

Islamic Modernism and Civic Engagement: The Muhammadiyah Model for Global Islamic Movements

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Abstract

This study examines Muhammadiyah's role in advancing Islamic modernism through its contributions to education, healthcare, and social reform. Founded in 1912 by Ahmad Dahlan, Muhammadiyah integrates Islamic principles with modern socio-political needs, emphasizing *tajdid* (renewal) and *wasatiyyah* (moderation). The organization has significantly impacted Indonesia by addressing poverty, illiteracy, and healthcare through its network of schools, universities, hospitals, and social programs. Methodology using a qualitative approach, including document analysis and interviews with Muhammadiyah leaders, the study highlights the organization's societal impact and its potential as a model for Islamic movements globally. Comparative analysis with other Islamic movements reveals Muhammadiyah's unique approach to social transformation. The study also identifies a gap in understanding how Muhammadiyah's model can be applied in different socio-political contexts, particularly outside Indonesia. Limitations include the availability of recent data on its international expansion and response to emerging global challenges. Despite these, the findings underscore

Muhammadiyah's potential to inspire Islamic civic engagement worldwide.

Keywords: Islamic modernism, civic engagement, muhammadiyah, tajdid, global Islamic movements, education, social reform.

Introduction

Islamic modernism has emerged as a dynamic response to the complexities of contemporary global challenges, blending traditional Islamic teachings with modern socio-political and economic paradigms. Within this landscape, Muhammadiyah, one of the largest Islamic organizations in Indonesia, stands as a significant exemplar of modernist thought and civic engagement. Established in 1912 by Ahmad Dahlan, Muhammadiyah's mission to harmonize Islamic values with modern principles has not only transformed Indonesian society but has also positioned the organization as a potential model for other Islamic movements worldwide. Muhammadiyah, founded by Ahmad Dahlan in 1912, has significantly contributed to the development of Indonesian society by harmonizing Islamic values with modern principles. As an influential organization, Muhammadiyah has become a model for other Islamic movements worldwide, due to its commitment to religious moderation, educational reform, and social empowerment. Muhammadiyah's approach to integrating Islamic teachings with contemporary societal needs has played a crucial role in strengthening the identity of progressive Islam in Indonesia. This article will delve into key aspects of Muhammadiyah's mission and its potential as a global model.

Muhammadiyah promotes religious moderation by engaging in interfaith dialogue and fostering multiculturalism without compromising Islamic teachings. This approach has been instrumental in maintaining social harmony in Indonesia, a

country known for its vast social and cultural diversity.¹ By emphasizing tolerance and cooperation among religious communities, Muhammadiyah has contributed to peace and harmony in the country.²

In the field of education, Muhammadiyah has played a pivotal role in reforming Islamic education by integrating religious knowledge with general knowledge. This initiative has not only empowered communities but also raised national awareness about the importance of holistic education.³ Muhammadiyah's educational philosophy focuses on character development, leadership, and tolerance, which has significantly impacted Indonesia's social and moral fabric.⁴ Moreover, Muhammadiyah has launched various social empowerment initiatives that address real-world issues faced by marginalized groups, such as women, farmers, and the urban poor.⁵ Through its strong philanthropic efforts, Muhammadiyah places social

¹ Imam Ma'rif and Muh. Akbar, "Peran Amal Usaha Muhammadiyah Bidang Pendidikan Dalam Pendidikan Nasional," *IHSANIKA: Jurnal Pendidikan Agama Islam* 2, no. 2 (2024): 322–335.

² Oky Oktriyani, Nur Alvisyahri, and Alysya Fauzia, "Pandangan Muhammadiyah Tentang Islam Moderat Untuk Kemajuan Peradaban Islam Di Indonesia," *Masterpiece: Journal of Islamic Studies and Social Sciences* 2, no. 3 (2024): 141–153.

³ Syamsul Arifin, Syafiq A. Mughni, and Moh Nurhakim, "The Idea of Progress: Meaning and Implications of Islam Berkemajuan in Muhammadiyah," *Al-Jami'ah* 60, no. 2 (2022): 547–584.

⁴ Ridho Mujahid Islahi and Muhammad Parhan, "Perkembangan Nilai Karakter Masyarakat Berdasarkan Pemikiran Muhammadiyah K.H Ahmad Dahlan Dalam Pembaruan Pendidikan Islam Di Indonesia," *ALFIHRIS: Jurnal Inspirasi Pendidikan* 2, no. 3 (2024): 240–250.

⁵ Wahyu Prihanta, Moh. Nurhakim, and Saiful Amien, "The Strength of Muhammadiyah's Existence in the Modern Era: Pillars of Empowerment and Community Strengthening," *Journal of Community Service and Empowerment* 5, no. 2 (2024): 264–271.

welfare and community strengthening at the forefront of its programs.⁶

On the international front, Muhammadiyah has developed a global strategy involving participation in international forums, humanitarian missions, and peacebuilding activities, positioning itself as a model for Islamic practice worldwide. The organization also addresses global issues such as gender inequality and environmental challenges, aligning its da'wah movement with contemporary global issues.⁷ Despite its many achievements, Muhammadiyah continues to face challenges, particularly in aligning its programs with government regulations and public perceptions. Additionally, its approach to cultural integration is continuously evolving, striving to strike a balance between religious values and local cultural practices.⁸ These dynamics highlight the complexity of Muhammadiyah's mission, which continues to adapt to the needs of modern society.

The concept of *Tajdid*, or renewal, is central to Muhammadiyah's philosophy, emphasizing the need to revisit Islamic teachings in light of changing contexts without compromising the core principles of the faith. Written by⁹ Muhammadiyah's *Tajdid* involves purifying Islamic practices by aligning them strictly with the Quran and Sunnah, rejecting practices like pantheism that lack scriptural basis. This approach has allowed Muhammadiyah to address contemporary issues such as poverty, illiteracy, and inadequate healthcare, making it

⁶ Ibid.

⁷ Putri Shafarina Thahir, "Muhammadiyah Goes International? Challenges and Opportunities," *Jurnal Muhammadiyah Studies* 9, no. 1 (2024): 47–67.

⁸ Samsul Arifin, L.ya Esty Pratiwi, and Asis Asis, "Legal Review of Muhammadiyah's Strategy in Preventing the Spread of Radicalism," *Jurnal Muhammadiyah Studies* 9, no. 1 (2024): 35–46.

⁹ Zubair (2023)

a pioneer in the fields of education and social reform in Indonesia. By fostering a culture of intellectual inquiry and practical action, Muhammadiyah has proven that Islamic modernism can serve as a powerful tool for societal transformation. A distinguishing feature of Muhammadiyah is its proactive stance on civic engagement. Through its extensive network of schools, universities, hospitals, and social welfare programs, Muhammadiyah has contributed significantly to the well-being of Indonesian society. These initiatives reflect a pragmatic application of Islamic values, addressing real-world challenges while fostering community development. The organization's commitment to inclusivity and collaboration further underscores its potential as a global model for Islamic civic movements.

The rise of globalization has heightened the relevance of Muhammadiyah's model for Islamic modernism. As Muslim-majority societies grapple with issues such as economic inequality, political instability, and cultural assimilation, there is a growing need for frameworks that promote both faith-based values and civic responsibility. Muhammadiyah's experience in balancing these dual imperatives offers valuable insights for Islamic movements seeking to navigate the complexities of the modern world.

Methodologically

This study adopts a qualitative and literature-based approach, integrating document analysis, thematic review, and comparative perspectives. Primary sources include Muhammadiyah's foundational texts, strategic documents, and annual reports, which provide insight into the organization's guiding principles and practical strategies. Semi-structured interviews with Muhammadiyah leaders and members add depth, capturing personal experiences and reflections on civic

engagement. Additionally, comparative analysis of global Islamic movements helps contextualize Muhammadiyah's uniqueness, highlighting parallels and divergences with other modernist initiatives. By coding and analyzing data thematically, the study identifies recurring patterns that illuminate Muhammadiyah's role in societal transformation.

This paper seeks to unpack the historical evolution and organizational strategies of Muhammadiyah, identifying the key elements that have enabled its success in civic engagement. By analyzing its contributions to education, healthcare, and social services, this study highlights how Muhammadiyah has operationalized the principles of Islamic modernism to address pressing societal needs. The research also explores the potential of Muhammadiyah's model to inspire other Islamic movements worldwide, particularly in fostering sustainable development and community empowerment.

By focusing on Muhammadiyah's practical achievements and ideological foundations, this study contributes to the broader discourse on the role of Islamic modernism in contemporary society. The analysis underscores the importance of *Tajdid* and *Wasatiyyah* as guiding principles for Islamic movements seeking to balance faith and modernity. Moreover, it emphasizes the critical role of education and social reform as vehicles for achieving civic engagement and societal transformation. Ultimately, Muhammadiyah's journey serves as a testament to the enduring relevance of Islamic modernism in the 21st century. As the world faces unprecedented challenges, the need for models that integrate faith-based values with modern principles becomes increasingly evident. This study argues that Muhammadiyah's approach offers a compelling blueprint for Islamic movements striving to contribute meaningfully to global civic engagement.

Discussion and Result

Muhammadiyah was established in 1912 as a response to the socio-political and religious challenges in Indonesia during the early 20th century. Under Dutch colonial rule, Islamic institutions faced significant decline due to limited access to modern education and restrictive colonial policies. During the Dutch colonial period, Islamic institutions in Indonesia faced considerable obstacles, primarily due to the restrictive policies implemented by the colonial government and their limited access to modern educational opportunities. These policies, aimed at consolidating Dutch control and reducing the influence of Islam in political and administrative matters, had a significant impact on the growth and survival of Islamic educational institutions. The following sections explore the consequences of these policies on Islamic education. The Dutch colonial authorities employed a shifting approach, at times maintaining a neutral stance and at other times asserting control. They allowed Islam to function in its religious role but worked to prevent its influence in state affairs. As a result, Islamic educational institutions were forced to operate independently, without support or integration into the broader colonial educational system.¹⁰ A policy known as the Teacher Ordinance placed strict administrative requirements on pesantren (Islamic boarding schools), stifling their ability to function freely. However, this policy was eventually repealed in 1928 after it proved to be counterproductive.¹¹

¹⁰ Ahmad Tohri et al., "The Central Role of Tuan Guru in the 19th Century Social Revolution Movement in Lombok," *Khazanah Sosial* 5, no. 3 (2023): 488–507.

¹¹ Fahrudin Fahrudin, "The Existence of Pesantren in The Dutch East Indies Government Pressure," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 18, no. 2 (2020): 351–365.

Islamic educational institutions were largely excluded from the modern education system established by the Dutch, which heavily favored Western-style schooling. This exclusion led to a dual education system in Indonesia, where Islamic schools were left to operate with outdated curricula and limited resources.¹² Written by Fahrudin¹³ Furthermore, the Dutch provided financial support to Christian missionary schools, creating an unequal educational landscape where Islamic institutions struggled to compete for both students and funding. Despite these constraints, efforts to modernize Islamic education emerged over time. Reformist ulama in regions like Aceh sought to blend general education with religious teachings, aiming to cultivate a new generation of modern scholars and educators.¹⁴ Additionally, the Dutch ethical political policy, which was primarily designed to compensate the Indonesian people for their sacrifices, unintentionally contributed to the growth of Islamic educational institutions by encouraging the preservation of cultural traditions.¹⁵ Although Dutch colonial policies created significant barriers, they also indirectly fueled the push for modernization and reform in Islamic education. Local scholars and reformists worked to

¹² MAFTUH AJMAIN, “Melacak Implikasi Politik Pendidikan Kolonial Belanda Terhadap Pendidikan Islam: Sebuah Tinjauan Historis,” *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam* 14, no. 1 (2024): 79.

¹³ Fahrudin, “The Existence of Pesantren in The Dutch East Indies Government Pressure.”

¹⁴ Septian Fatianda and Badrun Badrun, “Persatuan Ulama Seluruh Aceh (PUSA) Dan Reformasi Pendidikan Islam Di Aceh, 1939-1952,” *Local History & Heritage* 2, no. 1 (2022): 23–30.

¹⁵ Suci Karlina Aziz et al., “Pengaruh Kebijakan Politik Etis Pemerintah Kolonial Belanda Terhadap Keberadaan Lembaga Pendidikan Islam Di Nusantara,” *Jurnal Budi Pekerti Agama Islam* 2, no. 5 (2024): 244–252.

adapt Islamic education to the changing political and social landscape, ensuring its survival and eventual growth in the post-independence era.

Ahmad Dahlan, the founder of Muhammadiyah, sought to rejuvenate Islamic teachings by harmonizing them with modern education and socio-religious reform. By emphasizing *ijtihad* (independent reasoning) over rigid traditionalism, Muhammadiyah offered a progressive vision for Islam that could respond to contemporary realities. Its establishment departed from conventional religious movements, fostering a culture of intellectual openness and proactive engagement with societal issues.

Education has been central to Muhammadiyah's mission since its inception. The organization has built an extensive network of educational institutions, from primary schools to universities. As of 2023, Muhammadiyah oversees over 5,345 schools and madrasahs across Indonesia.¹⁶ Now Muhammadiyah also prioritizes not only education in general, but also the Islamic boarding school base.¹⁷

"Muhammadiyah's commitment to educational reform extends to moral education, which is essential in shaping students' character. Studies on early childhood moral education emphasize the importance of cognitive, emotional, and cultural aspects in moral development.¹⁸ These institutions emphasize an integrated curriculum, combining religious and secular sciences to prepare students for spiritual and worldly

¹⁶ <https://mu4.co.id/>, "Di Usia 111 Tahun, Inilah Data Terbaru Aset Dan Amal Usaha Muhammadiyah."

¹⁷ Aynun Nurul Ulufah, Asrop Safi, and Muhammad Thoriqul Islam, "Perguruan Tinggi Berbasis Pesantren (Studi Kasus Di Universitas Darussalam Gontor)," *Jurnal of Education* 5, no. 2 (2024): 222–244.

¹⁸ Ali Imron et al., "Evaluasi Pendidikan Moral Pada Anak Usia Dini Di Kota Semarang," *Tarbawi ngabar. journal of education* 5, no. 2 (2024): 245–259.

responsibilities. Muhammadiyah's focus on accessible education has contributed significantly to reducing illiteracy and improving educational outcomes in Indonesia, particularly in underprivileged communities.

In the realm of healthcare, Muhammadiyah has pioneered the establishment of hospitals, clinics, and health outreach programs. As of the latest data in 2023, Muhammadiyah manages 122 hospitals, with an additional 20 hospitals under construction, and 231 clinics.¹⁹ These facilities often serve marginalized populations who lack access to affordable medical care. Muhammadiyah's innovative programs, such as free health check-ups and disaster response teams, reflect its commitment to societal well-being. Notably, during the COVID-19 pandemic, Muhammadiyah, one of Indonesia's leading Islamic organizations, played a crucial role in providing emergency healthcare during the COVID-19 pandemic. Its response demonstrated leadership in community health, integrating theological, financial, and social approaches to manage the crisis effectively.²⁰ The organization's actions were guided by theological principles, financial management, and strong community engagement, which collectively helped to address the challenges brought by the pandemic.

The organization's response was deeply rooted in the teachings of al-Insyirah, which emphasizes resilience and optimism during difficult times. This inspiration drove Muhammadiyah to expand its charitable and social initiatives, particularly in health and education, collaborating with various

¹⁹ <https://muhammadiyah.or.id/>, "Data Terbaru Kiprah 111 Tahun Muhammadiyah."

²⁰ Muhammad Alfreda et al., "Building and Applying Al-Insyirah Theology: Muhammadiyah's Philanthropic Response to the COVID-19 Crisis," *urnal Al-Hakim: Jurnal Ilmiah Mahasiswa, Studi Syariah, Hukum dan Filantropi* 6, no. 2 (2024): 19–26.

partners to support those affected by the pandemic. Universities under Muhammadiyah's umbrella also contributed by engaging in philanthropic efforts aimed at alleviating the social and health impacts of the crisis.²¹ Financially, Muhammadiyah-Aisyiyah Hospital in Jakarta saw improvements after the pandemic, thanks to strategic financial management. This included better asset management, diversification of income, and investments in health technology, which helped the hospital continue to serve the community effectively.²² The organization also implemented preventive measures based on Islamic teachings, such as limiting congregational worship and promoting health protocols, to reduce the spread of the virus.

Another key area of Muhammadiyah's efforts was combating vaccine hesitancy. The organization supported government campaigns to address misinformation surrounding vaccines, helping to build trust in the public health response. Research also highlighted the resilience of Muhammadiyah families in Surabaya, showing how community strength and adaptability played a role in overcoming the pandemic's challenges.²³ Despite the successes, the pandemic also exposed areas needing improvement, such as the need for better emergency medical services and addressing the impact of

²¹ Muhammad Qorib and Ahmad Afandi, "Implementing Prophetic Values in the Islamic Life Guidelines for Muhammadiyah Citizens: A Qualitative Analysis for Transforming Science and Technolog," MIQOT: Jurnal Ilmu-ilmu Keislaman 48, no. 1 (2024): 1–14.

²² Teguh Pantjatmono, Andry Priharta, and Riyanti Riyanti, "Analysis Of Financial Performance Of Muhammadiyah Aisyiyah Hospital In Jakarta Before And After The Covid-19 Pandemic," *Governors* 3, no. 2 (2024): 81–92.

²³ Mundakir et al., "Factors That Influence the Resilience of Muhammadiyah Member'S Families During the Covid-19 Pandemic in Surabaya, Indonesia," *Jurnal Keperawatan Soedirman* 18, no. 2 (2023): 69–75.

misinformation. These lessons emphasize the ongoing need for innovation and collaboration in public health strategies to effectively respond to future crises.

Muhammadiyah has developed extensive social service programs aimed at poverty alleviation and community empowerment. Its initiatives include vocational training centers, orphanages, and housing projects for the poor, including how Muhammadiyah develops Islamic boarding school-based education to serve the wider community.²⁴ Recent data indicate that Muhammadiyah's social service branches support over 1,012 social welfare institutions, including Muhammadiyah Care Centers (MCC) and Child Social Welfare Institutions (LKSA).²⁵ Moreover, its disaster response teams have been at the forefront of humanitarian efforts, providing aid during natural calamities such as earthquakes and floods. These efforts have solidified Muhammadiyah's reputation as a movement deeply invested in societal transformation.

Muhammadiyah's emphasis on *Tajdid* (renewal) is evident in its intellectual and organizational strategies. *Tajdid* involves revisiting Islamic teachings to align them with contemporary contexts while retaining core principles. For instance, Muhammadiyah's legal reasoning (*fiqh*) adopts a contextual approach, emphasizing the *Maqasid al-Shariah* (objectives of Islamic law) to address modern issues like environmental sustainability and gender equality. As studied by²⁶ Muhammadiyah has made strides in promoting gender equality, particularly in urban Muslim communities. The

²⁴ Nurul Ulufah, Safi, and Thoriqul Islam, "Perguruan Tinggi Berbasis Pesantren

²⁵ Jemi Anggara and Rahmat Rudiyanto, "Muhammadiyah Dan Pelayanan Sosial Di Bidang Kesehatan Dan Sosial Kemasyarakatan," *Al-Tarbiah: Jurnal Ilmu Pendidikan Islam* 2, no. 3 (2024): 402–414.

²⁶ Mohammad Bachrul Falah (2024)

organization's Majelis Tarjih and Tajdid has issued fatwas that reflect a neo-traditionalist approach, balancing classical Islamic thought with modern gender justice principles. This is evident in their decisions regarding husband-wife relationships, which aim to create a more equitable balance of roles within the family.

Organizationally, Muhammadiyah continuously reforms its internal governance, integrating digital technologies and professional management practices to enhance efficiency and transparency. One of Muhammadiyah's distinguishing features is its commitment to wasatiyyah (moderation). By advocating a balanced approach to faith and modernity, Muhammadiyah promotes inclusivity and interfaith dialogue.²⁷ This moderation is evident in its engagement with diverse communities, including non-Muslims, through initiatives that prioritize shared values of justice and compassion. Muhammadiyah's role in fostering societal harmony has been particularly significant in Indonesia's pluralistic society, where it actively combats sectarianism and extremism.

Muhammadiyah has consistently integrated social innovation into its religious practices. For example, it pioneered the use of solar energy in mosques and schools, reflecting its commitment to environmental sustainability. Additionally, Muhammadiyah's zakat (charity) management system exemplifies a modernized approach, utilizing digital platforms to enhance transparency and efficiency in fund distribution.²⁸ These innovations demonstrate Muhammadiyah's ability to

²⁷ Bambang Saiful Ma'arif et al., "Study of Religious Moderation from the Muhammadiyah Perspective: Efforts to Realize Harmony Among Indonesian Citizens," *KnE Social Sciences* 2024 (2024): 425–435.

²⁸ Wisnu Uriawan et al., "E-Zakat: Management Information System of Zakat (Maal and Al-Fitr)," *Preprints* (2024).

adapt Islamic practices to contemporary challenges, offering practical solutions that resonate with global movements.

Muhammadiyah's model holds significant relevance for Islamic movements worldwide. Its focus on education, healthcare, and social reform provides a replicable framework for addressing similar challenges in other Muslim-majority societies. For instance, Muhammadiyah's integrated educational model has inspired institutions in countries such as Malaysia, where its curriculum blends Islamic values with modern pedagogy. Studi by Sa'id²⁹ Muhammadiyah schools implement an integrated curriculum that combines general education with religious teachings, focusing on character development through programs like the Program Penguatan Pendidikan Karakter. Furthermore, Muhammadiyah's emphasis on moderation serves as a counter-narrative to radical ideologies, offering a blueprint for fostering peace and stability in diverse contexts. Despite its achievements, Muhammadiyah faces challenges in scaling its initiatives to meet the demands of a rapidly changing world. Issues such as urbanization, technological disruption, and shifting socio-political dynamics require continuous innovation. While Muhammadiyah is making strides in adapting to modern challenges, it must also navigate the tension between maintaining traditional religious values and embracing modern scientific and social advancements. This balance is crucial in ensuring that Muhammadiyah's initiatives remain effective and relevant in a rapidly evolving global landscape.³⁰

²⁹ "Implementasi Integrated Curriculum Untuk Membentuk Lulusan Yang Berkarakter Di SMP Muhammadiyah," *JIP - Jurnal Ilmiah Ilmu Pendidikan* 7, no. 9 (2024): 9974–9983.

³⁰ Tasnim Rahman Fitra, Umar Yusuf, and Fauziyya Hanifa, "Tasnim Rahman Fitra 1, Umar Yusuf 2, Umar Yusuf 3 ©2024," *Islam Realitas: Journal of Islamic and Social Studies* 10, no. 1 (2024): 16–30.

However, Muhammadiyah's history of adaptability suggests that it is well-positioned to address these challenges. Its ongoing investments in digital education platforms and partnerships with international organizations underscore its commitment to staying relevant in the global arena. Muhammadiyah's legacy is a testament to the transformative potential of Islamic modernism. Its sustained impact over more than a century reflects the strength of its principles and adaptability. Looking forward, Muhammadiyah has the potential to further expand its influence through strategic collaborations with global Islamic organizations and participation in international forums. By continuing to champion *Tajdid*, education, and civic engagement, Muhammadiyah can inspire a new generation of leaders committed to creating a just and equitable society grounded in Islamic values.

Result

Muhammadiyah's transformative role in Indonesian society is rooted in its ability to address pressing societal needs through education, healthcare, and social reform. These efforts reflect a seamless integration of Islamic principles with modern practices, providing a practical model for other Islamic movements globally.

One of Muhammadiyah's most profound impacts lies in its contribution to education. By establishing a network of schools, universities, and vocational training centers, Muhammadiyah has significantly improved access to quality education across Indonesia. These institutions emphasize a balanced curriculum that integrates religious and secular subjects, fostering holistic development. As of 2023, Muhammadiyah managed over 5,300 schools and 176 higher education institutions, directly contributing to literacy and skill

development, particularly in underserved areas. This emphasis on education not only elevates individual capabilities but also strengthens communities, enabling them to break cycles of poverty and dependency.

Muhammadiyah's healthcare initiatives demonstrate its commitment to societal well-being. Operating 122 hospitals and 231 clinics, Muhammadiyah prioritizes affordable and accessible healthcare, ensuring that even the most marginalized populations receive necessary medical services. Its innovative responses to health crises, such as the COVID-19 pandemic, underscore its capacity to adapt and lead. By combining Islamic ethical values with modern medical practices, Muhammadiyah sets a benchmark for healthcare delivery that is both compassionate and effective.

Beyond education and healthcare, Muhammadiyah engages in extensive social reform efforts. Its disaster relief programs and poverty alleviation initiatives are exemplary. For instance, after natural disasters like the 2022 West Java earthquake, Muhammadiyah quickly mobilized resources and coordinated recovery efforts, emphasizing its role as a community-first organization. Additionally, its programs in vocational training and economic empowerment have enabled many individuals to achieve self-sufficiency, fostering resilience and long-term growth in vulnerable communities.

Muhammadiyah's approach to reform (*tajdid*) ensures that it remains relevant amid changing societal dynamics. By embracing modern technology, environmental sustainability, and inclusive governance, Muhammadiyah demonstrates how Islamic organizations can adapt to global trends while remaining true to their core values. For example, the incorporation of digital platforms in Muhammadiyah's educational and healthcare systems has enhanced their

efficiency and reach, bridging gaps in remote and underserved regions.

The Muhammadiyah model resonates beyond Indonesia, offering insights into the potential of Islamic modernism to address global challenges. By emphasizing education as a foundation for societal transformation and healthcare as a fundamental right, Muhammadiyah provides a replicable framework for movements in Muslim-majority countries. Its principles of moderation, inclusivity, and service-driven leadership appeal to diverse audiences, positioning Muhammadiyah as a model for balancing tradition with progress.

Muhammadiyah's commitment to moderation (Wasatiyyah) and interfaith dialogue enhances its societal impact. This approach promotes coexistence and peace in Indonesia's pluralistic society, making it a bulwark against extremism. Muhammadiyah's efforts in fostering understanding and cooperation between religious communities have inspired similar initiatives worldwide, demonstrating the universal relevance of its moderate stance. By addressing the interconnected realms of education, healthcare, and social reform, Muhammadiyah exemplifies a comprehensive approach to civic engagement grounded in Islamic principles. Its success in Indonesia serves as a testament to the enduring potential of Islamic modernism to uplift communities, inspire innovation, and contribute to global progress.

Conclusion

Muhammadiyah's journey over the past century offers a compelling model of Islamic modernism that effectively integrates faith with modern socio-political and economic practices. As a pioneering force in Indonesia, it has demonstrated that Islam, when approached with a spirit of

renewal (Tajdid) and moderation (Wasatiyyah), can contribute meaningfully to the advancement of society. The organization's emphasis on education, healthcare, and social reform has not only addressed pressing challenges such as illiteracy, poverty, and inadequate medical care, but it has also empowered marginalized communities, offering practical solutions to real-world problems.

Muhammadiyah's impact on Indonesian society reflects its ability to adapt Islamic principles to contemporary needs without compromising its core values. Its educational network, which spans thousands of schools and universities, is a testament to the organization's commitment to producing individuals who are both spiritually grounded and intellectually equipped to thrive in a modern world. In healthcare, Muhammadiyah's network of hospitals and clinics has expanded access to essential medical services, particularly for underserved populations, while its social service programs have addressed issues such as poverty and disaster recovery.

Beyond these tangible contributions, Muhammadiyah's emphasis on intellectual inquiry and civic responsibility has fostered a culture of active engagement with both national and global issues. The organization's ability to adapt to modern challenges—such as technological disruption, urbanization, and shifting political dynamics—further underscores its resilience and relevance. Its use of digital platforms for education, healthcare, and charitable work demonstrates how Islamic institutions can innovate while remaining true to their foundational teachings.

Globally, Muhammadiyah offers valuable lessons for other Islamic movements seeking to balance faith and modernity. Its model emphasizes the importance of inclusivity, moderation, and collaboration, providing a blueprint for fostering peace, social justice, and sustainable development in

diverse contexts. By embracing both tradition and progress, Muhammadiyah has proven that Islamic modernism is not just a theoretical concept but a practical and transformative force for social change.

Looking ahead, Muhammadiyah is well-positioned to expand its influence, both within Indonesia and internationally. Its sustained focus on education, healthcare, and social reform, combined with its commitment to Islamic values, continues to inspire global movements seeking to address similar challenges. As the world faces increasingly complex issues, Muhammadiyah's approach remains a beacon of hope, demonstrating the enduring relevance of Islamic modernism as a catalyst for positive societal transformation.

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