

The History Of Muhammadiyah's Thought And Movement, Study On Personality And Idea Of The Founding Figure (KH. Ahmad Dahlan)

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Abstract: Muhammadiyah is one of the pioneers of religious renewal in Indonesia. As a religious reformist, Muhammadiyah has contributed greatly in the development of the majority of Indonesia's people are Muslims. This research is a study of the thought and movement of Muhammadiyah in Indonesia aims to conduct a study in order to understand the history and ideas of the Muhammadiyah movement focused on the personality of the founder (KH. Ahmad Dahlan) and the idea of social renewal Muhammadiyah movement. Study of this scientific work using qualitative paradigm with historical-phenomenological approach, which examines the history and phenomenon of Muhammadiyah from aspects of personality and thoughts and ideas of KH. Ahmad Dahlan revealed in external actions (words and deeds) in developing Muhammadiyah in Indonesia. The results of this study indicate that the birth of Muhammadiyah in Indonesia is strongly influenced by the Islamic reform movement in the world, the basic idea of thinking founder of Muhammadiyah is the unity of humanity which has implications for the doctrine to achieve welfare and peace of all mankind, the idea of social reform Muhammadiyah refers to movement "Tajdid" which includes purification and renewal (modernization).

Index Terms: Tough and movement of Muhammadiyah, personality and idea, founding figures.

1 INTRODUCTION

No doubt Muhammadiyah is one of the pioneers of religious renewal in Indonesia. As a religious reformist, Muhammadiyah has contributed greatly in the development of the majority of Indonesia's people are Muslims. Thanks to Muhammadiyah's pioneering movement, many schools from kindergarten to higher education, hospitals, orphanages and Islamic institutions have grown up in the community, Islam has become a symbol of nationality. When Muhammadiyah was founded by KH. Ahmad Dahlan in 1912, Muslims are in a very bad condition. Together with the entire Indonesian nation, they are backward, with very low levels of education, severe economic prosperity and a powerless political capacity. Even more concerning, Islamic identity is one of the negative points of people's life. Islam was synonymous with the profile of the "santri" who merely take care of the afterlife, while ignorant and do not want to know with the times. While religious institutions or organizations are still struggling in matters that are not much in contact with the dynamics of social reality, let alone trying to advance. Islamic teachings seem to be the shackles that increasingly immerse his people to situations that are worthless and helpless. On the other hand, educated community groups become allergic to Islam and Muslims, because they are regarded as a source of people's backwardness, and can not be a way to build a better future. As reflected in the profile of its establishment, Muhammadiyah was present as a breaker. Inspired by the Islamic renewal movement in the international world that Jamaluddin Al-Afdhani, Muhammad Abduh, Rashid Rida and others, Muhammadiyah moves to explore the true and universal values of Islam as a guide for life. Thus, reviewing the history of thought and development of the Muhammadiyah movement in Indonesia, is inseparable from the background of KH. Ahmad Dahlan personality and ideas.

In addressing the problems of Muslims, both in the local context (Indonesia) and global (world). However, many people are not familiar with what and how the basic ideas of Islamic renewal by KH. Ahmad Dahlan. Based on this background, this paper aims to conduct a study to understand the history and thoughts of the Muhammadiyah movement that focuses on the personality of KH. Ahmad Dahlan thinking as well as Muhammadiyah's social reform ideas that he mobilized. The main problem in this research is how biography, personality, and social renewal idea developed by KH. Ahmad Dahlan. Some studies related to the development of Muhammadiyah movement in Indonesia such as Muhammadiyah identity metamorphosis [1], social culture and political orientation of Muhammadiyah [2].

2 METHODOLOGY OF RESEARCH

The study of this scientific paper uses a qualitative paradigm with a historical-phenomenological approach, which examines the history and phenomena of Muhammadiyah from aspects of personality and thoughts and ideas of KH. Ahmad Dahlan revealed in the external acts (words and deeds) in developing Muhammadiyah in Indonesia.

3 DISCUSSIONS

According to Muhammad Hisham [3] to know the characteristics of the Muhammadiyah movement in depth, it is imperative to see the magnitude of the influence of the personality of its founder, KH. Ahmad Dahlan. It is logical that the Muhammadiyah movement was heavily influenced by moderate, tolerant, and religious traits and characteristics of Dahlan. Consequently, knowing and understanding the socio-historical hindsight behind KH. Ahmad Dahlan's struggle is an absolute requirement to understand the historical roots and *raison d'être* presence of Muhammadiyah. The approach that prioritizes leadership studies in social relationships that affect the construction of the reality of an organization like this is philosophically-methodologically known as the social hermeneutic approach. Many people who know and read the history of the founder of Muhammadiyah but very trying to reveal the intellectual power in addition to the moral forces that drive the wheels of Muhammadiyah over the years. Finding

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the forces that propelled Muhammadiyah for such a long period of time must in fact be restored to the moral and intellectual strength of its founder [4]. KH. Ahmad Dahlan was born in the village of Kauman Yogyakarta, Indonesia in 1868 under the name Muhammad Darwis. His father is KH. Abubakar, a preacher of the great mosque of the Sultanate of Yogyakarta. When traced its genealogy to Maulana Malik Ibrahim. His mother was named Siti Aminah, daughter of KH. Ibrahim, the leader of the Sultanate of Yogyakarta [5]. KH. Ahmad Dahlan which is the fourth child of seven brothers that whole sister, except for his youngest brother. He belonged to the descendants of the twelfth of Maulana Malik Ibrahim, one of the prominent among Walisongo, the pioneer of spreading Islam in Java (Indonesia). The genealogies are Maluna Malik Ibrahim, Maulana Ishaq, Maulana 'Ainul Yaqin, Maulana Muhammad Fadlullah (Sunan Prapen), Maulana Sulaiman Ki Ageng Gribig (Djatinom), Demang Djurung Djuru Sapisan, Demang Djurung Djuru Kapindo, Kyai Ilyas, Kyai Murtacla, KH. Muhammad Sulaiman, KH. Abubakar and Muhammad Darwisy (Ahmad Dahlan). Hermeneutically social behavior will be influenced by the person's geographic indicate that social background affects the maturation process. Kauman village as the birthplace of the famous Darwis as a "santri" environment. According to Pijper in Arifin [6], Kauman located near the mosque is possible as an incarnation of the desire to be close to something sacred. However, Kauman word derived from the Arabic language, namely "qawm" which means society (people) or nation. But these two meanings are not appropriate for the condition of Kauman village. Precisely, this word is a derivation of the word "qaim" which means the leader of Islam. So Kauman village means "a place of the uphold of Islam", to the leaders of Islam [3]. Kauman evolved along with the functioning of the Grand Mosque of the Yogyakarta Sultanate. Operationally, mosques are managed by scholars who are empowered by the Sultan to maintain. To facilitate the exercise of such authority was built residence around the mosque. The clerical family is the first family to settle in Kauman. Economic prosperity and height of dignity encouraged Kauman village to be a closed village with special values boundaries, in the form of high adherence to religious security. Symbolically meaning is incarnate in the form of wall fences or buildings that separate with the outside. That's why kauman gives birth to a special personality that is different from the outside of Kauman. In the Kauman community in particular, there is a general opinion that anyone who enters the governor's school is considered a "kafir" or Christian [5]. The Kauman community assumptions are based on the a priori attitude which depicts hatred against the Dutch colonists is the enemy of the Muslim area of the Sultanate of Yogyakarta [6], then the Darwis was not educated in the formal education institution organized by the Dutch East Indies government. However, it does not mean that Darwis is not deep in science. He studied science through recitation. At the age of eight he has been reading al-Quran well to the end. Next, he studied science "Fiqh" on KH. Muhammad Shaleh and "Nahw" Science at KH. Muhsin. He is also a lot of knowledge from KH. Muhammad Nur and KH. Abdul Hamid. The ability of astronomy he obtained from KH. Raden Dahlan, the science of "hadith" he got from KH. Mahfud and Sheikh Kayyat. Even Darwis had learned the science of medicine and the poison of Sheikh Hasan. The name Sheikh Muhammad Yamin Jambek (Bukit Tinggi), Sheikh Muhammad Satock was recorded as his teacher. Self-taught, Darwis also studied books written by

great scholars, such as al-Ghazali, Ibn Taymiyyah, Jamaluddin al-Afghani, Muhammad Abduh and Rashid Ridha [4]. At the age of 22 years (1890), Darwis perform the pilgrimage. The bridge he uses best to learn on leading teachers, including Imam Shafi'i Sayyid Bakir Syantha [4]. From this teacher's he was named Haji Ahmad Dahlan. Giving a new name to the person who has performed the pilgrimage is a tradition, [6]. Since then Muhammad Darwis is familiar with the name of Haji Ahmad Dahlan. Hisham [3], suggests that Dahlan's existence during Makkah caused him to be so influenced by the ideas of Muhammad Abduh and modern reformer Muslim thinkers. Besides studying the book of Abduh, such as ar-Risalah, Islam wa Nasraniyyah, Tafsir Juz'Amma and Kanzal'Ulum, Dahlan also studied the book of Ibn Taimiyyah, al Tawasul wa al Risalah and Tafsir al Manar written Rashid Rida. Upon returning, Dahlan helped his father teach at the recitation of the children in Kauman. On probable occasions, he often represents his father giving religious discourse to people who are much older. In 1896, his father died. The office of the great mosque preacher by Sultan Hamengkubuwono VII (1839-1920) was assigned to KH. Ahmad Dahlan with the title of preacher Amin. As a "Kyai", Dahlan is categorized as "ngulomo" (ulama). The public recognizes Dahlan as a religious scholar because of his interest to explore the science. Kyai Dahlan has lived the ideals of renewal upon his return from the first pilgrimage. But Deliar Noer [7], argues that it can not be proved with certainty whether Kyai Dahlan came to the thought of individual renewal, or whether he was influenced by others in this regard. Deliar Noer further indicates the possibility of Dahlan arriving at the ideals of individual renewal. But he failed in realizing the change (modification) changes in the direction of direction in the mosque of the Sultanate of Yogyakarta. Dahlan's idea differs from the religious thought of society. Dahlan's thinking has a fundamental foundation of thought in terms of philosophy of science. Because the Kyai Dahlan's perspective has preceded the thought of applying freedom of thought which stems from the quraniyah belief to straighten out the behavior based on its original source (al quran) with an interpretation which is in accordance with the common sense which can be accounted for by scientific principles [6]. This is in Kyai Dahlan's attempt to apply the axiological astronomy shown to reform the "Qiblah" concept. According to the author's opinion, the event has a historical praxis value that is not inferior to its social price with the legendary story of "al-Ma'un's surah in qur'an". Because from here, the real struggle begins of Islamic renewal in its confrontation with empirical reality. Dahlan's idea as a praxis form of science in it, the sincerity of his heart as Khatib Amin and his success in socializing the idea of renewal. Kyai Dahlan has a great influence even deigned understood by the Sultan as a holder of authority in the Sultanate. The sense of confidence Sultan embodied with the acceptance of the idea of renewal kyai Dahlan at the time of determining the fall of "Hari Raya 'Idul Fitri". Dahlan's departure to Makkah for the second time (1903), can not be separated from the rumors of excesses from the idea of renewal. Rumors circulating among the palace and colonial municipality proclaim that Kyai Dahlan exiled Sultan to Makkah. This is informed by James L. Peacocks In 1913 in Arifin [6], Rickes reported to the colonial government that due to the idea of modifying the direction of Qiblah, Dahlan was banished to Makkah. One year later, Rickes reported back that Dahlan was thrown out because of his initiative to set up an Arabic language school in the center

of the conservative "Keraton". But Muhammad Idries (1975) found the profit factor of the batik trade that prompted Dahlan to go on the hajj again. Responding to this difference, Arifin [6] states that regardless of the above controversy, Dahlan's second departure has had a major historical impact on the growth of Islamic modernism in Java that has evolved to the present day in Muhammadiyah organization. Before establishing Muhammadiyah, Kyai Dahlan joined first with "Jamiat Khair", the first reform movement in Indonesia. Through this organization Dahlan became acquainted with Ahmad Syurkati who had already known the idea of Islamic renewal and had access to the publication of renewal ideas in the Middle East. This is the background of Dahlan's interest in joining Jamiat Khair [8]. At the same time, Dahlan joined in the movement of "Budi Utomo". Dahlan's association and learning in both organizations inspired him to build a modern-day religious organization. We can see that Dahlan is an open-minded, slick, tolerant, moderate and all-curious modern-day Muslim typologist. Rickes in Arifin [6] describes Dahlan's personality as follows: "Dahlan was a kind of Indonesia of the Calvinist ethic, an energetic, militant, intelligent man some forty year of age, obviously with some Arab blood and strictly orthodox but with a trace of tolerance". Dahlan's religious insight puts forward the attitude of inclusiveness, plurality and reality in view of an understanding of the truth. Dahlan's personality is very colorful of Muhammadiyah's appearance in the early phases. Given Kyai Dahlan's central position in Muhammadiyah's developmental movement, it is important to understand the main points of Kyai Dahlan's thought [9]. Kyai Dahlan has a different Muslim reformer typology with many other reformers leave the paper. Kyai Dahlan is a reformer type of man of action and not a man of thought. Consequently, there are not many papers and manuscripts declared by KH. Ahmad Dahlan to be used as data for the preparation and reconstruction of his thoughts. Kyai Dahlan in his last speech of December 1922, before his death, declared that the main problem why Muslims are weak and difficult to cooperate is because everyone, leaders and groups feel rightly alone and consider everything that comes from others, always wrong, bad and evil. The message of Dahlan's speech was immortalized by Charles Kurzman (2002) under the heading "The Unity of Human Life". According to Abdul Munir Mul Khan [4], the unity of humanity above is the basis idea of KH. Ahmad Dahlan about the critical attitude towards the truth that has been believed by the adherents of religion and religious leaders. Similarly, the idea of the importance of open attitude and willingness to learn to others, even to people of different religions. It seems clear that for KH. Ahmad Dahlan, Islam is a doctrine for the achievement of the welfare and peace of all mankind. Religious formality is one of Dahlan's main points of thought. Ahmad Dahlan also seriously and become the main focus to be deconstructed, which is about "Aqidah and Shari'a". For examples about the ritual ceremonies of death, marriage ceremony, pregnancy, circumcision, pilgrimage to the sacred graves, giving offerings to things that are considered sacred and as according to him the things are against Islam and can cause shirk and polytheism. Therefore, he seeks to uphold the teachings of Islam in accordance with al quran and hadith. Trying to emphasize "ijtihad" if there are things that can not be in al quran and hadith and try to eliminate "taqlid" (opinion of previous scholars without any basis) in fiqh and enforcing "amar ma'ruf nahi mungkar". Therefore, the spirit of liberation of the Muhammadiyah movement is oriented

towards the enforcement of "amar ma'ruf" and "nahi mungkar" to fulfill the ideals of humanity. It is not excessive to vocalize the movement to vocalise both resistance to social authority and construction that seek to imperialistic action. In this direction, Muhammadiyah contribute in carrying nationalism based on Islamic identity. A major Islamic social organization in Indonesia before World War II is even possible until now is Muhammadiyah. This organization was founded on November 18, 1912 by KH. Ahmad Dahlan on the advice proposed by his students and some members of the movement of Budi Utomo to establish a permanent educational institution. The initial intention of the establishment was "Spreading the teaching of Kanjeng Prophet Muhammad SAW". To the natives of Bumiputra and to promote the religion of Islam to its members [6]. In line with this objective, this organization was named Muhammadiyah. That is, the people of prophet Muhammad. When "Muhammad Rasulullah" became the last messenger, then Dahlan expect Muhammadiyah will also be the last association anyway [6]. Kyai Dahlan is reported to have said that he wanted to bring back orthodox Islamic teachings, in their pure form as the first time the Prophet Muhammad brought [8]. Although the movement has many similarities with other social movements, it is a movement in which institutions and religious communities play an important role in the movement. This has led to the influence of this prominent understanding of religious teaching as a distinctive feature that distinguishes it from other social movements [8]. Muhammadiyah has special features as stated in advance, but the specific characteristics for Muhammadiyah formed not on the basis of mere theoretical application, but based on a process that is dialogical with the religious cultural environment and the people of Java. Muhammadiyah's special character as a religious movement does not encourage it to be inclusive and isolated from the local social environment. For KH. Ahmad Dahlan, founded a religious organization in an effort to fulfill basic human needs, in the form of implementing the faith in real "amaliah". This requires an organized moral experience organized with an Islamic intellectual dimension that considers the role of science as a tool. This proposition finds its form with the unified theoretical view of Middle Eastern Islamic modernism. This integration brings the synergy of the theoretical aspects with practical aspects. This is the root of the Muhammadiyah movement that pursues religious purification, but at the same time it is well aware of the symbiotic mutual process with the socio-cultural environment in which Muhammadiyah is located [6]. The latter dimension is better known as the dynamics term. This dimension captures all aspects of the life of the world that there is no line of its texts in the Qur'an and Sunnah. According to Muhammadiyah belief, pure Islam is a religious belief and charity based on the Qur'an and Sunnah. Purification in the renewal of the Muhammadiyah idea has two elements. First, the perception that most Muslims still do not realize the truth of the meaning and value of Islamic teachings let alone perform their obligations. Secondly, driven by such perceptions, the belief that Muhammadiyah responded to the call collectively [6]. The Special Congress of Tarjih in Solo (Central of Jawa, Indonesia) in 1929 has decided on "aqoid al faith". The subject matter that is considered important for the first time discussed is the question of the basis of purification of Muhammadiyah in religious belief and thought. This foundation is formulated in the statement of "shahadain". The basic principle of "tawhid" is made Muhammadiyah as a

philosophical rationale with a formulation that God is in reality supreme and there is no reality other than pivotal to "Allah". So, everything in life is sacred as long as it is still associated with the axis [6]. Muhammadiyah initially did not formally associate itself with the orientation of "tajdid" (renewal). Nevertheless, the characteristic of the reforms as formulated by the theorists of the modern Islamic movement (Fazlur Rahman and John O. Voll) can be found in the Muhammadiyah from the beginning of this movement. Including the characteristics of modernity as formulated by Daniel Lerner, David Me Clelland, Alex Inkles and David Smith had animated the behavior of supporters of this movement in the early twentieth century. The formulation of tajdid in the body of Muhammadiyah itself was only done in 1989 along with the 22nd Tarjih Congress in Malang East Java, Indonesia [10]. The formula includes purification and modernization. Tajdid in the first sense, is intended as an attempt to preserve the teachings of Islam from heresy. While the purpose of renewal or dynamism is the interpretation, practice and embodiment of Islamic teaching values in social life. This formulation leads the tajdid region of Muhammadiyah to include three dimensions. First, the purification of "aqidah" and "ibadah" and the formation of "akhlaq al karimah". Second, the formation of a dynamic lifestyle, creative, progressive and futuristic insight. Third, development of leadership, organization and work ethic in the association. In the context of purification, Al quran and sunnah shahihah textually-normatif (bayani) is the main paradigm in the aqidah commitment and the implementation of "mahdlah" worship. Epistemology serve (textual-normative) gave birth to doctrine; Everything is believed and executed if there is a command of al quran and the Sunnah also remains a fundamental reference, but in the belief and practice of "muamalah" this world valid doctrine all can be done as long as there is no prohibition or not contrary to al quran and sunnah [11]. Theoretically, Amin Abdullah [9], states that since the beginning of Muhammadiyah has been able to distinguish between text and context. The text is the theoretical foundation of the Qur'an and its own context is one example of the practice of the Prophet Muhammad. These two dimensions can be called by the term normativity and historicity of the Qur'an, and both can not be separated from each other. Normativity serves to reach the substance of the message of religion while the empirical historical dimension is a form of religious life nuasa [9]. The dialectic relationship between text and context dynamically and critically is the methodology of ijthad and tajdid of the Muhammadiyah movement. According to Amin Abdullah [9], the act of praxis that Dahlan chooses. Ahmad Dahlan in reforming Islam is essentially an implementation of social hermeneutic al quran methodology, so Kuntowijoyo categorizes Kyai Dahlan as a man of action, Amin Abdullah himself calls Muhammadiyah religious movement as a faith in action organization.

5 CONCLUSIONS

Based on the discussion results that have been mentioned before, can be put forward the following conclusions:

1. The birth of Muhammadiyah in Indonesia can not be separated from the Islamic reform movement in the world that Jamaluddin al-Afghani, Muhammad Abduh, Rashid Rida, and others inspired KH. Ahmad Dahlan in the birth of Muhammadiyah.

2. Many people know and read the history of KH. Ahmad Dahlan as the founder of Muhammadiyah but still a few who try to reveal the intellectual power in addition to the moral forces that drive the wheels of Muhammadiyah during this time. Finding the power that drives the Muhammadiyah in its history must be restored to the moral and intellectual strength of its founder.
3. KH. Ahmad Dahlan was born in the village of Kauman Yogyakarta, Indonesia in 1868 under the name Muhammad Darwis. His father was KH. Abubakar, a preacher of the great mosque of the Sultanate of Yogyakarta. His genealogy was traced to Maulana Malik Ibrahim. His mother was named Siti Aminah, daughter of KH. Ibrahim, the leader of the Sultanate of Yogyakarta
4. The personality of KH. Ahmad Dahlan, it can be observed that Dahlan is an open-minded, modern, tolerant, moderate, and curious Muslim typologist. His insights put forward the conceptism, plurality, and relativity in view of a notion of justification. Dahlan's personality is recognized very coloring the style and appearance of Muhammadiyah in the early phases. The basic idea of Dahlan's thought is the unity of humanity that implies the doctrine to achieve the welfare and peace of all humanity. Here then the Muhammadiyah movement is oriented towards the enforcement of "amar ma'ruf and nahi munkar" to ground the humanitarian ideals against colonialism and imperialism. In this direction, Muhammadiyah contributed in carrying nationalism with the basis of Islamic identity.
5. The idea of Muhammadiyah's social renewal is to refer to the Tajdid movement which includes purification and modernization. Tajdid in the first movement, intended as an attempt to maintain the teachings of Islam from the influence of heretical. While the purpose of renewal or dynamism is the interpretation, practice and embodiment of Islamic teaching values in social life. This formulation leads the tajdid region of Muhammadiyah to include three dimensions. First, the purification of "aqidah" and "ibadah" and the formation of "akhlaq al karimah" Second, the formation of a dynamic lifestyle, creative, progressive and futuristic insight. Third, Development of leadership, organization and work ethic in the association. In the context of purification, al quran and sunnah shahihah textually-normatif (bayani) is the main paradigm in the aqidah commitment and the implementation of mahdlah worship. Epistemology serve (textual-normative) gave birth to doctrine; Everything is believed and executed when there is a command of the Qur'an and Sunnah also remains a fundamental reference, but in the belief and practice of "muamalah" this world valid doctrine all can be done as long as there is no prohibition or not contrary to Al quran and sunnah.

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