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JAMALUDDIN AL-AFGHANI'S THOUGHTS on *SAREKAT ISLAM* and the *MUHAMMADIYAH* MOVEMENT EARLY 20TH CENTURY

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Abstract

During global conflicts between Muslims and Western imperial powers, a new generation of Islamic intellectuals emerged, including Jamaluddin Al-Afghani. Al-Afghani's pan-Islamist ideology gained popularity in various parts of the world. His concept of political autonomy for Muslims was a guiding principle for influential individuals in the early 20th-century movement in the Dutch East Indies. These individuals led a campaign against colonialism and imperialism. Al-Afghani's ideas significantly impacted two prominent groups during the nationalist movement of the early 20th century: Sarekat Islam and Muhammadiyah, both of which played a crucial role in the functioning of the national movement. This article aims to clarify the influence of Jamaluddin Al-Afghani's ideas on the political dynamics of Islamic factions during the national movement of the early 20th century, using a literature review with a historical approach.

Keywords: *Islamic Movement, National Movement Period, Jamaluddin Al-Afghani, Sarekat Islam, Muhammadiyah.*

INTRODUCTION

Pan-Islamism is a movement that aims to foster a collective sense of togetherness and solidarity within the Muslim community. This concept of solidarity dates back to the time of the Prophet Muhammad (sallahu 'alaihi wasalam) when he and his followers united against opposition and misunderstanding. Building brotherhood, unity, and solidarity among Muslims is critical to advancing Islamic culture in the future. The spread of Western influence into the Islamic world

prompted Muslims to strengthen their sense of community and Islamic solidarity, ultimately giving rise to Pan-Islamism¹.

During the late 19th century, Ottoman Sultan Abdul Hamid II (1878-1909 AD) sought to assert his empire's presence on the global stage in response to the rise of European nations. As a result, the movement towards greater unity in the Arab-Turkish Islamic sphere gained momentum. Despite the barriers to unity erected by previous Ottoman sultans, advances in transportation and the spread of knowledge contributed to their eventual erosion. While the effect of these factors was temporary at the time, the Arab population still views the Khilafah as a representation of the ideal governance model in Islamic history².

Sultan Abdul Hamid called for forming an Islamic association or Pan Islamism and reviving the Islamic *Khilafah* system. With this new policy, Sultan Abdul Hamid gained much sympathy. He began to be approached by Islamic figures and leaders such as Jamaluddin Al-Afghani, Shaykh Abul Huda from Hamat, Ahmad Izzul Abid from Damascus, Shaykh Muhammad Zhafir from Algeria, Shaykh Said from Homs, Shaykh Ahmad As'ad Al-Qaisharli from Medina Al-Munawarah, Sayyid Fadhlullah from Malabar.

Jamaluddin Al-Afghani stands out among these figures as the most impactful. His political vision championed the unification of Muslims and the formation of new governments beyond the Khilafah system. Despite facing opposition from Sultan Abdul Hamid II, Al-Afghani boldly made decisions that defied the Sultan's policies, ultimately resulting in his removal. However, his ideas and influence inspired a newfound sense of nationalism among colonized countries, including Indonesia, which spearheaded the creation of Islamic-Nationalist organizations.

Islamic organizations emerged with different approaches during the national movement from 1905 to 1926. This movement was characterized by a struggle that did not involve confrontation or war but a more measured and diversified approach. Sarekat Islam used the economic path, while Muhammadiyah focused on education. Visionary figures led the movement with great ideas and ideals. For instance, H.O.S Cokroaminoto, a leader of Islamic-Nationalist ideology heavily influenced by the spirit of Pan-Islamism Jamaluddin Al-Afghani, led Sarekat Islam. Meanwhile, K.H. Ahmad Dahlan led Muhammadiyah with his vision to educate the bumiputra

¹ Nikki R. Keddie, "Islamic Philosophy and Islamic Modernism: The Case of Sayyid Jamāl Ad-Dīn Al-Afghānī," *Iran* 6, no. 1 (1 Januari 1968): 53–56, <https://doi.org/10.1080/05786967.1968.11834440>; Ibrahim Nasbi, "Jamaluddin Al-Afghani (Pan-Islamisme Dan Ide Lainnya)," *Jurnal Diskursus Islam* 7, no. 1 (24 April 2019): 70–79, <https://doi.org/10.24252/jdi.v7i1.9805>.

² Ferdan Ergut, "Institutionalization of History in the Ottoman Empire," *Turkish Studies* 16, no. 2 (3 April 2015): 219–39, <https://doi.org/10.1080/14683849.2015.1048232>.

community, adopting the ideas of Muhammad Abduh, a disciple of Jamaluddin Al-Afghani³.

This article examines the roles played by Sarekat Islam and Muhammadiyah in the struggle of the Bumiputra people against colonialism. These Islamic groups, guided by leaders inspired by Pan-Islamism's Jamaluddin Al-Afghani, represent distinct paths toward achieving this goal.

RESEARCH METHOD

Utilizing the library research method with a historical approach, this study aimed to explore the impact of Jamaluddin Al-Afghani's ideas on the Islamic movement during the national movement in the Dutch East Indies. A meticulous investigation of textual materials, primarily sourced from books and scholarly publications, was conducted.

The author begins by setting the historical context and identifying the central theme of the discourse, which examines the impact of Jamaluddin Al-Afghani's ideas on the Islamic movement during the national movement in the Dutch East Indies. To gather relevant information, the researcher conducts a thorough search for primary and secondary sources, including scholarly resources such as books, research journals, and contemporaneous documents. Once the necessary sources are obtained, the author carefully analyzes and interprets the information. The findings are presented in a narrative format that meets the journal's requirements⁴.

RESULT and DISCUSSION

A. Jamaluddin Al-Afghani's Pan-Islamism Thought

According to Majid et, al (2019), Jamaluddin Al-Afghani, a modernist Muslim warrior thinker, was born in 1839 in Asadabad, near Kanar in Kabul District, Afghanistan. However, recent scientific research suggests that he was born in the city of the same name (As'adabad) in Iran rather than Afghanistan. Despite this, he is widely known as Al-Afghani, as he preferred. Many Iranians, however, refer to him as Al-Asadabi. At the young age of twenty-two, Al-Afghani became a maid to Prince Dost Muhammad Khan in Afghanistan. Later, in 1864, he became an advisor to Shaher Ali Khan and eventually served as Prime Minister to Muhammad Azam Khan.

³ Hakan Çoruh, "Relationship Between Religion and Science in the Muslim Modernism," *Theology and Science* 18, no. 1 (2 Januari 2020): 152–61, <https://doi.org/10.1080/14746700.2019.1710355>; Nedžad Grabus, "Islamic Theology between Tradition and Challenge of Modernity," *Islam and Christian-Muslim Relations* 23, no. 3 (Juli 2012): 267–77, <https://doi.org/10.1080/09596410.2012.686263>; M. C Ricklefs, *Sejarah Indonesia Modern* (Jakarta: Serambi Ilmu, 2007).

⁴ Louis Gottschalk, *Understanding History: A Primer of Historical Method* (Knopf, 1969); Kuntowijoyo, *Pengantar Ilmu Sejarah* (Bentang Pustaka, 2005); Mestika Zed, *Metode Peneletian Kepustakaan* (Yayasan Obor Indonesia, 2004).

As unrest broke out in Afghanistan due to British interference in domestic politics, Al-Afghani left the country in 1869 and went to India⁵.

Al-Afghani was one of the pioneers who advocated for the liberation of the Islamic world from foreign occupation. He sparked the idea of forming an Islamic movement against the Western colonial system. He supported the establishment of a pan-Islamism aimed at uniting the Islamic world, improving political and social conditions, and spreading proper religious understanding among the nation's children. The ultimate goal was to prepare for foreign invasions, not limited to military invasion but also political invasion.

Jamaluddin Al-Afghani lived in an era of conspiracy and espionage from home and abroad. Some individuals blocked his reform movement, and newspapers published by the colonizers attacked him relentlessly. He also faced envy from contemporaries who were blind and loved cheese. Some of them accused him of being a Shia, although he was a Sunni Afghanistan, according to Abul Huda al-Shayyadi. Al-Afghani's life was a struggle, but he remained steadfast in pursuing his beliefs⁶. Jamaluddin paved the way for Pan-Islamism by introducing Dawah. He believed that Muslims could progress by embracing modern ideas and uniting under a central Islamic government, as they did during the previous Khalifah's reign. Eliminating Western imperialism is essential to achieving this goal, and revolution is the most effective means. Al-Afghani's revolutionary stance and anti-Western imperialism sentiment make it a powerful force in the resistance. The rapid growth of Pan-Islamism, as exemplified by Jamaluddin, poses a significant threat to Western imperialism's stronghold in the Islamic world⁷.

According to Al-Afghani, the decline of Islam can be traced back to several factors, including the Ummah's abandonment of its actual teachings. The principles of *qada* and *qadar* have been misconstrued as fatalism, leading to a stagnant society. In addition, a lack of unity among Muslims has resulted in internal divisions. Al-Afghani believes that the solution to these issues lies in a return to the authentic teachings of Islam, the purification of one's soul, the promotion of moral values, and a willingness to make sacrifices for the betterment of the Ummah. Furthermore, he advocates for the transformation of autocratic governments into democratic ones and the realization of Muslim unity to enable progress in the face of modern challenges. Al-Afghani also emphasizes the importance of education development to strengthen the Islamic world politically and counter Western domination. He asserts that Islam is not at odds with reason or science. In summary, Al-Afghani's ideas on the state and

⁵ Rendra Khaldun, "Pengaruh Pemikiran Jamaluddin Al-Afghani Terhadap Gerakan Pan Islamisme dan Modernisme Islam di Indonesia," *Jurnal Ar Ro'is Mandalika* 1, no. 1 (2021): 53–65.

⁶ Nasbi, "Jamaluddin Al-Afghani (Pan-Islamisme Dan Ide Lainnya)."

⁷ Yusliani Noor, *Sejarah Timur Tengah (Asia Barat Daya)* (Yogyakarta: Ombak, 2014).

system of government prioritize unity, education, and a return to the core teachings of Islam⁸:

1. *State Form and Government*

Al-Afghani believed in a republican form of Islamic government that promotes freedom of opinion and requires the head of state to abide by the Constitution. This was a novel concept in the history of Islamic politics, which the absolute power of the Khilafah system has traditionally governed. Al-Afghani's idea emerged as a response to the political stagnation caused by such an all-encompassing government structure.

2. *Democratic System*

A lack of freedom of opinion marks an autocratic government, as only the king or head of state can act without legal regulation. Al-Afghani advocates a shift from absolute to democratic governance, where the head of state engages with seasoned community leaders in Shura. This is because human knowledge is limited, and Shura is a practice commanded by God in the Qur'an for various matters.

3. *Pan-Islamism/Islamic Solidarity*

Al-Afghani's vision of Pan-Islamism promotes the unity of Muslims, regardless of their independence or colonial status. This ideology encourages collaboration between Islamic countries and leaders on religious matters, with a shared responsibility towards Muslims worldwide. The ultimate goal is to create a community that prioritizes the well-being of Muslims. Al-Afghani stressed the importance of religious solidarity among Muslims rather than technical or racial ties. He believed that any Muslim ruler, regardless of their origin, could gain acceptance and support from other tribes and nations of the same faith as long as they upheld religious law.

4. *Educational Development*

The importance of education in promoting political and social awareness within a community cannot be overstated. Jamaluddin Al-Afghani's passion for scientific exploration was evident from a young age, a testament to his exceptional intellect. His written works, opinions, and contributions to various publications reflect his dedication to learning. This intellectual fervour was passed down to his students, such as Muhammad Abduh and Rasyid Ridha. Muhammad Abduh's efforts to reform education in Egypt are a prime example of this legacy, as he sought to improve critical thinking skills

⁸ Ainiah Ainiah, "Modernisasi Pemikiran dalam Islam dari Jejak Jamaluddin Al-Afghani," *Mubeza: Pemikiran Hukum dan Ekonomi Islam* 11, no. 1 (30 Januari 2022): 1–10, <https://doi.org/10.54604/mbz.v11i1.49>; Novi Zahra dan Fatimah Fatimah, "Konsep PAN-islamisme menurut pemikiran Jamaluddin Al-Afghani dalam perkembangan partai politik di Indonesia," *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia* 9, no. 1 (15 Juni 2023): 228, <https://doi.org/10.29210/1202322802>.

by revamping teaching methods and systems. As a result, Western educational practices gradually lost their hold on the region.

B. The Influence of Jamaluddin Al-Afghani Thought

Jamaluddin Al-Afghani's perspective on nationalism indirectly highlights its compatibility with Islamic unity. This notion laid the foundation for the emergence of Islamic organizations in the Dutch East Indies during the early 20th century:

1. Sarekat Islam

During the late 19th century, economic activity became a pivotal aspect of society, with locals engaging in commercial transactions within the Nusantara region. This era also saw the arrival of traders from beyond the Nusantara region, notably Chinese traders, who established their settlements and actively participated in commercial activities. As a result, local traders faced increased competition in the Nusantara market due to the dominance of foreign traders, particularly those from China⁹.

H. Samanhudi founded the Sarekat Dagang Islam (SDI) trade association in Surakarta in October 1905. The group was formed in response to perceived economic competition from Chinese traders, who had gained significant influence in the market. The primary goal of the SDI was to support Muslim bumiputra traders and help them compete more effectively against the dominant Chinese traders. Chinese traders had a strong presence in the industry and enjoyed privileges and social status unavailable to the bumiputra population. This disparity was partly due to the feudalistic practices upheld by the Dutch East Indies government¹⁰.

As a result of these circumstances, a significant societal shift took place among the bumiputra group, commonly known as the Inlanders. Sarekat Dagang Islam is an economic organization based on Islamic law principles and primarily focuses on utilizing the financial sector as its primary energy source. The organization's inclusive nature can be attributed to the absence of membership differentiation. The SDI's inclusive participation involves various segments of the Muslim community, resulting in a notable societal transformation within the bumiputra group, generally called the Inlanders.

In 1912, HOS Tjokroaminoto took over as head of Sarekat Islam during a dynamic political and social change. Seeking to broaden the organization's scope beyond economic and social issues, Tjokroaminoto expanded its jurisdiction to include education, politics, religion, and law. At the SDI congress in Surabaya, the organization changed its name to Sarekat Islam (SI) and shifted its overall concept.

⁹ Anne Booth, *The Indonesian Economy in the Nineteenth and Twentieth Centuries* (London: Palgrave Macmillan UK, 1998), <https://doi.org/10.1057/9780333994962>; Adrian Vickers, *A History of Modern Indonesia* (Cambridge, UK; New York: Cambridge University Press, 2005).

¹⁰ Booth, *The Indonesian Economy in the Nineteenth and Twentieth Centuries*.

Tjokroaminoto assumed leadership of the movement nationally, replacing H. Samanhudi. While the organization initially referred to its deliberations as "congress," it later adopted the term "national congress."¹¹

Tjokroaminoto's leadership style for this organization strongly aligns with socialist-religious principles. In his declaration, he explained that SI aims to be a politically driven entity to promote commercial exchanges among Indonesians and provide economic assistance to its constituents through Islamic principles. Tjokroaminoto believes that socialism offers a viable ideological framework that fosters leadership and solidarity among the Indonesian populace, which has endured centuries of colonization. His ideology combines socialist principles with Islamic teachings, drawing upon the Qur'an's guidance to address various societal, political, and economic issues. Through this fusion of socialism and Islam, Tjokroaminoto significantly transformed the nature of Sarekat Islam. Initially, the SI faced organizational challenges, such as leadership dynamics and the interplay between the central governing body and regional entities. However, the SI has rapidly expanded and is now widely adopted in many parts of Java.

In January 1913, the first SI congress, focusing on the country's overall nature, was held in Surabaya. At the congress, the SI was divided into several regions, including West Java, East Java, and Central Java, all of which fell under the central SI's supervision in Surakarta. H. Samanhudi served as Honorary Chairman. However, it was not. On March 18, 1916, SI central management was not officially recognized. This delay was because Tjokroaminoto had already assumed leadership in 1912 and established a clear SI structure.

The political ideology of SI was officially established at the second congress in 1917, outlined in its main statement and work program. The leadership emphasized their commitment to democratic principles, prioritizing equal participation and thoughtful deliberation. One influential thinker, Jamaluddin Al-Afghani, believed that democratic systems are particularly well-suited for Muslim societies as they facilitate the free expression of ideas. By promoting these values, SI aimed to foster societal unity and prevent feelings of jealousy or resentment among individuals. Tjokroaminoto, another prominent figure, recognized the pervasive influence of Western power and advocated for consolidating Muslim solidarity to challenge this dominance.

The political work program of the SI called for the creation of regional councils that would give the Volksraad expanded powers and enable it to function as a fully representative legislative body. Regarding education, the SI demanded an end to discriminatory policies that limited school access. In matters of religion, the SI was

¹¹ Anton Timur Djaelani, *Gerakan Sarekat Islam: Kontribusinya Pada Nasionalisme* (Jakarta: LP3ES, 2017); S. H Gie, *Di Bawah Lentera Merah* (Yogyakarta: Yayasan Bentang Budaya, 1999).

more assertive in urging the colonial government to revise policies that impeded the spread of Islam. The SI also sought to eliminate landlord ownership in the agrarian sector, as it contributed to the feudal system in society.

Islamic socialism, as defined by HOS Tjokroaminoto, is a unique form of socialism tailored to Muslims and distinguished from other forms of socialism. Its adherence to Islamic precepts characterizes it. The goal of HOS Tjokroaminoto was to foster kindness within the Islamic framework by advocating for a socio-political system that embodies socialism, fairness, and equality. Everyone must follow the Islamic principles of zakat and give in to this ideal state. Islam is a critical cause that necessitates collective efforts and national unity to advance Indonesia's development¹².

The main character perceives HOS Tjokroaminoto as a symbolic embodiment of Al-Afghani, a prominent politician known for associating with Pan-Islamism. Despite facing challenges in pursuing this ideology, HOS Tjokroaminoto and Afghani hold immense significance beyond their ultimate success or failure. They provide a source of inspiration for generating fresh ideas within Islam and act as motivators for pursuing political goals that align with Islamic principles.

2. Muhammadiyah

According to Mahsun's research in 2014, Muhammadiyah is derived from the Arabic word "Muhammad," the name of the Prophet and the final Messenger of Allah. The name itself means "praiseworthy." Muhammadiyah is a group of followers of the Prophet Muhammad, with the term in plural form. K.H. Ahmad Dahlan, a descendant of Wali Songo, a prominent Javanese Islamic teacher and developer, founded the organization. Raised in an Islamic elite family, Dahlan was instilled with religious values, learning from the Quran and various teachers who taught *fiqh*, *hadith*, and *falaq*. Muhammadiyah was established in Yogyakarta on November 18, 1921. Dahlan was mainly focused on education, frequently discussing the topic with Dr. Tjipto Mangunkusumo of the Budi Utomo organization to promote the advancement of civilization and enhance the character of Javanese society¹³.

K.H. Ahmad Dahlan had a vision to establish an organization known as Muhammadiyah. He aimed to create a community of individuals who embody virtuous qualities and adhere to the teachings and principles of Prophet Muhammad SAW. The organization has since remained dedicated to its original mission of spreading Islam's tenets and promoting Muslims' spiritual and intellectual growth. Muhammadiyah has expanded its reach to Sumatra, Sulawesi, and Kalimantan regions. Over time, the organization has evolved and transformed its objectives.

¹² H.O.S Tjokroaminoto, *Islam dan Sosialisme* (Bandung: Segi Arsy, 2008).

¹³ Leyan Mustapa, "Pembaruan Pendidikan Islam: Studi atas Teologi Sosial Pemikiran K.H. Ahmad Dahlan," *Jurnal Ilmiah Al-Jauhari* 2, no. 1 (2017): 90-111; R.M Soeriokoesoemo, A Muhlenfeld, dan Tjipto Mangoenkoesoemo, *Javaansch of Indisch Nationalism* (Semarang: Drukkerij en Boekhandel Benjamin, 1918).

K. H Ahmad Dahlan's establishment of the Muhammadiyah can be attributed to various factors, including his desire to promote unity among Indonesian scholars and improve Muslim educational opportunities. This vision was inspired by influential figures in Islamic revitalization, such as Jamaluddin al-Afghani and Muhammad Abduh. In May 1921, Dahlan formally requested the Dutch East Indies government to establish Muhammadiyah branches throughout several region in Nusantara and granted official approval for this request on September 2, 1921¹⁴.

K.H Ahmad Dahlan's ideas emerged from the challenging economic conditions that the Muslim population faced in the Dutch East Indies during the colonial era. Due to a lack of educational opportunities and limited access to governmental and commercial institutions, Muslims encountered significant economic, social, and political inequalities. Kh. Ahmad Dahlan's solution was to prioritize improving the Islamic education system to enhance the quality of human resources within the Islamic community. According to K.H. Ahmad Dahlan, the primary objective of Islamic education is to nurture individuals who possess expertise in religious comprehension, demonstrate open-mindedness, exhibit intellectual understanding in various fields of general knowledge, and engage in virtuous endeavours. Moreover, these individuals are expected to be committed to advancing societal development.

K.H Ahmad Dahlan incorporated the teachings of Islamic modernists, who were influenced by Mohammad Abduh's ideas, a follower of Jamalludin Al-Afghani. These thoughts placed greater emphasis on science and education. Additionally, Abduh argued for the urgent need to continuously reinstate Ijtihad's avenues while vehemently opposing unthinking adherence to a submission-based system known as *taqlid*. This concept has significantly impacted the doctrines of Muhammadiyah and other Islamic institutions in the Nusantara region, urging them to revitalize Islam by effectively reinforcing Ijtihad to address multifaceted contemporary issues. By examining modernism in Muhammadiyah, we can see that it adheres to a contemporary perspective that goes beyond categorizing historical periods as ancient, classical, medieval, and modern eras. Instead, modernization in this context refers to the progress of thought and action¹⁵.

In modern times, society values a logical mindset and observable conduct. The teachings of notable figures from the Pan-Islamic and Modernist Islamic

¹⁴ Asep Awaluddin dan Anip Dwi Saputro, "Rekontruksi Pemikiran Kh. Ahmad Dahlan Dalam Pendidikan Islam Berkemajuan," *Muaddib : Studi Kependidikan dan Keislaman* 1, no. 2 (29 Desember 2020): 182–204, <https://doi.org/10.24269/muaddib.v1i2.3360>.

¹⁵ Wahyu Lenggono, "Lembaga Pendidikan Muhammadiyah (Telaah Pemikiran K.H. Ahmad Dahlan Tentang Pembaruan Pendidikan Islam Di Indonesia)," *Islamadina: Jurnal Pemikiran Islam* 19, no. 1 (2018): 43–62; Moch Dimas Galuh Mahardika, "Modernizing of Javanese Women Dressing Style Culture in 20th Century: The Education Impact," *Haluan Sastra Budaya* 6, no. 1 (2022): 128–43.

movements, such as Jamaluddin al-Afghani, Muhammad Abduh, and Rashid Rida, heavily influenced the evolution of Islam by K.H. Ahmad Dahlan.

C. The Pan-Islamic and Modernist Movements Throughout of the National Movement Period

According to Manan (2016), certain books on political thought in Indonesia suggest that socialist teachings have been influenced by Western thought. Conversely, Islamic political philosophy is viewed as an ideology that draws from Indonesia's original background. However, H.O.S. Tjokroaminoto disputed this argument, stating that socialism had its roots in the Islamic tradition long before its development in the West. In fact, according to H.O.S. Tjokroaminoto, socialism is a tradition linked to Islamic ideals and firmly based on the Qur'an and the Sunnah.

In the 19th century, there was a renewed interest in understanding conflict dynamics and religious ideologies led by a group known as mujahid. These reformers were dedicated to reviving spiritual awareness and promoting new ideas. Notable figures in this movement include Rifa'ah Badawi Rafi' al-Tahtawi, who championed women's emancipation and patriotism with his concept of Tahrir al-mar'ah, Jamaluddin al-Afghani, who advocated for Pan-Islamism, Muhammad Abduh, who encouraged liberal thinking and *ijtihad*, Rasyid Ridha, who emphasized the positive impact of the Salafist perspective on Islam, and Maulana Ilyas Kandahlawi, who promoted a version of secularism that prioritized political separation from religious life¹⁶.

The reformation of the 19th-century Islamic movement continued to evolve well into the 20th century, resulting in substantial implementation. Its impact on the Indonesian environment was significant, involving the facilitation of Hajj activities, scholarly conferences, and media platforms that served as conduits for spreading revolutionary concepts throughout Indonesia. The reception and limited assimilation of modernist ideology in the Dutch East Indies were observed within the cultural context of the local population.

In the context of modernism, traditional Islamic movements work towards reviving Islamic heritage as a spiritual reality. They believe that rejuvenating the Islamic world requires the involvement of the Muslim public. The primary focus of these movements is to bring about internal transformation within the broader Islamic society. Noer (1991) defines *traditional Islamic movements* as groups that integrate tradition into their religious practices. Some groups also incorporate local culture into their religious rites, creating a culturally synchronized experience. Indonesia is

¹⁶ Intan Dwita Kemala, "Gerakan Islam Tradisional Indonesia: Pemikiran dan Pergerakan Dakwah Jemaah Tabligh" (Skripsi Tidak Diterbitkan, Depok, Universitas Indonesia, 2008).

home to several such traditional Islamic movements, including Nahdlatul 'Ulama, Qadiriyyah Naqsyabandiyah, and the Jama'ah Tabligh movement¹⁷.

The modernist interpretation of Islam is based on a rational and scientific approach that aligns with the divine laws outlined in the Qur'an and the natural order. This movement seeks to promote dynamism, progressiveness, and adaptability to scientific advancements to propel Muslims towards social development. It has emerged as a response to setbacks encountered by individuals practising Islam in commerce, education, science, culture, and politics. According to the Qur'an and Sunnah sources, Islam is characterized as a religion that fosters advancement across several domains and exhibits preparedness in confronting contemporary difficulties.

It is worth mentioning the efforts of Imam Bonjol in his pursuit of Islamic purifying within the Minangkabau region despite the modernist movement being significantly delayed during that period. However, a select group of individuals with a relatively small following only embraced the collective sphere. During the early 20th century, the Muhammadiyah organization emerged with a modernist ideology and a commitment to promoting Islamic unity¹⁸.

CONCLUSION

The emergence of nationalistic movements in Islamic nations can be attributed to the impact of Pan-Islamism. This ideology promotes a sense of national pride among Islamic countries seeking to break free from the legacy of Western colonization. The teachings of Islam offer the potential for liberation from military and political imperialism by providing a framework for recognizing and upholding freedom by the principles outlined in the Quran and Hadiths.

Following this, a group of Islamic intellectuals united, intending to free themselves from the aftermath of Western imperialism. Jamaluddin Al-Afghani's influential role in Pan-Islamism greatly impacted the Islamic movement in Indonesia, including all states within the nation. This influence was significant in establishing the SI organization, spearheaded by HOS Tjokroaminoto. The two shared a commitment to promoting unity among colonized Muslims, which formed the basis of their ideological perspective. Despite facing numerous challenges, both organizations persisted in their pursuit, undeterred by the obstacles they encountered.

Historians have recognized that the ideologies of renowned Islamic-Modernist figures, such as Jamaluddin al-Afghani, Muhammad Abduh, and Rashid Rida, heavily influenced Ahmad Dahlan's policy. As the leader of the Muhammadiyah movement, Dahlan diligently studied the works of Abduh, focusing

¹⁷ Kemala.

¹⁸ Ainiah, "Modernisasi Pemikiran dalam Islam dari Jejak Jamaluddin Al-Afghani"; Keddie, "Islamic Philosophy and Islamic Modernism."

on enhancing the intellectual growth of Muslims and promoting the modernization of Islam to foster progress.

The modernist Islamic movement embraces a rational and scientific approach to interpreting Islam, adhering to the divine rules outlined in the Qur'an and the natural laws that govern our world. This approach catalyzes Muslim advancement and promotes a cohesive force for Muslims to speak out and protect their rights within society and the nation at large. Jamaluddin Al-Afghani recognizes the importance of a well-structured democratic system within a republican state, whereby all individuals, including those who follow the Islamic faith, can share responsibility for one another's well-being.

Applying Ijtihad is crucial in tackling the complex challenges of today's world. A closer look at Muhammadiyah's modernist approach reveals a commitment to a contemporary outlook that transcends traditional historical classifications, including ancient, classical, medieval, and modern periods. Instead, modernization is viewed as a continuous evolution of ideas and practices.

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