



## **MUHAMMADIYAH'S VERANDA: THE INTERPRETATION AND IMPLEMENTATION OF ISLAM WITH PROGRESS IN BAJENG SUBDISTRICT, GOWA DISTRICT**

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### **Abstract**

Islam with progress represents a term denoting the religious views of Muhammadiyah, gaining recognition at the Muhammadiyah Congress in Makassar in 2015, and later systematized at the 48th Muhammadiyah Congress in Surakarta in 2022, culminating in the document titled "Risalah Islam Berkemajuan". This study aims to explore how Islam with Progress is practiced and interpreted by the Muhammadiyah community in Bajeng District. Specifically, it examines how these religious practices and understandings influence and are influenced by the local social, cultural, and political context. Employing ethnographic methods, including participatory observation and in-depth interviews, the research reveals that Bajeng serves as a 'Muhammadiyah Veranda', a key cultural base of Muhammadiyah in Gowa District. Indicatively, this district houses four Muhammadiyah branches, unusually higher than the typical one branch per district. Furthermore, in instances of differing Eid al-Fitr dates set by the government and Muhammadiyah, the majority of the community, including the district government, tends to follow Muhammadiyah's determinations. Another indicator is the prevalent adoption of Muhammadiyah's Islamic jurisprudence practices, such as the non-observance of Qunut in the Fajr prayer or silent recitation of Basmalah. Institutionally, Muhammadiyah in Bajeng encompasses numerous efforts in areas of proselytization, education, and social work, including mosques, schools, and orphanages. Another finding indicates that study sessions and leadership training are primary instruments for disseminating the views of Islam Berkemajuan. Although some concepts of Islam with Progress are practiced in daily life, a majority of Muhammadiyah leaders and members in Bajeng admit to not having read the official document from the Congress.

Keywords: Islam with Progress, Serambi Muhammadiyah, Bajeng Distric

## Abstrak

*Islam Berkemajuan merupakan istilah untuk menamai pandangan keagamaan Muhammadiyah. Terma tersebut mulai dikenal pada Muktamar Muhammadiyah Makassar tahun 2015, kemudian disistematisasi dalam Muktamar ke-48 Muhammadiyah di Surakarta tahun 2022, dengan dokumen bernama “Risalah Islam Berkemajuan”. Penelitian ini berupaya menggali bagaimana Islam Berkemajuan dipraktikkan dan diinterpretasikan oleh warga Muhammadiyah di Kecamatan Bajeng. Tujuan khusus kajian ini pada bagaimana praktik-pemahaman dan praktik keagamaan ini mempengaruhi dan terpengaruh oleh konteks sosial, budaya, dan politik lokal. Penelitian ini menggunakan metode etnografi, dengan teknik pengumpulan data observasi partisipatif dan wawancara mendalam. Temuan penelitian ini menunjukkan bahwa Bajeng merupakan ‘Serambi Muhammadiyah’, salah satu basis kultural Muhammadiyah di Kabupaten Gowa. Indikatornya, kecamatan ini memiliki empat Cabang Muhammadiyah, padahal biasanya, di setiap kecamatan hanya ada satu cabang. Selain itu, hampir setiap terjadi perbedaan penetapan Hari Raya antara Pemerintah dan Muhammadiyah, mayoritas masyarakat, bahkan Pemerintah Kecamatan pun, lebih memilih mengikuti penetapan lebaran Muhammadiyah. Indikator lainnya, praktik fikih masyarakat muslim di sana banyak mengikuti praktik Muhammadiyah, misalnya, sebagian besar masjid yang ada di sana tidak melaksanakan praktik qunut saat Salat Subuh atau membaca basmalah dengan suara Sirr (tidak terdengar). Secara kelembagaan, Muhammadiyah di Bajeng memiliki banyak Amal Usaha dari bidang dakwah, pendidikan dan sosial, seperti masjid, sekolah, hingga panti asuhan. Temuan lain dari penelitian ini, pengajian dan pengaderan menjadi instrumen utama diseminasi pandangan Islam Berkemajuan. Meski Sebagian gagasan Islam Berkemajuan telah dipraktikkan dalam keseharian, namun sebagian besar Pimpinan dan Warga Muhammadiyah di Bajeng mengaku belum pernah membaca dokumen resmi hasil Muktamar.*

*Kata Kunci: Islam Berkemajuan, Serambi Muhammadiyah, Kecamatan Bajeng*

### A. INTRODUCTION

In the last two decades, Indonesia's two largest Islamic organizations, Nahdlatul Ulama (NU) and Muhammadiyah, have undergone significant transformations. A survey by Lingkaran Survei Indonesia (LSI) reveals dramatic changes in the perception and membership of these organizations. According to Denny JA, the founder of LSI, there has been a drastic increase in individuals identifying with NU, while the number aligning with Muhammadiyah has significantly decreased. LSI's 2023 survey data shows that 56.9% of respondents feel part of NU, a rise from 27.5% in 2005. In contrast, only 5.7% consider themselves part of Muhammadiyah in 2023, down from 9.4% in 2005 (Nugroho, Rakyat Merdeka, September 5, 2023).

Denny highlights cadreship issues as a key factor in the decline of Muhammadiyah's membership. He underscores the importance of Muhammadiyah, along with NU, as representatives of moderate Islam in Indonesia, indicating the need for academic responses to this trend. LIPI researcher Burhani (2016) notes that Muhammadiyah is perceived more as a formal organization, in contrast to NU, which is seen as more cultural and traditional. This impacts public perception of Muhammadiyah membership.

Wahyuddin Halim, an Anthropologist from UIN Alauddin, identifies that many Muhammadiyah cadres feel the organization no longer meets their spiritual needs, leading some to seek or form new groups. In his ethnographic study in Wajo District, Wahyuddin found that the inactivity of some Muhammadiyah branches is more due to a lack of spiritual nurturing than a shortage of cadres.

Referring to the LSI research that captures the declining trend in Muhammadiyah membership, as well as efforts to reinforce the ideology of 'Progressive Islam' in recent years, researchers are interested in obtaining a comprehensive picture of this phenomenon at the grassroots level. This study is based on a knowledge map created by many previous researchers. Broadly, there are at least four classifications of previous research that underpin and open doors to the significance of this study. First, studies related to various faces or variants of Islamic Movements in Indonesia, especially post-New Order (See Nashir, 2013; Garadian, 2017; Ansori, 2019; Hasan, 2019; Z, 2020; Triantoro, 2020; and Azra, 2021). Second, studies specifically examining the role of Moderate Islamic Movements in Indonesia in responding to various radicalism and terrorism ideologies (See Rahman, 2019; Muttaqin and Anwar, 2019; Fahrurrozi, 2020; Sartika, 2020; Susilawati, 2020; Ridwan, 2021; Jubba et al., 2022; and Nasikhin 2022). Third, recent research highlighting the existence of Muhammadiyah in various dimensions, including the changes in the Islamic movement during the Reform Era (Nashir, 2019; Latief and Nashir, 2020; Handayani et al., 2020; Qadir et al., 2021; Efendi et al., 2021; and Burhani, 2023). Fourth, research focusing on Muhammadiyah's unique genre of Islam, namely Progressive Islam (See Arifianto, 2017; Darajat and Chair, 2019; Qodir et al., 2020; and Arifin et al., 2022).

In the context of South Sulawesi, this study focuses on the implementation and interpretation of "Progressive Islam," a concept systematized at Muhammadiyah's 48th Muktamar in Surakarta in 2022. It employs ethnographic methods to understand how Progressive Islam is practiced and interpreted in Bajeng District, Gowa Regency, an area with a strong Muhammadiyah presence. The findings will offer new insights into the internal dynamics of Muhammadiyah and its implications for the movement of moderate Islam in Indonesia.

## **B. LITERATURE REVIEW**

### **1. Variants of Islamic Movements in Post-New Order Indonesia**

Post-New Order Indonesia has seen diverse Islamic movements, thoroughly examined in several studies. Nashir (2013) identified five contexts contributing to the emergence of Shariah Islamic Movements, ranging from responses to crises and negative Western attitudes towards Muslims, to structural and cultural tensions reflecting resistance to state ideologies and internal ideological conflicts. Ansori (2019) and Z (2020) highlighted the development of radicalism, with the democratic

spirit post-reform providing opportunities for radical groups to openly express their beliefs. The emergence of Islamic populism, as discussed by Azra (2021), capture political movements representing the people against established political elites. Azra, however, notes its challenges in gaining a dominant position in Indonesian politics and governance. Furthermore, Triantoro (2020) explores cultural variants in post-New Order Islamic Movements, examining how young Muslims express their Islamic identity through various cultural means.

## **2. Dynamics of Moderate Islamic Movements in Indonesia**

Understanding the response of moderate Islamic movements to post-New Order radicalism requires a comprehensive look at their dynamics. Studies by Rahman (2019), Jubba et al. (2020), Amru Almu'tasim (2019), and others offer rich insights. These studies highlight the significant influence of moderate Islam in Indonesia, particularly through major organizations like Nahdlatul Ulama (NU) and Muhammadiyah, while also facing challenges from conservative and exclusive religious understandings. Differences in these studies range from focus areas to research methods, encompassing various aspects of moderate Islamic movements and education's role in fostering inclusive and moderate Islamic understandings.

## **3. Muhammadiyah's Role in Addressing Contemporary Challenges**

Research on Muhammadiyah covers its roles and challenges in different aspects. Latief and Nashir (2020) explore its international engagement, while Qodir et al. (2021) delve into its socio-religious, cultural, economic, and political existence. Nashir et al. (2019) highlight its political stance, especially during the 2019 elections, revealing a dualism in political views among members. Handayani et al. (2020) discuss Muhammadiyah's religious outreach, emphasizing a social and cultural approach in spreading Islamic teachings. Other studies, like Effendi et al. (2021) and Burhani (2023), examine Muhammadiyah's response to environmental issues and leadership succession dynamics, respectively.

## **4. Interpretation and Implementation of Progressive Islam**

Several studies focus on "Progressive Islam," a concept central to Muhammadiyah's understanding as a modernist Islamic organization in Indonesia. Darojat and Chair (2019) compare Muhammadiyah and NU, highlighting the importance of flexibility and diversity in contemporary issues. Arifin et al. (2022) emphasize the historical roots of this concept and its influence on Muhammadiyah's commitment across various fields. Qodir et al. (2020) discuss Muhammadiyah's role in social change, while Widodo and Yusuf (2019) focus on its understanding of Progressive Islam. These studies collectively illustrate how Muhammadiyah adopts Progressive Islam as the foundation of its religious understanding and its basis for contributing to social and humanitarian development.

Despite the comprehensive nature of these studies, several gaps require further research. These include deeper exploration of the concrete implications and impacts of Progressive Islam on society, especially in addressing issues like radicalism and intolerance; comparative studies of Progressive Islam's understanding and implementation at various organizational levels within Muhammadiyah; comparisons with other progressive Islamic movements in Indonesia; and more in-depth research on how Progressive Islam has influenced broader social, economic, political, and cultural changes. These reasons underscore the significance and novelty of the research on "The Struggle of Progressive Islam in the Bajeng District."

## **C. RESEARCH METHOD**

This study is a qualitative descriptive research utilizing an ethnographic approach, aiming to understand the worldviews of subjects from the 'native point of view'. Its focus is to explore cultural themes and the meanings of actions within the Muhammadiyah community in the Bajeng District, Gowa Regency, which was selected due to the movement's progressiveness, historical value, and its unique geographical location. The field research was conducted over a three-month period, from November 2023 to January 2024.

The selection of informants was carried out using purposive sampling, including Muhammadiyah activists and community members. Data collection involved both structured and unstructured in-depth interviews, as well as participant observation in Muhammadiyah activities. The data were analyzed through transcription, codification, thematic analysis, and interpretation, comparing them with existing theories and previous research. Ethical standards of research were strictly upheld, including maintaining the integrity of the researcher, transparency of research objectives, and protection of sensitive information from informants.

#### **D. FINDINGS AND DISCUSSION**

##### ***Interpretation of Islam with Progress***

Firstly, the concept refers to a pure form of Islam, grounded in the Quran and Sunnah. According to the Deputy Chairman of Muhammadiyah Gowa, progressive Islam is based on the Quran and Sunnah, initiating from the nurturing of faith. Following the reinforcement of faith, it encompasses engaging in pure worship.

Secondly, it embodies the spirit of religion that propels progress. Progressive Islam is seen as the application of Islamic teachings that encourages Muslims to be proactive in addressing problems and dynamics in society. This includes adapting and responding to the changes of time without abandoning the essence of Islamic teachings. Firdaus Naba states, "I believe that progressive Islam is about how the spirit of religion drives humans to overcome the challenges they face in an ever-evolving dynamic."

According to Naba's interpretation, Progressive Islam is understood as the implementation of Islamic values that motivate and inspire Muslims to actively tackle various challenges and issues in society. This represents a dynamic approach in religion, where Muslims are not only adhering to religious teachings but also adapting and responding to changes and developments over time. It reflects that Islam is not static but encourages its followers to be proactive and innovative in dealing with the constantly changing social realities.

Thirdly, it is future-oriented. As articulated by Mawang Aprianto, the Chairman of the Muhammadiyah Branch Leadership in Limbung, Progressive Islam means being forward-looking. He expresses, "We are given the mindset that we must improve ourselves as per the Prophet's saying, 'today should be better than yesterday, and whoever remains the same is at a loss.' This represents a lack of progress."

##### ***Implementation of Islam with Progress***

From the interview script with Firdaus Naba, Vice Chairman of PDM Gowa, the full quote regarding the "Four Healthy, Five Perfect" concept presented by the source is as follows:

"The 'Four Healthy, Five Perfect' concept in Muhammadiyah means that when it is present in a place, whether as a branch or a sub-branch, first, it must be physically healthy. This includes the health of the organization, its administration, and the mechanism of its activities, in accordance with the rules and principles of

Muhammadiyah. In Bajeng, Muhammadiyah is considered organizationally healthy, indicated by the presence of four branches in the district, whereas usually, there is only one branch per district.

Second, the spiritual health through intensive nurturing of Muhammadiyah members via study sessions. Firdaus states, 'Spiritual health, or 'ruhiyah', is achieved through study sessions. If the organization is well-run and follows procedural activity mechanisms, but lacks study sessions, it's like having a healthy body but no soul.'

Third, the health of its work, referring to the presence of Charitable Efforts. Institutionally, Muhammadiyah in Bajeng has numerous Charitable Efforts in fields like preaching, education, and social work, including mosques, schools, and orphanages. Firdaus comments, 'All good social activities, whether institutionalized as charitable efforts or still in the form of programs and activities, contribute. So, if it's physically and spiritually healthy, but lacks charitable efforts and social activities, it would be termed 'Unemployed Muhammadiyah'.'

Fourth, the happiness of its members' families. This translates to the active participation in autonomous organizations like Aisyiyah (women's organization) and the Muhammadiyah Youth Force. In Bajeng, the Aisyiyah and Youth Force are quite active, including the Muhammadiyah Student Association, Muhammadiyah Youth, and Nasyiatul Aisyiyah (Nasyiah).

Fifth, being considered 'perfect' if it can positively influence its environment. 'We do not live alone. We have neighbors, friends, and social circles. Muhammadiyah should inspire improvements in communal life. This is the external impact, not just the internal four healths, but the perfect one is the effect of the external impact.' The external influence includes strengthening faith, invigorating worship, societal welfare, and political influence.

In terms of faith and worship, Muhammadiyah has shown influence in the life of the Bajeng community. This is evident in moments like differences in determining Eid al-Fitr between the Government and Muhammadiyah, where the majority, including the District Government, often follow Muhammadiyah's determination. Another indicator is that the Muslim community's fiqh practices in the area largely follow those of Muhammadiyah, for instance, most mosques there do not practice qunut during the Fajr prayer or recite the Basmala silently.

The "Four Healthy, Five Perfect" concept emphasizes the importance of an organization being physically healthy (body of the organization), spiritually healthy (soul), having beneficial social work or activities, a happy and harmonious family, and exerting a positive influence on the surrounding environment. This reflects a holistic approach in organizational and community development, aligned with the principles of Progressive Islam.

## **E. CONCLUSION**

The research findings indicate that Bajeng serves as a 'Muhammadiyah Bastion', a key cultural base of Muhammadiyah in Gowa Regency. This is evidenced by the existence of four Muhammadiyah branches in the district, which is notable given that typically, each district hosts only one branch. Additionally, during instances of differing Eid celebrations between the government and Muhammadiyah, the majority of the local community, including the District Government, tend to follow Muhammadiyah's determination. Another indicator is the prevalent Islamic jurisprudence practices among the Muslim community in Bajeng, which largely align with Muhammadiyah's practices. For example, most mosques there do not perform the Qunut prayer during Fajr or recite Basmalah audibly. Institutionally,

Muhammadiyah in Bajeng boasts a variety of charitable ventures in the fields of

proselytization, education, and social work, including mosques, schools, and orphanages. Another key finding of this research is that religious study groups and cadre training are the main instruments for disseminating the concept of Progressive Islam. Although many ideas of Progressive Islam have been implemented in daily life, most leaders and members of Muhammadiyah in Bajeng admit they have never read the official documents produced by the Muhammadiyah Congress.

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