

## **Transformative Intellectual Discourse and Movement of *Ikatan Mahasiswa Muhammadiyah (IMM)***

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**Abstract**—Recently, there has been an increasingly concern to completely address social problems particularly those faced by the oppressed people who have no access to economic wealth and have been marginalized by unjust structure at the same time. As an idealistic organization, Muhammadiyah student association (IMM) aspires to be in the frontline of tackling that matter. In dealing with such a multidimensional problem, IMM attempts to adopt multidisciplinary approach proposed by Amin Abdullah and Kuntowijoyo since currently, it has been successfully adopted by many scholars. This paper was intended to enhance the idea of combining natural and social sciences, as well as philosophy and humanities into more transformative and liberal movement in order to solve the exacerbated problems of humanity in recent decades. This purpose can be accomplished through exploring and directing transformative paradigm as proposed by Moslem Abdurrahman, Kuntowijoyo and Omid Safi into a multidisciplinary approach. As a result, intellectual movement can be established by IMM where students from various academic backgrounds—both natural and social sciences may gather and discuss to bring about the social and structural transformation.

**Keywords:** *Multidisciplinary, IMM, Transformative, Unjust Structure.*

**Abstrak**—Dewasa ini, semakin banyak perhatian untuk benar-benar mengatasi masalah sosial terutama yang dihadapi oleh kaum tertindas yang tidak memiliki akses terhadap kekayaan ekonomi dan terpinggirkan oleh struktur ketidakadilan secara kolektif. Sebagai organisasi idealis, Ikatan Mahasiswa Muhammadiyah (IMM) bercita-cita untuk berada di garis depan dalam menangani masalah tersebut. Dalam menghadapi masalah multidimensi semacam itu, IMM mencoba menerapkan pendekatan multidisiplin yang diajukan oleh Amin Abdullah dan Kuntowijoyo. Makalah ini dimaksudkan untuk meningkatkan

*gagasan menggabungkan ilmu pengetahuan alam dan sosial, serta filsafat dan kemanusiaan menjadi gerakan yang transformatif dan liberatif untuk memecahkan masalah kemanusiaan yang semakin kompleks dalam beberapa dekade terakhir. Tujuan ini dapat dicapai dengan mengeksplorasi dan mengarahkan paradigma transformatif seperti yang diajukan oleh Muslim Abdurrahman, Kuntowijoyo dan Omid Safi ke dalam pendekatan multidisiplin. Selanjutnya, gerakan intelektual dapat dibentuk oleh IMM yang terdiri dari mahasiswa dari berbagai latar belakang akademis - baik ilmu alam dan sosial - dapat mengumpulkan dan mendiskusikan untuk mewujudkan transformasi sosial dan struktural.*

**Kata Kunci:** *Multidisiplin, IMM, Transformatif, Ketidakadilan Struktural*

## **A. Introduction**

*Ikatan Mahasiswa Muhammadiyah (IMM) or Muhammadiyah Student Association is an exponent of Muhammadiyah in student affairs dimension which basic mission is to realize the real Islamic society as formulated by Persyarikatan Muhammadiyah. As an effort to attain this mission, IMM should provide scrupulous interpretation based on its role as a student organization in the second century of Muhammadiyah movement or “the Enlightenment Movement (*harakah at-tanwīr*)”. This movement entails three aspects: *First*, the spirit of liberation, including liberation from human dependence (*‘ibadat al-‘ibād*) and from the manacle of poverty, ignorance and social injustice. *Second*, focusing on the community empowerment particularly for the *mustadh’afūn* and the lower middle economic class in the structural system. *Third*, the progressive dimension which is includes aspects of promoting the development of human resources, economics, technology (science) and systems as the supporter of the previous two requirements.*

In planning the direction of IMM movement in the future, the comprehensive and complicated endeavors must be carried out, particularly in formulating the interpretation of “the enlightenment movement”. On the one side, IMM as a student organization has to devise an intellectual movement capable of bringing forward progressive and transformative ideas as part of “the enlightenment movement”. On the other side, in its more than half a century, IMM has encountered a stagnation phase in the formulation of movement. Therefore, it is

crucial to promulgate the idea of IMM intellectual movement to be able to liberate, empower and improve the community according to its capacity.

Moreover, the increasingly complex and multidimensional social problems of this century have urged multidisciplinary and holistic movement-based resolutions, instead of perceiving an issued based on partial approach. Poverty and others similar problems are not merely triggered by economic factors, hence, the economic approach is insufficient since it requires the attachment of structural and health approach. Some complicated issues, e.g. stunting<sup>1</sup>, cannot be solely addressed by using the health and economic approaches since they can be endured by children from lower to high-class families hence sociological and anthropological approaches are required. However, it should be noted that to solve such problems, “Islam” should be interpreted from the normative to the theoretical-empirical dimension as the spirit for transformation. Hence, the efforts by entailing those approaches should include the dimension of Revelation as the grand theory.

Essentially, the endeavors to achieve the goals are not new attempts since some of them have been done at the discourse level. In a book entitled *Genealogi Kaum Merah*, Ahmadi and Anwar have attempted to re-interpret the history and movement of IMM to be developed into new discourses, particularly within the ideal cadre modeling. In addition, they tried to offer the concept of IMM movement that can be adjusted at national level called “Critical Gene”. It is a concept that encompasses both ideology and value system which will be interpreted at the cadre level both formal and non-formal with the final target is the tradition of movement.<sup>2</sup> Due to the range of coverage discussed in the concept of Critical Gene, there is no specific discussion leads to the formation of intellectual movement or the fortification of such discourse by involving

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<sup>1</sup>Stunting is defined as “the percentage of children, aged 0 to 59 months, whose height for age is below minus two standard deviations (moderate and severe stunting) and minus three standard deviations (severe stunting) from the median of the WHO Child Growth Standards”, or associated with children with under developed brain, tend to have low learning capacity at school, ultimately will reduce the productivity in the future. This concern becomes a central issue for international agency such as UNICEF, but sadly has not been main priority of social movement in general, including Muhammadiyah and IMM. See, <http://unicef.in/Whatwedo/10/Stunting>, accessed on 31 August 2017.

<sup>2</sup>See, <http://mimindigenous.blogspot.co.id/2014/05/genealogi-kaum-merah-pemikiran-dan.html>, accessed on 31 August 2017.

a multidisciplinary approach. Hence, the augmentation of the previous endeavors is required.

Furthermore, an effort to devise the movement of IMM within the social framework has been undertaken by Susanto. He explicated that the new social movement might be adapted by IMM to advocate the progressive Islamic social movement.<sup>3</sup> It can be performed through the re-interpretation of *IMM Trilogy* which is similar with the new development of *Muhammadiyah Trisula*, namely Muhammadiyah Disaster Management Center, Community Empowerment Council and LAZISMU. The study is relatively palpable in explaining the opportunity to devise alternative movement for IMM, particularly in the effort to advocate the oppressed. However, the proposed concept has several drawbacks, including its abstraction form which has not been manifested in an applicative idea in the context of IMM. In addition, it has not integrated the scientific approach, the movement epistemology and the social analysis tools. Thus, there is still an inexplicable gap on the idea.

Based on the previous description, this paper aimed to fix the gaps of the existing literatures: *first*, it explicates the intellectual multi-approach developed by Kuntowijoyo and Amin Abdullah for its prospect to be adopted by IMM as a contribution in building an intellectual community as proclaimed by Muhammadiyah in the 47<sup>th</sup> Muhammadiyah Congress.<sup>4</sup> *Second*, it offers a concept of movement, which is philosophical and applicable at once, with Abdul Rozak Fachruddin as role model. Based on this framework, it is expected this study will yield particular thoughts regarding with intellectual movement for IMM in carrying out the mission of social transformation, as a manifestation of Muhammadiyah enlightenment movement which is intended to liberate and empower the oppressed as well as to promote advanced life.

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<sup>3</sup>Ari Susanto, *Membumikan Gerakan Sosial Islam Progresif* (Yogyakarta: Collaboration between Semesta Ilmu and MIM Indigenous School and PUNDI, 2017), 63-91.

<sup>4</sup>PP Muhammadiyah, *Muhammadiyah dan Isu-Isu Strategis Keumatan, Kebangsaan, dan Kemanusiaan Universal*, presented in the 47<sup>th</sup> Muhammadiyah Congress, Makassar, 3-7 August 2015.

## B. Theoretical Framework

### 1. Historicity-Normativity Interpretation: for Social Transformation

Normativity and historicity are terms frequently used by M. Amin Abdullah in his numerous works. Among them is a book entitled *Studi Agama: Normativitas atau Historisitas* (1996) which title and content explicitly represent and discusses religious studies based on the normative and the historical perspective. In this book, Amin Abdullah purposely explains the frame of thought of religious study, its prospective development and several central themes about the relationship between religions in the normative and historical realm.<sup>5</sup> If the former realm refers to a predetermined context, textual, permanent, dogmatic, and fixed teaching, the second realm is the practical realm or the implementation of the standardized teachings, a discourse of particular group, organization, in certain time, era, social conditions which can, may even must be incessantly criticized, reconstructed, improved and assessed according to the development and challenge of the era. In Amin Abdullah's opinion, the link between normativity and historicity is like two sides of the same coin: they are inseparable and yet having distinguished dissimilarities.

The elucidation of the normative and historical realm is not restricted to a single book, in some of his works Amin Abdullah frequently emphasizes the two domains in religious studies even in the study of science in general. From several sources, his thoughts on the normative and historical realm are rooted from "proficient" thinkers, ranging from the Muslim to the Western scholars. One among them is Fazlur Rahman who suggests the normative Islam is the Qur'an and Sunnah which cannot be criticized, and on the contrary, Islam "as practiced in life" can be criticized and re-questioned.<sup>6</sup> Subsequently, Amin Abdullah elaborates this idea by declaring that Islam in the historical realm which is open to new critiques and understandings, hence all Islamic studies including *fiqh*, *ilm at-tafsīr*, *ilm al-kalām*, philosophy to Sufism are the domain of "historicity", because they are generated from human's creation, formulation and thinking that is limited to space and time, social, political, economic aspects, and volatile era, hence criticism and reinterpretation of the science can be carried out.<sup>7</sup>

<sup>5</sup>See, M. Amin Abdullah, *Studi Agama: Normativitas atau Historisitas?* (Yogyakarta: Pustaka Pelajar, 1996).

<sup>6</sup>Fazlur Rahman, "Approach to Islam in Religious Studies: Review Essay" in Richard C. Martin, *Approach to Islam in Religious Studies* (Tucson: The University of Arizona, 1985), 196.

<sup>7</sup>M. Amin Abdullah, *Islamic Studies di Perguruan Tinggi: Pendekatan*

In addition to Fazlur Rahman, Amin Abdullah attempts to include some thinkers in philosophical and social sciences theories who discuss the historicity and normativity. In the context of social sciences, there are two leading scholars, namely Thomas S. Kuhn and Imre Lakatos. Thomas S. Kuhn popularized the term *normal science* to refer established theory which is opposed to *revolutionary science* to refer flexible, extensive, and renewable theories. Kuhn identified such transformation with the term *paradigm shift*. Lakatos also instigated similar basis with different terms. He recognized the domain of science that is unchangeable, unmodified-able with a term *hardcore*, while the teachings derived from the hardcore as *protective belt*.<sup>8</sup> The domain of *protective belt* is those which are re-tested and criticized for generating new theories and at the same time, endorsing the hardcore dimensions. Other prominent thinkers who specifically made attempts to falsify, criticize, investigate Islamic sciences are Mohamed Arkoun, Richard C. Martin and Charles J Adams.<sup>9</sup> From this point onwards, we will acknowledge that it is within the historical realm where the struggle, debate, correction, and falsification of sciences are performed, including in Islamic sciences, all domains within *al-mutaghayyirāt ushūl al-fiqh* which should not be addressed psychologically.

An understanding of two key terms: normative and historical, has led Muslims to carry out reinterpretation based on the concrete historical realm of respective social circumstances that surround them. Moeslim Abdurrahman underlined the urgency of reinterpretation of the (normative) verse, including in the theological sphere, based on its social context in order to uphold Islam as the “real” power of Muslims.<sup>10</sup> Likely, the movement of normative verse interpretation to

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*Integratif-Interkoneksi*. (Yogyakarta: Pustaka Pelajar, 2006), 53-54.

<sup>8</sup>*Ibid.*, 38-50 and 321-322.

<sup>9</sup>They both have contribution in methodological area where Islamic sciences in historical field, protective belt according to Lakatos similar to other sciences, must be flexible to accept and use other research methodologies of social sciences, hence Islamic studies will survive instead of dormant and stagnant. Based on this perspective, Amin Abdullah initiates the terms of *General Patterns* and *Particular Patterns* commonly used in anthropology, in which: the first is linked with the normative dimension while the second is associated with historical dimension. It is mentioned by Aristotle who introduces *form* and *matter*; similar to the terms of *tsawābit wa al-mutaghayyirāt* in the tradition of *ushūl al-fiqh*. Amin Abdullah emphasized that all previous terms, essentially, have similar meaning; the same pattern, see M. Amin Abdullah, “Bangunan Baru Epistemologi Keilmuan Studi Hukum Islam dalam Merespon Globalisasi”, *Asy-Syir’ah*, Vol. 46 No 2 (2012), 317-318.

<sup>10</sup>Moeslim Abdurrahman, *Islam Transformatif*, (Jakarta: Pustaka Firdaus, 1995).

solve diverse problems in the Muslim- minority regions/countries has been initiated by Omid Safi who identifies himself as a progressive Muslim.<sup>11</sup> Progressive Muslims are frequently recognized from their opposition against liberal Muslims who only focus their movements on disputes over theoretical sphere. Progressive Muslims perceive such disputes have been ineffective in addressing actual problems such as social justice, HIV/AIDS in most African countries, gender equality and pluralism.<sup>12</sup> Thus, under the historical realm, Islamic understanding within the framework of transformative movement is made achievable by employing multidisciplinary approach; giving each other positive contributions.

## 2. Epistemology: from the Historical Approach, *Bayani-Burhani-Irfani* to Hermeneutical Circle

The historical approach used by Amin Abdullah has, in some ways, similarity with the approach used by Jasser Auda<sup>13</sup> in formulating the theory of *ushul al-fiqh*. Perhaps, he was inspired by it. Amin Abdullah divided the historical phase into three, namely: Traditional, Modern, and Post-Modern. *First*, in the traditional historical phase (pre-modern), the existing Islamic thoughts were restricted to the context and social setting of the time. Hence, the applied epistemological approach is limited, partial, fragmented, and sectarian, yielding a closed understanding which potentially triggers conflict between Muslim communities.<sup>14</sup> Second, the modern phase; in this period,

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<sup>11</sup>See, Omid Safi, "The Times They are A-changin' a Muslim Quest for Justice, Gender Equality and Pluralism", in Safi, Omid (ed.). *Progressive Muslims: On Justice, Gender and Pluralism*. (Oxford: Oneworld Publications, 2003). The diction of "Muslim" was intended to highlight the dimension of interpreter so as Islam is not reduced solely in a single interpretation of Islam.

<sup>12</sup>Omid Safi, "What is Progressive Islam?", *ISIM Newsletter* Vol. 13 (2003), 48-49.

<sup>13</sup>Jasser Auda, *Maqāsid al-Sharī'ah as Philosophy of Islamic Law: A Systems Approach*, (London and Washington: The International Institute of Islamic Thought, 2007).

<sup>14</sup>Amin Abdullah revealed that in the traditional epoch, Islamic studies called as *Ulūm ad-Dīn*. They are dominated by *kalam, fiqh, tafsir, nahwu, farā'idh* and relevant studies related to textual-scriptural-descriptive. Epistemologically, quoting Abid al-Jabiry, Amin Abdullah declared the inclusion of *Ulūm ad-Dīn* in the category of *Bayāni*; based on religious texts (textual), without any dialogue with *dengan* epistemology of *burhāni* and *'irfāni*, See M. Amin Abdullah, "Mempertautkan *Ulūm al-Dīn, Al-Fikr al-Islāmiy* dan *Dirāsat Islamiyyah*: Sumbangan Keilmuan Islam untuk Peradaban Global". This paper was presented in "Workshop Pembelajaran Inovatif Berbasis Intergrasi-Interkoneksi", UIN Sunan Kalijaga Yogyakarta, December 19, 2008.

Islamic thoughts were developed and instead of relying solely on the text, they were on the *kauniyyah* verses. Consequently, the selected approaches inclined to philosophical-scientific by considering the causality (cause-effect) relationship, demonstrative, explorative and explanative. In addition, rationality was significant in the effort to provide an understanding of Islamic thought.<sup>15</sup> Third, the **post-modern** phase; unlike the two former scientific clusters, the methods utilized in Islamic Studies were comprehensive since they entailed the historical-empirical-scientific method, comparative study, and field observation. Other scientific methods, such as psychology, anthropology, sociology and history, were also integrated in this scientific cluster, because research and field observation is very important in grasping Islamic science comprehensively. This scholarly cluster was illimitable to the subjective textual (*bayani*) and objective scriptural (*burhani*), but led to inter-subjective which attempts to combine the epistemology of *bayani-burhani-irfani* in a balance.<sup>16</sup>

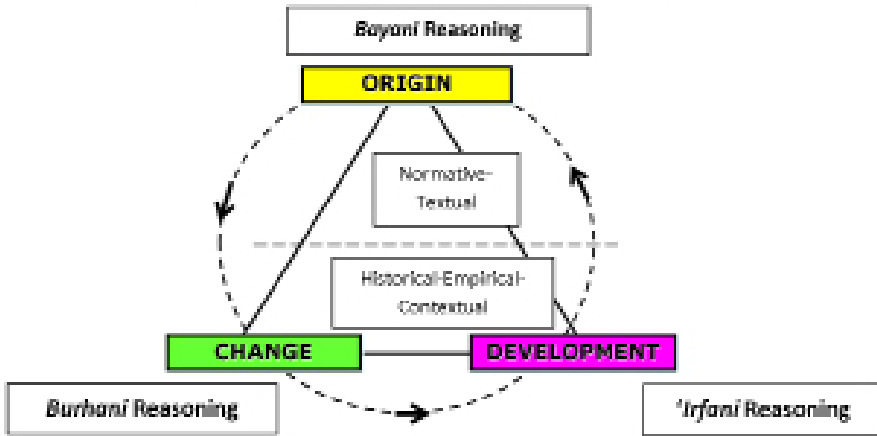
The figure below is the concept of Amin Abdullah to portray what he delineated as *al-Takwil al-Ilmiy*, where the strain between the normative dimensions of science or hardcore according to Lakatos; normal science and empiric-historicity (revolutionary sciences; protective belt) according to Kuhn can be bridged by dialogue and communicating them to epistemological domains *bayani*, *burhani* and *irfani* that relentlessly realize their limitations and divulge other epistemological advantages, open to criticism and transformation towards idea of progress.

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<sup>15</sup>Amin Abdullah refers the science clusters born of this modern phase with *Al-Fikr Al-Islamiy (Islamic Thought)*. Transition phase from *Ulūm ad-Dīn* to *Al-Fikr Al-Islamiy* was complex, since many of the adherents of *Ulūm ad-Dīn* continuously argued even suspected "reason". Moreover, approach applied by *Al-Fikr Al-Islamiy* is historical and critical approach, hence the adherents of *ulūm ad-dīn* were surprised and responsive. The approach based on scientific methods leads *burhāni* offers a comprehensive, non-sectarian, and broad understanding. See, M. Amin Abdullah, *Islamic Studies...*, *Op. cit.*, 203-217. Compare with *Ibid*.

<sup>16</sup>M. Amin Abdullah, "Jasser Auda's Proposed Classification", Power Point Presentation, 17 January 2013. See similar explanation in Jasser Auda's *Maqāsid al-Sharī'ah as Philosophy of Islamic Law: A Systems Approach*, (London and Washington: The International Institute of Islamic Thought, 2007).





### 3. The Building of the Spider-Web Paradigm and Kuntowijoyo’s Objectification

The Islamic sciences have become what Thomas S. Kuhn denoted as “normal science” in *The Structure of Scientific Revolution*. Essentially, new commitment is required to gain a new paradigm. Commitment of normative tradition is *da’wah*, commitment of ideological tradition is politics, and commitment of scientific tradition is objectification-based science. This new paradigm is called Prophetic Social Science.<sup>17</sup> Kuntowijoyo’s Prophetic Social Science is an Endeavour to establish the Qur’an as a systemic worldview. Subsequently, it is developed into social theories that are actualized into action directed to solve the problems of the ummah. Kuntowijoyo refers this outline as Islamic scholarship. Hence, Islamic scholarship is generated from: texts→context; where the text/*nash* (al-Qur’an) is the basis of paradigm to theorize concept in accordance to the context (particular social circumstance). Moreover, he perceived that currently, the focus is less concentrated on the islamization of science (context→texts), but more advanced towards Islamic scholarship.

It is reasonable if Kuntowijoyo fiercely criticized the modern Western thoughts that cause dualism as the result of secularization; lead sciences become autonomy and value-free, ultimately separation occurs and dualism is enlarged by the stern distinction between mind versus matter, ideas versus materials, and ratio versus empiric. Eventually, there is a phenomenon denoted by Kuntowijoyo as “differentiation”.

<sup>17</sup>Kuntowijoyo, *Muslim Tanpa Masjid: Esai-Esai Agama, Budaya, dan Politik dalam Bingkai Strukturalisme Transendental* (Bandung: Penerbit Mizan, 2001), 106.

Fritjof Capra identified such dualistic worldviews are derived from mechanistic worldview or mechanistic paradigm, which is defined as the same outlook used by Descartes and Newton in seeing the reality, where reality (the world) is understood as a machine.<sup>18</sup>

Prophetic Social Science disdains mechanistic and dualistic worldview by taking momentum in the post-modern era by declaring it is the era for the revitalization of religion. Haedar Bagir affirmed that in the post-modern era, there will be a chance for the dimension of religion to extend due to its spirituality zeal or Sufism (in Islam)—which is absence in the modernism era.<sup>19</sup> It will be an era of the dearth of the Grand Narrative—a term used by Lyotard to denotes the homogeneity of modern science; that science must be objective, scientific, rational, accompanied by complex mathematical frameworks. Likewise, the postmodern project is a deconstruction project of the hegemonic-totalitarian modern values by building “reason” as the only viable epistemological tool, where human-centered becomes little narrative—which distinguishes differences in interpretation, locality and pluralism. Thus, “reason” is not the only source of knowledge since other sources are also recognized in pursuing sciences. In this context is the Revelation of religion. Essentially, there is no single-homogeneous interpretation in postmodern, the differentiation in modern era is transformed into de-differentiation, there is no separation and dualism, all of them transform towards an interconnected integralism. The differences between the Western-secular scientific paradigm and the integral Islamic Paradigm are formulated by Kuntowijoyo<sup>20</sup> as follows:

	<b>Period</b>	<b>Source</b>	<b>Ethics</b>	<b>Historical Process</b>	<b>Sciences</b>
WEST	Modern	Reason	Humanism	Differentiation	Secular, autonomous
ISLAM	Post-modern	Revelation-Reason	Theocentric-Humanism	De-differentiation	Integralism

<sup>18</sup>The mechanistic approach by combining empirical methods with mathematical logic eventually reduces reality into quantified material domain; measurable, like motion, shape and completely ignores subjective domain that cannot be expressed by mathematic language. See, Fritjof Capra, *The Turning Point: Science, Society, and The Rising Culture*. (New York: Bantam Book, 1983), 47-56.

<sup>19</sup>Haedar Bagir, *Islam Tuhan Islam Manusia* (Bandung: Penerbit Mizan, 2017), 117-120.

<sup>20</sup>Kuntowijoyo, *Islam sebagai Ilmu: Epistemologi, Metodologi dan Etika* (Yogyakarta: Tiara Wacana, 2006), 59.

Based on Kuntowijoyo's theory, Amin Abdullah attempts to make new development toward integral science.<sup>21</sup> In this attempt, Amin Abdullah succeeded in transforming Islamic studies at IAIN, which was then focused on integrative-interconnected science. From a theological perspective, Kuntowijoyo propounded a term "Theo-anthropocentrism" to refer science is not merely a gift from God but also from humans who leverage their reasoning: *ulul al-baab*. The science derived from God's revelation must be explicated scientifically or objectively, instead of based on Western-style secularism. According to Kuntowijoyo, objectivity is the actualization Islamic religious teachings are inclusive or applicable to the benefit of mankind regardless of race, gender, and religion. Based on the epistemological foundation as the author described previously, in the axiological realm, Amin Abdullah describes it as a "spider web". Why "spider web"? Because in the assorted barriers that divide the disciplines of sciences, there is a small gap to transfer knowledge, the metaphor of dialogue and communication between disciplines of sciences. In the "spider web", there is a process of mutual penetration between the barriers, because there is always a hole in each partition where a discipline can seep and penetrate other disciplines, dynamically, without any apprehension.

### C. Methodology

This paper was initiated by library research. Generally, documentation method became a major element in data collection process. *First*, the sources of documentation were the primary sources, including books, unpublished works or journals composed by Amin Abdullah and Kuntowijoyo. *Second*, the official documents released by Ikatan Mahasiswa Muhammadiyah (IMM), which are the results of *Tanwir* and Muhammadiyah Congress (*Muktamar*) as the guidelines of IMM, as well as the previous studies which mainly discuss the IMM movement.

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<sup>21</sup>See, M. Amin Abdullah, "Integrasi Epistemologi Keilmuan Umum dan Agama dalam Sistem Sekolah dan Madrasah: Ke Arah Rumusan Baru Filsafat Pendidikan Islam yang Integralistik". Paper was presented in "Roundtable discussion tentang Madrasah" organized by Indonesian Institute for Civil Society (INCIS), Hotel Atlet Century Park Senayan, Jakarta, Juli 22, 2004. In this paper, Amin Abdullah suggested that spider web is the result of the development of Kuntowijoyo's objectivity concept. With this spider, it is obvious that an integral scientific concept is able to end the dichotomy of madrasah and school in general. See, Kuntowijoyo "*Identitas Politik Umat Islam*" (Bandung: Penerbit Mizan, 1997) and "*Islam sebagai Ilmu: Epistemologi, Metodologi dan Etika*" (Yogyakarta: Tiara Wacana, 2006).

Comparative analysis and Holistic method were employed as the analysis techniques.<sup>22</sup> This analysis attempted to put side by side the ideas proposed by Amin Abdullah and Kuntowijoyo. In addition, it sought the similarity and continuity of their theories and fused them into a theoretical framework for the development of IMM's transformative intellectual movement. Furthermore, the holistic method was applied to identify the context of IMM's transformative dimension by entailing the circumstances and epoch in which the organizational official thoughts are formed hence they are not alienated from their historical context.

#### **D. Discussion**

##### **1. IMM: Center of Muhammadiyah Transformative Intellectual movement?**

The earliest main objective the establishment of IMM was to accommodate Muhammadiyah students (cadres) regarding with their activities on campus. Previously, the activities of *Persyarikatan* cadres on campus were organized through the Islamic Student Association (*Himpunan Mahasiswa Islam/HMI*) even though in general, Muhammadiyah had provided organizations—such as Muhammadiyah Youth (*Pemuda Muhammadiyah*) for higher education's students and *Nasyiatul 'Aisyiyah* (NA)—as medium for student activists.<sup>23</sup> Consequently, after IMM was officially founded on March 14, 1964, numbers of cadres who were previously active at HMI turned their affiliation to IMM. Moreover, IMM was established to accommodate them. In fact, the embryo of IMM represents the significance of higher education/university as the actualization of students. The discourse of the formation of a medium for Muhammadiyah students has been propounded in 1936 and insisted in 1956 when the University in Padang Panjang was built. At that time, it was responded by Muhammadiyah Youth Central Executive by forming the Students Department as a transitory medium for students aspirations.<sup>24</sup>

The historical facts verify that since its establishment, IMM always has intimate relationships with the academic-intellectual sphere, namely students (agents) and campus (locus). Nevertheless, it would be bizarre if IMM as a movement of students with high education was

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<sup>22</sup>Anton Bakker, *Metode Penelitian Filsafat* (Yogyakarta: Penerbit Kanisius, 2005), 41-50.

<sup>23</sup>Noor Chozin Agham, *Melacak Sejarah Kelahiran dan Perkembangan Ikatan Mahasiswa Muhammadiyah*, (Jakarta: DPP IMM, 1997), 4-7.

<sup>24</sup>*Ibid.*, 10-11.

not equipped with excellent and transformative intellectual movement. It is also affirmed by the three basic competencies of IMM, one among them is intellectuality. Apart from the three basic competencies and the trilogy of Association, there are many documents and archives that assert the central implication of intellectual movement on IMM, without overlooking religious and social movements. The corroboration of IMM as an intellectual movement can be confirmed by data collected by the author as follows: *First*, the document of national conference (*Tanwir*) on June 25-26, 1967, in which the conference produced the 1967 Garut declaration which Point 2.1 declares that the IMM: “Fostering each member of IMM as a cadre who is devout and capable in combining intellectuals and ideology”. However, the success of the struggle of Indonesian Muslims is highly determined by Muslim scholars who *persistently advocate the ideology of Islam*.<sup>25</sup>

The Declaration resolutely states that in its early stages as an organization, the concern of IMM is highlighted on faith and intellectual dimension, since they are perceived as the main capital for the development of Muhammadiyah and Muslim community. It is certainly linked to the medium in which IMM ultimately authorized to establish, namely higher education/university; a place where intellectuals are created. *Second*, the result of *Tanwir* was reinforced in the “Identity of Muhammadiyah Student Association” devised in the second IMM *Muktamar* that was held on November, 26-30 1967, with the declaration: “Each member of Muhammadiyah Student Association must be able to integrate the proficiency in Science and Faith”.<sup>26</sup> The statement is not a tangible proposition, but the compulsory for cadres to comprehend scientific skills in accordance to religious faith. It means that both in individual and collective (movement), the cadres have to build their intellectuality.

*Third*, the document of the 4<sup>th</sup> IMM *Muktamar* held in Semarang on December, 21-25 1975. At this momentum, the first generation (the declarators of the IMM establishment) and the successors signed the Declaration of Masjid Raya Baiturrahman.<sup>27</sup> It is a monumental event to demonstrate the determination of the IMM cadres as the reformers who are compelled to have steady faith and intellectuality. In the presence of so-called the successors, it is expected that they should not abandon intellectual movement since the complex challenges of the future can only be solved on the basis of a dynamic intellectual movement.

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<sup>25</sup>(italicized by the author), *Ibid.*, 38-40.

<sup>26</sup>*Ibid.*, 43. Further description of the meaning of the affirmation points, see 50-53.

<sup>27</sup>*Ibid.*, 70-72.

In fact, IMM had not overtly expressed its transformative vision as an intellectual movement. However, from the first to the fourth *Muktamar*, IMM frequently affirmed the magnitude of intellectual movement, but missed the point of direction. It was until the Declaration of Malang City which firmly guided the intellectual movement of IMM in points 2 and 3 as follows:

*“The Declaration of Malang City, March 31, 2002 is the aspiration to build a collective consciousness and the determination of IMM cadres to position IMM as progressive reformer apparatus, a necessity for **social transformation into a civilized society**. Furthermore, we affirm the association personality identity as individual who have the steadiness of faith and intellectual advance and action progressivity, because the challenge of the struggle in the present and future can only be solved by progressive cadre posture (steady faith, advanced intellectuality, progressive action).”*

*“In the midst of a multidimensional crisis, IMM is determined to fortify its role and position as a pioneer of the youth movement, as a movement of **vertical criticism, empowerment and horizontal enlightenment** by promoting initiation and demonstration of the intellectual distinctiveness of the IMM movement.”*

The declaration confirms the progressive intellectual position of IMM in social transformation. The forms of social transformation, in the midst of multi-dimensional problems, are empowerment and enlightenment. These two keywords are strictly linked to the *Tanwir* movement of the second century of Muhammadiyah—that attempts to create a transformative movement which liberates, empowers and improves life, both Muslims and universal humanity. By uncovering the official document of IMM, the evolution of thought on the intellectual format of IMM can be traced, even though it is still in an incomprehensive concept. Nevertheless, the above declaration is the corroboration and also the frame of thought to continue the development of IMM’s intellectual movement.

Furthermore, in a more advanced stage, IMM is exceedingly affected by Kuntowijoyo’s idea. The framework of Kuntowijoyo’s Prophetic Social Sciences developed based on the three aspects of: transcendence, emancipation/humanization and liberation, has the same essence with the three basic competencies of religiosity, intellectuality

and humanity. The IMM's development of thought is in line with Kuntowijoyo as depicted by Abdul Halim Sani in *Manifesto Intelektual Profetik* (2011).<sup>28</sup> The paradigm of Kuntowijoyo's Prophetic Social Sciences is elaborated and explicated as the frame of thought for the movement, referred by Sani as Prophetic Intellectual as the agent of the Prophetic Sciences.

IMM as the centre of the intellectual movement within Muhammadiyah is not an unjustified claim since the development of IMM's intellectual notions is in line with the genuine vision of its parent organization: Muhammadiyah. Hence, it must be divulged that the disorientation of the IMM movement from the intellectual into practical politics will be a real menace for the sustainability of the organization. The assertion to devise the intellectual movement system is bold, particularly to interpret the vision of Muhammadiyah in its second century of journey. Additionally, IMM should consider the complex and convoluted challenge of the 21<sup>st</sup> century, undue understanding of Islam is constrained to the *bayani* approach. It must evolve toward a multi-approach with social hermeneutics with emphasis on *qath'i* textual interpretation to advocate the oppressed due to the structural oppression that occurs as an endeavour to humanize human.<sup>29</sup> The interpretation of the oppressed is not exclusively referred to Muslims but also to all human beings. Hence, it obliges an objectification<sup>30</sup> in the axiological aspect of the religious agenda. Therefore, worship is not solely obedience to God but also a devotion to social dimension.

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<sup>28</sup>M. Abdul Halim Sani, *Manifesto Gerakan Intelektual Profetik*, (Yogyakarta: Samudra Biru, 2011).

<sup>29</sup>See, Moeslim Abdurrahman, *Islam yang Memihak* (Yogyakarta: LKiS, 2005). In the Qur'an, several verses explicitly mention terms of the oppressed people, such as the poor (*masākīn*), orphans (*yatāmā*), who must be concretely advocated. In addition, the category should be expanded since recent people live in industrial society, thus labors whose wages do not correspond to working hours are also included in *mustadh'afīn*. See, Moeslim Abdurrahman, *Islam Sebagai Kritik Sosial* (Jakarta: Penerbit Erlangga, 2003).

<sup>30</sup>Kuntowijoyo proposed the concept of objectification for preventing people entrapped in secularization. If secularization tries to separate all religious activities from the social agenda, the objectification fuses them by putting the benefits of worship to all human beings, e.g. *infaq* and *shadaqah* are not restricted to Muslims but can also be objectified for the benefit of the general public. Discussion and further explanation, see Kuntowijoyo, *Identitas Politik Umat Islam* (Bandung: Penerbit Mizan, 1997).

## **2. Output: Model of Transformative Intellectual Movement**

The description of the output of transformative intellectual movement practices which have been applied in accordance with the intellectual development of Kuntowijoyo and Amin Abdullah in one of the Muhammadiyah autonomous organizations engaged in student affairs, the IMM is explicated in this section. It discusses the transformative intellectual movement developed in the Abdul Rozak (AR) Fachruddin Branch in Yogyakarta as described in the previous section.

Principally, the basic model of IMM's transformative intellectual movement is based on three notions that is developed in consecutive period and different social contexts Kuntowijoyo and Abdurrahman in Indonesia while Safi in the US with several similarities, including: (1) efforts to re-examine Islamic teachings by interpreting the text according to conditions; (2) efforts to build a liberal idea which is not preoccupied on theological affairs but on axiological aspect; sensitive to social problems; (3) focus in heeding the appropriate social theory methodology and (Western) universal humanism, such as the Weberian, Marxian and hermeneutic frameworks; (4) universal goal for humanity, not only for Muslims. Generally, the three ideas are interrelated. Transformative Islam as a discourse in the theological realm still provides a space for disputes among the Muslims, since they are sensitive to the reinterpretation based on the theological realm.<sup>31</sup> Hence, Kuntowijoyo prefers the term "science" instead of theology or Islam, because the term is wide-ranging and flexible, as well as open for a change. Women's aspiration has been proclaimed by both of them through Progressive Islam, in which the topic was the initial concern of the movement, Omid Safi stated:

*Progressive Muslims begin with a simple yet radical stance: that Muslim community as a whole cannot achieve justice unless justice is guaranteed for Muslim women. In short, there can be no progressive interpretation of Islam without gender justice.<sup>32</sup>*

Furthermore, Safi explicated that progressive Muslims are neither a part of fundamentalist nor liberal, since it performs an attempt to uphold the good traditions of the past instead of discarding them as

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<sup>31</sup>Kuntowijoyo, *Paradigma Islam: Interpretasi untuk Aksi* (Bandung: Penerbit Mizan, 1999), 286-289.

<sup>32</sup>Omid Safi, "What is Progressive Islam?", *op. cit.*



liberal Muslims do. Progressive Islam moves forward by defining neighbors in term of all humans living in the “world” village instead of in particular territory; famine occurs in some parts of the world is the responsibility of people around the world regardless their religions. Therefore, all forms of new and old colonialism should be condemned for defying universal humanism.<sup>33</sup>

Multi-criticism commenced by the pioneer of transformative movement should be applied on the result of interconnective paradigm. It should not be solely a scientific discourse but must be realized in praxis dimension, in order to gain comprehensive solution against injustice. In this context, the intellectual movement in general and IMM in particular have to reinterpret the prevailing intellectual movement in accordance with the volatility of the era.

At nationally level, IMM has not optimally deliberated their energy to actualize this transformative intellectual movement. Nevertheless, it already has fairly remarkable intellectual movements in some regions, including: IMM Sukoharjo, IMM AR Fakhruddin, IMM Makassar and IMM Ciputat. Their initial movement did not involve large participants but limited group<sup>34</sup> flourished within the association itself. It is undeniable that this autonomous organization generated from the movements of limited groups which regularly held meetings that were formerly called as religious gatherings/*pengajian*, or known as study group. It is essential to incessantly perform the tradition although the sphere of movement is different, in this context, Buya Syafi’i Ma’arif refers it as intellectual movement *harakah al-’ilm*.<sup>35</sup> In this context,

<sup>33</sup>Omid Safi, “The Times They are A-changin’”, *op. cit.*

<sup>34</sup>The idea to create medium for students in Muhammadiyah (IMM) started from limited group or creative community; creative minority. Limited group is formed from a small number of people who have ideas/thoughts and are capable to make changes to an organization or community. Further discussion, see Makhrus Ahmadi and Aminuddin Anwar, *Genealogi Kaum Merah: Pemikiran dan Gerakan* (Yogyakarta: Penerbit Rangkang dan MIM Indigenous School, 2014). Formerly, this limited group was established from *pengajian* movement initiated by Djazman Al-Kindi, who was the Secretary of Muhammadiyah Youth, with an aim to prevent the communist propaganda which was flourished among students through CGMI PKI underbow organization, see Ajib Purnawan, *Ikatan Mahasiswa Muhammadiyah Bersaksi di Tengah Badai: Catatan Kritis Sejarah Kelahiran IMM Melawan Komunisme* (Yogyakarta: Penerbit Panji, 2007), 87-92.

<sup>35</sup>On many occasions, Buya Syafi’i Ma’arif, both through his writings and lectures, always emphasized that as a religious social movement, Muhammadiyah must be equipped with the intellectual movement to provide a relatively acceptable insight for intellectuals, not by lower-middle class. See, Ahmad Syafi’i Ma’arif, “Muhammadiyah dan Pemahaman Kreatif terhadap Islam” in Syukriyanto AR and Abdul Munir Mulkan

IMM should be encouraged to be problem solver against the problems of this century, not merely emphasizing the aspects of *dzikr* but also *fikr* in a balanced portion.<sup>36</sup>

In its journey, the IMM's intellectual movement has endured the division of flows which is, more or less, similar with those (generally) occurs in the body of Muhammadiyah. IMM cadres are mostly differentiated into major flows of: 1) the scriptural puritan; 2) the liberal that promotes the Western sciences and methodologies (e.g. hermeneutics in interpreting the text); and 3) the flow employs the Marxist Historical Dialectical Materialism to systematically analyze the social conditions. As a student organization *cum* intellectual movement, the flow of thought is required for the sustainability of the movement. However, it will be perfect if it is well systematized and directed to social change, as represented by IMM trilogy which is not limited to individual religiosity and intellectuality but also social dimension.

To bridge the prevailing diverse epistemological thoughts, the transformative intellectual movement compels an approach of system with multidimensional, holistic, self-renewal, interrelated hierarchy formation, and goal-oriented aspects.<sup>37</sup> Hence, an intellectual dominance of single discipline is not viable, since all disciplines have intact communication and the same ultimate goal. Therefore, in the epistemological realm, intensive communication between disciplines is vital to focus on emancipation goals. The constructed intellectual movement, therefore, must be equipped by multidisciplinary intellectual discourse.

In addition to the facts that confirm the division of the cadre's flow of thought, the presence of the IMM intellectual movement is also implied by books written by its cadres concerning with the organization's thoughts and movements and other economic, social, political and cultural issues. Thus, the literature about IMM began to increase and improve, although it is relatively less developed in compared to other Student Movement. Therefore, intellectual movement is not a short-term pragmatic movement but a long-term movement towards a change, as stated by Buya Syafi'i Ma'arif: "Intellectual work is lifetime work, yet it is never complete and fulfilling". Hence, Intellectual Movement should

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(eds.), *Pergumulan Pemikiran Dalam Muhammadiyah* (Yogyakarta: SIPRESS, 1990), 49-50.

<sup>36</sup>Ahmad Syafi'i Ma'arif, "Agama dan Permasalahannya di Abad XXI, Sebuah Perspektif Islam?", in Syukriyanto AR and Abdul Munir Mulkhan (eds.), *Pergumulan Pemikiran Dalam Muhammadiyah* (Yogyakarta: SIPRESS, 1990), 15-19.

<sup>37</sup>Jasser Auda, *Maqāsid al-Sharī'ah...*, *op. cit.*

be deliberately realized in the body of the Association by promoting and realizing the reading movement, the discussion movement and the writing movement, which will produce ideas leading to enlightenment, realization and transformation.

*Madrasah Intelektual Muhammadiyah* (MIM) is a model of creative minority within IMM, although the youths of Muhammadiyah have previously created *Jaringan Intelektual Muda Muhammadiyah* (JIMM) as a medium for the young people to think critically against the stagnation of Muhammadiyah movement.<sup>38</sup> As a dialectical medium for intellectual ideas from various disciplines, MIM is also intended as think-tank at regional and national level. It is an effort to re-actualize the intellectual movement within this Muhammadiyah's autonomous organization by reinterpreting its dormant movement. In the framework and paradigm of thought, MIM seeks to adopt and develop the concepts of intellectual movement proposed by Kuntowijoyo and Amin Abdullah. Essentially, they focus on the integration of science and the mission of social transformation, and subsequently adjust it with the context of AR Fachruddin Branch as a division of IMM.

Since the early era of IMM, the presence of creative minority or study group is significant in supporting the revitalization of intellectual movement in the Association. One among them is *Madrasah Intelektual Muhammadiyah* (MIM) Indigenous School that was established in AR Fakhruddin Branch, Yogyakarta. It exists to the present and has been published several books, among others: *Rahim Perjuangan* (2009); *Tak Sekadar Merah: Memoar dan Testimoni Kader IMM* (2013); *Genealogi Kaum Merah: Pemikiran dan Gerakan* (2014); and *Membuka Pintu Intelektualitas* (2015).

The idea to initiate creative minority as the pillar of intellectual movement is an attempt to fulfill the intellectual responsibility of IMM, while to set grass root level as the basis of intellectual movement at once. This intellectual movement is based on the formation of creative minority with its main activities include reading, discussion, writing and praxis actualization. The movement should be based on the Qur'an (as the basis of thought) and systemic worldview for its comprehensiveness/*syāmil* and anti-dualism. The explanation of each movement is provided below:

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<sup>38</sup>For further discussion, see Moeslim Abdurrahman, "Munculnya Kesadaran Kritis Ber-Muhammadiyah: Sebuah Pengantar", in Pradana Boy, Hilmi and Zulfan B. (eds.), *Kembali ke Al-Qur'an Menafsir Makna Zaman* (Malang: UMM Press, 2004).

*Reading movement:* carried out as a first step to provide and prepare the intellectual capital as the basis for the implementation of discussion movement and writing movement. The provision of intellectual capital is expected to prop up the sustainability of subsequent movements. Intellectual capital must be supported by comprehensive and unambiguous reference books. This movement is the starting point for building non-dichotomy worldview, but it does not necessarily to comprehend all disciplines although the system of thought should be integrated. To seize it, a system/curriculum as the standard for the implementation at grassroots is devised. With the context of various scientific disciplines at grassroots, the standards are also adjusted to culture, locality and intellectual traditions at that level, but with the same approaches: integralistic and transformative. Integral is aimed to gather all the existing disciplines (exact and natural, social, humanities, and education) in order to interpret social problems and to instigate possible transformation.

*Discussion movement:* is the subsequent step after the reading movement which aimed to provide a dialectic and understanding of previously ideas seized in reading movement. The direction of diverse scientific discourse should be discussed, particularly in the systematization of worldview, since “It must have become clear that since any person not only acts according to his/her worldview, but he/she also thinks according to it; in fact, a worldview is the domain within which our mind operates...”, so “Epistemology of science thus requires naturally and necessarily a general framework which the mind builds within itself, out of which it can use its operations to reach new knowledge from the existing ones”.<sup>39</sup>

Worldview has a role in the formation of frame of thought and it cannot simply be called a system of thought, in which at least there are three fundamental points that distinguish system and worldview, namely: (1) system is a unity while worldview is a not-systematic natural process; (2) system is built on a concept that is deliberately constructed, therefore it is more systematic; (3) science to construct system of thought is philosophy, therefore worldview is not included as science.<sup>40</sup> Therefore, in an epistemological realm with interconnectivity, the systematization of worldview can be attempted

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<sup>39</sup>Alparslan Acikgenc, *Scientific Thought and Its Burdens: An Essay in the History and Philosophy of Science* (Istanbul: Fatih University Publications 2000), 67-70.

<sup>40</sup>Alparslan Acikgenc, “The Emergence of Scientific Tradition in Islam”. *Kultur* Vol. 1 No. 2 (2001).

by perform dialogue that involves various epistemologies from diverse disciplines.

In building the worldview into a system of thought, the attempt to rebuff various outlooks of dualism, the mechanistic paradigm of the Cartesian, but towards the holistic—or Capra's ecological paradigm; seeing the whole reality like living organism instead of a machine. Therefore, to construct a system of thought, intellectual activities particularly discussion should be organized so as to maintain this tradition with lucid objectives. Hence, at grassroots, the effort to institutionalize small discussion communities per commissariat is required. In the praxis level, there are several well-established creative minority commissariats under the auspices of IMM AR Fachruddin, including Philosophy School, Prophetic School, and Advocacy School.

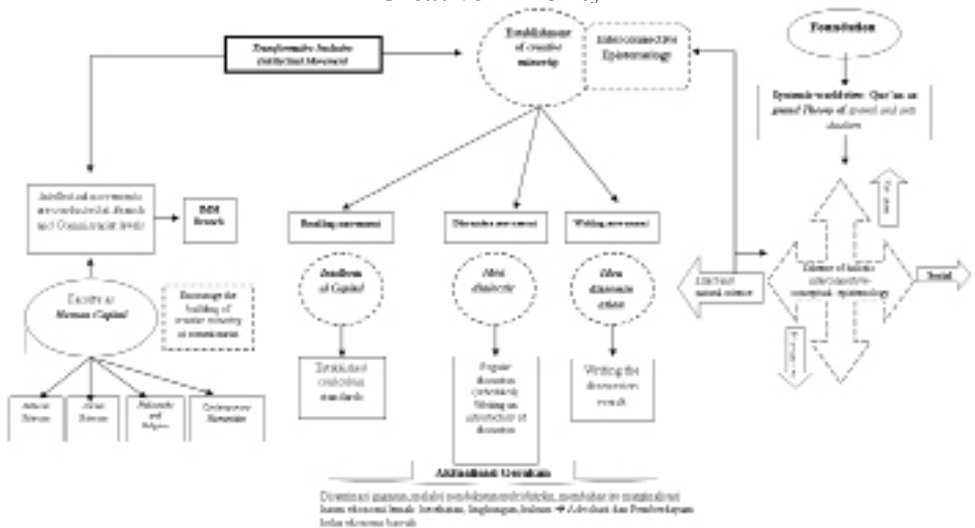
*Writing movement:* is a phase to publish ideas of the previous discussion movement in the form of writing. In accordance with the framework and system of thought generated from previous movements, both through the reading standards and the institutionalization of discussion community, it is expected that the intellectual output, especially writings, can provide a fresh discourse with holistic standpoint in addressing social issues. This movement is also aimed at conveying this intellectual idea to the internal and external of IMM. Another significant output of this movement is the action agenda. Actualization of movement in the form of praxis becomes the product of thought that has been formulated previously, because in addition to the theoretical level, this empirical aspect is also the achievement of intellectual movement. This intellectual movement is also actualized towards concrete movement by promoting advocacy and empowerment of lower-class society to demonstrate the adequate interpretation of the Muhammadiyah Enlightenment Movement in its second century.

## E. Conclusion

The study of the official documentation of IMM reveals the intellectual movement as a protracted concern of this organization, even in line with the development of social context, the framework of intellectual movement also evolves and develops. The normative concept indicates the significance of IMM in interpreting the Muhammadiyah Enlightenment Movement, particularly through its intellectual movement. The findings uncover the IMM's inclusive and transformative intellectual movement can be enriched by using the approaches proposed by Kuntowijoyo and Amin Abdullah. Those

approaches emphasizing on multidisciplinary approach that are prospective as solution of complex social problems, with the Qur'an as a grand theory and systemic worldview as well as the contextualization of the *nash* historical dimension in accordance with contemporary circumstances. The transformative dimension of IMM's intellectual movement can be composed by addressing the movement as an advocacy towards the oppressed/*mustadh'afin*. Furthermore, the development model of IMM's intellectual movement can be effectively constructed through the creative minority of each branch with the interconnective basis and frame of thought to accommodate all disciplines (faculties). As a result, the IMM intellectual movement can be expanded by incorporating the constructive inputs from exact and natural dimension which potentially have transformative spirit in this model.

### Scheme of Intellectual Movement through the establishment of Creative Minority



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