

## **MUHAMMADIYAH'S INFLUENCE ON REFORM AND MODERNISM IN INDONESIA**

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### **Abstract**

*This study examines the influence of Kiyai Haji Ahmad Dahlan (1868-1923) in the history of Islamic reform in Indonesia and its impact on modern movements and thought. This study focuses on Muhammadiyah, an Islamic organization founded by Ahmad Dahlan on November 18, 1912, in the context of religious reform and purification. The main objective of this study is to reveal the philosophy and struggle brought by Ahmad Dahlan, a pioneer of modern awareness and awakening in Indonesia. The method used is descriptive-historical with a qualitative approach, combining scientific and empirical reviews. The study results indicate that Ahmad Dahlan's thoughts have greatly influenced the aspirations of modern Islam through Muhammadiyah, which created a broad network of activists and preachers. His contribution to developing rational streams and awareness from the traditions of madhhab and puritanism is very significant. Recommendations include the need for further research on Ahmad Dahlan's influence in a global context and the adjustment of traditional values in contemporary Islamic education to increase the relevance of education in the modern era.*

**Keywords:** Muhammadiyah, Ahmad Dahlan, Reformist Islam, Puritanist, Progressive

### **Abstrak**

Penelitian ini mengkaji pengaruh Kiyai Haji Ahmad Dahlan (1868-1923) dalam sejarah reformasi Islam di Indonesia serta dampak yang ditimbulkannya terhadap gerakan dan pemikiran modern. Fokus dari penelitian ini adalah Muhammadiyah, organisasi Islam yang didirikan oleh Ahmad Dahlan pada 18 November 1912, dalam konteks reformasi dan pemurnian agama. Tujuan utama penelitian ini adalah untuk mengungkapkan filosofi dan perjuangan yang dibawa oleh Ahmad Dahlan sebagai pelopor kesadaran dan kebangkitan modern di Indonesia. Metode yang digunakan bersifat deskriptif-historis dengan pendekatan kualitatif, menggabungkan tinjauan ilmiah dan empiris. Hasil penelitian menunjukkan bahwa pemikiran Ahmad Dahlan berpengaruh besar terhadap aspirasi Islam modern melalui Muhammadiyah, yang menciptakan jaringan aktivis dan mualigh yang luas. Kontribusinya pada pengembangan aliran dan kesadaran rasional dari tradisi mazhab serta puritanisme sangat signifikan. Rekomendasi mencakup perlunya penelitian lebih lanjut tentang pengaruh Ahmad Dahlan dalam konteks global dan penyesuaian nilai-nilai tradisional dalam pendidikan Islam kontemporer untuk meningkatkan relevansi pendidikan di era modern.

**Kata kunci:** Muhammadiyah, Ahmad Dahlan, Islam Reformis, Puritan, Progresif.

## INTRODUCTION

This study examines the thoughts of Kiyai Haji Ahmad Dahlan (1868-1923) and his leadership in the Muhammadiyah movement, which was founded on November 18, 1912, and brought reformist Islam in the contestation and development of religious schools of thought in Java. Ahmad Dahlan was a reformist scholar and critical thinker who sparked a great revolution in the struggle for reform in Indonesia. Born in Kauman village, Yogyakarta, in 1868 as Muhammad Darwis, he was the son of Kiyai H. Abu Bakar bin Kiyai Mas Sulaiman, the khatib at the Great Mosque of the Sultanate of Yogyakarta, and Nyai Abu Bakar, his mother, who was the daughter of H. Ibrahim bin Kiyai H. Hasan, a ruler of the Yogyakarta sultanate at that time. Dahlan grew up in a family known for its respected religious and social position and background, which strongly influenced the Kauman district in his leadership, struggle, and preaching.

In contrast to the habits and ways of thinking of the people in his environment, Dahlan expresses a broad outlook on life and a distant horizon of thought. The opportunity to study the science of qiraat, tafsir, hadith, monotheism, fiqh, tasawwuf, and falak in Makkah, and the tendency to study the works of Shaykh Muhammad Abdurrahman and Muhammad Rashid Rida have had a significant influence in shaping the renewal of the fikrah in his soul. Upon returning to Java, Muhammad Darwish changed his name to Haji Ahmad Dahlan.

Dahlan is known as a faqih and a great scholar who has his own understanding and ijtihad of fiqh. He was an enlightened figure who succeeded in highlighting the ideals of da'wah and reform initiated by Muhammad Abdurrahman in the Land of Java. His efforts to implement Abdurrahman's school of thought and the revolution of thought that he brought brought meaningful enlightenment in his area, as expressed by Solichin Salam: "The Kauman realm, which was still covered by religious life, but was traditional, conservative and static, was transformed by Ahmad Dahlan into a dynamic and revolutionary Islamic society like the sound of lightning during the day in the hot sunlight. The outbreak of the fire-revolution in Kauman Yogyakarta was unexpected. Because the gunpowder exploded, it was precisely where feudalism, traditionalism, and conservatism flourished." Much of the loose literature that studies Ahmad Dahlan's thought revolves around his leadership in Muhammadiyah, the aspects of reform he fought for, and his influence on the modern revival. According to Hasnan Bachtiar (2014) in his paper "Muhammadiyah Ideology: Critical Perspective", the prophetic movement of Muhammadiyah contributes significantly to meaningful religious awareness and understanding of the core of humanity and faith. It values the ideas and philosophies of its movement, which inspired a progressive new religious character that championed religious and social interests as well as a return to the original spirit and teachings of the Qur'an and al-Sunnah, based on the creed of al-rujū' ilā al-Qur'ān wa al-sunnah.

This matter of reform and his personality is also reinforced in his other review of the strategic function of Muhammadiyah in "pursuing the struggle for the liberation of humanity" (Hasnan Bachtiar 2020, 2014) in a social context under the grip of imperialism and Dutch oppression. This struggle is based on its ideology and prophetic mission which is critical in bringing about reform (tajdid) and formulating a philosophy and reinterpretation of strategic Islamic teachings as explored

by Alfian (1989), Pradana Boy Z.T.F (2007, 2008), Ibn Tsani (2009), and Defti Arlen et al. (2014) which reveal the power of the ethical-social values that he strives for in raising awareness of the aspirations of modern Islam and its moral and ethical essence and importance to mobilize awakening and ijihad and to eradicate the practice of heresy and superstition, mystical beliefs and fatalism and moral decadence.

Al-Ma'un's theology inspired Dahlan's struggle, a practical moral message taken from Surah al-Ma'un that later became the pillars of Muhammadiyah's work in upholding the principles of "progressive Islam", justice, and social liberalization. The contribution of the doctrine of religious purification and its human benefits is discussed by Kuntowijoyo (2008), Mitsuo Nakamura (1983), Desi Ratna Sari et al. (2023), Sopaat Rahmat Selamet et al. (2023), and Ahmad Rifai (2021) as a puritan Islamic movement that raises social issues, liberation, and education as its primary focus. This theological foundation has given meaning in restoring Islam's pure and dynamic spirit and bringing the value of purification through the reinterpretation of established religious doctrines. This impression can be seen in his resistance to the traditional people rejecting the arbitrariness and power of customary and fabricated religious practices.

The spirit that emanated from his determination and commitment to revive the authentic understanding of Islam was inspired by the struggle of tajdid and the philosophical teachings and rationalism initiated in the 18th and 19th centuries AD by Jamal al-din al-Afghani (1838-1897), Muhammad Abduh (1849-1905) and Rashid Rida (1865-1935) which were inspired by the tradition of thought of Ibn Taymiyah (1263-1328) in the Middle Ages. Therefore, this paper basically wants to outline the points related to the nature of Dahlan's thought and his own understanding of Islam, the transformation of Muhammadiyah as an Islamic movement that he founded, and the impact of its renewal on the development of Islam in Indonesia, specifically, and beyond the borders of Indonesia in general.

## RESEARCH METHODS

This paper is descriptive and analytical, and analyzes Ahmad Dahlan's influence in sketching and shaping a new way of understanding and practicing Islam. Since Ahmad Dahlan's thought was applied in a movement called Muhammadiyah, it is impossible to discuss Ahmad Dahlan's thought without referring to Muhammadiyah, both in the past context and the contemporary situation. Ahmad Dahlan's thoughts can be responded to from many perspectives and departments. One possible way is to understand the social context that led Dahlan to his path of reform. Given Dahlan's broad thinking, this paper will focus on two common aspects: Dahlan's contribution to Islamic reform and Dahlan's role in modernizing Islamic education in Indonesia.

## RESULTS AND DISCUSSION

This section discusses the policy fikrah championed by Kiayi Haji Ahmad Dahlan of the Muhammadiyah movement by looking at its historical background and normative and historical foundations. He highlights the context and social realm underpinning his struggle in the 19th

century in Yogyakarta, its influence on the growth of the Puritan movement, and its impact on developing widespread religious awareness in the village of Kauman, Yogyakarta. Its purification and purification movement impressed with socio-cultural renewal efforts and rejection of hereditary beliefs contradicting Sharia principles.

### **Context and Basic Philosophy**

Kiyai Haji Ahmad Dahlan's thinking shows his great ambition in renewing religious beliefs and purifying his understanding and teachings among the community. Ahmad Dahlan states, "All worship is forbidden except for those that have an order from the Prophet Muhammad (saw)." He has laid the foundation that is influential in expanding the reach of Muhammadiyah's da'wah to all of Java, Minangkabau, and the remote islands of Sulawesi and Makassar. Muhammadiyah is famous as an Islamic movement in Indonesia with its modern and rationalistic orientation. More than just a movement, Muhammadiyah has now become an organizational framework with a well-established structural and hierarchical orientation. (Pradana, 2007).

Kiyai Dahlan's struggle departed from the great ideals of driving revolution, triggering change and reform, and bringing Islamic modernization to Indonesia. It means to uplift and develop the idealism brought by Jamal al-din al-Afghani and Muhammad Abduh in the reform movement in Egypt to embed the outdated orthodoxy and conservatism, and to get rid of the freeze, stagnation, and backwardness of Muslims from the point of view of the progress of thought. This is shown in his struggle with Islamic organizations such as Budi Utomo, the Islamic Union, and Muhammadiyah to eliminate heresy, eradicate superstition and shirk, silence mysticism and superstition from the Hindu-Buddhist heritage, eradicate feudalism, and expel the colonizers.

In leading the change, and realizing his ideas of reform, he came to the forefront, gave orders and "pioneered the terrible struggle" by fanning the flames of struggle and **nahdah** and raising the consciousness of **ijtihad**, and mobilizing the activism and activities of the people in religious and educational programs, which succeeded in eliminating the authority of the religious apparatus and burying the **taklid** that had caused the backwardness of the mind. He built a large da'wah organization by establishing Muhammadiyah as its legitimate platform of struggle to bring change and fresh idealism of thought in his time. In this case, Dr. H. Roeslan Abdulgani commented: "K.H. Ahmad Dahlan is one of the figures who represents the soul and spirit of activism from the 1912 era." (Solichin Salam, 1963)

The determination of his struggle is also to change the old system of study at Islamic Boarding Schools, and to formulate a new curriculum that is in line with modern developments, as expressed by Dr. H. Abd. Karim Amrullah (Haji Rasul) on his idea to change the boarding school education system: "K.H.A. Dahlan is very disappointed to see the obstinacy that covers the land of Java in terms of Islam. Misconceptions about religion are still deep. Christians are becoming more advanced. The Kiyai tried to revive Islam in a new way, namely, to make cottage lessons in a school, so that the teaching path was regular. The old cottage way alone will not be able to be maintained anymore." (Hamka, 2010)

## **The Influence of Muhammad Abduh**

KH Ahmad Dahlan is one of the great Muslim thinkers who was impressed by Muhammad Abduh's reform agenda. This is evident from his struggle to develop modern thinking founded by Muhammad Abduh, as expressed by Prof. Dr. H. Kraemer in his book *The Religion of Islam*: "Actually, in the Islamic world, there is already an example of a new Islamic movement that aims to defend the religion of Islam against Western influences that may threaten the position of Muslims. That is a new movement that emerged in Egypt under the leadership of Muhammad Abduh. Muhammad Abduh and his companions intended to prove that Islam may match itself with the atmosphere of the new age because the basic basis of Islam is actually for all times. Following that example, in Indonesia, a new Islamic movement was declared under the leadership of Haji Ahmad Dahlan in Yogyakarta." (Kraemer, 1928, 286-7). Muhammad Abduh's influence on the Muhammadiyah movement was considerable in the line of struggle he outlined. The *manhaj* of thought that he put forward, and the skills of the Muhammadiyah movement were greatly influenced by the figure and thought of Abduh, who was awakened from his Pan-Islamiyah ideas.

The struggle outlined by Abduh, together with al-Afghani and Rida in *al-'Urwat Al-Wuthqa* and *Tafsir al-Manar*, has revealed a clear impact on the thoughts and ideals of K.H. Ahmad Dahlan's struggle, as recorded in the *Indonesian Islamic Encyclopedia* about Dahlan's personality and aspirations: "He also interacted more intensely with the thoughts of reformers in the Islamic world, such as Muhammad Abduh, al-Afghani, Rashid Ridha, and Ibn Taymiyah. His interaction with the reformist Islamic figures had a profound effect on the spirit, soul, and thought of Darwisy."

The works of Shaykh Muhammad Abduh, such as *Risalat Tauhid*, *Tafsir Juz Amma*, *Al-Islam wa al-Nasraniyyah Ma'a al-'Ilm wa al-Madaniyah*, *Al-'Urwat al-Wuthqa*, and *Tafsir al-Manar*, inspired many ideas and fikrah of renewal in him. These works present the ideas of reform that are thorough and fundamental, and sketch a clear philosophy of struggle that has shaped the strong understanding of Islam and polished the spirit of struggle within it. The influence of Shaykh Muhammad Abduh on Kiyai Dahlan was formulated by Solichin Salam (1963, 58) in his work *K.H. Ahmad Dahlan Reformer Islam Indonesia*, which analyzed Ahmad Dahlan's own strengths:

"If we compare the differences between the two Islamic reformers Muhammad Abduh in Egypt and K.H. Ahmad Dahlan in Indonesia, if Abduh is famous for the sharpness of the questioner, and with that questioner, he also pours all his thoughts and ideals, then in this case, it is different from Ahmad Dahlan. He does not belong to a writer or author fluent in pen as Abduh. This proves that, as far as our knowledge goes, we have never heard that he left behind works or essays that can be used as guidelines and materials in continuing his ideals and struggles. Ahmad Dahlan's weakness is that he cannot compose like Abduh unless both are equally thinkers, idealists, fighters, and reformers. Still, his advantage is that he can practice what he aspires to in an organization like Muhammadiyah."

Muhammad Abduh's reform ideas that exploded in Egypt were also championed by other young groups in Indonesia, such as Said Muhammad bin Aqil, Hamka, Hassan Bandung, Hasbi ash-Shiddiqi, Abdul Halim Hasan, Zainal Arifin Abbas, Sulayman Rasyid, and Ahmad Surkati through *Jam'iyat al-Islah wa al-Irsyad al-Islamiyyah*. In Malaya, Abduh's struggle was continued by Shaykh Tahir Jalaluddin, Ustaz Abu Bakar al-Ashaari, Ustaz Mustafa Abdul Rahman, Sayid Sheikh al-Hadi, and others, who had all studied at al-Azhar and tried to revive the tradition of thought that Abduh fought for and continue his ideas of reform.

### **The Establishment of Muhammadiyah**

Impressed by the struggle of Shaykh Muhammad Abduh, KH Ahmad Dahlan established the Muhammadiyah Union on 18 November 1912 (8 Zulhijjah 1330) to continue the ambition of Abduh's struggle. Its basic goal is to renew religious understanding, catalyze social change, elevate people's lives, mobilize modern aspirations, and advance Islamic boarding schools throughout Indonesia. It seeks to eliminate the orthodox school that is still shackled by old-fashioned conservative beliefs, eradicate the freeze, stagnation, and backwardness of Muslims from the point of view of the progress of thought. The basis of Muhammadiyah, as enshrined in Article IV of its constitution, declares: "That the purpose and purpose of this union is to uphold and uphold the religion of Islam, so that it can realize a true Islamic society." To achieve these goals and objectives, various steps are sought including: (1) strengthening faith, strengthening worship and elevating morals (2) intensifying the research of Islamic knowledge and obtaining its purity (3) advancing and renewing education and culture according to Islamic demands (4) mobilizing da'wah with amar ma'ruf nahi munkar activities (5) establishing and maintaining places of worship and waqf (6) guiding young people to become meaningful Muslims (7) nurturing the practice of helping in welfare and piety, and (8) instilling awareness so that Islamic guidance and rules apply in society. Muhammadiyah is supported by the Tarjih, Hikmah, Aisyiyah, Hizbul Watan, Youth, Teaching, Library Park, Tabligh, General Misery Assistant, Economy, Waqf and Property, which represents its desire at every level to promote the dissemination of knowledge, elevate the position of women, drive economic growth, advance Islamic knowledge and da'wah and instill the spirit of religious harmony.

Commenting on the crucial role of Muhammadiyah in the empowerment of the masses, Soedarisman Poerwokoesoemo stated: "The birth of Muhammadiyah means a renaissance for Islam because Muhammadiyah renews the ways of Islam must be practiced by its people. Logically, there is a reaction to Muhammadiyah's efforts, because in the struggle, it is a common thing, where there is action, there must be a reaction. It seems that this reaction can motivate Muhammadiyah to strive to achieve its goals actively." Muhammadiyah is considered the most organized Islamic movement in the world led by an organized da'wah machinery and a cadre who firmly defends its ideals and ideals, as affirmed by Sayyid Amin al-Husayni, the former mufti of Palestine when he visited Indonesia and saw the Muhammadiyah movement with his own eyes: "The Union is the largest and

most organized Islamic union in the world... in the land of Arabia there is no religious union of this magnitude and order." (Hamka, 2010).

Kiyai Dahlan plays an active role in the development of Muhammadiyah by arranging da'wah and social activities consistent with the islah's goals. Its activities are religious and education-based on efforts to empower women, empower the community, spread knowledge, and encourage intense da'wah. In 1922, he left Yogyakarta to preach, establish branches, attend meetings in various regions, and add teachers at Madrasah Mu'allimin Muhammadiyah Yogyakarta. Muhammadiyah stood at the forefront of people's activities and pioneered efforts for empowerment and social empowerment, by developing schools, providing free clinic services, establishing education centres for marginalized children, supporting and sending orphans, publishing the Qur'an in Javanese and Malay, developing libraries, establishing educational institutions for women, providing da'wah infrastructure, and so on. He wanted to create a society that truly applied the teachings and laws of Islam.

Muhammadiyah puts a lot of pressure on the da'wah efforts to balance the zending movement sponsored by Christian tabligh bodies. Kraemer states, "Because among Muslims, there are no bodies that care about their fate. Based on the intention... The movement led by Kiyai Dahlan, called Muhammadiyah, held its schools throughout the Indonesian archipelago, as well as polyclinics and others. Although among Muslims, some people disagree with the purpose of Muhammadiyah, the results are undeniable."

The struggle for islah spearheaded by K.H. Dahlan has been strongly opposed by conservative scholars who are still shackled by obsolete and jumud discourses in religion, and trapped by a dogmatic frame of thought, as expressed by Solichin Salam: "There are not a few tests and obstacles that he faces... Various accusations, slander, and incitement were hurled at him. Some accuse him of wanting to establish a new religion that violates Islam, others say that he is a fake Kiyai, because he has imitated Christianity." The pressure he exerted in the struggle for islah was quite significant, because the feudal society he faced maintained the basis of taqlid that rejected efforts towards change, which was considered to challenge customs. Thinking of this kind of taqlid as expressed by Hamka (2010) in his book *Sacred and Honest Advice Against the Mufti of Johor* when discussing the conflict of views between the Old and Young and his critical attitude in judging news that is not based on rational thought: "If you say you do not believe in such news (news about the extraordinary abilities of the shaykh that your mind does not accept), or you ask yourself for the story and who is the narrator, as a way to examine and censor the hadith of the Prophet, beware! That is a sign that you were young! You have been labeled a pervert! In short, if you use your senses, you will be accused by the young people! And if you want to be a fool, you will be an old man!"

Kiyai Dahlan was labeled as a heretic, zindiq, Wahabi, mulhid, Kiyai Kafir, Kiyai Christian because of his efforts to teach with school equipment, "which received ridicule from his opponents", even his surau was dismantled at night on the order of the head of Kamaludiningrat. This slander

and slander did not dampen his spirit of struggle and with extraordinary resilience, Dahlan responded and put aside every ridicule that was thrown well, as was the case with other *islah* agenda enforcers such as Abduh, Rida, Sayyid Qutb, Zainab al-Ghazali, Hasan al-Banna, Mawdudi and Ghannouchi who continued to survive in the line of struggle to be hit, suppressed and islanded.

The struggle of Kiyai Dahlan and the resilience of the battle of the Youth to get rid of and eradicate this old and dilapidated ideology finally succeeded and was recognized by the Elders who failed in upholding and defending their arguments, as explained by Hamka about the results achieved from the spirit of enlightenment and the struggle of the Muhammadiyah *islah* against the *zending* movement in Indonesia: "For decades the Dutch government allowed Christians to spread the religion and was helped with billions of rupiah, especially in Java because in Central Java Islam is not strong. Christians built hospitals, schools, and persuaded the poor to convert to Christianity. So al-Syeikh Ahmad Dahlan arose and established the Muhammadiyah union, established schools and hospitals, and was given Islamic education, while what he got from the elders was only reproach and curse, that establishing schools was haram! He is Muktazilah, Khawarij, and others. And the old people themselves are only 20 years old. (Hamka, 2010, 31).

In the Muhammadiyah movement, Dahlan has fought for the basics of complete change by introducing significant efforts towards modernization and *islah*. This effort was strengthened and extended by the "Hizbul Watan" movement which is a wing of youth that is agile in leading social and *da'wah* activities that seek to cultivate a holistic understanding of Islam and carry out practical reform efforts, as expressed by Abdul Aziz Atha'alabi, a well-known Muslim thinker, about the struggle led by Kiyai Dahlan and its role in restoring religious understanding and people's activities: "I have learned about the island of Java and part of the island of Sumatra. And I studied the people there in 1913. At that time, the community movement was still immature. However, it influenced my soul after I met a weak old man, who had a big soul named Syeikh Ahmad Dahlan. Indeed, the religion of Islam is almost built on those distant islands."

The aspirations of reform expressed by Dahlan focus on the empowerment of reason because according to him, "the lack of knowledge makes a person narrow-minded," and rejects ugly customs that are clearly something dilapidated, "because they only rule on customs and customs, even though those customs should not be used as a legal basis in determining good and bad, right and wrong. According to a pure heart, to determine good and bad, right and wrong is only a valid law." (Abdul Munir Mulkhan, 1986).

His movements and ideals of struggle are based on the *manhaj* of salaf, which emphasizes the root of understanding and appreciation of the holy verses, and is expressed in clear practice, as shown by his dialogue with Pak H. Soedja: "In the dawn lecture, Kiyai repeatedly taught the *tafsir* of Surah al-Ma'un, until a few mornings were not added. "Kiyai! Why aren't the lessons added?" Pak Soedja asked. "Do you understand correctly?" He asked. "We have memorized everything, Kiyai." Replied Mr. Soedja. "If you have memorized, have you practiced it?" asked Kiyai. "What is practiced? Didn't we also repeatedly read Surat Ma'un for the *Fatihah* recital when we prayed?"

replied Pak H. Soedja. "That's not what I meant. Practiced, means practiced, done. Apparently, you have not practiced it. Therefore, starting this morning, the brothers should look for a poor person. If you get it, take it home to your respective homes. Please give them a bath with good soap, clean clothes, feed, drink, and make a bed in your house. Now my recitation is closed, and you are doing my instructions earlier," Kiyai replied. (Solichin Salam, 1963, 79).

In contrast to the old-fashioned way of pesantren, Dahlan outlined bold fatwas that touched on religious and legal understanding based on *maqāsid* and broad *fiqh*, such as allowing prayers in Javanese (for students who do not know Arabic), establishing *hisab hilal* with *rukyat bil 'ain*, and changing the direction of the *qibla* of the Great Mosque of Yogyakarta and the Great Mosque of Kauman, by giving white stripes on each *saf*, according to the actual degree of measurement.

### **Government Awards**

President Soekarno stated, "K.H. Ahmad Dahlan was a man of charity... whose chest is full of noble ideals". Kiyai Dahlan's significant contribution to changing *Welstanchung* and the people's thinking has made him an Indonesian national hero. Dahlan is regarded as a reformist scholar who has significantly influenced the Islamic struggle in Indonesia. His efforts to establish Muhammadiyah have garnered solid support from every layer of the ummah. His hard struggle has sparked change and awakened Islamic consciousness among the people. Acknowledging the contribution of this "big-hearted man" was expressed by Prof. Sugarda Purbakawatja thoroughly: "Our attitude towards him is not only admiration and respect, as a child who is next to his parents... he is a great man who can cross the dividing line between Muslims and other religions... and a miracle... K.H.A. Dahlan did not hesitate to enter the church in his *hajj* clothes (when visiting his friend Father van Lith in Muntilan). This symptom alone is already interesting, so that with this attention to the personality of K.H.A. Dahlan has increased and caused attention to learn his knowledge." Doctor van de Borne also described his height among the religious leaders: "You are all lucky to have this Kiyai Dahlan. He is not just anyone. I have only met a person of such qualities for the first time. If the land of Java (Indonesia) has only three such people, I believe the land of Java will be auspicious and happy." With the awareness he sparked, Dahlan has made a meaningful contribution to renewing the understanding and thought of Islam in Indonesia. He has ignited the spirit of struggle that has been thoroughly maintained for almost a century after his era. His personality has inspired the clear aspirations of reform made possible by his struggle in mobilizing widespread social consciousness, in which "Ahmad Dahlan was a stoic and tenacious fighter, unyielding and despairing in the pursuit of ideals" (Solichin Salam, 1963).

### **CONCLUSION**

The impact of KH Ahmad Dahlan's thinking and the idealism of his struggle has left a great legacy and triggered significant changes in the Islamic movement in the archipelago, especially in interpreting the spirit of Pancasila in the reality of a multi-cultural and cosmopolitan nation-state.

The aspirations of reform and the struggle of da'wah that he pioneered have brought new values and understandings of the perspective of tauhid, which has triggered a revolution of thought and a clear awakening in the current development of the ummah. The **tajdid** movement in the region was greatly influenced by Dahlan's dynamic and transcendent thought. His defense of Islam is unparalleled from a humanitarian and religious point of view. Its efforts are to fend off the attacks of Christian zends, freezing thoughts, destroying beliefs, elevating the position of women, advancing Islamic boarding schools and waqf institutions, alleviating poverty, renewing the field of education, eliminating taqlid and semberono, helping the vulnerable and marginalized, supporting orphans, and sowing close brotherhood among human beings based on the spirit of ukhuwwah, freedom (hurriyyah), equality and cooperation are exemplary and inspire social charity. This is based on the message of Surah al-Ma'un, a social ideal in the work of Muhammadiyah, which contributes to the development of an integral society. The legacy of his dynamic and inclusive thought must be continued. The message of **islah** that he expresses and fights for must be ignited in the agenda of renewal and purification that continues to flourish, especially by the cadres and generations of Muhammadiyah muballighin today.

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