In Muhammadiyah, rationality and independent thinking were encouraged, with the implication of not to be subjugated by Western intellectual dominance as well as by the constraints of local traditional social hierarchy, superstitions and irrational customs.

—Mitsuo Nakamura, Profesor Emeritus Chiba University, Jepang
ISLAMIC MODERATION IN INDONESIA
ISLAMIC MODERATION IN INDONESIA
Muhammadiyah’s Experience

Edited by:
Abdul Mu’ti | Fajar Riza Ul Haq
Azaki Khoirudin | Ahmad Fuad Fanani
Islamic Moderation In Indonesia:
Muhammadiyah’s Experience

Edited by:
Abdul Mu’ti | Fajar Riza Ul Haq
Azaki Khoirudin | Ahmad Fuad Fanani
Contents

Introduction: Opportunities and Challenges in the Internationalization of Muhammadiyah Thoughts
   # M. Amin Abdullah

Part 1: Revisiting Ideology of Muhammadiyah—23

Muhammadiyah’s ‘Progressive Islam’ Guideline or Tagline?—25
   # Ahmad Imam Mujadid Rais

Revisiting the Key Concept of Muhammadiyah —31
   # Hilman Latief

Muktamar and Muhammadiyah Studies —37
   # Ahmad Najib Burhani

Quo Vadis ‘Tajdid’ in Muhammadiyah —43
   # M. Hilaly Basya

‘Puritan’ Muhammadiyah and Indigenous Culture —49
   # Ahmad Najib Burhani
A Century of Muhammadiyah and Modern Indonesia —55
  # M. Hilaly Basya

Discourse: Muhammadiyah and Modernizing Islam —61
  # Haeril Halim

PART 2: ISLAMIC MODERATION MOVEMENT—67

Muhammadiyah’s Commitment to Religious Moderation—69
  # Abdul Mu’ti

Muhammadiyah and Indonesia’s International Identity—75
  # Rizal Sukma

Din Syamsuddin’s Legacy: A More Pluralist Muhammadiyah —79
  # Alpha Amirrachman

The Future Challenges for Indonesian Islam—85
  # Hilman Latief

Muhammadiyah Calls for Jihad Against Forest Fires —89
  # Slamet Susanto and Rizal Harahap

Sunni-Shia Dialogue: What’s Feasible —93
  # Muhamad Ali
Interlocutors of Indonesian Islam —99
  # Ahmad Najib Burhani

Moeslim Abdurrahman: Fighting Against Religious Conservatism —105
  # Alpha Amirrachman

Muhammadiyah and The Task of Moderation—111
  # Pradana Boy ZTF

PART 3: MUHAMMADIYAH AND POLITICS—115

The Inevitable Political Callings of Muhammadiyah —117
  # Pramono U. Tanthowi

Aisyiyah Must Face Challenge of Political Participation—123
  # Chusnul Mar’iyah

Muhammadiyah Must Better Use Power of Masses —127
  # Kim Hyung-Jun

Din Syamsuddin: A Man to Watch —133
  # Alpha Amirrachman

Muhammadiyah Must Boost Democratic Values —139
  # M Hilaly Basya
PART 4: MUHAMMADIYAH LEADERSHIP CHALLENGES—145

A Leader for Muhammadiyah’s Global Opportunities—147  
  #  Ridho Al-Hamdi

Crisis of Leadership Plaguing Muhammadiyah—153  
  #  Djoko Susilo

Young Generation to Lead Redefinition of Indonesian Islam—159  
  #  Zacky Umam

Contesting The Leadership of Muhammadiyah —165  
  #  Ahmad Najib Burhani and Tuti Alawiyah

Muhammadiyah’s New Challenges —171  
  #  Amika Wardana

Muhammadiyah Challenging After Muktamar—177  
  #  Marpuji Ali

Indeks—185
Opportunities and Challenges in the Internationalization of Muhammadiyah Thoughts

M. Amin Abdullah

Islam berkemajuan (“Islam on the move” or “progressive Islam”) has become a tag line of Muhammadiyah as after more than 100 years of its existence the organization has been faced with more complex challenges of the cosmopolitan world. Has Muhammadiyah been destined to only deal with local Indonesian issues? Or when the time comes will the organization go beyond its geographical comfort zone, where the organization has always been its habitués? Only young generation of Muhammadiyah intellectuals could answer these questions. It is important to note what Prof. Nakamura proposed during an international seminar to commemorate Muhammadiyah’s

---

1 Professor in Philosophy at State Islamic University of Sunan Kalijaga Yogyakarta
centennial anniversary at the University of Muhammadiyah Malang in 2012, he said that Muhammadiyah needs to have seminar or discussion and sit together with the activists of Gulen movement to share experience about thoughts and efforts to deal with the 21st century’s challenges at local, regional and global level, particularly in the internationalization of its thoughts. This idea that I have strongly supported, has been further reinforced by Prof. Dr. Martin van Bruinessen during book discussion at UIN Sunan Kalijaga on 18 June 2014.

In 2014, at least there were two pieces of writing done by foreign researchers discussing Muhammadiyah’s role at international forum. The pieces were published as research-based articles in book or international journals. The first piece was written by Martin van Bruinessen, a researcher from the Netherlands who masters Indonesian and Turkish and a frequent visitor to Indonesia. He once taught at IAIN and in June 2014 taught at Indonesian Consortium for Religious Studies (ICRS), Gadjah Mada University. His piece was entitled *Secularism, Islamism and Muslim Intellectualism in Turkey and Indonesia: Some Comparative Observation*. The second piece was written by Greg Barton, a scholar from Australia, who is also fluent in Indonesian, but not in Turkish. He published an article titled *The Gulen Move-

---

2 This piece by Martin van Bruinessen was dedicated to me during my 60th birthday (28 July 1953). On the bottom of the article it is written, “Dedicated to Pak Amin Abdullah, who bridges the waters between Turkey and Indonesia”. Mirza Tirta Kusuma (Ed. and in Introduction), *Ketika Makkah Menjadi Seperti Las Vegas: Agama, Politik dan Ideologi (When Mecca Becomes Like Las Vegas: Religion, Politics and Ideology)* (Jakarta: PT Gramedia Pustaka Utama, 2014), pp. 130-157.
ment, Muhammadiyah and Nahdlatul Ulama: Progressive Islamic Thought, Religious Philanthropy and Civil Society in Turkey and Indonesia. Both of the pieces are excellent for reflection among cadres and young intellectuals of Muhammadiyah, particularly in dealing with opportunities and challenges of the internationalization of Indonesian Islamic thoughts.

Both of the pieces, particularly the one written by Martin, in its section of Islamic thought, compared Muhammadiyah movement to that of Gulen in its international orientation, but not the aspect of internationalization of Islamic thought. I will try to approach the articles as an entry point to discuss the internationalization of Indonesian Islamic thoughts. I will quote Martin van Bruinessen with regard to this international orientation:

“... Another striking difference between Muhammadiyah and the Gulen movement is in their international orientations. The Gulen movement is active in some 140 countries, and not just

---

3 Greg Barton, “The Gulen Movement, “Muhammadiyah and Nahdlatul Ulama: Progressive Islamic Thought, Religious Philanthropy and Civil Society in Turkey and Indonesia,” dalam Islam and Christian-Muslim Relations. I acquired this article during my visit to Istanbul when I met an Indonesian student who was pursuing a doctoral degree at Marmara University, Istanbul, on 24 June 2014. This article is accessible at http://dx.doi.org/10.1080/09596410.2014.916124. Greg Barton was once a moderator during an inter-faith dialogue conducted by Gulen School and Turkish society at Melbourne Catholic University. As far as I remember, he introduced me to the audience of the seminar as a member of Majelis Tarjih and The Development of Islamic Thoughts, the Central Board of Muhammadiyah. 1995-2000. Fethullah Gulen Chairs was established at the Melbourne Catholic University to facilitate researchers and wider public to study and comprehend the movement.
among Turks living there but among people of other ethnic and religious backgrounds (but the pride in Turkish identity, Turkish culture and Turkish history remains an important aspect of its activities). Muhammadiyah also has some activities abroad, but these are exclusively directed at fellow Indonesians. Muhammadiyah seems not to have the sense of mission, the belief it has something to offer to the world, that the Gulen movement displays. Prominent Muhammadiyah members may send their children to a Gulen school in Indonesia, because they are convinced of the quality of education offered. Young men and women of the Gulen movement are studying at various universities in Indonesia (as well as many other countries), not because they are convinced of the superiority of education at these institutions but—I believe—as a form of networking that will serve the movement’s further expansion.”

This first quote at the beginning of this article is to try to illustrate the opportunities and challenges of the internationalization of Indonesian Islamic thoughts. One of the illustrations is the measure that perhaps can be used as a benchmark between Muhammadiyah and Gulen, the latter has really gone international for the past 20 years. It is not exaggerating that there is almost no person who has great interests in the study of religion, Islam, interfaith dialogs, or high-ranking government officials dealing with international education, who are not familiar with Gulen movement. Does Muhammadiyah after more than 100 years of its

---

existence have no interests to go international like Gulen movement? If Muhammadiyah has an interest to go international, what sort of vision and mission it wants to offer? If the answer is "yes", what steps to be taken by leaders, activists, and young generation of the organization both with local and foreign education background, both Eastern and Western? Will the hierarchy and bureaucracy of the organization of Muhammadiyah allow this to happen? Is the cadre system of Muhammadiyah favorable enough for the organization to go international? Therefore, within this context, benchmarking is important and is even urgently needed considering social, cultural, economic and political changes sweeping Muslim societies all over the world in this global, 21st century.

Challenges and Opportunities

Access of Western scientists and intellectuals to Indonesian Islamic thoughts is relatively at ease if we compare to those of the Middle Eastern intellectuals, let alone those who speak Mandarin such as China. Western intellectuals have benefited from the abundance of the writing published in international journals, researches, theses, and dissertations at many centers in various universities, which offer Asian and Indonesian studies. Furthermore, there are also centers for religious and theological studies in many Western universities. Researches about Nahdlatul ‘Ulama and Muhammadiyah have been mostly conducted by Western researchers in English; therefore, access to the thoughts of Indonesian Muslim societies are far away more available in the West than in the Middle East.
During my conversation with Dr. Mariam Ait Ahmad, a researcher and thinker from the University of Ibn Tufayil, Rabat, Morocco, she said that she and her colleagues generally have great interests in understanding the thoughts of Indonesian Muslims, which are considered unique, moderate and progressive. She is the chair of Indonesia-Morocco friendship in Rabat. She admired the thoughts of Indonesian Muslims; unfortunately she could only get them from secondary resources. She said clearly that almost no Middle Eastern intellectual has direct access to the thoughts of Indonesian Muslim intellectuals because simply they are not available in Arabic. She aspired that in the future she would establish an institution that can work to translate the work of Indonesian Muslim intellectuals into Arabic, so they can be accessible for anyone in the Middle East.

The experience of Indonesia as a Muslim majority country in devising democratic system and the role of vast Muslim organizations before independence until now such as Muhammadiyah (established in 1912) and Nahdlatul Ulama (established in 1926) in helping nurture this state-system has not almost been properly recognized because the absence of books or literature about the thoughts of Indonesia’s Islam in Arabic. Also the very genuine relation between religion (Islam) and local culture, the relation between arts, culture and religion, state-system forming the archipelago, the emergence of neo-Sufism (proportional relation between syariah/law and *tasawuf*), living Qur’an and living Sunnah within Indonesian society, the development of Dirasat Islamiyyah/Islamic Studies in higher education institutions in the
country\textsuperscript{5}, the relation between religion and state (non-theocracy, non-secular), Pancasila state-system, the relation between the faithful in the archipelago (Muslim 87%; Non-Muslim 13%), civil society, the role of women, the role of Islamic society in family planning program, the implementation of the constitution in the life of the nation, also the peaceful presidential election involving 180 million people all have not been properly recognized by many in the Middle East and it might be in other places too.

The state has not been able to handle this effectively. To be precise, the state hasn’t done the best to provide adequate information about the dynamics of Islamism, Indonesianism, modernism, and post-modernism to the world, neither by Ministry of Religious Affairs, Ministry of Education and Culture (now it is named a Ministry of Research and Technology and Higher Education), nor Ministry of Foreign Affairs. The socio-cultural relation, people to people, culture to culture, which is non-bureaucratic, has not been wisely developed. Would the universities of Muhammadiyah and Nahdlatul Ulama be able to provide this kind of service, which has not been properly tackled by the state?

These are the challenges of new social movement at global level, which are fiercely faced by Muhammadiyah and other ummah in Indonesia. This is the time for Muhammadiyah with its many universities with their many centers and with a huge number of lecturers to contribute to fill this gap, which has not been seriously touched upon by the state.

Lessons Learned from Gulen Movement

Fethullah Gulen (b. 11 November 1938) is just an ordinary preacher in Turkey. He is now about 77 years old. Due to health reason, he now lives in Pennsylvania, the United States. He used to be a civil servant, whose job is to preach in mosques in Turkey. Since the 1970s his orientation of preaching has emphasized more on education. However, it was not the kind of education that was normally run by Turkey. He traveled around cities in the country preaching the importance of education to improve the quality of life of Islamic society in Turkey and elsewhere.

Under the pressure of the hegemony of secular-militaristic government and conservative Muslims in Turkey, Gulen’s way of thinking was out of the box. He called for the importance of education, which emphasized on modern science and ethics. The development of quality education is more important than building places of worships. The development of places of workshops it considered enough. Education system has become a prime target. Faith, science and ethics are filled in Gulen’s preach and have developed more as his experience has increased and networking has widely expanded.

The influence of Badiuzzaman Said Nursi is felt strongly, particularly in the area of politics. Gulen avoided direct involvement in practical politics. “I take refuge in God from Satan and politics” (‘A’udzu billahi min al-syaitan wa al-siyasah) is the prayer of Said Nursi, which Fethullah Gulen has always followed. The mastery of modern science by students has become his obsession in order to uplift the dignity and pride of the ummah in Turkey and
elsewhere. It is not religion within the mere perspective of law and societal tradition, power politics and ritual system, which has become a present global language. Because modern science along with its accompanying ‘laboratory’ is only provided in English, hence the mastery of English is a must. Bilingual was adopted. Arts and local cultures were also given attention, including music, sports and traditional dances. Related to religion, the movement totally follows the national policy of its subsequent country.⁶

All should be provided in school with boarding school system. He also called and persuaded entrepreneurs to be caring and supportive of his new education movement. Therefore, collaboration with entrepreneurs supporting his education movement has become his a priority since the beginning.

Asides from modern science, religion still plays important role in life. However, morality and religious ethics are more emphasized than legal and ritual aspects. Giving an example (tamsil) is more important than giving preach (tabligh). His ritual follows Hanafi madzhab. His sunnah prayer, bādiyyah, has almost never been neglected. Besides, social relation and intercultural dialogue have become one of his priorities.

When Central Asian countries (Kirgistan, Tajikistan, Uzbekistan, Turkminestan, Azerbaijan and some others) had their independence from Soviet Union in the 1990s,⁷ their people who

---

⁶ A number of high officials of Indonesia’s ministry of education and culture, school principals of senior high schools form various parts of the country, leaders of universities, religious leaders, and inter-faith dialogue figures were invited to closely observe Gulen-inspired schools.

⁷ Thomas Michel, “The Thinking Behind the Gulen-Inspired School,” in a
were inspired by the thoughts and ideas of Gulen in education began to be active in this area to lift up their quality of life. There was no difficulty, because from linguistic perspective they share common language. This was the first international experience of the Gulen movement, which has quickly spread out through out the world.

It is beyond the scope of this writing to discuss how Fethullah Gulen and his companions educated earlier generation of persistent, honest cadres who devoted themselves to travelling around the world to look for partners, wakif and local entreprenuers, which were followed with building of schools. Generally, schools that were established are equal to junior secondary schools and senior high schools. There were also elementary schools and kindergartens. Now they have started to also build higher education institutions. These schools, which were inspired by Fethullah Gulen are generally called hizmet school by Gulen’s followers and observers.

As far as I remember, perhaps in 1996, I was invited by Prof. Chamamah Suratno, who was then Dean of Faculty of Culture at Gadjah Mada University, to talk in one meeting in Novotel Hotel in Yogyakarta to introduce Turkish culture to students. Some Turkish students had started to learn Indonesian at Gadjah Mada University and University of Indonesia. Besides leaning the language, they were also looking for entreprenuers as partners

---

proceeding of a seminar The Significance of Education for the Future: The Gulen Model of Education, held by Fethullah Gulen Chair, UIN Syarif Hidayatullah, Jakarta-Indonesia, 19-20 October 2010, p. 137.
to build junior and senior high schools in Yogyakarta. However, their effort was not yet successful, as they had not found the entrepreneurs. A businessman who owns a printing company, H. Suwanto, finally welcomed the offer of collaboration and donated his land for building Turkish-Indonesian school, Sekolah Semesta in Gunungpati, Semarang (May, 1999). There are also several schools located in Depok, Jakarta. Later, this was followed by the establishment of Kharisma Bangsa school in Jakarta. Post-tsunami in Aceh, boarding school Fatih Bilingual School was built in Nangroe Aceh Darussalam. Kesatuan Bangsa School [KBS] in Yogyakarta, established in 2011, which is located in a building that was part of University of Wangsa Menggala in Jalan Wates Yogyakarta.

Such rapid internationalization of the movement has been seen not only in Indonesia, but also all over the world. Martin van Bruinesseen said that now Gulen-inspired schools have been established in 140 countries. Besides the genuine idea of prioritizing science education, the movement also introduces strong religious and social ethics. *Hizmet* or voluntary services have become ethos of this movement. The ethos of *hizmet* is supposed to be embedded in the mind of every science teacher, which has been spread throughout the world along with school administrators such as General Manager, who is responsible for taking care of things needed in the boarding schools. I quote Greg Barton:
“...The reforms of the early 1980s opened the door to the establishment of private schools and this provided new opportunities for the hizmet. In 1983, the movement opened two schools, one in Izmir and one in the historic Fatih district of Istanbul. These schools where to become models for the hundreds of hizmet schools that were opened in the following two decades. It is estimated that the total number of hizmet schools now exceeds 1200 world-wide, with hundreds of schools across Turkey, several hundred more in the Caucasus and in Central Asia, and the remainder in Europe, North America, Africa, Southeast Asia and Australia. The precise number of the schools is difficult to ascertain as they represent the product of an organic movement in which there is no central coordinating hub but rather a network of local bodies intended to aid cooperation and mutual encouragement. Fethullah Gulen’s relationship with the governing boards of the various schools is highly indirect and informal. The schools embody his vision of education and seek to represent his principles in concrete action, but they are locally run and managed.”

These schools are not only established in safe and normal places like in Indonesia and other countries, but also in difficult, conflict-prone places like Mindanao. Here is a testimony of a priest from Vatican, who was on duty as a lecturer at Sanata

---

Dharma, Yogyakarta perhaps in 1978 and also at The Faculty of Ilahiyyat, University of Ankara, Turkey in 1985, Thomas Michel:

“...My first encounter with one of these schools dates back to 1995. I was in Zamboanga, on the southern Philippine island of Mindanao, when I learned that there was a “Turkish” school several miles outside the city. As I approached the school, the first thing that caught my attention was the large sign at the entrance to the property, bearing the name ‘The Philippine-Turkish School of Tolerance.’ This name is a startling affirmation in Zamboanga, a city almost equally 50 percent Christian and 50 percent Muslim, located in the region where for more than twenty years various Moro separatist movements have been locked in an armed struggle against the military forces of the Philippine government.”

The Internationalization of Gulen Movement

Many people including researchers have asked the same questions as how Fethullah Gulen-inspired schools grew rapidly all over the the world? Assessing the study, observation and research report of researchers from many parts of the world, there seems to be various simulatenous factors supporting the movement. Asides from previsoulsy explained, the role of cultural and education diplomacy appears to be significant. This cultural

---

and education diplomacy is played by civil society. Cultural visit, comparative study (silaturrahim) by education figures, researchers, lecturers, leaders of higher education institutions, religious figures from all over the world to Turkey to directly observe this education practice has played an important part in contributing to the building of mutual understanding between Western and Eastern worlds. Generally, they would be taken on a tour to a number of schools as well as recreational places. They would have meal together with PASIAD sponsoring families. All travel and accommodation costs are covered by PASIAD.

Still in line with cultural and education diplomacy is cultural and religious dialog. Fethullah Gulen visited Vatican to make a courtesy visit to the Pope in Rome. Gulen believed that only with intercultural and religious dialog, the world would become safer to ensure security and welfare of global people.

Such activities have been intensified after 11 September 2001. At least, some other leaders of Indonesia’s higher education learning institutions and I were invited, either as participants (in Moscow) or as speakers (in Tajikistan and Melbourne) to attend intercultural and religious dialogs.\textsuperscript{10} In his conclusion, Greg Barton summarized his perspectives of Gulen on the importance of intercultural and religious dialogs as follows:

“a forward-looking, inclusive, tolerant and dialogical approach to Islam. This approach is most certainly post-Islamist in that it rejects, at a profound philosophical, theological and social level, the Islamist project of trying to change individuals and society top-down through sharia-minded legal reforms that would force people to become more ‘pious’.”

Asides from that, to the best of my knowledge, it is the ability of the individual activist that has persuaded researchers and lecturers of higher education institutions abroad and me to conduct research about Gulen movement in many countries and publish them in books or international journals. Lecturers, researchers, and academics both in Turkey and abroad, either voluntarily or by request have conducted research about Gulen movement, such as Zeki Saritoprak, Elizabeth Ozdolga, Thomas Michel S.J., Lester R. Kurtz, Hellen Rose Ebough, M. Hakan Yavuz dan John L. Esposito, Paul Weller dan Ihsan Yilmaz, John O. Voll., Robert A. Hunt dan Yuksel A. Aslandogan, Md. Maimul Ah-

---

12 All of these are published in *The Muslim World*, Volume 95, Number 3, (July 2005).
san Khan,\textsuperscript{17} Greg Barton, even Martin van Bruinessen to write about the movement in a form of academic articles in books or journals. Even journal of \textit{The Muslim World} (2005) has published \textit{Special Issue on Islam in Contemporary Turkey: the Contribution of Fethullah Gulen}, with guest editors Zeki Saritoprak from Department of Religious Studies, John Carroll University, Cleveland, Ohio, the United States.\textsuperscript{18}

There are many aspects that have not been covered in this article with regard to how the movement attracts interests of entrepreneurs to support the building of well-designed schools, sophisticated laboratories, the provision of scholarships for students, also the role of media both electronic and printed, such as \textit{Zaman} (in Turkish) with it circulation reaching 600,000 and \textit{Today’s Zaman} (in English).\textsuperscript{19} Nevertheless, this article is more than enough to illustrate how Gulen movement as socio-religious movement has been able to achieve remarkably in this present global world.

With this elaboration, we are now able to see that the existence of Gulen at the global level could answer perceived global disappointment that Islam and its \textit{ummah} are always related to hard liners, radicalism, terrorism, when faced with this changing world. At least, Gulen movement is able to answer and at the

\textsuperscript{17} Md. Maimul Ahsan Khan, \textit{Introducing Fethullah Gulen to Bengal and Beyond} (Dhaka: Raju Art Press, 2010).

\textsuperscript{18} \textit{The Muslim World}, A Journal devoted to the study of Islam and Christian-Muslim relations, Special Issue, “Islam in Contemporary Turkey: the Contribution of Fethullah Gulen,” Volume 95, Number 3 (July 2005).

\textsuperscript{19} Greg Barton, \textit{Ibid.} p. 9.
same time offer worldview of moderate, friendly, peaceful, Islam and categorically reject stigmatization against Islamic society as radicals, militants, terrorists after WTC (2001) and Bali bombing (2002) and other tragedies in the world under the name of religion.

Internationalization of the Thoughts of Muhammadiyah is Necessary

If Muhammadiyah and other Islamic communities have something to offer to the world now the time comes for Muhammadiyah, particularly its young generation to think about what to offer and to do in this 21st century, especially after Muhammadiyah celebrates its centennial anniversary. The opportunities are still there, but challenges are also real before our eyes. In this case, Muhammadiyah has social, cultural and economic capital.

That Indonesia is now a member of G20 is a great capital for the nation and the ummah to speak with dignity and self-confidence before the very eyes of other nations. Let alone, if the prediction of world economists is true, that in 2030—or maybe sooner than that—Indonesia’s economy would be in par with or can also challenge economic superhouses such those in Europe, Germany in particular. What would Muhammadiyah do, particularly its young cadres in the ever facing rapid changes of the world and Indonesia? At least, there will be more people wherever they come from who are interested in what is really happening in Indonesia, including its thoughts and religious movement. Taking into consideration this Gulen movement, as a benchmark,
at least there are three steps, which we need to think and design to help the implementation:

First, to meet the demand of the “market” of Middle Eastern intellectuals, at least higher education institutions under Muhammadiyah, also other Islamic universities, need to initiate the translation of high quality books, articles, social and cultural literature of Indonesian Muslims to Arabic language with high academic standard, readable for intellectuals and academics who use Arabic as medium of teaching and communication. Arabic speaking people are not only limited to the Middle East. Arabic written literature would further spread to Europe and various centers for Islamic studies in Europe and the United States. When we buy high quality Arabic written books, we even found them in Paris and London, for example. It is great if it is also followed with the use of other languages such as Chinese, Japanese and Korean and other languages in Europe, aside from English. Through its universities, just like under the era of Abbasiyah where khalifah al-Ma’mun established Baitul Hikmah to translate the work and manuscript from Greek into Arabic and has become a legacy to the world, Muhammadiyah now can also do the same. Hence, sharing experience and transfer of knowledge with regard to unique and genuine experiences of the encounter of Indonesianism and Islamism can be accessible in the Middle East and other parts of the world. This would become invaluable contribution to the Islamic culture and world civilization.

Second, as pursued by Gulen movement, after establishing networks in many parts of the world (40 countries), they built
higher education institution Fetih University in Istanbul, which uses English as medium of instruction. Even before Fetih University Istanbul, Islamic University of Malaysia (IIUM) took the first opportunity. Both are easy examples to be seen and used as benchmarking with regard to the possibility of the internationalization of Indonesian Islamic thoughts. Perhaps not by directly changing the language of instruction of certain higher education into English, like what Fetih University and IIUM did, but this can start by having special programs, which are designed to meet the interests of international students wherever they come from. Having boarding school system or dormitory is one of the most important requirements and cannot be avoided by universities, and many big Muhammadiyah universities already have this. Indeed, there should be a special division of Muhammadiyah, and of course it is the division of higher education institution of the Central Board of Muhammadiyah, which should pursue this big dream.

Third, it is indeed too difficult to exactly follow every step what Gulen movement has taken. However, that they think out the box should become a role model. They have the courage to depart from their comfort zone when they think about social, religious and educational aspects. It is this way of thinking and this sort of mentality that have catapulted them to international networking giving them a tool to internationalize vision and mission of their education.\textsuperscript{20} What they have achieved has gone

\textsuperscript{20} Not only that, Presidency of Religious Affairs also has Directorate of Foreign Affairs, which is to meet the needs of Turkish immigrants in many parts
beyond what the government can do in cultural and educational diplomacy.

We need to change the mindset and mentality of young Muslim generation in particular and Indonesian youth in general, moreover for young generation of Muhammadiyah. The emphasis that mentality and mindset of people of Indonesia are inseparable from world citizenship is imperative. With such existing mentality as explained previously, this would become difficult to change. Eventually, if we were successful to change this mindset and mentality, they would voluntarily devote themselves to work at schools or higher education institutions that they built in various countries.

of the world, particularly in Europe. This office was often asked to send imam and khatib to fill the needs of mosques in European countries and others. While the government works in this area, the Gulen movement works in a completely different area because it is purely private and has no channel to state budget.
Opportunities and Challenges in the Internationalization ...


PART 1

REVISITING IDEOLOGY
OF MUHAMMADIYAH
**Indeks**

**A**

A. Aslandogan, Yuksel, 15, 21
Abduh, Muhammad, 160
Abdul Kahar, 154
Abdul Mu’ti, 69, 78, 95
Aceh, 11
Achmad Azhar Basyir, 156
Achmad Badawi, 156
Achmad Rofiq, 157
ACRP, 137
ahl al-bid’ah, 94
Ahmad Dahlan, 26, 27, 29, 33, 46, 50, 55, 56, 64, 79, 106, 113, 131, 150, 159, 163
Ahmad Fuad Fanani, iii, iv, 110
Ahmad Imam Mujadid Rais, 25
Ahmadiyah, 38, 64, 141
Ahmad Jainuri, 38
Ahmad Najib Burhani, 37, 49, 99, 104, 165, 169
A. Hunt, Robert, 15, 21
Aisyiyah, 123, 124, 125, 126, 166, 167, 169
Ait Ahmad, Mariam, 6
Al-Azhar University, 160
Ali ibn Abi Thalib, 94
Al-Maun, 131
Alpha Amirrachman, 79, 105, 133
Alwi Shihab, 38
A. Malik Fadjar, 35
America, 38
Amien Rais, 35, 45, 46, 59, 79, 118, 150, 154, 166
Amika Wardana, 171
Amin Abdullah, 1, 2, 26, 32, 35, 45, 46, 52, 59, 109, 185
Andar Nubowo, 110
Aqil Siradj, 87
AR Fachruddin, 79, 155
A.R. Fakhruddin, 35
Asad, Talal, 103
ASEAN, 25, 28, 65
A. Syafii Maarif, 35
Australia, 3, 12, 38, 185
Azerbaijan, 10
Azyumardi Azra, 56, 95

**B**

Baitul Muslimin, 133
Bali, 72, 105
Banten, 106
Barton, Greg, 2, 3, 12, 14, 15, 16
Haeril Halim, 61
Hajriyanto Y. Thohari, 78, 118, 155
Hamim Ilyas, 46
Haram, Boko, 148
Hari Tanoesoedibjo, 157
Harmoko, 157
Hefner, Robert, 102
Hilman Latief, 31, 78, 85
Hindu, 72
Hizb ut-Tahrir, 40
Hizbut Tahrir, 173
Hodgson, Marshal, 103
Howard Federspiel, 37
Howell, Julia, 38

Islam berkemajuan, 26, 27, 28, 29, 151
Islamic boarding schools, 160
Islamic University of Malaysia, 19
Islam Nusantara, 86
Istanbul, 3, 12, 19, 160

Jakarta, 2, 10, 11, 21, 29, 35, 41, 47, 53, 60, 61, 66, 72, 73, 78, 83, 84, 88, 91, 104, 105, 110, 122, 126, 131, 134, 135, 137, 141, 143, 151, 157, 163, 169, 175
Japan, 82, 137, 150
Javanese royal palace, 50
JIHAD, 89
JIMM, 110, 114, 175
John L. Esposito, 13, 15, 22
Jokowi, 63, 121, 139, 154
Jombang, 159
Juwono Sudarsono, 137

Kahin, George McT., 99
Kalimantan, 91
Kersten, Carool, 7
Kertosono, 106
Kharisma Bangsa school, 11
KH Syuja, 26
Ki Bagus Hadikusumo, 58, 113, 154
Kim Hyung-Jun, 127
Kirgistan, 10
KPK, 121, 154
kraton, 50
Kurtz, Lester R., 15
kyai, 99, 161

L
Lamongan, 106
L. Esposito, John, 13, 15, 22
living Qur’an, 7
living Sunnah, 7
LPIS, 107

M
Madura, 93
Majelis Tarjih, 45, 51
Makassar, 25, 61, 69, 75, 94, 106, 111, 117, 123, 126, 127, 131, 151, 153, 157, 159
Malang, 31, 109, 114
Malaysia, 150
Mandarin, 5
Marmara University, 3
Marpuji Ali, 177
Marx, Karl, 161
Mataram, 49, 53
Mathlaul Anwar, 106
MDMC, 62, 64
Mecca, 51, 159
Medina, 51, 159
Megawati Soekarnoputri, 134
M. Hilaly Basya, 43, 55
Michel S.J., Thomas, 15
Michel, Thomas, 13
Middle East, 71, 93, 96, 103, 104, 148, 150, 173
Middle Eastern, 5, 6, 18, 95, 161, 187
Moeslim Abdurrahman, 45, 46, 59, 105
Morocco, 6, 161, 188
MPR, 136, 155
Muchdi Purwopranjono, 165
Muhamad Ali, 93
Muhammad, 49, 71, 93, 159, 160
Muktamar, 37, 47, 109, 136, 177, 179, 180, 183
Munir Mulkhan, 45, 46, 52, 59, 109

N
Nahdlatul Ulama, 3, 6, 7, 21, 33, 38, 77, 85, 93, 99, 106, 107, 120, 133, 142, 154, 163, 188
Nahdlatul Wathan, 106
Nakamura, v, 2, 37, 83, 99, 100, 188
Nakamura, Mitsuo, 37, 83, 99
Nangroe Aceh Darussalam, 11
Nasyiatul Aisyiah, 153
neo-Sufism, 6
New Indonesia, 102
Nigeria, 148
non-bloc nations, 101
North Africa, 148, 150
NU, 38, 39, 40, 77, 85, 86, 87, 88, 93, 97, 99, 100, 102, 104, 120, 121, 133, 135, 142, 156, 159, 160, 161, 162, 163
Nusa Tenggara Barat, 106
PKS, 40, 134
PMB, 174
Pradana Boy ZTF, 111
Pradana Boy Zulian, 109
Pramono U. Tanthowi, 117
Progressive Islam, 26, 61, 63, 64, 86
Protestant Ethic, 100, 101
puritanism, 34, 52, 162
Quran, 113
Quran, 113
R
radicalism, 16, 33, 88
Rahmawati Husein, 89
Ramadhan, 149
Religious Philanthropy, 3, 21
Republic of China, 101
Riau, 90
Rida, Rashid, 160
Ridho Al-Hamdi, 147
Rizal Harahap, 89
Rizal Sukma, 75
Rome, 14, 82, 189
Rose Ebough, Hellen, 15
Rosyad Saleh, 35
S
Said, Edward, 102
Said Nursi, 8, 9
Salafism, 43
Sampang, 93
Saritoprak, Zeki, 15, 16
Saudi Arabia, 82, 162
Semarang, 11
Ottoman Empire, 159
O. Voll., John, 15
Ozdolga, Elizabeth, 15
Palestine, 62, 83
PAN, 118, 135, 174
Pancasila, 7, 58, 69, 113, 121, 137, 155, 178, 179, 188
Papua, 64, 72
Parsons, Talcott, 101
PASIAD, 14
Pattani, 87
PDI-P, 133, 134
Peacock, James, 37, 102
Perindo, 157
pesantren, 99, 135, 160, 161
philanthropy, 148
Philanthropy, 3, 21
Philippines, 62, 77, 82, 87
Piet Khaidir, 110
PKI, 29
Shia, 64, 70, 71, 93, 94, 95, 174
Shiite, 70, 71, 94, 95, 96
sincerity, 130
Slamet Susanto, 89
Soeharto, 59, 155, 157, 171, 172
South Korea, 131, 150
Sumatra, 51, 91
Sunnah, 57, 94
Sunni-Shia, 70, 93, 94, 95
Susilo Bambang Yudhoyono, 155, 165
Syamsul Anwar, 44, 46, 56
syariah, 7
Syria, 71, 148, 161

Taiwan, 150
tajdid, 31, 32, 34, 43, 44, 45, 47
Tajikistan, 10, 14
tasawuf, 7, 79, 189
Taylor, Charles, 103
terrorism, 16, 27, 33, 72, 88, 149
Thailand, 77, 82, 87
Tilburg University, 38
TK Aisyiyah Bustanul Athfal, 125
Tokyo, 137
Turkey, 82, 160
Turkish, 2, 3, 4, 10, 11, 13, 15, 16, 19, 21, 22, 189
Turkminestan, 10
Tuty Alawiah, 110

University of Muhammadiyah Malang, 2
Uzbekistan, 10

van Bruinessen, Martin, 2, 3, 4, 12, 16, 99

Wahhabism, 45, 51, 56, 57, 162
Weber, 100, 101
Weberian, 101, 102, 103
Weber, Max, 100
Weller, Paul, 15, 22
West Nusa Tenggara, 49, 135
Woodward, Mark, 102
World War II, 100
WTC, 17

Yavuz, M. Hakan, 13, 15, 21, 22
Yemen, 71
Yilmaz, Ihsan, 15
Yogyakarta, 1, 10, 11, 13, 26, 27, 37, 47, 50, 88, 89, 91, 125, 133, 165, 190

Zacky Umam, 159
Zuly Qodir, 110