sometimes different definitions. The first, used by academicians and historians, refers to *"the school of thought that emerged in the second half of the nineteenth century in reaction to the spread of ideas from Europe,"* and the second that *"those who try to refine the doctrine that has been brought Rasulullah and away from various heresy, khurafat, syirik in Islam "*.

D. Jamaah Tabligh

Jamaah Tabligh ("Conveying Group", Arabic: التبليغ جماعة) is a transnational movement of Islamic da'wah founded in 1926 by Muhammad Ilyas Kandahlawi, in India. This constituent group moves from the lower classes, then embraces the entire Muslim community regardless of its social and economic level in closing itself to the teachings of Islam as brought by the prophet Muhammad.¹⁸

Jama'ah tabligh is a jama'ah who restore the teachings of Islam based on Al'quran and hadith. The name of Jama'ah Tabligh is a name for those who often convey, in fact this business has no name but enough Islam alone nothing else. Even Muhammad Ilyas Kandahlawi said if I had to give a name to this business then I would name it "the movement of faith". The inspiration to dedicate his total life to Islam only occurred when Maulana Ilyas held his second Hajj at Hijaz in 1926. The official Jamaat Tabligh is not a group or a tie, but a Muslim movement to be a perfect practicing Muslim, and the only Islamic movement that does not regard the origin of the mahdhab or its followers.

In less than two decades, Jamaah Tabligh successfully spread in South Asia. Led by Maulana Yusuf, son of Maulana Ilyas as the second amir / leader, the movement began to expand its activities in 1946, and within 20 years, its spreading has reached Southwest Asia and Southeast Asia, Africa, Europe and North America. Once formed within a country, Jamaah Tabligh begins to blend in with the local community. Although the first western state that Jamaah Tabligh reached was the United States, but their main focus was in Great Britain, referring to the dense population of South Asians there who arrived in the 1960s and 1970s.

¹⁸ Rotar, Igor (June 23, 2007). "Pakistani Islamic Missionary Group Establishes a Strong Presence in Central Asia". EurasiaNet. Acces on 2008-11-20.

In Indonesia, Jamaah Tabligh has also spread and expanded widely among the community. Almost in all circles, both ordinary people, some students, musicians, politicians, until the TNI.¹⁹

In Malaysia, tabligh worshipers also flourished both among artists and politicians and retirees.²⁰ Then each country also has a national headquarters, from headquarters divided by regional / regional headquarters. Then divided into hundreds of small headquarters called Halaqah based in mosques and mini mosques/Mushalla.

Khuruj is taking the time to totally preach self-reproach and invite others to work on faith, which is usually done from the mosque to the mosque and led by an Emir. During khuruj there are 4 things that reproduced, the mission of Illallah, taklim watakum, dhikr and worship, and khidmad (serving fellow Muslims). There are 4 more things that are reduced, time to sleep and eat, out mosque and wasteful. However if the mosque out of permit Amir Jamaah for example for employees allowed to keep working, and immediately follow the work after work, allowed.

1. The Teachings of the Six Principles of Nature

- a. Convinced of the sentence *Thoyyibah Laa ilaaha ilallah Muhammadur rasulullah*. meaning: There is no god but Allah and the Prophet Muhammad is the messenger of Allah. *Laa ilaaha ilallah* Meaning: Removing belief in the creature from the heart and entering belief only to Allah in the heart. how to get it: preach the importance of faith training by establishing the faith to pray to God to be given the essence of faith. *Muhammadur rasulullah*, Meaning: Acknowledging that the only way of life to gain the glory of the world and the hereafter only by following the way of life of the Prophet s.a.w. how to get it: preach the importance of sunnah rasulullah exercise by animating sunnah 1x24 hours every day pray to Allah in order to follow sunnah rasulullah.
- b. Prayer *khusyu 'and khudu'*. Meaning: Salat with inner concentration and low self-esteem by following the example of the Messenger of Allah. That is: Bringing the attributes of obedience to God in prayer into everyday life. how to get it: inform how importance of salat *khusyu 'wal khudu'* practice by fixing *zhahir* and praying salat starting from ablution, *ruku '*, movement and reading in praying to Allah to be given the essence of prayer *khusyu' and khudu '*.
- c. The science *ma'adz dzikr*. Scripture means: All the guidance that comes from God through the Messenger of Allah. *Dhikr* means: Remembering God as the Supreme God. That is the science *ma'adz dzikr*: Carrying out God's command in every moment and circumstance by presenting to God's constituency following the way of the Messenger of Allah.

¹⁹ Saktia Ari Seno, band personnel Sheila on 7. In 2006, she has been out for four months to the International Jamaah Tabligh Headquarters in Nizamudin, New Delhi, India. He has stopped playing, and chooses to practice the practice of maqami deeds and coreqali practices intensively. And after that there is also the Vocalist of Nineball band, Ray. In addition there is also Lukman Hakim-guitarist Peterpan. And many more could be role models, including the Saiful jamil sword. And also a well-known ustad in Indonesia that is ustad Muhammad Arifin Ilham also includes an active member in tabligh worshipers and often seen present in some *ijtima* 'that held tabligh congregation in Indonesia. Of the active Police is the Komjen. Pol. H. Drs. Anton Bahrul Alam, SH., Who now serves as Police Irwasum replacing Komjen Pol Imam Sudjarwo who enters retirement.

²⁰ Many of the artists and retirees of the armed forces, the singer of the song ISABELA now also actively follow this da'wah.

- d. Ikramul Muslimin. means: To glorify fellow Muslims. That is: To fulfill obligations to fellow Muslims without claiming our right to be fulfilled. how to get it: inform importance of ikramul muslimin exercise by greeting the known and unknown people respect the old, respect the others, love the young. pray to Allah to be given the nature of the Muslim ikrakul.
- e. Tas-hihun Niyah. means: Cleans intentions. Meaning: Cleans the intention in charity, solely because of God. how to get it: preach the importance of tashihun niyah practice by correcting the intention before, moment and after charity. pray to Allah to be given the essence of tashihun intention.
- f. Da'wah and tabligh. Da'wah means: Invites. Tabligh means: Delivering the Meaning: Correcting oneself, ie using oneself, possessions, and time as God commanded. Convert religion to self and man throughout nature by using their wealth and self. how to get it: preach the importance of tabligh da'wah wat. practice with out in the way of Allah at least 4 months lifetime, 40 days every year and 3 days every month. we increase the sacrifice by out 4 months every year, 10 days every month and 8 hours every day. (ulama 1 year lifetime)

FINDING AND DISCUSSION

Perspective of Muhammadiyah

1. Muhammadiyah's View of the Muslim Brotherhood

The Muslim Brotherhood has the instrument of Tandhimul Jihad. That is the jihad institution in the structure of the Ikhwanul Muslimin which is very secret and trained militarily. In Tandhimul Jihad there is a character named Taqiuddin Nabhani. But between Hasan Al-Banna and Taqiuddin Nabhani this then happened the difference. Hasan Al-Banna principled we continue to struggle and improve human resources. Taqiuddin Nabhani is adamant about continuing armed struggle, the military. Taqiuddin argues, the defeat of Arab or Islam because it is colonized by the political system of democracy and nationalism.

On Nationalism, Muhammadiyah is in line with the Muslim Brotherhood's view, as Hasan al-Banna affirms: "If the nationalism they mean s a necessity of working seriously to liberate the homeland of the colonists, striving for its independence, and instilling the meaning of honor and freedom in the souls of its sons , then we are with them in that regard.

If their nationalism is to strengthen the bonds among members of the community in one area and guide them to find ways to use the solidity of bonds for the common good, we also agree with them.

Since Islam considers it as a non-negotiable obligation. The Prophet said: "And you are the servants of the God who can be brothers"

Furthermore al-Banna asserted: "Surely Islam strictly mandates, until there is no avoiding way, that everyone should work for the good of his country, provide maximum service for him, offer good goodness to his people and do all that by doing all by way of preceding the nearest, then the close, both family and neighbors. To the extent that Islam does not allow to transfer the distribution of zakat to people who are more than the distance allowed to mengqasar salat except in an emergency. This is to give priority to close relatives in doing good. "

It does not matter Muslims accept a system of democracy and nationalism, which is important the life of Islamic law runs within a country. The debate (between al-Banna and Taqiuddin an-Nabhani) is increasingly heated and endless. There is no point of agreement between the two. Until finally, in 1949, Hasan Al-Banna died of being shot by a government agent. The death of Hasan Al-Banna is considered shaheed in the view of Islam. While Taqiuddin Nabhani continued to campaign in his group in Syria, Lebanon and Jordan. Then stand up Hizb ut-Tahrir. That is, the liberation party. That is, the liberation of the Muslims from the West's grip and in the near term liberate Palestine from Israel. The main concept is the Islamic caliphate.

Muhammadiyah views that Ihwanul Muslimin in Indonesia played by the MCC who tried to make peace with the local situation. With this model, Ihwanul Muslimin actually wanted to establish a nation-state-based Islamic state, such as the concept of Abul A'la Al-Maududi (born 1903).²¹ The concept is poured in his famous book, *Al-Khilâfah wa al-Mulk* (Khilafah and Powers), which was published in Kuwait in 1978. From this it can be seen clearly that the concept of Ihwanul Muslimin is actually a Teo-democracy. Dr. Yusuf Qardhawi, a senior cleric of al-Azhar alumnus stated that the Justice Party (now renamed PKS) is an extension of the Muslim Brotherhood of Egypt. However, the Muslim clan they accommodated as an ideology was not the friendliest of the differences, and sought to bridge the various religious schools as Hassan Al Banna's goal was. The figure worshiped by the PKS was Sayyid Qutb, who in 1964 wrote the *Ma'alim fi al-Tariq* manifesto (Road Guide). In his thinking, the state is obligated to enforce Islamic law for social justice. So if any Muslim government is ignorant of this obligation, it is considered to be outside the Islamic creed and it is worth fighting.

Muhammadiyah if judging through ideological formulas such as the formulation of "Personality Muhammadiyah" and also the formulation of "Matan Belief and Ideals of Life Muhammadiyah", clearly there is no concept or agenda to establish a state within the Unitary State of the Republic of Indonesia. Muhammadiyah understands that the State of Indonesia is "Darul 'Ahdi Wasyahadah" which is a State built on mutual agreement of all components of the Indonesian nation. The object of dakwah Muhammadiyah is to improve and improve the quality of the Islamic Ummah of Indonesia, so it becomes a true Islamic society.

2. Muhammadiyah's View of Hizbuttahrir

Muhammadiyah is committed that the State of Indonesia is a State of agreement and a State of witness (*dar al-'Ahdi, wa al-Syahadah*). This differs diametrically with Hizbuttahrir. In Indonesia HTI frankly assumes that the unifying ideology of Pancasila is ignorance. Nationalism for them is ignorant. However reforms give wind to these groups so it is left alone. And there is no dialogue. HTI exploits the institution (as if) "supports" the government to influence the MUI (Majelis Ulama Indonesia). However they are taqiah (hiding the agenda of the original struggle), because they think Indonesia is actually ignorant. Taqiah is a Shiite ideology but is used by HTI.

Hizb ut-Tahrir is completely different from Abul A'la al-Mawdudi's concept. Hizb ut-Tahrir wants a transnational state, an international Pan Islamicism state in the form of a khilafah, whose political system refers to the Koran and hadith. Even further, they already had some sort of state structure themselves; there are Khalifah (leader), Ahlul Hali wal Aqdi (Council of Balance) warlords, and complete with several ministries. In this case Muhammadiyah does not agree with the efforts of realizing a transnational

²¹ Al-Mawdudi was a Pakistani cleric who founded the Jamaat-e-Islami Islamic movement in the 1940s

State. This is based on the understanding that there is no specific political format left by the Prophet Muhammad to us. Is the form of a national or transnational State. However that all Muslim countries or countries with a Muslim majority must respect each other, help each other, and work together. A frame inherited by Nabu Muhammad SAW is Justice, Deliberation, Amanah, Al-Musawah, and at-Ta'awun.

3. Muhammadiyah View of Salafi Movement.

Responding to the Salafiy movement, Muhammadiyah has a proportional view of this salafi.²² According to him, theologically, Muhammadiyah sometimes refers to itself as a movement that is theologically in the category of salafiyah or salafism. It is also the foundation of the CRC. Dahlan in establishing Muhammadiyah, one of the references is Tafsir al-Manar from Rashid Ridla, a salafiyah of the 20th century.

Muhammadiyah when looking at the meaning of the salafi movement, it is clear that it is not really a problem with this Salafiyah understanding, because basically every Muslim will recognize the legality of the Prophet's companions and the two best generations of followers of Islam afterwards; *tabi'in* and *atba' al-tabi'in*. Or in other words, any Muslim in fact has at least some degree of inner disbelief even though he has never touted the recognition that he is a salafi. As well as the claims of one's falsehood can never be assured that he actually follows in the footsteps of al-Salaf al-Salih, and-according to the writer-it is exactly the same as the admission of one's salvation which sometimes more often stops at the level of confession.

When salafiy movement emerged today, the transnational movement. How to dress these pilgrims should wear robes, keep a beard, cloak or short pants far above his ankles, over his eyes wearing limbs, prayer procedures are different, and the number of variety also a lot. Is Muhammadiyah part of a salafi like this? Of course not. Maintaining a beard is indeed a sunnah, but the hadith about beard is intended by the Prophet to be easily recognizable that it is a Muslim brother. But when in this day and age beard is also maintained by inter-religion and is no longer the identity of one's humanity, then fall "illatul Hukmi" is.

There are other salafiy categorical points that also appear in Indonesia, so we are aware that the variant of Indonesian Islam is very much. When Din Syamsuddin was asked "What is Muhammadiyah salafiy?", He replied: "Yes, Muhammadiyah salafiy too". There are foreign institutions that do not cooperate with Muhammadiyah, except in the official report that Muhammadiyah is a movement that adheres to the salafiy aqidah, the salafus-pious. I also say "Yes", but maybe we realize his salafi, the middle salafi.

However if you want to be honest, seen one of the main teachings is ar-ruju 'ilal Qur'an was-Sunnah. However the failure of the salafiyah, including those carrying the ar-ruju flag of Qur'an was-Sunnah is their failure in formulating a methodology back to the Qur'an and Sunnah, therefore the key is *kaifa narja* ', ie on the *kaifiyah* framework. This is very noticeable, including Muhammadiyah has not been successful. Perhaps we never thought to formulate the framework of the methodology and the epistemological framework for returning to the Qur'an and Sunnah. In the *tarjih* ruling there is an addition; was-Sunah al-Maqbulah. So this Muhammadiyah is not the Sunna-incarnate and not the Qu'ran-incarnate, but it refers to the Qur'an, and as-Sunnah Maqbulah. Only

²² Former Chairman of PP Muhammadiyah, Prof. Dr. Dien Syamsuddin, MA. In an interview with various media crews in Jakarta.

there is not finished yet. Now our Tarjih²³ Assembly has a great task to formulate kaifa narja 'ila-Qur'an was-Sunnah, but at the level of methodology and epistemology.²⁴

4. Muhammadiyah's View of Jamaah Tabligh

Actually historically, there is closeness between Muhammadiyah with Jamaah Tabligh movement, namely the closeness of his founding father. During his study in Mecca, KH Ahmad Dahlan, the founder of Muhammadiyah, was friends with Maulana Muhammad Ilyas, founder of Jamaah Tabligh - a worldwide da'wah movement based in New Delhi India. It was written by Zaim Uchrowi in his Authorized Biography "Muhammad Amien Rais Leading with Spiritual Ruhani (mold to III, June 2004 p. 160).

In the holy city, KH Ahmad Dahlan is also told to be friends with KH Hasyim Asy'ari, the founder of NU (Nahdlatul Ulama). If KH Ahmad Dahlan is friendly with KH Hasyim Asy'ari, then there is a great possibility KH Hasyim Asy'ari also know and make friends with Maulana Muhammad Ilyas, because they all live and have studied in the holy city in almost the same time. From the name of the movement used by the three movements also shows the same spirit to revive the religion in accordance with the exemplified by Rasulullah SAW. Muhammadiyah, literally can be interpreted as followers of Muhammad. NU (Nahdlatul Ulama) literally means the resurrection of the scholars. The scholars themselves, as mentioned in the hadith, are the heirs of the prophets and the prophet of the prophets is prophet Muhammad SAW.²⁵

The above story is a small sample of the relationship and contact between the three leaders of the Islamic movement. If the search is done more deeply, then the authors believe, among the figures of the Islamic movement can be found more widespread contact. The temporary picture of people that the relationship between various Islamic movements is not harmonious, cannot cooperate and contradict each other is a picture that is too exaggerated. The founding leaders of the movement themselves gave excellent examples of how they should get along and respect each other. And that Maulana Ilyas is among the great propagators known to the Islamic world. Wahbah Az Zuhayli, a Syrian fiqh expert, greatly appreciated this movement. The author of the book *Mawsu'ah al Fiqh al-Islamy wal Qadhaya al Muashirah* (14 volumes) is even highly praised Jamaah Tabligh. In one of his fatwas he said that "the members of Jamaah Tabligh are generally very good, salih, zuhud and many sacrifices to spread the Islamic creed.

About the Jamaah Tabligh movement, despite its historical closeness, but Muhammadiyah has different views. Muhammadiyah views can be studied through the Majelis Tarjih.

The Majelis Tarjih of Muhammadiyah states: "The Tablighi Jama'ah group cannot be categorized as a misguided group unless there are other things which they do contrary to the pillars of Islam and the pillars of Faith, which are not contained in the Qur'an and as-Sunnah. "Yusuf Qardhawi was among the contemporary scholars who did not regard Jamaat Tabligh as a heretical movement. Moreover, he considers Maulana Muhammad Ilyas, founder of Jamaah Tabligh, as a great da'i and mujaddid (reformer).

²³Tarjih, is a special institution in Muhammadiyah that is tasked with studying and understanding various issues that have an impact on the aspects of Islamic law.

²⁴ <http://www.muhammadiyah.or.id/id/artikel-muhammadiyah-dialog-pemikiran-detail-12.html>

²⁵ While the name of Jamaah Tabligh is not given by Maulana Ilyas himself, this name is given by others. Maulana Ilyas himself did not give a name for his movement, if there should be a name, then he preferred to name this movement with the name "Harakatul Iman" (Movement of Faith).

Muhammadiyah justify Indonesian nationalism, which is not believed by Jamaah Tabligh. But one of the things that was not agreed by Muhammadiyah was the activity of "Khuruj" by the Tablighis by borrowing mosques belonging to Muhammadiyah, which often led to the lack of harmony because they lived for some time in the mosque, cooking, washing and others who became the scenery is not tasty.

Furthermore Maulana Ilyas is among the great propagators known to the Islamic world. Wahbah Az Zuhayli, a Syrian fiqh expert, greatly appreciated this movement. The author of the book *Mawsu'ah al Fiqh al-Islamy wal Qadhaya al Muashirah* (14 volumes) is even highly praised Jamaah Tabligh. In one of his fatwas he said that "the members of Jamaah Tabligh are generally very good, salih, zuhud and many sacrifices to spread the Islamic creed.

CONCLUSION

From those four findings above, we can conclude that Muhammadiyah is in line with three major movement as follow; Muslim Brotherhood movement, Salafi Movement, and Jama'ah Tabligh Movement. Unfortunately, Muhammadiyah could not stand along with Hizbut Tahrir movement. From the findings, the study predicts that Muhammadiyah, as one of old Islamic movement in Indonesia, will mostly follow and support the major modern Islamic Movement of Indonesia. Thus, Muhammadiyah will able to uphold and to defend islamic values at the same time. In order to maintain and reveal true Islamic Society of Indonesia, Muhammadiyah would give best efforts to be devoted on modern Islamic Movement as long as the ideology and value of islam are still in line with Muhammadiyah principle.

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