INTERNATIONALIZATION OF TRANSFORMATIVE ISLAMIC EDUCATION:
MOESLIM ABDURRAHMAN, TRANSFORMATIVE ISLAM AND MUHAMMADIYAH

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Abstract-*This thesis examines the institutionalization of transformative Islamic idea of Moeslim Abdurrahman in the field of Islamic education. b propos the problem: How to construct Moeslim Abdurrahman's transformative Islam and to institutionaliz ? The present study is library research hence of this research activity is focused on studying books and literature relevan to the subject. Furthermore, a hermeneutic approach that is used to boldly and objectively interpret symbol in the form of text in order to get a profound understanding. The method of data analysis is descriptive-analytic method, which is to descri and meticulously analyze the data related to Moeslim Abdurrahman's transformative Islamic education. Subsequently, the author tries to give an interpretation of the idea . The result of this research shows the conFeHeJdlijn*
Abdurrahman depart from the transformative theology of reviving the message of God (in Islam) to predispose the marginal and at the same time, to revitalize the spirit of transformative pedagogy (critical learning) with the influence of politic by involving the community to interpret it critically. Furthermore, the institutionalization of the idea of transformative Islam (Knowledge) of Moeslim Abdurrahman (Person) in Islamic education (JIMM) is done through externalization that later experiencing objectification among Muhammadiyah youth through an internalization process.

Keywords: *Institutionalization, Moeslim Abdurrahman, Islamic Education (JIMM)*

Abstrak-*Tesis ini mengkaji pelembagaan ide Islam transformatif Moeslim Abdurrahman di bidang pendidikan Islam. b usulkan masalah: Bagaimana membangun Islam transformatif Moeslim Abdurrahman*

dan melembagakan? Penelitian ini adalah penelitian kepustakaan maka kegiatan penelitian ini difokuskan pada pembelajaran buku dan literatur yang relevan dengan subjek. Selanjutnya, pendekatan hermeneutik yang digunakan untuk secara berani dan obyektif menafsirkan simbol dalam bentuk teks untuk mendapatkan pemahaman yang mendalam. Metode analisis data adalah metode deskriptif-analitik, yaitu mendeskripsikan dan menganalisis data dengan cermat terkait dengan pendidikan Islam transformatif Moeslim Abdurrahman. Selanjutnya, penulis mencoba memberikan interpretasi terhadap ide tersebut. Hasil penelitian ini menunjukkan konstruksi pemikiran Islam transformatif Moeslim Abdurrahman berangkat dari teologi transformatif menghidupkan kembali pesan Tuhan (dalam Islam) untuk memprediksikan marjinal dan pada saat yang sama, untuk merevitalisasi semangat pedagogi transformatif (pembelajaran kritis)) dengan pengaruh politik dengan melibatkan masyarakat untuk menafsirkannya secara kritis. Selanjutnya, pelembagaan gagasan Islam transformatif (Pengetahuan) Moeslim Abdurrahman (Orang) dalam pendidikan Islam (JIMM) dilakukan melalui eksternalisasi yang kemudian mengalami objektifikasi di kalangan pemuda Muhammadiyah melalui proses internalisasi.

Kata kunci: *Institusionalisasi, Moeslim Abdurrahman, Pendidikan Islam (JIMM)*

A. Introduction

The 1998 Reform becomes the turning point for the transformation of authoritarian into democratic regimes. It is indicated by rampant post-New Order social movements and numerous discourses of social-critical movement.[1] The discourses were dispersed massively, leading to the rise of the "development theory," as it affected Muslim's religious perspective, both individually and collectively. Modern Muslim scholars, i.e., Nurcholis Madjid, Kuntowijoyo, Moeslim Abdurrahman and others, started to speak-up their diverse standpoints in responding socio-religious issues at that time. Some of them initiated new concepts regarding collective movements and circulated their ideas at student organizations, Islamic organizations and Non-Governmental Organizations (NGOs).

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[1]Azaki Khoirudin, "Transformative-Critical Education Paradigm: Investigating the infuence of Paulo Freire *Jurnal Iseedu*, 1(1), November 2017.

Social-critical discourses developed among Muslim scholars and certain groups entailed the complexity of theological, ideological, and praxis movements. Most of them are linked to specific terms, namely multicultural Islam, liberal Islam, radical Islam, inclusive Islam and transformative Islam. Nevertheless, the discussion about transformative Islam that puts forward social issues is less popular among people in general, including in the sector of formal education activities, even until now.

In the past two decades, "development" has turned into a sort of new "religion" or ideology for millions of people in the Third World. It seems to assure new hope for change and equal social welfare. The problem is, despite the on-going massive development, the absolute poverty and percentage of people in the Third World continues to escalate. Each developmental program shows different impacts depending on respective concept and frame of development.[2]

The dominant development concept realized in most Third World countries actually reflects the Western style development paradigm. Here, development is recognized as a systematic process towards "modernity"—which is reflected in technological and economic progress experienced by industrialized countries. This concept of development has historical and intellectual roots in the period of social transformation, or the Industrial Revolution.[3]

People of the Third World mainly interpret development as a general improvement in well-beings. It is also understood as a means of fortifying the State, particularly through the industrialization process with its standardized pattern. From such a view, the government becomes the subject while people become the objects, recipients, clients or even participants in development.

In overall, there is a lesson from the current process of social transformation: it is being tested whether it is able to transform socio-political relations to become either a just and emancipatory character or a social reform. If the agenda for social transformation is capable to transform social relations into an emancipatory process, then the struggle of marginalized groups (i.e., rural poor, peasants, labourers, and other minorities) to urge the broader transformation of classes,

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[2]Mansour Fakih, *Masyarakat Sipil Untuk Transformasi Sosial: Pergolakan Ideologi LSM Indonesia*, (Yogyakarta: Pustaka Pelajar, 1996), 70-71.
[3]*Ibid.*

gender and power relations as well as social development projects, is required. Therefore, empowering the poor and marginalized groups through social transformation shall focus on more strategic programs.[4]

Moeslim Abdurrahman is a prominent anthropologist and Muslim scholar who is outstanding for his brilliant humanities and social sciences with a comprehensive understanding of Islamic teachings.[5] He is the son of a Muhammadiyah peasant and was born in Lamongan. Best-known as *Kang* Moeslim, he was popular for his respect to the culture of Indonesia, the santri and Muhammadiyah in particular. Yet, he never "showed off" to the public. Instead, he expressed his views lightly and often irritatingly through his writings and oratories. His calm and humorous style frequently lessened the nuisance among people through the expose of his ideas. It made *Kang* Moeslim, who graduated from Kertosono Islamic Boarding School, East Java, a unique figure among Muslim scholars.

Relevant studies that discuss "Transformative Islamic Education" have been performed by Muqowim, Mohamad Ali, Azaki Khoirudin, Ma'arif Jamu'in and Yulia Eka Putri and published in the journals of *Pendidikan Agama Islam* and *Iseedu*. They focused on the aspects of the paradigmatic shift of conventional education towards transformative education, the figures of transformative education in Indonesia, its development in the society. They have not entailed the role of Moeslim Abdurrahman in the development of non-formal education in Muhammadiyah. Meanwhile, the present study will investigate the development of Moeslim Abdurrahman's notion in the effort of raising public critical consciousness through community empowerment-based non-formal education with social humanitarian activities in Muh□ □ □ □ □

B. Theoretical Framework

In this section, the authors examine previous studies or journals as well as relevant sources for solving the formulated problems. It primarily clarifies the findings or conclusions of selected works related to Moeslim Abdurrahman's ideas, in order to support the authors in finding important and substantive terms of the meaning of Transformative Islamic education by Moeslim Abdurrahman.

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[4]Mansour Fakih, *Jalan Lain: Manifesto Intelektual Organik*, (Yogyakarta: Pustaka Pelajar, 2002), 43-44.

[5]Moeslim Abdurrahman, *Islam yang Memihak* (Yogyakarta: Pustaka Pesantern), 209.

1. Transformative Islam

Several studies have directly discussed Moeslim Abdurrahman's transformative Islamic concept. Deni Syahputra in a study entitled *"Dakwah Transformatif (Studi Pemikiran Moeslim Abdurrahman)"* or "Transformative Da'wah (a study of Moeslim Abdurrahman's idea)" (2016) concludes that transformative da'wah in Moeslim Abdurrahman's idea is a criticism against the modernization and development theories. This idea, which is based on Islam and da'wah, can be actualized in several steps, namely: (1) networking or building a network of grassroots (young scholars), (2) regrouping through religious institutions, for instance the establishment of *majlis taklim* for consciousness and reflection, (3) creating communities, both Islamic and non-religious movements, by and for the marginalized groups to organize their movements on the basis of a new collective awareness.[6]

Aside from its function as da'wah movement on the basis of criticism against modernization and development theories, Transformative Islam is a form of consciousness and reflection of social activities by people, particularly the marginalized ones. Fauzan Budi Raharjo in a study entitled *"Islam Transformatif Dalam Pandangan Moeslim Abdurrahman"* or "Transformative Islam in Moeslim Abdurrahman's Perspective" (2015), declares different conclusion, namely Transformative Islam initiated by Moeslim is a corrective re-invitation to return to the Islamic teachings and alter the direction of Islamic studies from merely the theological realm of the world-hereafter into a progressive one with social issues as main concern. Moreover, Moeslim's transformative Islam is relevant if Muslims can explore the universal message of Islam and apply it in every aspects of human life.[7]

The conclusions of above studies are departed from the role of Islamic theology in Moeslim's thought explicated by Mutthoharoh in *"Teologi Islam Transformatif Moeslim Abdurrahman dan Relevansinya terhadap Pemikiran Keagamaan Di Era Kontemporer"* or "Moeslim Abdurrahman's Transformative Islamic Theology and Its Relevance to Religious Thought in the Contemporary Era" (2013). It concludes Moeslim's thought as the result of his intellectual biography, whereas transformative Islamic theology is a dialogical search between text and

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[6]Deni Syahputra, "Dakwah Transformatif (Studi Pemikiran Moeslim Abdurrahman)", *Penelitian* Fakultas Dakwah dan Ilmu Komunikasi IAIN Raden Intan Lampung, 2016.

[7]Fauzan Budi Raharjo, "Islam Transformatif Dalam Pandangan Moeslim Abdurrahman",*Penelitian* Fakultas Ushuluddin Dan Pemikiran Islam UIN Sunan Kalijaga, 2015.

context: how religion must read and provide answers to existing social inequalities. If it is juxtaposed with contemporary Islamic thought, it will be relevant since transformative Islamic discourse is linked to the idea of progress as indicated by the flexibility of using critical Western social sciences as a tool to analyze socio-economic and political situations.[8]

The use of critical social sciences from the West to analyze the socio-economic and political situations is discussed by Hasnan Bachtiar in *Teosofi: Jurnal Tasawuf dan Pemikiran Islam*, entitled *"Visi Kosmopolitanisme Islam di Lingkungan Jaringan Intelektual Muhammadiyah"* or "Vision of Islamic Cosmopolitanism in Muhammadiyah Intellectual Network". It provides an overview about the political economy competition where the first world countries always play a role, especially towards third world countries. Therefore, universal Islamic ethical values, for JIMM in particular, must be the foundation of the contextualization of Islam in the context of the global competition. For JIMM, this contextualization of Islam is formulated in three paradigmatic values, namely progressive Islam, social liberation and historical activism. These values are a must while the socio-political and cultural life of the community should be continuously diagnosed alon☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

Moreover, the three paradigmatic pillars become the basis for the development of Moeslim Abdurrahman's transformative Islam as described by Zuly Qodir in *Iseedu* Journal entitled "Kalibokong Theology" and Moeslim Abdurrahman's Transformative Islamic Education (Teologi Kalibokong" dan Pendidikan Islam Transformatif Moeslim Abdurrahman)". Moeslim Abdurrahman had a lofty understanding about the Scripture and its relation with the theological perspective of the marginalize groups (*mustad'afin*), hence Kalibokong Theology is used as an illustration to divulge the need for reflective and critical reading of the Scripture as implied by Moeslim Abdurrahman's transformative Islamic education. Therefore, the present of the texts of the Qur'an in the contemporary situations contented by hegemony of social capitalism and economic capitalism can be a sort of social mockery or shirk.[9]

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[8]Mutthoharoh, "Teologi Islam Transformatif Di Era Kontemporer", *Penelitian Fakultas Ushuluddin IAIN Sunan Ampel Surabaya*, 2013.

[9]Zuly Qodir, "Kalibokong Theology And Moeslim Abdurrahman's Transformative Islamic Education" *Jurnal Iseedu*, 1(1), November 2017.

2. Transformative Islamic Education

Library research reveals that at least two articles have discusses Moeslim's Transformative Islamic Education, namely Muqowim (2004) in *"Menggagas Pendidikan Islam Transformatif"* as an effort to realize prophetic consciousness in education,[10] and Mohammad Ali (2017) in *"Arus Pendidikan Islam Transformatif di Indonesia suatu penjajagan awal."*[11] Muqowim focuses on the efforts toward the paradigm shift from the indoctrinated, centralistic (teacher-centered), formalist and exclusive Conventional Islamic Education (CIE) into the decentralized and inclusive Transformative Islamic Education (TIE) that appreciates student's experience. Nevertheless, this paper does not mention Moeslim's idea at all. Meanwhile, Mohammad Ali attempts to identify Islamic scholars in Indonesia who promote transformative education, including Moeslim Abdurrahman. Nevertheless, he merely slightly explains Moeslim's thoughts, because there are other key figures, including Kuntowijoyo, M. Dawam Rahardjo, Mansour Fakih, Masdar F. Masudi, M. Amin Azis, and Adi Sasono.

The two articles above are developed by Mohammad Ali and Ma'arif Jamuin (2017) in a study entitled *"Gagasan Moeslim Abdurrahman Tentang Pendidikan Islam Transformatif."*[12] It has dissimilar focus with previous studies in which it succeeds in revealing one of the streams of thought in contemporary Islamic education in Indonesia, Moeslim Abdurrahman's TIE.

Meanwhile, Mohamad Ali in "The Discourse of Transformative-Critical Pedagogy among Modernist Muslims (*Diskursus Pedagogi Kritis-Transformatif di Kalangan Modernis*)" published in ISEDU, unveils the conceptual roots of critical pedagogy in Indonesia that can be traced to John Dewey's progressive education and Freire's critical pedagogy. Dewey and Freire have similarity and dissimilarity at once. Dewey used cultural approach while Freire used political approach. In the Indonesian context, a political approach that underlines the power construction is unsuitable due to its potential confrontation with the rule. Therefore, cultural approach is more appropriate for the theory

[10]Muqowim, "Menggagas Pendidikan Islam Transformatif", *Jurnal Pendidikan Agama Islam*, 1(1), May-October 2004: 169-179.

[11]Mohamad Ali, "Arus Pendidikan Islam Transformatif Di Indonesia: Sebuah Penjajagan Awal", *Jurnal Suhuf*, 29(1), May 2017:1-14, Program Studi Pendidikan Agama Islam dan Magister Pendidikan Islam.

[12]Mohamad Ali & Ma'arif Jamuin, "Gagasan Moeslim Abdurrahman Tentang Pendidikan Islam Transformatif", *Jurnal Smart*, 3(2), 2 (December) 2017:169-180. Balai Penelitian dan Pengembangan Agama Semarang.

and practice of critical pedagogy in Indonesia. Moreover, there is an expansion of the sociological basis for critical pedagogy adherents, including among NGOs and educators at higher education. This expansion apparently attracts a wider audience, including modernist Muslims. In the circle of modernist Muslims, critical pedagogy undergoes an extended discourse. It is no longer confined to the *pesantren* world, but enters broader scope of Islamic education institutions, including madrasas, Islamic schools, and universities. Three points are obvious, namely: the development of Islamic education, Islamic education as a centre for democracy and multiculturalism, and Islamic education as a transforma □ □ □ □ □ □ □ □ □ [13] □ □ □ □ □ [

Critical pedagogy in the discourse of Islamic education can be found in non-formal forums, for instance those led by Emha Ainun Najib. This phenomenon is discussed by Ma'arif Jamuin and Yulia Eka Putri in *"Maiyahan as a Model of Cak Nun's Transformative Islamic Education* (Model Pendidikan Islam Transformatif Cak Nun)"* published in *Jurnal Isedu*. It highlights *Kyai Kanjeng* and *Maiyahan* performed by Emha Ainun Najib or best-known as *Cak Nun*. Populist style as well as literary and rhetoric skills have supported *Cak Nun* to evoke critical thinking of the participants of *Maiyahan*. He also successfully organizes *tabligh* into a friendly and comprehensible activity. It is obviously different from formal education with its limited space, time and materials since non-formal education is free from any restriction. In contrast to general normative *tabligh, Maiyah* is actual and dialogical forum that represents a critical education model which aims to build a critical consciousness of participants and eventually lead to social transformation.

Likewise, the discourse of critical consciousness of participants in transformative critical education that functions as a modifier of social structure has been investigated by Azaki Khoirudin in "Transformative-Critical Education Paradigm: Investigating the Influence of Paulo Freire and Moeslim Abdurrahman in Ikatan Pelajar Muhammadiyah (1998-2008) (*Pendidikan Kritis Transformatif: Investigasi Pengaruh Paulo Freire dan Moeslim Abdurrahman dalam Ikatan Pelajar Muhammadiyah [1998-2008]*)," published in *Jurnal Isedu*.[14] The Muhammadiyah Student Organization (IPM) officially establishes

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[13]Mohamad Ali, "The Discourse Of Transformative-Critical Pedagogy Among Modernist Muslims" *Jurnal Iseedu*, 1(1), November 2017.

[14]Azaki Khoirudin, "Transformative-Critical Education Paradigm: Investigating the infuence of Paulo Freire *Jurnal Iseedu*, 1(1), November 2017.

Paulo Freire's "critical education" a guideline for the members or called "IPM Cadre System". This guideline is commonly called "*SPI Hijau*" since it contains critical, humanist, democratic, participatory and andragogy school of thought. In fact, this organization calls its ideology as "criticism". Hence, the movements and programs of this organization is directed to the development of critical consciousness of students to criticize injustice and promote social transformation.

C.   Research Method

The present study is library research in which the entire research activities are focused on the study of books and literature relevant to the subject matter.[15] It attempts to investigate the institutionalization of Moeslim Abdurrahman's idea of "Transformative Islam" in Islamic education system and its realization in the society. It is presented in accordance with the type of qualitative descriptive research. Furthermore, as the initial step, the authors select primary data through library research, both private and public libraries.

Documentation is a technique of collecting data through archives and books about statements, theories, principles/laws, and others related to the problem of investigation.[16] It is used to collect manuscripts, writings and books related to Moeslim Abdurrahman's idea of transformative Islamic education. Subsequently, the collected data is analyzed with analytical descriptive approach. A systematic description and thorough analysis[17] is performed on Moeslim Abdurrahman's ideas about transformative Islamic education by examining the points thoroughly and then, the authors provide interpretation on the findings.

The present study also employs a hermeneutic-philosophical approach. The hermeneutic approach is used to boldly and objectively interpret symbols in the form of text in order to get an accurate understanding about the subject.[18] It is primarily employed to study Moeslim Abdurrahman as a figure and his distinctive concept of "Transformative Islam" in Islamic education by understanding his character, personality, situation and conditions underlying it through the

[15]Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik* (Jakarta: PT. Rineka Cipta, 2006), 244.

[16]Hadari Nawawi, *Metode Penelitian Bidang Sosial* (Yogyakarta: Gadjah Mada University Press, 2012), 141.

[17]Anton Bakker, *Metodologi Penelitian Filsafat* (Yogyakarta: Kanisius, 1986), 17.

[18]E Sumaryono, *Hermeneutik, Sebuah Metode Filsafat* (Yogyakarta: Kanisius, 2013), 24.

study of written texts. Furthermore, the philosophical approach used in the present study is distinguished from theological approaches. The assessment is based on reason while the object of study is reviewed and defined logically and independently. It is used to explore and explain Moeslim Abdurrahman's idea of transformative Islamic education.

The present study employs the Bourdieurian's generative formula of social practice developed by Pierre Bourdieu with the equation: "(Habitus x Capital) + Field = Practice"[19]. The authors try to formulate scientifically, with modifications and imaginative interpretations, among the triadic pillar relations in social practice with the equation: "Intellectual Biography = Person x Knowledge + Institution". Bourdieu explicated one aspect in "Habitus" is a set of knowledge that is concerned with the worldview, beliefs, and values in daily life. Such knowledge is always constructed by "Habitus" rather than a passive record in one's memory.[20] Hence, the authors attempt to transform and conceptualize Bourdieu's "Habitus" into a pillar of "Knowledge" in the theoretical framework of Intellectual Biography.

Regarding the principle of "capital", Bourdieu perceived "capital" as a social relationship.[21] Among the capitals involved in the battle "field" are cultural capital (economic capital, social capital, politic capital and symbolic capital). Including cultural capital is one's inborn skills, characteristics and manners. In this study, the authors conceptualized Bourdieu's capital pillar into "person" pillar in social practice.

The Bourdieurian's generative formula "(Habitus x Capital) + Field = Practices" is used to propose an approach in understanding the social reality, dialectically. It is an approach that is designed to escape from objectivism and subjectivism.[22] It is an approach that expresses dynamic concepts as introduced by Bernard Lahire

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[19]Pierre Bourdieu, *Distinction: A Social Critique of the Judgment of Taste*, trans.: Richard Nice (UK: Routledge & Kegan Paul Ltd., 1984), 101.

[20]Jen Webb, Tony Schirato, and Geof Danaher, *Understanding Bourdieu* (London: SAGE Publication, 2002), 38-42.

[21]Haryatmoko, "*Menyingkap Kepalsuan Budaya Penguasa: Landasan Teoritis Gerakan Sosial Menurut Piere Bourdie*", *Basis*, No. 11-12, November-Desember 2003, 11.

[22]Bourdieu objected to objectivism and subjectivism because they were inadequate to understand social reality. He perceived both approaches failed to understand "objectivity of subjective". Bourdieu, *The logic of practtice* (California: Stanford University Press, 1990), 135.

as conceptual pret-a-porter.[23] Like wearing clothes, Bourdieu has prepare it and we can wear it based on our style.

Based on the Bourdieurian's generative formula, Moeslim's Intellectual Biography is formulated in: "Intellectual Biography (practice) = Capital [person] x Habitus [Knowledge] + Field [Institution]). The "scientific clothes" model of a study of social practice. It is distinguished from the intra-subjective autobiography and subjective biography in which this Intellectual Biography (Person, Knowledge, and Institution) model seeks to juxtapose the elements of subjectivity (biography) or defined by Kim Knott as "complete participant" and objectivity (social) at the same time. The link between subjectivity and objectivity is referred to by Knott as "participant as observer" and Bourdieu as "genetic structuralist". Bourdieu also introduced it with the term constructivist structuralism or structuralist constructivism.

This study refers to the dialectical relations between a figure (Moeslim [person]) and the socio-cultural context of society (Muhammadiyah [Institution]) thus it borrows the sociological framework of Peter L. Berger and Thomas Luckmann, who assumed that "human in humans" and "society in humans". "Reality" and "knowledge" is dialectical,[24] and reality is constructed by the society (social construction of reality).[25] It becomes the basic assumption of this study that ideas, concepts, and actualization in Transformative Islamic Education or liberating education are the product of social construction of reality.[26] Berger and Luckmann's Sociology of Knowledge is used to reveal: What is Moeslim's intellectual background? How is the construction of transformative Islam that has been realized and maintained in society? How is Moeslim's transformative Islam institutionalized in Islamic education system?

D. Discussion
1. Intellectual Biography of Moeslim Abdurrahman

Among Muhammadiyah community, Moeslim Abdurrahman is familiarly called *Kang Moeslim*. He was born in Lamongan, East Java, on 8 August 8 1948. He is a son of Muhammadiyah peasant. He grew up

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[23]Anne Friederike Muller, "Sociology as a Combat Sport: Pierre Bourdieu (1930-2002), in Admired and Reviled in France", *Anthropology Today*, 18(2), April 2002, 9.

[24]Peter L. Berger & Thomas Luckmann, *Tafsir Sosial Atas Kenyataan: Risalah Tentang Sosiologi Pengetahuan*, trans.: Hasan Basari (Jakarta: LP3ES, 2012), 19.

[25]*Ibid*, 22.

[26]*Ibid*, 72.

in a *priyayi*, artist family that was familiar with *pesantren* community. It was a tradition for the children in his family to study and stay in *pesantren*, then returned home as a cleric in the village.[27]

Unlike his peers who came from *santri* families and went to *pesantren* or *madrassa*, Moeslim whose family was Masyumi studied at *Sekolah Rakyat* (SR) in which most of its teachers were the adherents of communist (*Partai Komunis Indonesia*/PKI). After graduating from SR in the mid-1960s, he continued his study at *Pesantren Roudhotul 'Ilmiyyah* Kertosono, East Java and became a pupil of Kyai Salim Akhyar—who is one of the earliest generation students of the founder of NU, Kyai Hasyim Asy'ari. Furthermore, during his study in Mecca, Moeslim began to learn Wahhabism that led him into a strict purification path. It constructed young Moeslim's ideology into an extremist one in responding *khilafiyah*-related issues.[28]

During his youth, an era when the Muslims involved in communist crackdown, he also engaged in physical battle.[29] He was an attentive student who learned the commentaries of Baidhawi and Bidayatul Mujtahid as provisions to become a cleric in his hometown. Yet he was an ordinary man who felt reckless when facing difficult problems as expressed in one of his books (where he called himself after the name of *Kang Thowil*).

> "Feeling reckless, *Kang Thowil* faced two tough options: returning to his village after completing his study of Baidhawi and Bidayatul Mujtahid and becoming a cleric of the peasants, or continuing his study at higher education".[30]

At that time, it was common for Moeslim's family to buy religious books through acquaintances who performed Hajj due to the scarceness of such books. Moreover, Moeslim's parents had prepared madrassa from coconut tree in their house for him. Unfortunately, it collapsed during high winds and at the same time, the conflict between two major Islamic organizations, NU and Muhammadiyah, surfaced among Muslims. As a consequence, various interpretations emerged. The NU community perceived that the collapse of Moeslim's madrassa was due

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[27]http://islamlib.com/gagasan/pergulataniman/moeslim-abdurrahman-berislam-dari-bukhari-muslim-ke-weber-durkheim/ (accessed on 11/08/2003).

[28]*Ibid.*

[29]Moeslim Abdurrahman, *Kang Thowil dan Siti Marginal* (Jakarta: Pustaka Firdaus, 1995), 3.

[30]*Ibid*, 4.

to its heretical Islamic ideology. Meanwhile, Moeslim's father accepted it as a test from Allah and a reinforcement to walk in the straight path. This campaign was also used to convince the surrounding community.[31]

In 1965, at a relatively young age, around 19, Moeslim had the opportunity to perform Hajj in 1965. It was shortly before the 30 September Movement (G30S/PKI). He obtained it since he had to replace his elderly grandfather. Since then, he left his life in *pesantren* to prepare the administration of Hajj at the regency level.[32] He explicated his diverse experiences in performing Hajj in his book:

"In 1988, I had the opportunity to perform Hajj for the second time. It was completely different from my first Hajj during the Old Order in 1965. At that time, we had different experience from today. Unlike modern pilgrimage, there was no airplane or hotel hence we had to take a ship to Mecca. In addition, the pilgrims from these two eras also have totally different social backgrounds. In my pilgrimage journey using ships, the majority of the pilgrimages were peasants. Those who came from exclusive urban professionals and high-ranking government officials could be counted on the fingers. Muslims who dominated the Hajj during the Old Order were urban people as depicted by Clifford Geertz in   □   □ *The Religion of Java* as the *santri* community".[33]

He also wrote his unforgettable moment during his first Hajj,

"I had an unforgettable experience = were mostly in Arabic, most of our people who came from urban areas presumed him to be leading a prayer. As a result they all responded with *Aaminin, Aamiin, Aamiin*".[34]

Moeslim was once very optimistic about continuing his study at higher education level. Only a small number of *santri* studied at universities, except those of Muslim merchants' children. He saw the pride when the students of Indonesian Islamic University/UII wearing or members of the Islamic Student Association (HMI) wearing their alma mater jackets. This symbol embodied certain spirit, and at that time, university students were the enemies of the PKI. His optimism

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[31]http://islamlib.com/gagasan/pergulataniman/moeslim-abdurrahman-berislam-dari-bukhari-muslim-ke-weber-durkheim/ (accessed on 11/08/2003).

[32]Moeslim Abdurrahman, *Kang Thowil dan Siti Marginal* (Jakarta: Pustaka Firdaus, 1995), 56-65.

[33]Moeslim Abdurrahman., *Bersujud Di Baitullah: ibadah haji, mencari kesalehan hidup* (Jakarta: Kompas, 2009), 71.

[34]*Ibid,* 81.

was heightened by many of his companion—who decided to register at the university.[35]

a. Education

Approaching the 1970s, Moeslim entered the Faculty of *Tarbiyah* (currently the Islamic Education Study Program) at Institut Agama Islam Muhammadiyah (IAIM) Surakarta—which later the forerunner of UMS. He was an activist at HMI Solo and actively propagated cosmopolitan-progressivism. During his struggle at HMI, his perspective shifted from purification towards cosmopolitanism.[36]

Investigation about Moeslim's study revealed two different findings. *First*, he was a student of the *Tarbiyah* Department, Faculty of Islamic Studies, Universitas Muhammadiyah Kediri.[37] *Second*, he was a student of Faculty of *Tarbiyah*, IAIM Solo. It was then verified by Moeslim's college junior, Mr. Agus Sumiyanto, who claimed never hearing about the attendance of Moeslim at Universitas Muhammadiyah Kediri but instead at IAIM Kottabarat and IKIP Surakarta. Later, both of these colleges were the forerunner to the establishment of Universitas Muhammadiyah Surakarta (UMS).[38]

Moeslim also engaged in assorted social movements or NGOs and initiated it since becoming a member of HMI Solo. He was once the Chairman of HMI and experienced a struggle in the organization.[39] As a part of a subculture of rural agrarian community who pursued religion to strengthen faith and authentic spirituality as well as minimum contact with reason, there was no such thing as a variety of Islamic thoughts. It altered when he joined HMI and discovered diverse and more academic experiences about religion.[40]

During his final requirement to get a bachelor's degree, Moeslim was required to collect his Higher School Certificate. Moreover, he had completed *Aliyah* equality education exam as a requirement to attend the baccalaureate. He indeed felt different from his peers from *pesantren*

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[35]http://islamlib.com/gagasan/pergulataniman/moeslim-abdurrahman-berislam-dari-bukhari-muslim-ke-weber-durkheim/.

[36]Moeslim Abdurrahman, *Kang Thowil dan Siti Marginal* (Jakarta: Pustaka Firdaus, 1995), 17-18.

[37]http://islamlib.com/gagasan/pergulataniman/moeslim-abdurrahman-berislam-dari-bukhari-muslim-ke-weber-durkheim/.

[38]Interview with Agus Sumiyanto & Azaki Khoirudin at Pondok Hajjah Nuriyah Shabran, UMS, on 15/5/18, 21.30 WIB.

[39]Moeslim Abdurrahman, *Islam Yang Memihak* (Yogyakarta: LKiS, 2005), 209.

[40]*Ibid.*

since he already obtained an academic degree, an exclusive title with a distinguished social status in his community.[41]

Moeslim's struggle reached its peak when his normative view revolved into an empiric one as he became a member of the Centre for Social Studies in 1975, under the auspices of Dr. Alfian, an official of LIPI and the Research and Development Bureau of Religious Affairs Department (1977-1990).[42] Such experiences had changed Moeslim's outlook toward a multiple interpretations of transformation, which became his attitude in facing the prevailing social transformation. He portrayed it in his writing:

"I felt surprised, lately, to notice an incident as a moral and intellectual improvement over my understanding of 'Transformative Islam'. The problem is, for some time, I did not perceive the poor as individuals who must be helped so as the donor would gain a reward from God. Yet it is an indicator of the Islamic struggle based on interests in a just political system. Unlike traditional Islamic teachings, I support this philosophy through the slogan 'Islamic theology for transformation,' which in □ □ □ □ □ □ □ □ □ □[43] □ □ □ □ □ □

For Moeslim, there is no any rational reason for not giving, as if his faith was wobbled and fearful of not giving assistance to the marginalized people. He also emphasized that Islam is a religion for social justice when he had a lecture or discussion, especially to young members of Muhammadiyah. Moeslim perceived that many people were starving or suffering in front of our eyes, in which it must be an alert for Muslims to build solidarity in their favour.[44]

In fact, several organizations pioneered by Moeslim and his companions are primarily intended for the community empowerment. They include LP3ES, P3M, LSP, Maarif Institute, PSAP, al-Maun Foundation, and JIMM. Moeslim was also recognized for his concern for the youth and marginalized groups (*mustad'afin*) as indicated by his position as the Chairman of *Lembaga Pemberdayaan Pekerja, Petani dan Komunitas Perikanan* (LPBTN) of Muhammadiyah Central Executive under the leadership of Din Syamsuddin (2005-2010). Later, LPBTN was transformed into *Majelis Pemberdayaan Masyarakat (MPM)* with Said Tuhuleley as the Chairman (2010-2021) but he passed

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[41]http://islamlib.com/gagasan/pergulataniman/moeslim-abdurrahman-berislam-dari-bukhari-muslim-ke-weber-durkheim/.

[42]Moeslim Abdurrahman, *Islam Yang Memihak* (Yogyakarta: LKiS, 2005), 209.

[43]Moeslim Abdurrahman., *Bersujud Di Baitullah: ibadah haji, mencari kesalehan hidup* (Jakarta: Kompas, 2009), 85.

[44]*Ibid.*

away during his duty, and replaced by Mohammad Yamin.[45] Moeslim devoted his life as the supervisor and mentor of several NGOs until his death on Friday night, 6 July 2012, at Cipto Mangunkusumo Hospital, Jakarta.[46]

b. Masterpiece

Moeslim Abdurrahman is prominent as a Muslim scholar in his era with immense experience and contribution in several NGOs as well as a myriad of concepts concerning contemporary social issues. He was a prolific writer as demonstrated by his works which were published on various local and national media, and books. Some of his works are elaborated in the following discussion.

A book entitled "Kang Thowil dan Siti Marginal" published by Pustaka Firdaus in 1995, generally depicts the figure of Moeslim as a santri from peasant family who wants to explicate the urban and rural cultural patterns in homogeneous peasant life, in agrarian subsistence, high culture versus low culture. After the advance in communication and information technology, urban-rural is no longer a dichotomy since the problem is not necessarily about verbal-pragmatism of the peasant or written-intellectuality of the urban.

After the publication of "Transformative Islam" in 1995 by the same publisher as previous book, Moeslim boldly unveils his experience and knowledge as a spark of his thoughts. He offered his thoughts as the agenda in his own people. In a sense, the re-politization of values and moral bases is actually demanded by religion as a contribution to the process of national development. For instance, how to set up new social foundations and select problems as the discourse of national concern, and how to select the concepts of national transformation and lead them to a more meaningful realization. Moeslim defined re-politization as a situation where values and morals are upheld higher than natural insti □ □ □ □

Later, Pustaka Firdaus published "Semarak Islam, Semarak Demokrasi" in 1996. Moeslim wrote this book to show off democracy in Islam. The general principle of democracy is clearly difficult to refute, namely whether social decisions concerning the livelihoods of people is done by a mechanism that involves a broad social representation,

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[45]Zuly Qodir,"Kalibokong Theology And Moeslim Abdurrahman's Transformative Islamic Education", *Jurnal* Iseedu, 1(1), November 2017.

[46]Mutthoharoh, "Teologi Islam Transformatif Di Era Kontemporer", *Penelitian* Fakultas Ushuluddin IAIN Sunan Ampel Surabaya, 2013, 14.

or is it merely a monopoly of particular group of people. However, Moeslim provided ambiguous answer whether Islam in Indonesia was on the edge or above the wind. Instead, he gave clear evidence that if ten percent of people in the chart were included in the circle of political, economic, social decision makers, and it seemed difficult to explain whether they contributed in the discourse of Islam and democracy. Instead Islam as a moral criterion with the capacity to criticize the current political system. Thus, Islam does not consider its own narrow expression as a community gathering, even though it is equipped with symbols a☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

In "Islam sebagai Kritik Sosial" published by Erlangga in 2003, Moeslim conveyed that Islam as a religion is corrective to any changes in social reality. Islam gives the justification, both from theological and sociological aspects. Theologically, it can be examined from the history of Mecca people where their ancestors severely adopted paganism-polytheism in all aspect of their lives, and obviously deviated from the Islamic teachings. Sociologically, Islam must advocate the lower class and marginalized groups due to the rampant power structure expansion, lea ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

In 2005, Pustaka Pesantren published "Islam Yang Memihak". In this book, Moeslim attempted to inspire the reader to truly have a faith and carry out religion (Islam), because every religion basically has provided a clear meaning and guidance to morality. Actually, the basic interpretation of reading the struggle of life returns to every individual with the transcendental reference from the Holy Scripture of God. Meanwhile, the dialectic refers to by Moeslim should be entwined with history, particularly in relation to reality and variety of dehumanization which become the challenge to faith, spirituality and morality. Therefore, this book became his contemplation in viewing social reality, especially the deterioration of piousness and emancipatory collective consciousness in responding social transformation and rapid, massive globalization.

Furthermore, in "*Suara Tuhan, Suara Pemerdekaan*" published by Kanisius in 2009, Moeslim argued that the call for Islam is the most important thing to spread independence for all people, especially marginalized groups, so as they have the equal rights in economics, politics and religiosity. In overall, it reinforced Islam as a blessing, not in the sense of its contribution to reassuring injustice, but rather its spirit of liberating.

The last book is entitled *"Bersujud Di Baitullah: Ibadah Haji, Mencari Kesalehan Hidup"* published in 2009 by Kompas, which was written as the results of his doctoral research in Anthropology, Illinois University, USA. This book is based on Moeslim's pilgrimage experience, in which he concluded that Islamic anthropology should entail the interpretation and humanity of the culture of ordinary adherents, as well as analyze the production of symbols and the realization of Islamic texts. Subsequently, he attempted to present Islam in various social classes, since it was rarely considered in religious and belief studies. Eventually, he never aimed to make generalization but through ethnography, he attempted to clarify the term of diverse Islam in the context of structure and relations with the economy, politics and social. He perceived it as the key of an anthropologist to understand Islam in contemporary global culture, namely by focusing on the various aspects that interfere with the relations of different social classes within a religious framework, and with the presence of "hybridity" of public Islamic cultu□   □

2.   Moeslim Abdurrahman's Transformative Islam

In Sociology, in addition to its legitimising functions, religion has critical control function. It is capable of being independent of structures that might ensnare it. Yet it should be realized that each phase of social development might lead to the birth of a structure that entraps religion, even though religion originally become the initiator of a social transformation. Religious leaders, with resolute determination, have succeeded in promoting social transformation through moral-ethical themes and spiritual consolidation, but the subsequent process was inclined to undergo routine charismatic recitation while they should take stabilization or bureaucratization measures. Essentially, the utopia of religious ideas must be inferred in practical life while taking into account all the formal traditions or capacities of a society.[47]

a.   Transformative Theology

Religion should boldly appear in every situation, including in wickedness/*munkar* (negative theology) instead of being presented solely in goodness/*ma'ruf* (positive theology). The critical mechanism of religion for change is emphasized in Islam. In its tradition, negative theology actually implies having to question and prove inappropriateness,

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[47]Moeslim Abdurrahman, Islam Transformatif, (Jakarta: Pustaka Firdaus, 1995), 9.

even for central matters. Islamic recognition through the recitation of the Creed is, in fact, initiated with a negative statement, by denying all powers who are not God in the tradition of real monotheism.[48] A Muslim has not attained the level of genuine faith before experiencing internal struggles against the surrounding community. In such a process, the ability to "liberate" structures is crucial hence one can behave on the basis of authentic religious morality, instead of behaving by just obeying the social role for certain status in the community.[49]

Kang Moeslim perceived religion has still capable in inculcating a critical mechanism in the dynamics of religion, both through *ijtihad* as an intellectual method of understanding religious messages and through directly approach if religion is expected to solve the actual humanitarian problems of society. It implies the power of religion to insist moral criteria to every situation, by showing the evil and the good ones.[50] Despite the truth that the goodness and the reward of good deeds (positive theology) is all God's prerogative, but mankind have choices to improve themselves for not doing bad things. As for how to improve the situation, *Kang Moeslim* explained that God deliberately reveals uncertainty. Therefore, it is mankind's responsibility to learn and seek for the best way. The path of God seems to provide the possibility for mankind to interpret it.

In a broader context, religion urges not only compliance, but also a struggle to realize a more responsible order. It is equalized with the unrelenting struggle of a Sufi to attain the union with God (*Al-Haq*), which requires several stages of self-liberation (*khalwat*). Moreover, it must be done with naivety, because Islamic laws contain mere submission thus without the freedom to question the true theist, it will be impossible for anyone to attain a profound fondness for Him. In the struggle of the Sufis, they are convinced that God would not be bothered at all by human independence. *Kang Moeslim* explicated that the Sufi perspective is exposed to discuss the critical function of the sociological structure of religion. Only by such a perspective, Muslims will understand the sacred message of religion that is relevant to social justice, equality, democracy and egalitarianism. It is the manifestation of *taqwa*, to return the entire source of truth and the degree of humanity in God and not to human authority.[51]

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[48]*Ibid,*10.
[49]*Ibid.*
[50]*Ibid,*12.
[51]*Ibid,*13.

To solve one's problems, we should not give a fish but instead teaching how to fish.[52] Such an action is ideally done with community development programs. Furthermore, it must be in the form of assistance by situation the poor and marginalized groups as subjects. Therefore, transformative approach is a vital reference in the process: the subjects will carry out their programs, understand the strategies and opportunities to enhance the pride and dignity of a noble human being after their Creator.[53]

Transformation should be a humanitarian movement capable of delivering a social equity before Allah SWT. A transformative movement should promote charity for others and evoke solidarity acts. It is aimed at strengthening humanity on the basis of consciousness that the history of mankind will only be changed by God if there is will and endeavour of each of them. Transformation is the closest way to change the history of mankind, since its process requires "assistance" instead of neither control nor opp □   □   □   □

Transformation is basically a cultural movement imbued by liberalization, humanization and prophetic transcendence. It changes the history of mankind through self-consciousness towards more participatory, open-minded and emancipatory entity. It is an aspiration that symbolizes the high appreciation of human pride and dignity as well as tolerance for and tradition of diversity. To achieve such conditions might be a complicated task. It must be commenced by anyone whose concerns toward social inequality are perceived as a challenge against faith.

The participatory social transformation is initiated through organizational movements. They are dynamic movements from, by, and for society. Transformation is holistic in which it embodies a comprehensive dimension, including values, individual behaviour and the structure of the social collectiveness. Such movements should bring collectiveness among people to discuss and perceive reality, seek for opportunities behind reality and jointly decide how to change reality so as it will be more meaningful based on the basic principles of equality in humanity as the caliph of Allah SWT to create social welfare.[54]

Process, in the sense of collective consciousness, to the extent to which a community is able to understand themselves and solve problems. It is important to naturally raise such consciousness in new

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[52]*Ibid,*39.

[53]*Ibid,*40.

[54]*Ibid,*41.

social community—which is open-minded, egalitarian and prosperous. Hence, it is not just forged prosperity in the form of material economic growth.[55] Community is born with new solidarity based on similarity of effort, justice for benefits and transparency in leadership. Various communities from diverse background become the social capital for the realization of a democratic society who is faithful and fearful to Allah SWT.

b. Critical consciousness in religiosity

Moeslim views psychoanalysis and religion approach is less suitable to read the ideas of revelation in social processes. For instance, a *Da'i* tells the story of *the Isra and Mi'raj* bluntly without inviting the audience to confront the message with the actual realities. It is merely therapeutic instead of hermeneutic.[56] In the context of transformative interpretation, Moeslim suggests the story should be conveyed with a more analytical meaning. *Da'i* with their particular authority should evade the role of "healing" or the physician-patient relationship. Instead, a patient must be treated, or *Da'i* must be a reformer who views the need to enlighten ignorant and frivolous people.

Moeslim emphasized that in transformative interpretation, the main principle is not voluntary sub-ordination of one another, but all parties must have both direct and indirect equal "resistance" to provide an objective construct.

Therefore, Moeslim perceived transformative interpretation as an activity of reading revelations together in a dialogical, interactional and critical forum to create a joint praxis. In such situations, revelation as a text of life is carried out in the public sphere particularly to keep reflecting the guidance, potential creativity and even controversy about the meaning behind God's revelation on the text (solely to avoid *taqlid* or blind obedience as the most basic symptom against the freedom of human nature as a creative being).

Transformative interpretation is a dialogical reflection process of the depth hermeneutics. Nevertheless, to evoke action, consensus (*ijma*) is required without any tolerance for forged consciousness and consensus. Consequently, the portion among criticism, agreement and emancipation must be maintained since critical understanding and consensus are basically the culmination of social life.

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[55]*Ibid,*42.

[56]Moeslim Abdurrahman, *Semarak Islam Semarak Demokrasi?* (Jakarta: Pustaka Firdaus, 1996), 163.

In addition, transformative interpretation must not stop at the privilege of 'free dialogue'. Praxis actually has a range whose size is based on the ideology of emancipation as the main theme of the *tawhid*. The project of transformative interpretation is none but opinion politics which departs from revelations to facilitate the capacity of mankind to define whether a situation is just or unfair. In the context of unfairness, how the situation can be improved into fairness.

Political discourse is crucial since social reality basically exists in the creation of language, in the engineering of different pronunciation games. Surely, reality can be manipulated through this language game. In this context, there is no denial for obvious linkage between the choice of language to formulate a reality and political power relations behind language expressions.

However, it does not necessarily mean that transformative interpretation emphasizes the struggle for meaning solely at the level of language game. Moeslim argued that the main objective of the entire process is socio-economic praxis: social and economic transformation in daily life. Marginalized groups, minority and gender should not be seen only in a linguistic sphere, but a concept in practice, in the prevailing system of community rules and in relation to discrimination.

Furthermore, Anthropology is an approach and discipline that is deeply embedded in Moeslim Abdurrahman's thought. In the 2000s, he obtained his PhD in Anthropology from the Illinois University, Urbana Cha ☐ ☐ ☐[57] ☐ !☐ ☐

Etymologically, Anthropology comes from the Greek word *anthropos* (human or person) and logos (study, science). Hence, Anthropology is a discipline that studies humans based on constant curiosity.[58] Terminology, Anthropology is a science that studies human beings both in terms of culture, behaviour, diversity, and so forth.

Anthropology is the study of humans in ethnic groups, cultures and human behaviour. Anthropology has the aim of studying humans in society, as well as behaviour and culture that construct the society. In the General Dictionary of Indonesian Language, culture is interpreted as the result of activities and reason of humans, such as beliefs, arts, customs, and also means activities (effort) of reason to create something that inclu ☐ ☐ ucts of culture.[59]

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[57]Moeslim Abdurrahman, *Islam Yang Memihak* (Yogyakarta: Pustaka Pesantern, 2005), 209.

[58]T.O. Ihromi, *Pokok-Pokok Antropologi Budaya* (Jakarta: Yayasan Obor Indonesia, 2006), 1.

[59]J.S. Poerwadarminta, *Kamus Umum Bahasa Indonesia* (Jakarta: Balai Pustaka,

Moeslim Abdurrahman used all above references as the framework in addressing various problems. Thus, culture becomes an institution which is continuously preserved by its pioneers and the next generation inherited by that culture.

Regarding this, Moeslim put forward dilemmas encountered by him as a guide on the tour of the pilgrimage during his ethnographic research. He endured a tension that surfaced from a mismatch of roles, namely as "critical ethnographers" and "cultural intermediaries." In fact, he joined the pilgrims to fulfil his self-authenticity as a Muslim who approached God. He expected his experience could be a "source of knowledge" for the literature enrichment relating to his personal, social, political, i □ □ □ □ □ □ □ □ □ □ ⁶⁰ □ □ □ □

In his journey of studying touristic pilgrimage, he recognized several conceptual flaws in contemporary social theory to thinking through the strain between his search for coherence and his life experience that involved multiple identifications. For Moeslim, the debate around reflective anthropology seemed increasingly complicated by his critical conception. Reflecting on his research experience, he acknowledged that his personal journey of pilgrimage and his personal interest in understanding the touristic pilgrimage with regard to the contemporary social imagination of the middle-class society in Indonesia must be read as a theological statement that simultaneously reinforced religious beliefs as well as □ □ □ □ □ □ □ □ □ □ □ □ □ □

The complexity arouse since despite the significance of the methodology and dialogical text in ethnography, there is a limit to the extent to which indigenous social scholars cannot completely detached themselves from Islamic discourse. Therefore, during his trip to the Mecca, there was a struggle and adjacent point between his role as an anthropologist and his responsibilities as a religious guide in accordance with the demand in the meaning of Hajj and the truth of Islam.

3.   Internationalization of Muhammadiyah

In Muhammadiyah, Moeslim Abdurrahman's Transformative Islam has undergone several stages. *First*, the internalization stage that was instigated by Moeslim Abdurrahman as a scholar with high concern on the anthropology of Islamic thought. He directly transmitted his knowledge through various activities at JIMM, including workshops,

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1991), 156.

⁶⁰Moeslim Abdurrahman, *Bersujud Di Baitullah ibadah haji, mencari kesalehan hidup* (Jakarta: Kompas, 2009), 69-71.

dialogue, colloquia and seminars with progressive Muhammadiyah youth as the participants. *Second*, the externalization stage that was carried out through the reproduction of Transformative Islam in real context (non-formal education), including the dissemination of Moeslim's ideas through its publication in print media (books, magazines, newspapers) and electronics (Internet) to raise public consciousness for social transformation. The manifestation of Transformative Islam is also reflected in the New Trishula of Muhammadiyah, namely Community Empowerment Council (MPM), Muhammadiyah Disaster Management Center (MDMC), and Muhammadiyah Philanthropic Board (Lazismu).

Third, the objectification stage, which is evidenced by various activities (new *Trishula*) as a manifestation of Transformative Islam for social welfare. It includes MPM as an institution for the empowerment of workers, peasants and fisherman, and Lazismu as a poverty alleviation institution (for marginalized groups), and MDMC as an institution for natural disasters prevention and mitigation.

History has recorded the transformation of Muhammadiyah cultural *da'wah* movement due to social modernization in the aspects of economics, politics, education, religion and culture, which demand to make changes on all lines. Fajar Riza Ul Haq affirmed that the spirit of the Muhammadiyah *da'wah* could not be separated from the spirit for nationality, humanity and justice. In fact, K.H. Ahmad Dahlan established Muhammadiyah in 1912 in Yogyakarta when the seeds of nationalism were flourishing.[61]

The involvement of K.H. Ahmad Dahlan in diverse movements and communities, e.g., Budi Utomo, became an embryo of Muhammadiyah's social transformation and *da'wah* movement, which was aimed at educating and enlightening the Indonesian youth, especially through education. It is demonstrated by the objective of the establishment of Muhammadiyah embodied in the 1914 Statute Article 2a, "to promote and encourage the teaching and learning of Islam in the Netherlands East Indies," towards the future development of the Indonesian nation which is increasingly cosmopolitan. As Moeslim Abdurrahman stated,

> "It is a sociological fact that the future of the Indonesian people will lead to broader diversity. Religion is a logical consequence of educational programs, technological advance, transportation,

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[61]Abdul Mu'ti et al., (Editor), *Kosmopolitanisme Islam Berkemajuan* (Surakarta: Muhammadiyah University Press, 2016), 387.

occupation differentiation, and surely globalization. It is impossible for us to reject diversity in a spirit of nativism."[62]

In this decade, Muhammadiyah with the spirit of *fastabiqul khoirot* must reflect transformative Islam in accordance with the needs of the community, mainly due to the rapid development of technology and times. It can be an effort to emulate and even surpass the quality of existing movements, i.e., the Muslim Brotherhood (MI, Egypt and the Arab World), Wahhabism (Saudi Arabia), Jama'at Islamiyah (Al-Maududi in Pakistan) or Gulen Movement (Turkey) that have succeeded in expanding their movements through education as the spearhead, including the establishment hundreds of schools and universities as the centre of excellence in 180 countries throughout the world. Nevertheless, it is insufficient for Muhammadiyah for only providing space for education and public health, since it is also necessary to reformulate independent *da'wa* movements. It can be in the form of education for grass-root empowerment. Moeslim Abdurrahman once suggested,

> "In my opinion, the "sin" of the purification movements of Islam, may be regrettable not only because of its vicious and a priori history towards arts and local culture. But, what is worse, if the existence of organization like Muhammadiyah that promotes renewal movement turns out to be stagnant, primarily due to its incapacity to renew a substantial and open-minded consciousness to notice that *da'wah* is not solely identical with propaganda for faith. Instead, it should be religious works for civilization and humanity."[63]

In overall, there are a lot of tasks for the Muslims to carry out. *First*, the massive cultural movements campaigned by non-Muslims have surpassed Islamic ethics even as a civilized human being. *Second*, the ability of the Muslims to interpret the substance of texts (*nash*) in Al-Qur'an and Hadith as life guidelines, becomes an urgent alternative solution.

[62]Moeslim Abdurrahman, *Islam Transformatif* (Jakarta: Pustaka Firdaus, 1997), 148. In KBBI v1.1 by Ebta Setiawan 2010, *Nativism* is an *attitude or view of country* or *society towards its own culture* through *movements rejecting* foreign *influences, ideas* or *immigrants.*

[63]Moeslim Abdurrahman (Editor), *Muhammadiyah Sebagai Tenda Kultural,* (Jakarta Selatan: Ideo Press dan Maarif Institute for Culture and Humanity, 2003), xv.

Approaching the beginning of its 2nd century journey, the objectivity of transformative Islam within the Muhammadiyah is identified from what is called by Hajriyanto Y Thohari as the New Trishula of Muhammadiyah Movements, namely: Community Empowerment Council (MPM), Muhammadiyah Disaster Management Center (MDMC), and Muhammadiyah Philanthropic Board (Lazismu). They are the manifestation of the genuine identity of Muhammadiyah movement which covers universal dimension crossing over groups, religions, and sectarian parochialism.

MPM was pioneered by Moeslim Abdurrahman and Said Tuhuleley. Both were the actors of the theological ideas of Al-Ma'un as advocated by Ahmad Dahlan, and at the same time the founders for community empowerment. Said Tuhuleley was the figure who brilliantly, completely realized Moeslim Abdurrahman's *avant-grade* steps. Another phenomenal step was the achievement in encouraging the expansion and intensification of Muhammadiyah by including labourers, peasants and fishermen in its movements, a realm that was outside the mainstream of Muhammadiyah. In its first century, Muhammadiyah was prominently known for its contribution in the fields of education, health and social affairs. In the hands of Ambonese and Lamongan sons, it started to explore another dimension.

MDMC was initiated by Sudibyo Markus and Rahmawati Husein who were inspired by the early and phenomenal spirit of Muhammadiyah, *Penolong Kesengsaraan Oemoem*/PKO or literally, Assistance for the Relief of Public Suffering. As a medical doctor and NGO activist with extensive international networks, Sudibyo Markus had a major role in conflict resolution in the Southern Philippines. Meanwhile, Rahmawati Husein was a Muhammadiyah activist who obtained her Master's degree from Cincinnati University and a PhD from Texas A & M University in Disaster Management, which positioned herself the first female Indonesian doctor in this field. Under the Hazard Reduction and Recovery Center (HRRC), she led the national team to Kathmandu, Nepal, as □ □ □ □ □ □ □ □ [64] □ □ □ □ □ □ □

MDMC engages in disaster management activities in both mitigation and preparedness activities, emergency response and rehabilitation. It adopts a voluntary code of ethics and humanitarian charter that applies internationally by developing disaster risk reduction missions in line with the Hyogo Conference for Disaster Reduction,

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[64]Abdul Mu'ti et al., (Editor), *Kosmopolitanisme Islam Berkemajuan* (Surakarta: Muhammadiyah University Press, 2016), 332.

in Kobe, Hyogo, Japan, 18-22 January 2005 (initiated by The United Nations Office for Disaster Risk Reduction/UNISDR). It also develops a preparedness program at every level of the community, school and hospital as a basis for movement.[65] MPM provides assistance for MDMC activities by managing recovery centre at the local and regional levels which functions as a rapid response and anticipation of psychosocial problems within the community. Its philosophy is "nurturing a tadpole living in a small pond to transforming into a frog which able to jump anywhere," MPM organizes community empowerment activities with reference to the ecology of human development approach and its environment which states that social intervention must cover all levels of relations between individu ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

Another agency is LAZISMU initiated by Syafii Maarif and Din Syamsuddin (2006) who set up the ideological and theological foundations during the construction of this Islamic philanthropic movement. It is originally a professional agency that mobilizes fundraising from the public to fund the activities of both MPM and MDMC. Thus, a systemic and interconnected collaboration among the three institutions has positioned Muhammadiyah as an international religious movement with well-established disaster management agency and good fin ☐ ☐ ☐ ☐ ☐ ☐ ☐

The three philanthropic institutions as the new manifestation of PKO are aimed at strengthening Muhammadiyah as a voluntary-based organization in the world with professional and modern management. The 47th Congress of Muhammadiyah on 3-7 August 2015, in Makassar, was the first congress in Muhammadiyah's 2nd century, which became the momentum of the New Trishula of the Muhammadiyah humanitarian movement.[66]

The new Trishula of Muhammadiyah humanitarian movement is basically a manifestation of transformative Islamic theology that was brought up by Moeslim Abdurrahman and is continually improved based on the spirit of Al-Ma'un. Nevertheless, its continuity requires collective consciousness as promoted by the spirit of Al-'Ashr, which has been actualized as the basis of each of Muhammadiyah movement. This new Trishula can be claimed as transformative Islamic education because of the praxis of its movement covers real social services on the basis of empowering middle to lower-class people toward social welfare.

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[65]*Ibid.*

[66]*Ibid*, 333.

E. Conclusion

Based on the analysis in the previous sections, conclusion can be drawn regarding the institutionalization of Moeslim Abdurrahman's transformative Islamic ideas in Islamic Education. Initially, institutionalization of transformative Islamic ideas (knowledge) of Moeslim Abdurrahman (person) in Islamic education experiences the internalization stage, namely Moeslim's personal social life. Moeslim gave insights about progressive thinking to Muhammadiyah Youth (JIMM) in workshops, dialogue, colloquia and seminars. Subsequently, at the externalization stage, Transformative Islamic ideas were disseminated through various works in assorted print and electronic media. Such efforts were further modified and realized through activities of Muhammadiyah's new Trishula, namely the Community Empowerment Council (MPM), Muhammadiyah Philanthropic Board (Lazismu), and Muhammadiyah Disaster Management Center (MDMC). The transformation of Moeslim Abdurrahman's transformative Islamic ideas in public education is an objectification through a variety of socio-religious activities, which are manifested in Muhammadiyah's new Trishula activities such as MPM as an institution to empower workers, farmers and fishermen, Lazismu as a poverty alleviation institution for marginalized groups, and MDMC as an institution for natural disaster m □ □ □ □ □

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