



A critical review of model of tajdid and tajrid muhammadiyah movements

Putra Ardhana ^{a,1,*}, Himad Ali ^{b,2}

^aMuhammadiyah Institute of Technology and Health, West Kalimantan, Indonesia; ^bShaanxi Institute, China

¹ardhana244@gmail.com; ²himad9406@gmail.com

*Correspondent Author

ARTICLE INFO

Article history

Received:

16-04-2024

Revised:

26-06-2024

Accepted:

13-07-2024

Keywords

Model of Tajdid and Tajrid,
Muhammadiyah Movements,
A Critical Review.

ABSTRACT

As time goes by, many new sects emerge that deviate from the rules of the Islamic religion. Therefore, to give Muslims a better understanding, the meaning of tarjid and tajdid will be explained in this discussion. So that there is no misunderstanding, when his brother does something related to religion such as whudu, there is no problem for those who adhere to the Imam Shafi'i or Imam Malik madhhab; they each have their own laws. Using a qualitative approach with descriptive analysis, this research involves a comprehensive literature review on the Muhammadiyah tajdid and tajrid movement, which aims to provide an understanding of the model regarding the Muhammadiyah tajdid and tajrid movement. In the Muhammadiyah constitution, it is divided into three movement models which manifest as movement capital, namely: First: Muhammadiyah as an Islamic movement. Second: as an effort to preach amar ma'ruf nahi munkar, and third, Muhammadiyah as an effort to tajdid. Since its inception, Muhammadiyah has focused on strengthening the movement's base. Tajdid Muhammadiyah is concrete and productive, meaning that the business charities established can be felt and utilized concretely by Muslims, the Indonesian people, and everyone. The nature of Tajdid Muhammadiyah is that it is open, Tajdid Muhammad Muhammadiyah is very functionally aligned and with Muhammadiyah's ideals to make Islam a progressive religion, also a virtuous Islam that is always present as a solution to problems, including health, education and socio-economic problems.

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Introduction

As time went by, many new sects emerged that deviated from the rules of the Islamic religion. Therefore, to give Muslims a better understanding, the meaning of tarjid and tajdid will be explained in this discussion. So that there is no misunderstanding, when his brother does something related to religion such as whudu, there is no problem for those who adhere to the Imam Shafi'i or Imam Malik madhhab; they each have their own laws. Muslims must have a strong foundation and broad knowledge so that they are not surprised when they receive new teachings because they are by the guidance of the Qur'an and Assunah (Abdul Hamid, 2019). In its efforts to spread da'wah, Muhammadiyah uses various methods, including forming young people by memorizing the Qur'an and encouraging people in villages to help our less financially able brothers meet their living needs. Therefore, the Muhammadiyah people formed an Islamic movement by instilling a love for the Qur'an and Sunnah and helping each other Muslims who needed help from their followers.

The Muhammadiyah Islamic movement and its renewal in Islam in the second century, show Muslims how important it is to regulate Islamic religious movements in their lives. With

the development of the times, the cultivation of Islam in the younger generation is decreasing. With the existence of Muhammadiyah, today's youth are being formed and educated so that they become a generation that is strong in their Islam (Husein, 2017).

Therefore, we must understand the role of Muhammadiyah as an Islamic movement with a Tajrid and Tajdid character. Researchers will explain this by formulating several research questions as follows how is the meaning and model of Tajrid and Tajdid Muhammadiyah included? What is the model of the Muhammadiyah Religious Movement? How is the Muhammadiyah Religious Movement? Tajdid Movement in the Second 100 Years of Muhammadiyah?

Method

Descriptive analysis is a component of the qualitative methodology used in this research (Caner and Bayhan, 2020). In the data collection process, literature on Islamic education in Indonesia was examined. Basically, "literary studies" and "literary studies" are the same terms. Consequently, in this paper, the method used is to conduct a comprehensive literature review, which includes analyzing, summarizing, and collecting relevant information. The collected data was also analyzed (Kartabayeva, Soltyeva, and Beisegulova 2015 in Asiah et al., 2022).

Result and Discussion

Understanding and Models of Muhammadiyah Tajdid and Tajrid

"Tajdid" comes from the Arabic word "tagged", "jaddala", and "yudaddidu", and means "renew" or "make new". It can also mean to grow, and make (young, agile, strong). This word can also mean extending a permit, dispensation, contract, and renewal (Wahrudin, 2021), however, mujaddid are those who carry out the renewal.

Tajdid means renewal, modernization, or restoration in the Indonesian dictionary (Depdiknas, 2005: 1123). However, the term tajdid is rarely used by the general public, and those who use it most often are Muhammadiyah Muslims. However, what is desired is a change that focuses on religious life, both in the form of thought and action (Zakiyuddin, 2001)

Quraish Shihab (2009: 10) also defines the meaning of tajdid, one of which defines tajdid as enlightenment and renewal. Tajdid in the sense of enlightenment includes a re-explanation in a better form and accordance with the religious teachings expressed by our predecessors. On the other hand, tajdid in the sense of renewal means offering something truly new that has never been expressed by anyone else before. However, tajdid in the sense of renewal is presenting something that comes from the ideas of human reason.

Additionally, the term "tajdid," meaning "renewal," is also frequently used to describe contemporary Islamic movements. This term has strong roots in classical Islam, or pre-modern Islam, and is usually associated with purification efforts to renew its faith and practices. Today, it is usually considered an attempt by Salafis and Islamic modernists to incorporate Islam into Muslim life. Therefore, there are two choices here: the Salafi choice or the modern or reformist choice (Khalil, 1995: 431). In addition, the terms "modernization" (in English), "modernization" (in Indonesian), and "modernization" (in Islamic language) are defined as serious efforts to change understanding, thoughts, and opinions about Islamic issues carried out by previous thinkers to adapt to the progress of the times. So, what is updated is the result of thoughts or opinions, not changing or updating what is in the Qur'an and al-Hadith. The updated or updated entity is the result of understanding the Qur'an 'an and al-Hadith (Nata, 2001: 155).

Furthermore, Nurcholis Majid (1955: 172) stated that a simple understanding of modernization is an understanding that is almost the same as understanding rationalization. Rationalization, on the other hand, refers to the process of replacing irrational thought patterns and work procedures with more rational ones.

Harun Nasution (1975: 11) said that renewal is in line with the understanding of modernism in the West, which is an effort to change thoughts, movements, schools, ideas, customs, old institutions, etc. to adapt them to the new atmosphere that brought about by advances in modern science and technology. Similar to the West, there are movements and

thoughts to adapt Islamic religious ideas to changes in technology and science. Modernization is carried out to maximize usability and efficiency. By understanding the objective laws that govern nature, ideal, material and harmonious, humans can produce knowledge. Science is the result of human understanding of the objective laws that govern nature so that nature operates clearly and harmoniously.

In (scientific) science, a person acts by natural laws. Therefore, it obtains high efficiency because it does not go against the laws of nature, instead using them on its own. Therefore, something can only be considered modern if it is rational, scientific, and by natural law (Mustofa, 2015).

Modernization, as mentioned earlier, is necessary and even mandatory. The following verses show the basis of the order for adjustments between scientific attitudes and Sunnatullah, which shows that modernization is the implementation of the commands and teachings of Almighty God. :

1. Allah created this entire world with right (true), not vanity (false). (QS. An Nahl: 3; Shaad: 27).
2. He regulates it with a divine arrangement (sunnatullah) that is controlling and certain (QS. Al-Araaf: 54; al-Furqan: 2).
3. As the creation of God the Creator, nature is good and pleasant and brings worldly happiness and harmony. (QS. Al-Anbiyaa: 7; ala-Mulk: 3).
4. Humans are commanded by Allah to observe and study the laws that exist in His creation (QS. Yunus: 101).
5. Allah created the entire universe for the benefit of humans, their welfare, and happiness, as a blessing from Him. However, only people who think or are rational will understand and then utilize this gift. (QS. Al-Jaatsiyah: 13)

There is an order to use reason (ratio), so things that hinder the development of thinking are prohibited (especially blind inheritance of old habits which are the way of thinking and acting of previous generations). Understanding Tajrid

According to Ali (1999: 410), the term "tajrid" comes from Arabic and means "emptying, fleeing, stripping, releasing, or taking over". In Indonesian, "tajrid" means "purification". This term is not as popular as the term tajdid, but the aim is to purify unique things. Din Saymsuddin, chairman of PP Muhammadiyah, used the book Muhammadiyah for all to popularize this term. Someone said that Muhammadiyah is in the middle of tajrid and tajdid. In our worship called tajrid, we only follow the Prophet SAW and do not carry out reforms; on the contrary, in our muamalah which is called tajrid, we carry out renewal and modernization (Syamsuddin, 2014: 14). Apart from that, it is said that the progressive Islam referred to by Muhammadiyah is an Islam that balances progress and purification, not just the value of worship. For example, even though it is short, prayer must be done with appreciation and meaning. Therefore, Muhammadiyah hopes for purification and balanced progress (Azhar, 2013).

Several parties try to create boundaries, according to the term. According to Syamsul Anwar (2005: 71), purification means returning Islamic teachings to their sources, namely the authentic Qur'an and Sunnah, especially in matters of worship and aqidah. The renewal and purification movement describes Islamic orthodoxy, according to Muarif et al (2014: 46). In movements like this, the term "return to the Qur'an and as-Sunnah" is usually used, which always seeks the authority of the teachings. Thus, it becomes clear that the problems that can be purified are those related to monotheism and mahdhah worship.

Background to the Emergence of Tajdid and Tajrid

Muhammadiyah appeared not without reason. When this organization was founded in 1912, Indonesia was still under colonial rule. Even though we are at the end of history, the Dutch still control the archipelago. Systematically, national consciousness began to rise at the beginning of the 20th century and colonialism needed to be eradicated immediately. This is proven by the emergence of various social, political, and religious organizations that seek to escape colonialism. This movement was initiated by Boedi Oetomo (1908) and Sarekat Islam

(1911), which then inspired the emergence of socio-political organizations and movement figures in the 1920s to 1940s. Subsequently, Islamic organizations were founded, such as al-Irsyad, Islamic Union, and Muhammadiyah, which aimed to improve people's lives through the amar ma'ruf nahi munkar movement. These organizations emerged at the beginning of the 20th century and made a significant contribution to the independence of the Unitary State of the Republic of Indonesia (Nurhayati, 2019).

Muhammadiyah played a role in advancing the Republic of Indonesia during the leadership of Ki Bagus Hadikusumo (1942–1953). In this period, socio-political conditions experienced developments starting from Dutch colonialism, the Dutch Colonial Government's efforts to re-colonize Indonesia, to the independence revolution. Almost all Muhammadiyah youth were involved in the grassroots revolution, and Muhammadiyah leaders participated in the struggle (Handayani, 2017).

Muhammadiyah actively participated in independence efforts through its leaders. Kyai Haji Mas Mansur is one of the four people, along with Ir. Sukarno, Mohammad Hatta, and Ki Hajar Dewantara spearheaded efforts to prepare for Indonesian independence, especially with the assistance of the Japanese government. As members of the Indonesian Independence Preparatory Body (BPUPKI) and the Indonesian Independence Preparatory Committee (PPKI), Ki Bagus Hadikusumo, Prof. Kahar Muzakir, and Pak Kasman Singodimedjo are other important Muhammadiyah figures who were actively involved in the formation of basic principles and structures from Indonesia. Together with other Islamic figures, the three of them played an important role in drafting the Jakarta Charter which was included in the Preamble to the 1945 Constitution (Nurhayati, 2019).

As a member and leader of Muhammadiyah, Commander General Soedirman proved his strategic role in the struggle for independence and defending Indonesian sovereignty. After playing an important role in the guerrilla war, Soedirman then served as Commander in Chief of the Indonesian National Army. Engineer Juanda, a Muhammadiyah figure, initiated the Juanda Declaration in 1957 which became the basis of the Unitary State of the Republic of Indonesia, uniting the seas into the Indonesian archipelago and guaranteeing the integrity of Indonesia (Nurhayati, 2019).

Muhammadiyah's Responsibilities towards the Unitary State of the Republic of Indonesia (NKRI)

Increase the welfare of the nation. Throughout the New Order period, Muhammadiyah continued to be involved in community efforts to improve the life of the nation, showing wisdom in dealing with the country's political situation. In the Reformation era, Muhammadiyah became an important pillar of civil society, starting a new democratic Indonesia that respects human rights, embraces diversity, and takes a critical and responsive attitude towards the government in line with Muhammadiyah principles (Nurhayati, 2019).

According to Rusydi (2022), Muhammadiyah together with other elements of Islamic society has contributed to the formation of a constitutional foundation and Islamic political orientation that is based on morality and has a national perspective in the dynamics of national development. Apart from that, Muhammadiyah has made real efforts in the fields of thought, education, and social awareness.

Facing various dilemmatic problems, Muhammadiyah is currently faced with the stakes of Islamic life, the existence of the nation, and universal humanity. As the country with the largest population, Muslims in Indonesia are still struggling with problems such as low human resources, poverty, underdevelopment, and backwardness in various aspects of life, including politics, economics, socio-culture, humanity, and terrorism. Muhammadiyah is strongly committed to being part of the solution amid these complex national problems by taking the initiative, actively participating, and acting proactively and strategically through enlightenment movements for social, national, and universal humanity (Wilindaya, 2018).

The Tajdid Movement in the Second 100 Years of Muhammadiyah

For the second anniversary of the Muhammadiyah Tajdid movement, several goals must be implemented. This means that Muhammadiyah is very committed to carrying out an enlightenment movement in the second century. The growing Islamic practice aimed at liberating, empowering, and improving life is known as the enlightenment movement. The Enlightenment movement was founded to answer structural and cultural problems such as poverty, ignorance, backwardness, and others. The Enlightenment movement uses Islam as a solution to problems of spiritual drought, moral crisis, violence, terrorism, conflict, corruption, ecological destruction, and crimes against humanity. The enlightenment movement needed to build just social relations without discrimination, respect the human dignity of men and women, support pluralism and tolerance, and build major social institutions (Majelis Pustaka Muhammadiyah. 2013).

Muhammadiyah continues to move towards the mission of da'wah and is tagged in the enlightenment movement to emphasize Islam as a teaching that fosters a middle attitude (wasathiyah), builds peace, respects diversity, respects the human dignity of men and women, improves the life of the nation, upholds noble morals, and advance human life. Muhammadiyah's commitment shows the dynamic and progressive nature of the Islamic movement in dealing with the challenges of the times while maintaining its true Islamic identity and references (Majelis Pustaka Muhammadiyah. 2013).

Muhammadiyah develops education as a strategy and cultural space to develop human potential and reason as a whole, as well as developing a practical orientation for solving life's problems in its thinking. Apart from that, religious formation is increasingly developing to develop worldly values of aqidah, worship, morals, and muamalat, which produce individual and social piety, which results in a more religious and humanistic social order (Muhammadiyah Library Assembly. 2013).

Muhammadiyah faced the development of an increasingly cosmopolitan world during the second century, based on cosmopolitanism, which resulted in human relations becoming increasingly global. As an important part of global society, Muhammadiyah is committed to spreading the Enlightenment movement to create a universal humanitarian outlook that prioritizes peace, tolerance, pluralism, virtue, civility, and other important values. Muhammadiyah not only lost its strong foothold in the realm of Indonesianness and local culture because of the cosmopolitan orientation of its movement but also lost Muhammadiyah's identity. (Muhammadiyah Library Council. 2013).

Conclusion

Tajdid Muhammadiyah is concrete and productive, meaning that the business charities established can be felt and utilized concretely by Muslims, the Indonesian people, and everyone. The nature of Tajdid Muhammadiyah is that it is open, 3) Tajdid Muhammad Muhammadiyah is very functionally aligned with Muhammadiyah's ideals to make Islam a progressive religion, also a virtuous Islam that is always present as a solution to problems, including health, education, and socio-economic problems. Qasim's success paved the way for subsequent dynasties, notably the Ghaznavid dynasty, where Sultan Mahmud played a prominent role as the greatest ruler. This momentum continued into th Husein, Sarkawi B. 2017. Sejarah Masyarakat Islam Indonesia. Surabaya: Airlangga University Press.

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