

Muhammadiyah in International Regulation

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Abstract: Muhammadiyah was born by an intelligent and religious person; he was Muhammad Darwis, better known as Ahmad Dahlan, who initiated Muhammadiyah on November 18, 1912, as the first and most prominent Muslim organization with the agenda of renewing Muslim religious practices, establishing modern schools, preaching religion (tabligh) as well as publishing magazines and newspapers. Besides being puritanical regarding religion, Muhammadiyah also laid the foundation for modern solid education and activities in contact with social and religious matters. Provide a positive image in the international world. Muhammadiyah has also placed itself in the middle (tawasuth) so that Muhammadiyah always holds a moderate view with the Koran and As-Sunnah as its foundation. Even Muhammadiyah does not want to be identified with any ideology or group. And not getting caught up in practical politics, Muhammadiyah upholds noble, populist political values that are fair to all human beings to be used as a role model in Islamic behaviour.

Keywords: Muhammadiyah, Social, and International

1 Introduction

Is Kiayi Haji Ahmad Dahlan the originator? The birth of Muhammadiyah in 1912 was a religious movement to return to the Qur'an and Hadts, as well as reopen the road door of ijtihad—where the influence of Muhammad Abduh is visible clearly — pattern Muhammadiyah reform so that Muhammadiyah entered reformist Islamic organization. This is illustrated in the journey of intellectual Ahmad Dahlan, inspired by the discourse reformist Cairo obtained through the reading to al-Manar and al-Munir (Hamka 1958: 78), capable of adding himself becomes a movement social religious largest in the archipelago. Islam is progressing to become Muhammadiyah's jargon progressive answer to such challenges of the times dynamic. Many organizations and religions are growing in Indonesia, but Muhammadiyah is one step further, surpassing other organizations.

The existence of Muhammadiyah at home and abroad cannot be considered an adjacent eye if compared to existing organizations' movements and different religions; then, Muhammadiyah is seen as the most senior. The Muhammadiyah movement can be

felt from time to time, not only in repairing patterns in society but also In Muhammadiyah's efforts to reform and support Islamic principles in faith, morals, discipline self, justice, and advice to improve the role of the organization in operate its mission (Mansoer 1974; 1999; 98-99). Movement Muhammadiyah is better known by the public when compared to other organizations, say just Matlaul Anwar (1916), who was founded in Menes, Banten, then Khairiyah (1925), also in Banten; his movement is still in the domestic area, while Muhammadiyah has entered the realm internationally. Likewise, If compared to Al-Irsyad Al-Islamiyah, born September 16, 1914, Jamaah Tabligh was founded in 1718 and initiated by an ulama from China and the Ghulen Movement in 1958 (Mu'ti et al., 2016). It cannot be denied that the firm influenced founder KH Ahmad Dahlan, who was then continued by generations Next, KH. Mas Mansoer (1896-1946) created the view that religion was an official agenda institution in the anti-shirk campaign. He strongly encouraged Muhammadiyah members to do so the same thing. Hence, their preaching mission is considered a contaminated religious practice, and syncretism becomes increasingly sturdy in the Muham-

madiyah Movement. Problems around Bid'ah and khilafat (superstition) emerge as themes' main updates and are then reinforced with support doctrine from Majelis Tarjih (Burhanudin, 2012). In the middle of global progress, Persyarikatan is doing well both inside and overseas. It concerns humanity by playing an active role in the war between Palestine and Israel and providing help to humankind for the nation Palestine. His work has been moving since 2014 through MDCM (Muhammadiyah Disaster Management Center). His work in the international world made the association increasingly known and strengthened its position that, in a way, Muhammadiyah's quality is superior to the organization of other religions with their work. This association can adapt to the times' conditions because it can give solutions to problem nations. Hence, the more confirmed His existence at his age is no longer easy two hundred years. There are no phenomena that show signs of association. It will take time. Still, it is strengthening its existence as a social-religious movement internationally (Syamsuddin, 2014). Not only involved in Palestine in dimensions of Humanity, religious unions are also involved plays an active role in the problems of Asian countries, especially South-east Asia, such as the conflict in the Philippines, as a mediator between the government Philippines the people Southern Philippines or the Moro nation, with evidence in the field of humanity assist health in the form of energy medical, and thousands package help for the people Rohingya, as well as in 2015 the Persyarikatan took part in handling it earthquake in Nepal, by sending Lots MDMC volunteers.

Involvement in the arena is proven by the creation of several Leaders of the Special Branch of Muhammadiyah (PCIM); 23 PCIMs have been formed abroad, including Egypt, Iran, South Korea, Malaysia, China, Taiwan, Netherlands, Turkey, France, Germany, Libya, Sudan, Tunisia, United States, Australia and the United Kingdom. The presence of PCIM in these countries makes Islam colour for its adherents who have an attitude moderate in the middle world civilization that is plural and heterogeneous and remains uphold tall difference as well as put forward tolerance.

Among countries with representation or branches, only PCIM Egypt has historically had Muhammadiyah—which began from Muhammad Abduh's ideas and was written in the magazine *al-Mandr*, which was very important for Islamic reform. However, the transmission took place through Rashid Ridha, who reformulated the idea of his teacher (Abduh) with a puritanical approach

that emphasized returning to the Koran and Sunnah, as well as traditions of the predecessors of Islam (salaf). (Burhanudin, 2012). Indeed, Abduh did not create a sect of Islamic thought and relied on the basics, which were intellectually plenary, vague, and unsystematic. Abduh's followers discovered they were divided between "flow almost completely Western intellectuals" on one side and the Salafiyah movement *Ridha* on the other. (Rahman 1966:223).

Notice characteristic relations with Cairo—where contact with the ideas of Abduh Most intertwined through Rashid Ridha—the discourse of Southeast Asian Islamic reformers appears to show a closer relationship with the Salafiyah movement *Rida* rather than Abduh's less systematic ideas (Eliraz 2002: 71). Therefore aside put forward Abduh's call to build institutions modern education and reopening the doors of *ijtihad*, reformism Southeast Asian Muslims are also trying clean practices religious from what are they consider it heresy and a false innovation towards religion. They are driven by a strong desire to make Islamic teachings so that you can live complex modern life according to the instructions. Reformers are specifically interested in ridding Islam of contaminated practices, traditions and culture pre-Islamic, and therefore a cause setback ummah Muslims.

This reform model, Salafiyah reform *Rida*, appears to be a characteristic of the Muhammadiyah Movement. Except in educational organizations and calls to return to the Koran and Sunnah, as well as reopening the door to *ijtihad*—where Abduh's influence was visible clearly—the pattern of Muhammadiyah reform especially followed the specified path *Ridha*. This illustrates the journey of intellectual Ahmad Dahlan, whose relationship with discourse reformist Cairo gained through the reading to *al-Mandr* and *al-Munir* (Hamka 1958: 78). Apart from that, his experience as a student of Jawi Ki Ahmad Khatib in Makkah made him inspired from teachings the teacher the in purification practices *Minangkabau* Muslim religion in the field of *faraid* (law heir). Thus, Abduh's numerous ideas serve as a source of inspiration for his desire for renewal rather than as a direct influence that determines the direction of the movement of reformism displayed by Muhammadiyah (Burhanudin, 2012).

Muhammadiyah Renewal obtained form definitely in hand Kiyai Haji Mas Mansoer (1896-1946), a leader (1938-1940) at once thinker Muhammadiyah's main body at that time. Ki Mas Mansoer's rise to the top leadership made Muhammadiyah reformism move more toward religious purification practices. The

consequences reduce traditions of syncretism, such as the moment first founded by Ki Ahmad Dahlan (Burhani 2004); Mas Mansoer started his career when Ahmad Dahlan trusted him to become chairman of the Surabaya Muhammadiyah branch. Then, in 1928, he was appointed Chairman of the Assembly New Target form, responsible for formulating Muhammadiyah's stance on socio-religious issues (Djamil 1995: 64-65).

There are 12 Tafsir Steps of Muhammadiyah, which support Islamic principles in faith, morals, discipline self, justice in the know, and advice that improves the organization's role in operating the mission. More importantly, vision mission Most of the Muhammadiyah reforms were initiated by Mas Mansoer to eradicate elements of polytheism (many gods) / shirk in religious behaviour, therefore reaffirming Islamic theology about monotheism. That's why, in the 1930s, he wrote a treatise titled *Treatise on Tauhid and Siirik* (1970), the source of the central ideology of Muhammadiyah reformers.

Muhammadiyah is indeed similar to Salafi but not Wahhabi Salafi. It is similar but not the same. Although both have the same understanding of attitude returns to the Koran and Sunnah, the methodology in understanding religious text is very different. Muhammadiyah shows a moderate attitude when translating values and spiritual teachings. Islam owns its values. Progress does not have to be realized in the Islamic state forum but in behaviour in his teachings in various aspects of life. Muhammadiyah is a da'wah and tajdid movement that operates charity worship with manhaj Alone. In values amaliyah his worship, There is a collaboration of some brilliant ideas, from starting to think Djamiluddin al-Afghani, Muhammad Abduh, and Rasyid Ridha to Ibn Wahab, which Kiayi Dahlan and his successors formulated.

Is Muhammadiyah, apart from aspects of fundamental beliefs and worship (mahdzah), as well as aspects of muamalah, is not textual in understanding it But contextually more modernist or dynamic, mainly when referring to the Koran and Sunnah, Muhammadiyah understands them through sense thought by Islamic teachings. This is different from Wahabi Salafis, who understand it in a way textual.

Muhammadiyah makes progress and modernity as one motivation in the movement of muamalah (social). But in contrast to Wahhabi, Salafis reject the progress of the times but accept product technology. Muhammadiyah does not use the Western World as a threat but as a trigger for doing good things that benefit the people. As the Muhammadiyah organization builds

fundamentals of miscellaneous civilization in the domestic region or abroad, the hope is that when This fundamental building works, it will seem clear that his involvement in presenting holistic civilization in Islamic reformism will be capable of inspiring the presence of contemporary Islam in the archipelago with a global vision. In activities in the realm, Muhammadiyah Internationally takes a significant place that is, not just participates But capable of playing an active role in making international programs a success, such as Millennium Development Goals (MDGs) activities, the role Muhammadiyah Disaster Management Center (MDMC) on celebration care interest aging audience human and endeavour do conversation cross religion by doing effort good relationship within build civilization nations across continent, this program rich in benefits for the world is known as "soft diplomacy." management in many countries viz several Leadership of the Special Branch of Muhammadiyah (PCIM).

Paying close attention to all activities carried out by Muhammadiyah in various scene international proves That the movement social Muhammadiyah religion has such a role that it is essential in scene international as a reflection association in constructing international world civilization so that made Muhammadiyah rejected measuring exemplary in practice reference face Islam. The question is, What is Muhammadiyah's struggle in building concerned social and passionate religion in parts of the world? When responding to this question, the author's narrative sequence formerly discusses associations on the sidelines of their social involvement in religious multinationals, such as Muhammadiyah, as a social-religious movement. Next, there is severe involvement in the nationality of Muhammadiyah when responding to global themes.

2 Methods

Some of the author's references are read and used in writing scientific use of nature studies literature (Library Research). This article is, of course, by making sources of literature in the form of open books related to Muhammadiyah that have been published, as well as the writer getting sources from other literature, such as articles in journals containing associations that have been published. So, efforts are made considering the materials used originate using library reference data. Of course, to complete it, a study significantly different from the article written here using qualitative method leads to a descriptive explanation.

The initial data material in this article is existing

data with direct or indirect correlation with this research. The objects in This research are about Muhammadiyah on the global stage; therefore, this scientific writer wants to enrich the story about Muhammadiyah's progress in aspects that benefit the public.

3 RESULTS AND DISCUSSION

3.1 Muhammadiyah in Between Movement Social Religious International

The existence of Muhammadiyah in Indonesia is not alone; it exists in other religions as an organizational religion. Muhammadiyah also does its movements in social religions, whose movements are not only domestic but also foreign. When Muhammadiyah is present, he interacts with and understands others who are religious. Religious understanding in Islam makes Muhammadiyah increasingly open to tolerance, and the ability to hand in affairs together benefits the ummah. Its existence has no purpose in enriching experience, and sects are specific to Islam, even though different understandings of religion cannot be denied. If you understand religion, factions or groups will follow his mind to the right and the flow mind to the left. But Muhammadiyah always tries to be in the middle. Even though generally all understandings and schools of thought are the same, the most important thing is that all understandings and schools of thought Still have deep beliefs that matter about aqeedah and mahzadah worship.

Behaviours Muslims who have a more extreme sense of tolerance and are not radical are usually called Right Islam; on the contrary, There is a different view in tolerance that always claims he is the most correct, so sometimes behave in extremes that prioritize groups and factions certain alone. This behaviour can be identified as a leftist Islamic group. The existence of Muhammadiyah is actually to be an organization. This moderate religion was instilled since the birth of this organization from Earth's motherland; she tends to stand to the right or the left. Muhammadiyah put down his understanding as always profound realm unifying, that is, in position middle (tawasuth), existence in position middle doesn't mean without meaning or not having an apparent attitude or not having a program or organizational desire. This is a different association; he doesn't want to be trapped in One group that is understood as inclusive. Thus, Muhammadiyah is not trapped in a particular ideology. That doesn't mean everyone will be involved in the association without careful selection.

But not a little. There are just people or groups prejudiced if Muhammadiyah is synonymous with Wahabi. A understand what you feel he is the most correct in operating religious values that religion travels after prophets and companions died no longer pure (Noer, 1993). As activities in worship must be appropriately carried out by the Prophet SAW and always relied on the arguments contained in the Koran and al-Hadith, Wahabi did not compromise on his shirk actions and acts of worship that are never performed by the prophet (heresy). This means that all worship that is carried out must be present both from the Koran and Hasits, primarily related to faith he really should pure. Therefore, Wahhabis do not like rituals in a place considered holy even though it is in a Haram country (Noer, 1993)

Journey association concerns the ummah, who has characteristics separately, that is, his movements without seeing understanding and group, even though Muhammadiyah is an organization powerful Islam. Therefore, it is very wrong and far-fetched if some people say Islam is Centrist. Presence association in the middle This pluralistic community will never erode the method Muhammadiyah 's perspective fulfills the need of ummah man. Even though times have changed, challenges will always arise in building. The solidity that built Muhammadiyah is like a rock in a crash storm, and rolling waves will not shake and will always stand solid in the middle roll wave.

When Muhammadiyah still exists and continues to grow quality cadres, he always looks after him. What are the excellent teachings of Islam? Exists revealed by Allah to the Prophet Muhammad saw, without needing to do it innovation again because Islam is perfect (QS. Al- Maidah : 3). All temptation is incapable of shaking Muhammadiyah principles for amar ma'ruf Nah evil, and do not hesitate to do it critics to government, as has been done Buya Hamka against Sukarno. Show how Buya's monotheistic skills Hamka, so he is not tempted by position political at that time.

Success Kiayi Dahlan's preaching at that time was a challenge to Syarekat Islam (SI) because of suspicion of SI figures to Muhammadiyah who considered him too close to the government, where Muhammadiyah activities always get subsidies (Noer 1996: 247), proven success his preaching When Kiayi Dahlan visited Surabaya in 1920 where He had the opportunity to meet local Islamic figures. He also recommends studying Islam. The material is taken directly from the Koran and Hadith, not solely from the book of Fiqh. This appeal turned out to be sympathetic and supportive from the people of Surabaya, so on November 1, 1921,

together with Kiayi Mas Mansoer and Pakih Hasyim, the Muhammadiyah branch in East Java was founded.

Wave initial rejection The founding of Muhammadiyah will always exist. Namely, the people Old in Kepanjen East Java make people sick Old Because the surrounding community has accepted Muhammadiyah's thoughts. Kiayi Dahlan is readily accepted because he is respected and respected in that place. But other figures are considered pious by society local origin from Kudus, Central Java; Kiayi Asnawi's closeness with the Kepanjen people through relationships trade reproach Muhammadiyah's thoughts and invited the people of Kepanjen not to follow Kiayi Dahlan. The city of Kepanjen, Surabaya, became a place of struggle for influence between Muhammadiyah and groups of Clan Old. (Noer 1996: 247).

With the acceptance of Muhammadiyah in life in Nusanantara, urgent changes happen to people who know Muhammadiyah. The fundamental changes initially transformed Islamic values in society, shackled by traditional syncretism and grandma's ancestors. With the cosmopolitan presence of Muhammadiyah in life every day, society knows equality (equity) conflicts diametrically with teachings that glorify one's status; the presence of Muhammadiyah Muslim individuals becomes egalitarian because Islam exists for the enjoyment of all nature.

The Association does have terms about "Progressing Islam" for the first time. This term was introduced at the XLVIth Yogyakarta Congress and the XLVII Makassar Congress events. From here, it appears that strengthening identity and association with the Enlightenment Movement enhances the idea that religion does not teach fatalism. Therefore, life is often prone to asceticism, which makes people look at life fatalistically but capable of providing fresh Islamic ideas that can respond to the times' challenges. That seems to mean that Nature progresses in his character, as explained above. So that from sin, Akita can take thread read about the difference between Muhammadiyah and Wahhabi as a group Genre Islamic religion, as well as Nahdatul Ulama. This is what is meant by Progressive Islam.

Islam is progressing, distinguishing Muhammadiyah from Wahabi, Nahdatul Ulama (NU), which now exists the terms Islam Nusanantara, Jamaah Tablighi, Jamiat Khaer nor other Islamic organizations that have programs and agendas based on characteristics of his organization. The Islamic teachings that Muhammadiyah implements are progressive. This term is from the theology of al-Ashr, which is a

character from nobility. Islamic values not only tell a story of How we pity and care for poor people but also How We operate A Sunnatullah—phased from time to time, which encourages Muhammadiyah to move in everything charity business such as Education up to college high health of zakat philanthropy, and different institutions with a sense and desire to play a role in the public community (Boy et al., 2008).

3.2 Muhammadiyah Dedication For Movement Social Religious

Positioning the organization self as G movement update is no longer willing trapped causes setbacks Muslims, namely shirk (polytheism), which causes Muslims to leave true monotheism and become lazy. In turn, they are poor and jumped (not thinking); it is shirk that causes them Muslims at that time no longer experience prosperity as felt his brother fellow Muslims in the early days of Paska prophet when actual Islamic teachings and beliefs held steadfast (Burhanudin, 2012).

By seeing the problem of the complex Muslim comm, Buya Hamka, based on his father's experience visiting Ahmad Dahlan in Yogyakarta, saw that education is significant other than Islamic reform. For Kiayi Dahlan and Haji Rasul, building modern schools is something needed and therefore becomes a part, not inseparable from the reform agenda association. The school appears as a form of Islamic reformism. Clan Muslim active reformers founded modern education institutions, besides discourse ideas reformist—likewise, schools designed to provide modern education to every Muslim.

As a socio-religious movement that has been felt program, Muhammadiyah continues to metamorphose into a social movement. Of course, as a movement, The first thing that must be done is to teach religion based on the truth of the Koran and Hadith (spiritual intelligence), the primary capital praxis social. Naturally not, regardless of guidance of the Koran and Sunnah, so when activity Muhammadiyah is also encouraged by social and comprehensive reflection to Allah's mandate, the Koran and the Sunnah of the Prophet, for example, study Kiayi Dahlan against Qs. Al-Ma'un, the following paragraph is the basis of Muhammadiyah's activities when public differences in social status lead to a lack of economy. This makes Kiayi Dahlan more interested in observing the problem of poverty, which not only originates from her fragility of income people but also the the wrong translation of religion.

We have something to do to preserve it from a Kiayi Dahlan, namely when making a breakthrough in the practice of the Koran by using Al- Ma'un's theology is a factor reality confidence in action, Kiayi Dahlan translated Surah Al- Ma'un related closely related to the problems intended for disadvantaged people or groups in a way economy they are the dhu'afa, and everyone who is entitled accept benefit. The Muhammadiyah social movement was manifested in vertical areas with benefits for the people, such as Aisyiah, one of Muhammadiyah's frequent femininity doing charity business.

The formulation of Surah Al-Maun gave birth to the charity business association to realize an intelligent and moral people, for example, by designing various levels of education, starting from the basics until college high, not only domestically but The association has also expanded his wings to Malaysia, by establishing the Muhammadiyah University of Malaysia in 2021, as well as in other fields such as health is established Lots Hospitals and Pharmacies, and also for children in need unique rehabilitation places are provided (Temarwut, 2023).

Likewise, in other fields, such as social, Muhammadiyah has Lots of Homes for older adults who are old and need peace. Homes' other social focus is on education and skills, as well as the empowerment of people, by reviving MSMEs as charities. Muhammadiyah businesses numbered 869 and 936. (Temarwut, 2023).

3.3 Engagement Muhammadiyah in Answer Problem International world

In line with such world developments and massive international issues, from the start to rescue life, man suffered the consequences of war until his involvement in increasing world civilization. Such involvement. Keeping going continuously is a significant contribution to Indonesian Muslims, especially Indonesia, a country with the largest Muslim community in the world; of course, I am looking forward to Muhammadiyah's involvement in issues publicity. Caorak, an association that constantly displays a friendly aura, makes itself the axis of the Washatiah Islamic movement, which presents Islam not only as religious rituals but also as a cosmopolitan, appreciative religion every individual man Then believing man to Allah must be as beneficial to others as Islam itself mercy to all nature.

Muhammadiyah's global ideas are a reality. Muhammadiyah's dedication to part from entity in association without borders of participating countries

in A presenting movement enlightened progress by making Islam a cosmopolitan religion push reformism and improved civilization, which is felt to be destructive, encouraging well-being collective that is supposed to occur widening status differences the gap between rich and poor, strong and weak as well as enable it to be created solidarity humanity and world peace to be avoided from violence.

Muhammadiyah's involvement across countries is correlated with understanding the washatiah religion of Muhammadiyah's progress. From various world phenomena, after happen incident melted the collapse of the World Trade Center (WTC) Twin Towers in New York, United States, which claimed the lives of 2,977 people, the mushrooming of Islamophobia and radicalism on the name of a worldwide religion, the association must be present in it build Islamic themes and discourses have always been moral in give values civilization for nature which refers to science knowledge. Emergence community Muhammadiyah in various countries as a diaspora dedicate himself to form management, level branches and branches; Muhammadiyah management and Aisyiah are building mandate the union and the Islamic ummah in the broader area (global).

PCIM and Muhammadiyah Charity Business, but there is also involvement in the bodies where the discussions take place problems peace, namely the International Body called WPF (World Peace Forum) in frame strengthening to minimize downturn economy ummah, inequality economy condition damaged environment, the active role of the Muhammadiyah Disaster Management Center (MDMC) in the corner the archipelago and abroad (disasters) such as in Pakistan and Kashmir, are also concerned to crisis genocide in Palestine, is a concern of Muhammadiyah within abolish all form colonialism in advance earth because mandate The opening of the 1945 Constitution. Muhammadiyah's concern for Palestine is not only sympathetic in studies, doing qunut nazilah, oration street, but also deep form entrusted donations to Muhammadiyah zakat institutions such as the Amil Zakat, Infaq and Alms Institution (Lazismu) whose benefits have been felt by the people Palestine. Muhammadiyah has sent much aid to Palestine, such as help in 40 billion in cash, medicine, and food. Muhammadiyah is like that, too, and cares about conflicts in countries that happen to affect Muslim citizens, such as conflict Rohingya, Syria, Ukraine, Yemen, and the Southern Philippines, which is not visit improving is a step desired journey creation change efforts

of religions to overcome global problems caused its eroded internal religious moral teachings implementation planning connection comprehensive international (Syamsuddin, 2014).

4 Conclusion

Role in each movement is to construct civilization on the earth's archipelago until the cross country has felt the result, an achievement of prestige and needs to be appreciated. Brilliant step association in reconstruction valuable culture sublime. Muhammadiyah has a dedicated association as a crater candradimuka about activities that impact community social factors that are entirely taken into account in the archipelago. Muhammadiyah has done much charity work felt by the community, which is very different from other religious, more advanced associations. The more age increases then the association, the more qualified face problems capable of society formulating the solution. This will confirm that Persyarikat can live longer and not be easily swallowed by time.

As an organization of the religion born first, Muhammadiyah has a pattern that emphasizes rational and reform of Islamic thought by modern conditions, meaning *tajdid* (reformism) is necessary. In this link, traditional thinking is past—which results in inappropriate interpretation of development knowledge—and is not necessarily maintained. Keep going. However,

Islamic teachings are very rational. Therefore, the task of the leading association is to develop cosmopolitan thinking and package it into Islam in a valuable and meaningful way for all of nature.

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