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When we are asked, what is the thing that unifies the Indonesian state, which consists of thousands of islands, tribes, cultures and customs? Maybe most people will answer if one of the tools to unify the nation is Pancasila. Pancasila is considered a medium that is able to formulate national ideals and become a way of life for the Indonesian state, and can unite the Indonesian nation. Pancasila is also expected to be the living spirit of the Indonesian people that unites various differences. So that when there are ripples of conflict, both small and large scale, nationalism continues to be glorified.

However, one thing we don't realize is that there is a key element that unifies the Indonesian nation, even with other allied nations, especially Indonesia's neighbors, namely Malaysia and Singapore. The element is one of the civil society organizations whose age is older than the three allied countries themselves. This organization was originally established as a social organization, especially in social fields such as education, health and food, but now has a wider spectrum of da'wah.

The organization was later known as Muhammadiyah, which means followers of the Prophet Muhammad. Then why do I say Muhammadiyah is an organization that unifies Indonesia and even unifies three allied countries? First, the inclusive nature of Muhammadiyah's da'wah. Even though we know Muhammadiyah as a Muslim movement, the missionary movement and dedication of Muhammadiyah is not only for Muslims. In eastern Indonesia, for example, in Sorong City, Manokwari, Papua, Kupang, Manado, Maumere, Serui and various places with other non-Muslim bases, Muhammadiyah's charitable efforts, especially educational charities, are widely enjoyed by other non-Muslims. It is not only inclusive of non-Muslims, but Muhammadiyah's da'wah activities are also inclusive of people with disabilities, oppressed groups, and mustadafin people. The very inclusive nature of Muhammadiyah's da'wah is what makes Muhammadiyah acceptable locally, nationally, and globally.

Second, the internationalization of the movement is the mandate of the Muhammadiyah Congress that must be implemented. As the mandate of the 44th Muhammadiyah Congress in Jakarta in 2000, the internationalization of the Muhammadiyah movement has been intensified. If in 2000 the Muhammadiyah movement was only founded in Egypt, then in 2022 the Muhammadiyah movement has developed and is established in 27 countries, including Malaysia and Thailand. With the establishment of many Muhammadiyah Special Branch Leaders, the spirit of Muhammadiyah da'wah as a moderate and inclusive da'wah movement will continue to be realized.

Third, Muhammadiyah's experience with quality educational charities so as to strengthen networks between cognate countries. The quality of Muhammadiyah universities whose quality continues to improve from year to year, directly or indirectly makes allied partner countries more confident. For example, the University of Muhammadiyah Malang, to the University of Muhammadiyah Yogyakarta which has been named the best Islamic university in the world, it will make universities in these allied countries not in vain if they collaborate.

Fourth, Muhammadiyah's consistency in spreading da'wah peacefully. There have been many literatures that have written about the history of Muhammadiyah, for example how the patience of KH. Ahmad Dahlan, the founder of Muhammadiyah during Langgar Kidul, the place where Muhammadiyah's da'wah was started, was burned. Then in other places, for example, we often hear stories about the Muhammadiyah Mosque which is forbidden to stand in various places, for example in Banyuwangi and Aceh, but Muhammadiyah remains consistent and peaceful in spreading its da'wah, nor does it show any grudges.

Fifth, Muhammadiyah's rapid expansion in developing its charitable efforts to various countries, including ABA Kindergarten in Cairo, Muhammadiyah University of Malaysia to elementary school in Australia. The speed of the Muhammadiyah movement in developing various business charities abroad also had a major influence on the pace of propaganda and Muhammadiyah organizations in allied countries.

Then what are the strategies that Muhammadiyah can do in strengthening its role in allied countries? First, Muhammadiyah can hold international forums for academic, cultural, social, educational and other activities. Of course, these activities are carried out by involving allied countries which are also friendly countries. Second, Muhammadiyah can strengthen PCIM-PCIM in allied countries. This strengthening can be done by gradually adding militant cadres, accompanied by strengthening the militancy of cadres against Muhammadiyah. Third, providing scholarships to outstanding students from ASEAN countries such as Malaysia, Singapore, Thailand, the Philippines and so on. So far, Muhammadiyah has implemented scholarships like this. For example, the provision of scholarships to 1419 students from Thailand was given by Muhammadiyah through Muhammadiyah Universities in various regions in 2015. Activities like this can directly or indirectly foster a sense of togetherness. Fifth, community service activities in allied countries that must be improved. So far, Muhammadiyah has been active in various regions. For example, when there are natural disasters or disasters in various countries, Muhammadiyah through the Muhammadiyah Disaster Management Center and Lazismu are always at the forefront of responding to these disasters. Besides that, Muhammadiyah also often holds KKN (Real Work Lectures) activities in various countries in ASEAN. All international activities carried out by Muhammadiyah, if implemented and continued to be improved, will strengthen solidarity among each other.