

Muhammadiyah Religious Movement And Transnational Islamic Religious Education

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ABSTRACT

This research is based on the Development of Islamic Transnationalism and the role of Muhammadiyah in Islamic Education in Indonesia. The purpose of the research is to analyze (1). What is the impact of Islamic religious education transnationalism on Muhammadiyah's religious thoughts and practices? (2). What is Muhammadiyah's role in facing the challenges caused by Islamic religious education transnationalism in Indonesia? The approach in this research is a qualitative approach with a type of library study research. The research sources come from published scientific works such as books, journals, scientific articles, and other supporting documents. Data analysis techniques use data condensation, data reduction, and drawing conclusions. The results of the study show that Muhammadiyah prioritizes the principles of selectivity, strengthening local identity, and developing an inclusive and contextual education model in facing Islamic religious education transnationalism.

Keywords: Muhammadiyah Religious Movement, Transnational Islamic Religious Education

1 Introduction

The Muhammadiyah religious movement shows a dynamic and constructive model of interaction with transnational Islamic religious education. With a wide network of schools, madrasahs, and universities. Muhammadiyah plays an important role in shaping the religious understanding of the Indonesian Muslim community [1]. Transnationalism can also pose challenges in the form of the entry of exclusive, intolerant, or radical religious ideologies, which have the potential to disrupt social harmony and threaten religious identity. On the one hand, transnationalism can enrich the treasury of Islamic religious education by introducing new, innovative models and approaches [2].

This transnationalism phenomenon poses challenges and opportunities for religious movements such as Muhammadiyah. By prioritizing selective principles, strengthening local identity, measurable global collaboration, utilizing technology, and actively responding to transnational ideologies, Muhammadiyah has succeeded in maintaining its relevance and making significant contributions to the development of Islamic education at the national and international levels [3]. Further research is needed to explore how the transnationalism of Islamic religious education impacts Muhammadiyah's religious thinking and practices and how Muhammadiyah's role is in facing the challenges caused by the transnationalism of Islamic religious education in Indonesia.

2 Literature Review

Previous studies have examined various aspects related to Islamic transnationalism and its impact on religious moderation in Indonesia. The results of the study showed that transnational Islamic groups tend to have exclusive religious ideologies and practices, which can lead to intolerance and even violent extremism [4].

The Transnational Islamic Movement that developed after the reformation, placed women in a strong position in the household. This movement uses the term hijrah, which means returning women

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to their natural state according to Islamic law. This condition is very different from the gender equality movement that encourages women to play a role in the public sphere and not only in the domestic sphere. [5].

The integration of the two theories above shows that Muhammadiyah Education as part of a transnational Islamic education movement that is not only centered on the local context of Indonesia, but is also connected to the global development of Islam. Haedar Nasir also acknowledged that although Muhammadiyah is oriented towards open and rational thinking, this movement faces challenges in dealing with differences in understanding Islam that are developing transnationally [6].

3 Research Methods

The approach in this study is a qualitative approach with the type of Library study research. The research sources come from published scientific works such as books, journals, scientific articles, and other supporting documents. Data analysis techniques using data condensation, data reduction, and drawing conclusions according to Moleong in qualitative research are not the final process, but part of the analysis process that takes place during the research [7].

4 Results and Discussion

Transnationalism in Islamic religious education refers to the process of exchanging Islamic ideas, figures, institutions, and curricula between countries that shape religious perspectives and practices in a region [8]. In the context of Muhammadiyah, this includes links with leading Islamic study institutions in the Middle East such as Al-Azhar and the Islamic University of Medina, as well as establishing relationships with modern educational institutions in Western countries [9]. Transnational Islamic movements are a term used for Islamic organizations that operate across countries, where their movements cross the territorial boundaries of each country [10].

This study reveals that Muhammadiyah applies a unique and selective approach in responding to the influence of transnationalism in Islamic religious education. Muhammadiyah does not immediately adopt these transnational models, but rather filters them strictly based on Islamic teachings derived from the Qur'an and Sunnah, and considers the values of local Indonesian wisdom [11]. This is in line with the observation that transnational Islamic groups tend to have exclusive religious ideologies and practices, and claim that their religious understanding is the most correct [12].

Transnationalism Theory understand how the ideas and practices of Islamic religious education across countries influence local systems. Muhammadiyah as a religious movement has a central role in formulating a form of Islamic education that is progressive and adaptive to transnational dynamics. Transnationalism is a challenge as well as an opportunity for Muhammadiyah in strengthening the identity of national Islamic education that is open but remains critical [13].

This exclusivism can lead to intolerance and violent extremism, which is a challenge for religious moderation in Indonesia [14]. In this context, Muhammadiyah with its Aswaja An-Nahdliyah tradition plays an important role as an ideological fortress. Aswaja An-Nahdliyah with its emphasis on moderation, tolerance, and balance, is a strong foundation for rejecting exclusive and radical transnational ideologies [15].

Muhammadiyah seeks to strengthen Islamic identity rooted in local Indonesian culture and traditions as a transnational movement that tends to ignore local contexts and impose a uniform religious model. Inclusive education and preaching, involvement in interfaith and intercultural dialogue, and the use of media and technology are also Muhammadiyah's strategies in countering the negative influence of transnationalism.

5 Conclusion

Transnationalism in Islamic religious education can facilitate the exchange of knowledge, curriculum innovation, and improvement of the quality of education through collaboration and adoption of best practices. Global networks enable institutions and individuals to learn from diverse experiences and develop more relevant and contextual educational approaches. Transnationalism in Islamic religious education has had a significant impact on the development of Muhammadiyah's religious thought and

practice. This can be seen from its encouragement of efforts to purify Islamic teachings, modernize Islamic thought, and strengthen global scientific networks. In addition, transnationalism has also triggered the emergence of innovation in the Islamic education system. However, this dynamic also presents challenges, such as the occurrence of ideological fragmentation within the organization caused by friction between global and local values, as well as the potential for the entry of radical ideologies. For this reason, Muhammadiyah continues to strive to maintain a balance between openness to global influences and the preservation of the roots of Indonesian Islamic traditions.

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