

The Development of Muhammadiyah Ideology Dar Al-Ahdi Wa Al-Shahadah in Pancasila Course, Law Study Program, Faculty of Law, Universitas Muhammadiyah Sumatera Utara

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| Abdul Hakim Siagian^{1,*} | Benito Asdhie Kodiyat MS² | Andryan³ |

^{1,2,3}Universitas Muhammadiyah
Sumatera Utara, Indonesia

*abdulhakim@umsu.ac.id

ABSTRACT

Muhammadiyah Business Charitable and the founder of Muhammadiyah Islamic College (MIC), the obligation of an academic community is added to the understanding and practice of Al-Islam Kemuhammadiyah as a teaching doctrine that follows the Prophet Muhammad SAW, one of the courses that should intersect with Muhammadiyah understanding is the Pancasila course, this course not only describes how the history of Pancasila used as the basis of an independent state, moral value, ethics and diversity that exist, but this Pancasila course should also describe the ideology of Muhammadiyah, the State Law of Pancasila and the ways of practicing it in everyday life of course with Muhammadiyah rules, so that the Pancasila course this is one of the characteristics of the practice of Al-Islam Kemuhammadiyah in the Legal Studies Program. The research method used in this research is normative juridical.

KEYWORDS

Batak Motif; Malay Motif; creative industry

INTRODUCTION

As we all know that the most teaching of classical *siyar* which separates the world into two *dar al-Islam* and *dar al-harb*, including its implications for the application of the concept of *jihad*¹ has been generally deserted, especially when the Muslims live in the midst of the situation of other countries. a modern nation, which upholds the values of Westphalianism as a manifestation of the values of independence, autonomy and sway. However, at the same time, *siyar* is often used as legitimacy by various activities of Islamist (radical) groups.

Burhani and Pradana Boy diagnosed the case and saw a shift in the character of Muhammadiyah which was actually shaped by various influences from its internal leadership, especially when it was under the leadership of K. Mas Mansur, the establishment of the Muhammadiyah Tarjih Council and the growth of transnational Islamic thought (ism).²

¹Labeeb Ahmed Bsoul, "Theory of International Relations in Islam", p. 71-96; Majid Khadduri, "Translator's Introduction," p. 15.

²The Tarjih Council is the assembly tasked with formulating or resolving all matters relating to Islamic law within Muhammadiyah. The establishment of this assembly was initiated by K. Mas Mansur at the 16th Muhammadiyah Congress in Pekalongan in 1927, and formalized a year later in Yogyakarta. This assembly aims to decide all legal cases from various issues that are disputed in the community regarding religious practices." The methodological approach used by the Tarjih Council in dealing with various legal problems mostly uses a textual approach. Since the establishment of this assembly, the religious character of Muhammadiyah has finally become more textual. This character is also influenced by the massive spread of

RESEARCH METHODS

The method used in this study is a normative juridical legal research method. A normative study that uses a statute approach by examining various legal rules. This study uses a library research system to find legal materials relevant to this research. The data sources used are primary data with primary, secondary, and tertiary legal materials.³ The analysis used is qualitative analysis, adhering to the characteristics of law as an applied science. Therefore, the results of legal research, even if they are not new legal principles or new theories, are at least a new argument.

Referring to the Muhammadiyah *ijtihad* methodology (Manhaj Tarjih Muhammadiyah), Muhammadiyah itself states that in order to implement *ijtihad*, the basic principle is "dynamization" which-as we saw further in the previous section-means seeking transformation seriously and continuously. strive for the interpretation of Islam to be in line with what is believed to be the core values (ethical morality), in order to face all contemporary challenges and solve the problems of the people.⁴

The method in this research is to depict the arranging, usage prepare, and increment the capacity to understand the subject matter of Pancasila courses by using new or different learning methods or models where the method or model offered by the researcher is a learning model for developing understanding of the State of Law Pancasila Dara. Al-Adhi Wa Al-Shahadah. The variable in this study is the increase in students' understanding of the subject matter of Pancasila courses.

Data Analysis Technique

The investigate information investigation procedure was carried out utilizing subjective and quantitative clear investigation to degree students' capacity to solve problems and understand lecture material with an understanding development model while student learning outcomes data using the intended model were analyzed quantitatively. The indicator of the success of this research is if the level of student understanding of Pancasila courses is easier to digest and understand and the ability to analyze life in the nation and state is built.

The quantitative approach focuses its consideration on side effects that have certain characteristics in life which are called factors. In a subjective approach, the nature of the relationship between factors is analyzed utilizing objective hypothesis. The subjective approach centers its consideration on the common standards that underlie the sign of the units of side effects that exist in human life, or the designs that are analyzed by the social wonders of the individual concerned to get an diagram of the winning designs.⁵

Research Instruments

Investigate rebellious are instruments or offices utilized by analysts in collecting information so that their work is less demanding and the comes about are superior, within the sense of being more precise, total and precise so that they are less demanding to handle.

transnational Islamic thought, especially through Sumatra. Pradana Boy ZTF, *Fatwa in Indonesia: An Analysis of Dominant Legal Ideas and Mode of Thought of Fatwa Making Agencies and Their Implications in the Post-New Order Period*, hlm. 244; Sections specifically discussing the development of the Tarjih Council, see pages 246-254; Ahmad Najib Burhani, "The Ideological Shift of Muhammadiyah from Cultural into Puritanical Tendency in 1930s," p. 19; Ahmad Najib Burhani, *Muhammadiyah Java*, pp. 115-136.

³Jonaedi Efendi and Johny Ibrahim, *Lantas Penelitian Hukum Normatif Dan Empiris* (Depok: Prenada Media, 2016).

⁴Peter Mahmud Marzuki, *Penelitian Hukum* (Jakarta: Kencana, 2011).

⁵Burhan Ashofa, SH, *Metode Penelitian Hukum*, Jakarta, Rineka Cipta, 2010, p. 20.

The instrument used to collect data in this study was a questionnaire about student satisfaction.

Research Location

The location of this research is at the Faculty of Law, Universitas Muhammadiyah Sumatera Utara, Jalan Muchtar Basri Number 3, Glugur Darat II Village, East Medan District, Medan City, North Sumatra.

Population

The populace may be a generalization region comprising of objects or subjects that have certain qualities and characteristics determined by the analyst to be examined and after that draw conclusions. Based on this opinion, it can be concluded that the population is the total number of subjects to be studied. Thus, the population in this study are students of the law faculty in even semesters or to be precise in semester II (two) because Pancasila courses are scheduled to take place in even semesters.

Sample

Before explaining the procedure for applying the sample in research, if the scope of a research requires criteria, then the application of sampling must be carried out in the study.⁶ In this study, the method used in sampling is through random class tracking or random sampling. That is the class in the even semester to be exact in the second semester (two) because the Pancasila course takes place in the even semester lecture process, to be precise for the second semester (two) students.

RESULTS AND DISCUSSION

The Development of Pancasila Courses for the Law Study Program, Faculty of Law, Universitas Muhammadiyah Sumatera Utara

Muhammadiyah views that The Unitary State Republic of Indonesia which was proclaimed on August 17, 1945 is a Pancasila which is upheld on a noble national philosophy and is in line with Islamic teachings. The Precepts of the One Godhead, Fair and Civilized Humankind, Indonesian Solidarity, Popular government driven by intelligence in deliberation/representation and social equity for all Indonesian individuals; essentially in harmony with the values of Islamic teachings. The Pancasila which contains the soul, mind and noble ideals as stated in the preamble to the 1945 Constitution can be actualized as *baladun thayyibatun wa Rabbun ghafur* who has an advanced, just, prosperous, dignified and sovereign life in the shade of the pleasure of Allah SWT.

Nevertheless, all changes that occur within Muhammadiyah are actually more dynamic. This understanding (and phenomenon) implies that there is actually no single identity attached to it. This is also supported by various facts regarding the plurality of elites and their members.⁷

That the Pancasila is the result of national consensus (*dar al-ahdi*) and a place of proof or testimony (*dar al-syahadah*) to become a safe and peaceful country (*dar al-salam*). The ideal state that Islam aspires to is a country that is blessed by Allah because its population

⁶Soerjono Soekanto, *Pengantar Penelitian Hukum*, Jakarta: UI Pers, 2012, p. 68.

⁷Ahmad Najib Burhani, "Liberal and Conservative Discourses in the Muhammadiyah: The Struggle for the Face of Reformist Islam in Indonesia," pp. 105-144; Pradana Boy ZTF, *In Defence of Pure Islam: Conservative-Progressive Debate within Muhammadiyah* (Master Thesis, The Australian National University, 2007)

is faithful and devoted (Surah Al-A'raf: 96), worships and prospers (Surah Al-Dzariyat: 56; Hud: 61), carries out the functions of caliphate and do not make damage in it (QS. Al-Baqarah: 11.30), have a harmonious relationship with Allah (*hablun min Allah*) and with others (*hablun min al-nas*) (QS. Ali-Imran: 112), develop relationships intercomponents of the nation and humanity of equal quality and piety (QS. Al-Hujarat: 13), as well as being a superior nation with dignity (*khairu ummah*) (QS. Ali Imran: 110).

Pancasila as the basis of the Republic of Indonesia is a state ideology that binds all people and components of the nation. Pancasila is not a religion, but its substance contains and is in line with the values of Islamic teachings. Thus, it can be stated that Pancasila is Islamic because the substance of each of its precepts is in harmony with the values of Islamic teachings. Pancasila contains Islamic and Indonesian characteristics that combine divine and human values (religious humanism), individual and community relations, democracy and deliberation, as well as justice and prosperity. Through a positive process of integration of Islam and Indonesianness, Indonesian Muslims as the majority force can become good role models (*uswah hasanah*) in realizing national ideals that are in line with the idealization of *baladun thayyibatun wa Rabbun ghafur*.

All Muslims must be committed to making the Pancasila as *Dar al-Shahadah* or a country where they can testify and prove themselves in filling and building national life. In the Pancasila as *Dar al-Shahadah*, Muslims must be ready to compete to fill and advance the nation's life with all the best creations and innovations. In this case, Muhammadiyah as a strategic component of the people and the nation has a great opportunity to practice the *fastabiq al-khairat* ethos and appear as a force that is at the forefront to fill and lead an advanced, just, prosperous, dignified national life. and sovereign on a par with other developed and highly civilized countries.

For example, once when Abdul Munir Mukhan observed a specific sociological variant of Muhammadiyah (Muhammadiyah community) in a specific location, and it turned out that it tended to be against the Marxists (Marhaenis).⁸

In the reality of life as a nation and state, the values of Pancasila have not been fully implemented so that the administration of government is still colored by irregularities. Currently, there are still many practices of corruption, violence, moral scandals, irresponsible exploitation of natural resources, poverty and the fact that the results of national development have not been evenly distributed.

As elites and citizens, they show *ajimumpung* (when there is a chance) behavior and prioritize self-interest and cronies. Meanwhile, social, political, economic and cultural life tends to be liberal. Therefore, Pancasila with its five noble precepts must be transformed into the entire system of national life. Pancasila must be given the meaning of values and actualization in an open and dynamic way so that it can become a reference and guide that educates, advances and enlightens the life of the nation and state. In the Pancasila, there is an understanding of nationalism that upholds the values and national orientation which is the frame of view of the nation-state. The notion of nationalism and all forms of thought and effort developed in developing Indonesia must be within the basic framework of the Pancasila and projected to realize the national ideals in 1945. Nationalism must be interpreted and functioned as a spirit, thought and action to build Indonesia in a trustworthy and responsible manner.

Nationalism, which is based on the spirit and ideals of independence, must be able to eliminate the seeds of separatism and irregularities in the state. All forms of separatism that want to separate themselves from Indonesia and aspire to other forms of state are actually

⁸Abdul Munir Mulhan, Marhaenis Muhammadiyah (Yogyakarta: Galang Press, 2010)

contrary to national commitments and the ideals of the Proclamation of Independence. Likewise, every form of abuse in managing the state such as corruption, collusion, nepotism, sale of state assets, destruction of natural resources and the environment, oppression of the people, authoritarianism, violation of human rights, submission to foreign powers and various actions that are detrimental to life. nation and state is a betrayal of nationalism and the ideals of independence.

Muhammadiyah as a strategic force for the people and the nation is committed to building a Pancasila State with a progressive Islamic view progressive Islam. Progressive Islam sows the seeds of truth, goodness, peace, equity, advantage, success and the ethics of dynamic life for all mankind. Islam that upholds the dignity of human beings, both men and women without discrimination. Islam that positively gives birth to virtues that underlie the diversity of ethnic groups, races, groups and cultures of mankind on earth.

In this context, Muslims can also see the harmony of the spirit of Pancasila in Indonesia with the spirit of the Medina Charter which became the foundation of the constitution at the beginning of Islamic rule under the Prophet Muhammad. The Medina Charter was the result of a form of political compromise that covered various nations, groups and religions at the time of the Prophet Muhammad.

With a dynamic see of Islam, Muhammadiyah is chosen to fight inside the Pancasila State towards a Energetic Indonesia concurring to its character, to be particular: (1) Charity and endeavoring for peace and flourishing; (2) copying companions and extending brotherhood (Ukhuwah Islamiyah); (3) Have a wide see by keeping up the lessons of Islam; (4) It is dedicated and social; (5) Paying consideration to all laws, laws, bearings as well as the legal introduce and thinking of the state; (6) Doing *amar makruf nahi munkar* and be a good example; (7) Active in the development of society with Islamic teachings; (8) Cooperation with Islamic groups, as well as defending their interests; (9) Assist the government and cooperate with other groups in maintaining and developing the country; and (10) Be fair and corrective inward and outward wisely.

Muhammadiyah as an Islamic Movement is fully aware that Indonesia is a place to carry out the mission of da'wah and tajdid for the realization of a true Islamic society. Therefore, as contained in the fifth point of the Muhammadiyah Life Faith and Aspirations (MKCH) in 1969, "Muhammadiyah invites all levels of the Indonesian nation to work together to build a just and prosperous country that is blessed by Allah SWT.

The Development of Muhammadiyah Ideology Dar Al-Ahdi Wa Al-Shahadah in Pancasila Course, Law Study Program, Faculty of Law, Universitas Muhammadiyah Sumatera Utara

Muhammadiyah as a national power since its inception in 1912 has struggled in the independence movement. Through its leaders, Muhammadiyah is also actively involved in establishing the Republic of Indonesia which was proclaimed on August 17, 1945. Muhammadiyah has a high commitment and responsibility to advance the life of the nation and state. Muhammadiyah leaders since the era of KH. Ahmad Dahlan and Nyai Walidah Dahlan until afterward took an active role in efforts for national awakening and the struggle for independence. Muhammadiyah's gait is attached to the values of the view of Progressive Islam. In the perspective of Muhammadiyah, Islam is a religion of civilization (*din al-hadlarah*) which was revealed to create an enlightened human life and the development of a progressive universal civilization. Progress in the view of Islam is a virtue that gives birth to the superiority of outer and spiritual life. As for da'wah and tajdid for Muhammadiyah, it is a way of change to realize Islam as a religion for the

advancement of human life throughout the ages. Historically, Muhammadiyah puritanism was not resistant to local culture and traditions.⁹

Progressive Islam that gave birth to enlightenment is a reflection of the values of transcendence, liberation, emancipation and humanization as contained in the message of the Qur'an (Surat Ali-Imran: 104 and 110) which inspired the birth of Muhammadiyah. Ideologically, progressive Islam is a form of Al-Ma'un's transformation to present da'wah and tajdid actually in the struggle for life of the people, nationality and universal humanity. Progressive Islamic transformation is the embodiment of religious views that are sourced from the Qur'an and As-Sunnah by developing ijtihad in the midst of the challenges of modern life in the 21st century which are very complex.

Progressive Islam is an anti-war mission, anti-terrorism, anti-violence, anti-oppression and anti-backward missions. Progressive Islam is also anti-all forms of pulverization on soil such as debasement, mishandle of control, violations against humankind, misuse of nature, and different disasters that devastate life. Progressive Islam positively underlies the diversity of ethnic groups, races, groups and cultures; spread the message of peace, tolerance and mediation in all areas of life. In other words, progressive Islam is Islam that carries the message of *rahmatan li al-alamin* which unites and gives Indonesian color and universal humanity.

The role of Muhammadiyah in carrying out the mission of Advancing Islam continued in the nation's work when the State of Independent Indonesia was born on August 17, 1945. Muhammadiyah leaders were actively involved in efforts for independence. KH. Mas Mansur became a member of the triumvirate with Ir. Soekarno, Moh. Hatta and Ki Hadjar Dewantara who pioneered the initiative to prepare for Indonesian independence, especially with the government of the Japanese army.

The fact is, when KH. Ahmad Dahlan (1882-1962) founded Muhammadiyah in 1912 in Yogyakarta, this organization took all elements of Javanese culture rather than all Arab or Middle Eastern characters. Dahlan himself is a Javanese aristocrat (*priyai*) and a high-ranking official in the Yogyakarta Palace. Unfortunately, lately Muhammadiyah is often referred to as a pro-Salafism religious organization that does not allow locality values.¹⁰

Three important figures of Muhammadiyah, such as Ki Bagus Hadikusumo, Prof. Kahar Mudzakir and Mr. Kasman Singodimedjo along with other national figures have also played an active role in BPUPKI and PPKI to formulate the basic principles and building blocks of the Indonesian state. These three figures together with other Islamic figures became the formulators and signatories of the birth of the Jakarta Charter which animates the Preamble of the 1945 Constitution.

In the crisis momentum one day after the Republic of Indonesia was proclaimed, Ki Bagus Hadikusumo and Mr. Kasman Singodimedjo, with a high religious and state spirit in order to save the integrity and unity of Indonesia, was able to forgive the abolition of the seven words in the Jakarta Charter. The seven words referred to are clauses "with the

⁹Ahmad Najib Burhani, *Muhammadiyah Jawa* (Yogyakarta: Suara Muhamadiyah, 2016); Mitsuo Nakamura, *The Crescent Arises Over the Banyan Tree: A Study of the Muhammadiyah Movement in a Central Javanese Town, c. 1910-2010, 2nd Enlarged Edition* (Singapore: ISEAS, 2012)

¹⁰In the 1930s, Muhammadiyah's devout thought moved altogether towards Salafi rigidity. For more on this issue, see Ahmad Najib Burhani, "The Ideological Move of Muhammadiyah from Social into Rigid Inclination in 1930s," *Journal of Society and Culture*, Vol. 3, No. 1 (2006), pp. 1-22; see also Ahmad Najib Burhani, *Muhammadiyah Java; Kuntowijaya, Muslims Without Mosques: Essays on Religion, Culture and Politics in the Frame of Transdental Structuralism* (Bandung: Mizan, 2001), pp. 158-170; Greg Barton, "Indonesia," in Barry Rubin (Ed.), *Guide to Islamist Movements* (New York: ME Sharpe, 2010), pp. 138-139.

obligation to carry out Islamic law for its adherents" and replace them with "Belief in One Supreme God" as the first precept of Pancasila.

The deletion of the seven words in the Jakarta Charter was not an easy thing for Muhammadiyah leaders and representatives of Muslims at that time. This attitude is taken solely as a form of national responsibility and commitment for the sake of upholding the Unitary State of the Republic of Indonesia. According to the Minister of Religion of the Republic of Indonesia, Lt. Gen. (TNI) Alamsjah Ratu Perwiranegara, the sacrifices of these Islamic figures are the greatest gift for Muslims to the Indonesian nation and state.

The Great Commander General Sudirman as a cadre and leader of Muhammadiyah proved his strategic role in the struggle for independence and maintaining the legitimacy of an independent Indonesia. Sudirman became the main character of the guerrilla war and later became Commander of the Indonesian National Army. Another name worth mentioning is Ir. Juanda, a Muhammadiyah figure who was the originator of the Juanda Declaration in 1957. The Juanda Declaration is a milestone in the existence of the Unitary State of the Republic of Indonesia which unites the sea into the Indonesian archipelago, so that Indonesia becomes a complete nation-state.

Muhammadiyah with the view of Progressive Islam always strives to integrate Islamic and Indonesian values. Muhammadiyah has and will continue to make a major contribution in efforts to educate and advance the nation's life and develop Islamic political morals with a national perspective in the midst of the struggles of various world ideologies.

What Muhammadiyah has done so far has been recognized by the wider community and the Government of the Republic of Indonesia. The government itself established K.H Ahmad Dahlan as a national hero through Presidential Decree No. 657 dated December 27, 1961, with the following considerations: (1) pioneering the revival of Indonesian Muslims to realize their fate as a colonized nation that must learn and act; (2) provide pure Islamic teachings to their people, teachings that demand progress, intelligence and charity for society and the people; (3) pioneering social and educational activities that are indispensable for the nation's revival and progress, with the spirit of Islamic teachings; and (4) through the organization Aisyiyah has pioneered the awakening of Indonesian women to experience education and social functioning, at the same level as men. Nyai Walidah Dahlan because of the national role she played through Aisyiyah was also designated a national hero, which strengthens the evidence of state trust and recognition for the struggle of Muhammadiyah and its women's organization.

After Indonesia's independence, Muhammadiyah's dedication to the nation and state continued. This solemnity of nationality was born from the message of progressive Islamic teachings and was driven by a strong desire that Indonesia be able to move forward to become a superior state and nation in line with the ideals of independence. Muhammadiyah's work and service for more than a century is proof that Muhammadiyah has participated in sweating, sacrificing and has a large stake in the efforts for independence and building the State of Indonesia. Therefore, Muhammadiyah is committed to continuing to take part in building and straightening the direction of the Qibla of Indonesia as a Pancasila.

CONCLUSION

Muhammadiyah's understanding of statehood and nationality is marked by the birth of the renewal of Muhammadiyah thought from time to time, such as the thought of Dar Al-Ahdi Wassyadah which was popularized at the 47th congress in Makassar, this thought must be developed in learning at Universitas Muhammadiyah Sumatera Utara, especially in Pancasila Course at the Faculty of Law, Universitas Muhammadiyah Sumatera Utara. Dar

Al-Ahdi Wassyahadah's thoughts need to be conveyed to Muhammadiyah residents, students, lecturers and academics at the University of Muhammadiyah North Sumatra considering that there are many new understandings that want to establish an Islamic State that are contrary to Muhammadiyah's understanding of the Pancasila State Dar Al-Ahdi Wassyahadah. The understanding of Muhammadiyah's thoughts about Dar Al-Ahdi Wassyahadah should indeed be continuously conveyed to Muhammadiyah residents, students, academics at the Faculty of Law, Universitas Muhammadiyah Sumatera Utara so that Muhammadiyah residents are not exposed to other understandings to establish a State that is contrary to the Constitution which results our agreement together.

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