

DIALECTICS OF RELEVANCE: THE CHALLENGE OF PURIFICATION IN MUHAMMADIYAH FROM THE PERSPECTIVE OF PROPHETIC AND TRANSCENDENTAL- BASED LAW (PROGRESSIVE AND CONSERVATIVE VIEWS)

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ABSTRACT

Understanding the concept of purification or spiritual cleansing plays an important role in many religious traditions, including Muhammadiyah. Muhammadiyah, as an Islamic organization that promotes moderate national and Islamic values, has long dedicated itself to understanding religious concepts in the context of the times. However, in the process of adapting to the changing times, there are often different views, both in progressive and conservative approaches, in interpreting and applying religious concepts, including purification. Based on the research findings, the study can generate concrete policy recommendations and strategies to promote inclusive and progressive purification of religious understanding in Muhammadiyah, as well as ways to facilitate dialog and respectful understanding between progressive and conservative views. This research aims to explore the relevance of the concept of purification among Muhammadiyah and identify the main challenges that arise when the concept is interpreted through progressive and conservative views. By understanding the different views, it is hoped that this research can provide a deeper insight into the concept of purification in the context of Muhammadiyah, as well as its implications in religious practice. The approach chosen in this research is to analyze the thoughts, opinions, and interpretations of scholars and key figures from both views, as well as empirical data from among Muhammadiyah citizens. This research is expected to make a significant contribution in expanding the understanding of religious thought in Muhammadiyah and the relevance of the concept of purification in the context of differences in progressive and conservative views. This research aims to analyze the dialectic of purification understanding among Muhammadiyah, between progressive and conservative views. This research examines the relationship between the normative side of the Qur'an and the understanding side, as well as how Muhammadiyah tries to purify religion from shirk, heresy, and khurafat through rationalization and spiritualization of

sharia. Based on the research findings, the study can produce concrete policy recommendations and strategies to promote the purification of inclusive and progressive religious understanding in Muhammadiyah, as well as ways to facilitate dialogue and respectful understanding between progressive and conservative views.

Keywords: purification, conservative progressive.

INTRODUCTION

Indonesia is a country with a population of 280 million, the majority of whom are Muslim, and with the largest number of Muslims in the world, it is a fertile ground for the development of Islamic thought and movements.¹ One of the largest Islamic organizations in Indonesia, Muhammadiyah, with its age exceeding a century, as well as with its wealth of business charities, in the fields of education, social and health that contribute significantly to the development of the Indonesian nation, which campaigns for religious reform.² Muhammadiyah is known to have a modernist or progressive Islamic orientation.

This modernist Islamic ideology is shown in two principles, namely purification and modernization or dynamization. What is meant by purification is the purification of aspects of faith and worship.³ Muhammadiyah

upholds the principle that everything related to worship (ibadah mahdhah or 'ubuudiyah; worship in the narrow sense) is forbidden to do, unless there is a command from the Quran or Hadith of the Prophet Muhammad.

The purification movement in Muhammadiyah is the purification of aspects of faith and worship, as well as a return to the spirit and teachings of Islam which is pure and liberating for the people.⁴ This movement aims to clean and renew the understanding of Islam, as well as create a time and space context for the development of Islamic teachings in accordance with the context of contemporary times. As an organization that has become an integral part of Indonesian society, Muhammadiyah has a significant influence in terms of education, health, social, and religious.⁵ Religious concepts, including

¹ Absor, U. 2017. "Religious Archives: Peran Arsip Dan Dokumentasi Dalam Penulisan Sejarah Peradaban Islam Di Indonesia." *Jurnal Kajian Islam Interdisipliner* 2(1). doi: <https://doi.org/10.14421/jkii.v2i1.1082>.

² Probowulan, D., & Martiana, N. 2021. "Perspektif Aset Ekonomi Berbasis Keumatan Pada Amal Usaha Muhammadiyah Klinik Kesehatan." *Jurnal Akuntansi Terapan Indonesia* 4(1):59–69. doi: <https://doi.org/10.18196/jati.v4i1.9178>.

³ Nadhiran, H. 2012. "Corak Pemikiran Hukum

Islam Hasbi Ash-Shiddieqy Antara Purifikasi Dan Modernisasi." *Media Syari'ah: Wahana Kajian Hukum Islam Dan Pranata Sosial* 14(2):251–60.

⁴ Santoso, M. A. F. 2016. "Internasionalisasi Konsep Purifikasi Dalam Manhaj Tarjih Muhammadiyah." *Jurnal Muhammadiyah Studies* 1(1):30–43. doi: <https://doi.org/10.22219/jms.v1i1.11407>.

⁵ usydi, R. 2016. "Peran Muhammadiyah (Konsep Pendidikan, Usaha-Usaha Di Bidang Pendidikan, Dan Tokoh)." *TARBAWI: Jurnal Pendidikan Agama Islam* 1(2):129–48. doi: <https://doi.org/10.26618/jtw.v1i2.367>.

spiritual purification, are an important part of its teachings.

However, the understanding of these concepts often evolves in line with the changing times and social environment. Progressive thought within Muhammadiyah tends to adopt an approach that is more open to the changing times,⁶ Muhammadiyah, as an Islamic organization rooted in Islamic teachings, often seeks to understand and apply Islamic law by adhering to prophetic teachings.

This involves careful research and interpretation of the Quran and Hadith, as well as the development of understandings that are appropriate to the current context. While the conservative view tends to maintain traditions and values that are considered to be the core of religious teachings,⁷ In this context, the concept of purification becomes an important arena for understanding how this view interacts with and influences religious understanding among Muhammadiyah .

What is meant by modernization or dynamization is the renewal of religious interpretation to fit the context of contemporary times. Modernization or dynamization is usually carried out on

'worldly' aspects (social, political, economic, educational, cultural, and so on).⁸ In this case Muhammadiyah has the principle that in terms of 'worldliness', people who live in the context of their times know better how to manage this life. Modernization or dynamization does not mean that Muhammadiyah does not make Islamic teachings a reference for the lives of Muslims.

Prophetic law and the transcendental concept in Islam are two main foundations for religious understanding. Therefore, this research is important to ensure that the religious understanding observed in the context of Muhammadiyah is based on these two principles. This ensures that the Islamic teachings applied are authentic and consistent with the established principles.

METHOD

The method used in this research is the literature research method. Literature-based research is a form of research that uses literary works as the object of study.⁹ Literature studies were obtained from various sources such as scientific journals, books, seminar papers, and other publications related to the research topic both offline and online. Then,

⁶ Marsudi, M. S., & Zayadi, Z. 2021. "Gerakan Progresif Muhammadiyah Dalam Pembaharuan Pendidikan Islam Dan Sosial Keagamaan Di Indonesia." *Mawa Izh Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 12(2):160–79. doi: <https://doi.org/10.32923/maw.v12i2.2035>.

⁷ Wahid, D. 2014. "Kembalinya Konservatisme Islam Indonesia." *Studia Islamika* 21(2). doi: 10.15408/sdi.v21i2.1043.

⁸ Hidayat, W. 2023. "Muhammadiyah; Diantara Gerakan Modernis Tajdid Dan Purifikasi." *Jurnal Pemikiran Islam* 3(1):70–82. doi: <http://dx.doi.org/10.22373/jpi.v3i1.18128>.

⁹ kadir sawarjuwono, t. A. P. 2014. "Intellectual Capital: Perlakuan, Pengukuran Dan Pelaporan (Sebuah Library Research)." *Jurnal Akuntansi Dan Keuangan* 5(1):35–57.

researchers conducted a search for related literature sources using online databases such as google scholar, researchgate, publish or perish, and wos, After obtaining relevant literature sources, researchers made selections using certain inclusion and exclusion criteria.

Literature sources that were considered relevant and of good quality were then analyzed and synthesized by researchers. The data obtained from the literature study was then analyzed descriptively by grouping the main themes and subthemes related to the Understanding of Purification among Muhammadiyah (Between Progressive and Conservative Views). This data analysis model consists of data collection, data reduction, data presentation, and conclusion drawing.

RESULTS AND ANALYSIS

The concept understood in the purification of Islam that is often understood by Muslims is referring to the Qur'an and al-Sunnah (al-rujû' ila al-Qur'ân wa al-sunnah). From the search for studies that have been carried out, it turns out that thinking about the purification of Islam in Muhammadiyah from the beginning of its establishment until entering the 21st century developed in three phases¹⁰ :

- a. the first phase of sharia spiritualization (the time of the founder, Kiai Ahmad Dahlan);
- b. the phase of sharia formalization (the period of dominance of sharia experts);
- c. the second round of sharia spiritualization (the leadership of the modern highly educated generation).

The issue of purifying Islam, which was an influence of Wahabiah and Rasyid Ridha's reformism, during the time of Kiai Ahmad Dahlan, was better known and understood as the awareness of the role of the people in social life rather than as the eradication of superstitious practices, bid'ah, and ckhurafat known as (TBC). the awareness of the role of the people was carried out through education in schools, talks in assemblies, the utilization of religious facilities (waqf, mosques and mushallah), and the utilization of mass media. The spiritualization of sharia can be seen from the role of a pure heart, in addition to a healthy mind. In accepting the truth, Kiai Ahmad Dahlan rejected religious fanaticism. TB has become a tradition in Islamic society due to their ignorance. Therefore, education is the only solution that will save them.

¹⁰ Mulkhan, Abdul Munir. 2000. *Islam Murni Dalam Masyarakat Petani / Abdul Munir Mulkhan*. cet. 1. Yogyakarta: Yogyakarta :

Bentang.

The phase of sharia formalization where the momentum was when the Tarjih Council was established, which is a sharia fatwa institution within Muhammadiyah. This phase is very thick with the issue of "purification of Islam" or often known as the eradication of blind taqlid and TB practices, the sufficiency of what the Prophet taught in the fields of creed and mahdhah worship, and the ideologization of sharia into a doctrine of social change and relations with the state. In practice, this phase has given birth to a sharia piety that is more outward than spiritual in Kiai Ahmad Dahlan's version, and the ideological policies of the organization contained in the Muqaddimah of the Muhammadiyah Articles of Association.¹¹

The third phase of understanding the idea of purifying Islam entered the second round of sharia spiritualization. The momentum was when the change in the nomenclature of the Tarjih Assembly became the Tarjih Assembly and the Development of Islamic Thought, the impact of the change in nomenclature was First, changes in the substance of TBC (the substance of TBC in the era of the establishment of Muhammadiyah and the

agrarian era was not the same as what happened in the industrial / development era), Second, the emergence of a number of new socio-cultural scientific approaches to issues such as TBC which have shifted what was meant by TBC when it was first defined, Third, both (changes in the substance of TBC and the emergence of a variety of new socio-cultural scientific approaches) require new ijihad from Muhammadiyah which no longer has to be fiqh and/or classical-scholastic kalam alone. Even if the kalam approach is used, it is not in the sense that is dominated by discussions about God (in the classical sense), but in the sense of an approach that refers more to the functionalization of the values of God's spirituality in concrete life applications.

So far, Muhammadiyah is known as the Islamic purification movement where all Islamic teachings seem to be returned in accordance with the text of the Koran and hadith. Including in matters outside of worship in cultural affairs and daily trivial matters such as clothing models and types of food that must be consumed, all must have a foundation or guidance from the Qur'an and the sunnah of Rasullullah. When there is a hadith that mentions the prophet allows tambourine music, it does not mean that only tambourine music is

¹¹ Muhammadiyah, Mukadimah Anggaran DAsar. 2024. "Anggaran Dasar Muhammadiyah." Retrieved (<https://muhammadiyah.or.id/anggaran-dasar/>).

allowed, when the prophet and his companions use robes as their regalia, it does not mean that suits and trousers are forbidden to wear, and even though there is no history of companions playing soccer, it does not mean that soccer is forbidden to play. Everyone agrees that being Muslim means obeying Allah and His Messenger as stated in the word of Allah:

تُزَحْمُونَ لَعَلَّكُمْ لِرَسُولٍ أَوْ لِلَّهِ وَأَطِيعُوا

Meaning: And obey Allah and the Messenger, that you may be granted mercy. (Qs. Al-Imran 132)

الرَّسُولَ وَأَطِيعُوا اللَّهَ أَطِيعُوا أَمْرًا الَّذِينَ يَأْتِيهَا
فَرُدُّهُ شَيْءٍ فِي تَنَارِ عَذَابٍ فَإِنَّ مِنْكُمْ الْأَمْرَ وَأُولَى
وَالْيَوْمَ بِاللَّهِ تُؤْمِنُونَ كُنْتُمْ إِنْ وَالرَّسُولَ اللَّهُ إِلَى
تَأْوِيلًا وَأَحْسَنُ خَيْرٌ ذَلِكَ الْأَخْرَجُ

Meaning: you who believe! Obey Allah and obey the Messenger (Muhammad), and the Ulil Amri (those in authority) among you. Then, if you differ in opinion about anything, then refer it back to Allah (the Qur'an) and the Messenger (his sunnah), if you believe in Allah and the Last Day. That is better for you and more beneficial.

Returning to the Koran and Sunnah is one of the answers of Muslims in facing modern life which in fact Muslims are in decline, at least

Muhammadiyah has made steps and movements as in its identity says "Muhammadiyah is an Islamic movement da'wah amar ma'ruf nahi munkar and tajdid sourced from the Koran and Sunnah. Muhammadiyah has another way of doing purification back in the Koran and Sunnah when compared to other purists. Purification does not have to be textualization, the purification carried out by Muhammadiyah is not radical purification, but cultural purification in accordance with the balance of sharia truth and local wisdom as long as this local wisdom does not conflict with sharia as described in surah al-imran 104:

بِالْمَعْرُوفِ وَيَأْمُرُونَ بِالْخَيْرِ إِلَىٰ يَدْعُونَ أُمَّةً مِنْكُمْ وَلَتَكُنَّ
الْمُفْلِحُونَ هُمْ وَأَوْلِيكَ ۗ الْمُنْكَرَ عَنِ وَيَبْهَتُونَ

Meaning: "And let there be among you a group of people who call to virtue, enjoining the good and forbidding the evil.

The concept of Bayani, Burhani, and Irfani approaches is the right way for Muhammadiyah to understand Al-Quran and Sunnah more comprehensively and authentically. With this approach, Muhammadiyah is expected to be able to maintain its identity as an Islamic movement that is progressive, progressive, free from conservative thinking. The tug of war between purification and

modernization and dynamization indicates that it is not easy to develop and preach modernist Islam. Consequently, ambiguity in combining these two principles does not only occur at the elite level but also among branch-level leaders. Given the importance of the role of the branch for the proselytization of Muhammadiyah at the grassroots level.

1. Implementation of Muhammadiyah Purification

a. Purification and Modernization in Ulujami Branch

Purification and modernization are two principles that characterize the Muhammadiyah movement. Muhammadiyah movement. Purification is an effort to purify faith and worship from elements outside Islam such as beliefs and rituals of local communities or previous religions.

The form of purification tends to eliminate or criticize parts of the creed and worship that are considered to have no basis in the Al-Quran and al-Sunnah.

Meanwhile, modernization is an effort to adjust Islamic teachings in the context of contemporary society to be more responsive to

developments and changes in society. Ideally, these two teaching principles are carried out proportionally. outside Islam such as the beliefs and rituals of local communities or previous religions. Purification tends to eliminate or criticize parts of the creed and worship that are considered to have no basis in the Al-Quran and al-Sunnah.

Meanwhile, modernization is an effort to adjust Islamic teachings in the context of contemporary society to be more responsive to developments and changes in society. Ideally, these two teaching principles should be implemented proportionally. This kind of tahlilan event is a tradition that is commonly carried out by the Ulujami Muslim community when there is a death.

However, on several occasions, Haji Agus wanted to attend the event of giving tausiah at night at the death ceremony, especially if the person who got this disaster was a member or member of Muhammadiyah whom he knew. The emergence of an event to gather for three nights (usually after magrib or isya) and listen to tausiah about

death is indeed a form of negotiation by Muhammadiyah Ulujami leaders in adjusting Muhammadiyah's purification teachings to the religious traditions that have been running in the Ulujami community. This kind of negotiation was also carried out, for example, by ustadz Badawi Hasya (1951-2009), a Muhammadiyah-oriented ulama in Ulujami. Although ustadz Badawi often led the seven-day tahlilan in the event of death, he emphasized the need to improve the intention in carrying out the tahlilan.

According to him, tahlilan events should not burden the families who are experiencing a disaster (death), and in fact the activities should try to support and strengthen them in facing the disaster.¹²

b. Muhammadiyah Branch (PRM) Plampong

The dynamics of Muhammadiyah in this village are quite interesting, Muhammadiyah has become the majority of its

citizens' Islamic understanding, and it is no wonder that this PRM has been nominated as the national best branch in the category of Muhammadiyah branch and branch institutions by the Muhammadiyah central leadership. Before the Plompong PRM was officially established on February 12, 1994, there had previously been purification efforts or the desire to present a pure face of Islam based on the Koran and Sunnah. This effort was not without conflict but was full of social tensions resulting in what was actually referred to as "the struggle for the one call to prayer" This event has brought the perpetrators reported to the Kodim by people who do not agree with the "one call to prayer" on the grounds of treason. This situation illustrates the pre-conditions of the purification movement that took place in the village.

Along with the establishment of Muhammadiyah, the initial plan to build a pure religious understanding was carried out more effectively through existing recitations. As a result, the pure face of Islam has begun to appear. People

¹² Fuad, A. F. N. 2018. "PURIFIKASI DAN MODERNISASI DI MUHAMMADIYAH RANTING ULUJAMI JAKARTA SELATAN." *Jurnal Pendidikan Islam* 9(1):47-58.

no longer make offerings when they want to harvest, prepare offerings under trees that are considered haunted, and it is also rare for people to study black magic and the like. The seven-day nyewu death ceremony is no longer practiced, and the three-month pregnancy ceremony has disappeared. In its place are recitation and aqiqah as a ceremony on the occasion of birth.

Purification Muhammadiyah must still appreciate local culture as a medium and wisdom of da'wah, and by eliminating TBC strongly agree but the positive value of culture is maintained, it is difficult to completely eliminate TBC in the tradition because TBC is considered a tradition, instead Muhammadiyah is a pioneer for the creation of a new Islamic culture so that it does not only preserve existing traditions in which there is TBC. Cultural arts are allowed to be preserved as long as they do not conflict with Shariah. Local culture is utilized as a medium for da'wah as long as it provides benefits and benefits.

CONCLUSION

In Muhammadiyah, there is a dialectic of purification understanding that

involves a dialectical-hermeneutical relationship between the normative side of the Qur'an and the understanding side. Muhammadiyah is a renewal movement to purify religion from shirk, heresy, and khurafat, which is basically a rationalization and spiritualization of sharia. This purification is more focused on the aqidah aspect and is a response to local culture that is considered deviant. While modernization has more to do with social aspects.

In Muhammadiyah, purification and modernization do not always go hand in hand, and religious thought in this organization must always be based on the context of the times that accompany it Muhammadiyah can intensify efforts in Islamic education and research that focus on a deep understanding of Prophetic teachings. This includes facilitating discussion and dialogue between progressive and conservative views, as well as promoting a holistic and contextual understanding of Islamic law. It is important for Muhammadiyah to create structured dialogue-forums where members can openly share their views, seek mutual understanding, and find common ground between progressive and conservative views. This can facilitate the

resolution of differences of opinion and strengthen organizational unity.

Muhammadiyah can adopt an inclusive approach in dealing with the challenge of purification, by recognizing and appreciating the diversity of views within the organization. This allows various voices and perspectives to be heard and integrated in the decision-making process.

Muhammadiyah takes a prophetic and transcendent-based law view to address this challenge. The prophetic view requires leadership and ownership that are relevant and change people's lives, while the transcendent-based law view requires leadership and ownership that influence and change people's lives. Ultimately, Muhammadiyah must change leadership and ownership to be more conscious and capable of changing people's lives. This can be done through the development of proficiency, behavior, and education.

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