



MUHAMMADIYAH WAS BORN IN JAVA AND GROWED UP IN MINANGKABAU: HISTORY, INTELLECTUALISM, AND MODERN ISLAMIC MOVEMENTS

Rifana Wahdi

Universitas Muhammadiyah Sumatera Barat
rifanawahdi0@gmail.com

Ali Amat

Universitas Muhammadiyah Sumatera Barat
aliamatspdimpd@gmail.com

Ahmad Lidra

Universitas Muhammadiyah Sumatera Barat
kakahmad31@gmail.com

Ahmad Lahmi

Universitas Muhammadiyah Sumatera Barat
lahmiahmad527@gmail.com

Mursal

Universitas Muhammadiyah Sumatera Barat
mursalrambe8@gmail.com

Abstract

The article Muhammadiyah Was Born in Java and Raised in Minangkabau: History, Intellectualism, and the Modern Islamic Movement discusses the history of the birth of Muhammadiyah as a Modern Islamic movement in Indonesia, focusing on Java as the birthplace and Minangkabau as the place of growth and development, and the size of this organization. Muhammadiyah was founded by KH Ahmad Dahlan as a quick response to the condition of Muslims who were trapped in the practice of Tahayul, Bid'ah and Churafat (TBC), the weakness of the education system, the fading of religious thought and resistance to Dutch colonialism. Through qualitative analysis and a historical approach to various library sources, this research targets the causes of the birth, process of spread, acceptance, and growth of Muhammadiyah in Minangkabau. The results of this research show that the social and intellectual conditions of Minangkabau society are very much in line with the spirit of reform or tajdid promoted by Muhammadiyah, such as the Islamic scientific tradition, the culture of going abroad for men, as well as the Minang philosophy, *adat basandi syarak, syarak basandi kitabullah*. This Minangkabau climate has supported the development of Muhammadiyah in Minangkabau, not only as an Islamic organization but also as an intellectual force, impacting educational reform, Islamic thought, and progressive Islam. Consequently, the phrase "Muhammadiyah was born in Java and grew up in Minangkabau" illustrates the historical process of complementarity between Muhammadiyah's ideas and local Minangkabau culture.

Keywords: Muhammadiyah, Minangkabau, Intellectualism, Modern Islamic Movement

INTRODUCTION

Muhammadiyah was founded by Muhammad Darwis on November 18th in Yogyakarta. The founding of Muhammadiyah stemmed from the stagnation of thought among Muslims at the time, as well as the weakness of the educational system and religious practices, which were deemed not fully in accordance with the Quran and Sunnah.

Etymologically, Muhammadiyah comes from the Arabic word "Muhammad", which is the name of the last prophet and messenger of Allah. This word has a *ya'* ratio, which functions to differentiate/nationalize, which means followers. So the word Muhammadiyah means the people or followers of the Prophet Muhammad SAW, namely all Muslims who recognize Muhammad SAW as the servant of Allah and the last Messenger (Pasha & Darban, 2009)

Therefore, Muhammadiyah carries a mission of renewal (*tajdid*) and purification (purification) of Islamic teachings. With the spirit of renewal, Ahmad Dahlan founded Muhammadiyah to purify Islamic teachings and improve the quality of life for Muslims through education and social services (Sari, 2023). This spirit of renewal has been consistently maintained over time. Over time, Muhammadiyah has continued to develop and adapt to social and political changes in Indonesia. This organization has successfully established various educational institutions, hospitals, and social institutions that have contributed significantly to improving the quality of life for the Indonesian people (Ma'rif & Akbar, 2024).

In the early stages of Muhammadiyah's founding, it faced a Javanese culture that placed a strong emphasis on superstition, leading to religious practices that often contained elements of heresy and *kurafat*. Meanwhile, external factors, including the arrival of colonialism in Java, also brought with them the introduction of Christian teachings, which significantly influenced Javanese society at the time. Initially, this religion was only practiced by the Dutch and a few indigenous people who were influenced by them, namely those indigenous people who were educated about Christianity by Dutch missionaries. However, over time, Christianity began to attract the attention of Javanese society, especially after social changes that resulted in the emergence of social groups in Javanese society in the 19th century (Lukas Kadimin, 2024).

Although Muhammadiyah was born in Java (Yogyakarta), in its development process, Muhammadiyah has actually grown rapidly in almost all regions of Indonesia, especially in West Sumatra (Minangkabau). To date, quantitatively, the number of registered Muhammadiyah members in West Sumatra is no less than 1,500,000 (one and a half million) people (Khatib, 2010).

The rapid development of Muhammadiyah in Minangkabau is inseparable from the alignment of the social and cultural conditions of the Minangkabau people with the reformist teachings brought by Muhammadiyah. The Minangkabau culture of equality, "*duduak samo randah tagak samo tinggi*" (egalitarianism), is a crucial factor in Muhammadiyah's rapid development in Minangkabau.

Minangkabau is a region experiencing rapid change. Since the introduction of Islam, the Minangkabau region has witnessed various waves of renewal (Ikbal, 2018).

RESEARCH METHODS

This research focuses on written data that is described qualitatively until it becomes complete data to complete this research. The technique used for data analysis is library research, namely pure library research using content analysis that functions as a theoretical review of a scientific discipline (Hadi, 1998:9). Methodologically, this research was conducted through several stages, namely: heuristics, internal and external criticism, interpretation, and historiography that emphasizes library studies (Kuntowijoyo, 1995:89).

In the heuristic stage, better known as data collection, the first step was for the researcher to determine the topic to be studied: Muhammadiyah in Java and Minangkabau, and the history of its birth and development in Minangkabau. Data collection consisted of literature studies and primary sources, including manuscripts related to the history of Muhammadiyah's birth, growth, and development in Minangkabau, journals, and other writings.

After that, internal and external critiques are conducted to assess the reliability and authenticity of the data sources. The next stage is interpretation, based on the data and facts found, so it's not merely imagination. Finally, historiography, or the writing of history according to chronology, creates a study of Muhammadiyah, which was born in Java and grew up in Minangkabau.

RESULTS AND DISCUSSION

This research illustrates how socio-cultural and intellectual differences influenced the growth and development of Muhammadiyah, one of the largest Islamic organizations in Indonesia, particularly in Java and Minangkabau. This allows us to understand the importance of synchronizing Muhammadiyah's teachings with local cultures.

MUHAMMADIYAH AS A MODERN ISLAMIC MOVEMENT IN JAVA

KH Ahmad Dahlan was born in Kauman, Yogyakarta, in 1868, with the nickname "Raden Ngabei Ngabdul Darwis," later known as Muhammad Darwis. His father was a cleric named KH. Abu Bakar bin KH Sulaiman, a preacher at the Grand Mosque of the Yogyakarta Sultanate. His mother, Siti Aminah, was the daughter of H. Ibrahim bin KH Hassan, a regent of the Sultanate. (Faizi, 2022)

Upon his return from Mecca in 1905—for the second time—after studying with Sheikh Ahmad Khatib Alminangkabawi, he observed that the people of that time were far from the teachings of Islam based on the Quran and Sunnah, and that superstition was rife. This was exacerbated by the influx of Christian teachings facilitated by the Dutch colonial government.

As an Islamic figure who brought the ideas of renewal and modernization, he saw this as a threat that had to be addressed immediately. Therefore, in 1912, in Yogyakarta, he founded the Muhammadiyah organization to provide the Javanese with understanding and intellectual development through a more structured and focused Islamic preaching and education platform.

Throughout its history, Muhammadiyah has faced various challenges, including political pressure, internal differences, and changing social dynamics (Telaumbanua, 2025). The obstacles Muhammadiyah faced in its early years can be categorized as internal challenges from within Indonesian Muslims themselves and external challenges from outside influences.

The First Internal Challenge, Javaneseism and Traditionalism: Kuntowijoyo wrote: "At that time, Muhammadiyah faced three fronts, namely modernism, traditionalism, and Javaneseism (Mu'thi, 2015). KH Ahmad Dahlan faced challenges from the Javanese syncretism (Javaism) and traditional religious practices that had been deeply rooted in society, especially in the Yogyakarta Palace environment, where Hindu-Buddhist culture had long been embedded.

Second, Impurity of Islamic Practice. The existence of worship and religious practices in society that are considered inappropriate or deviate from the Quran and Sunnah (such as superstition, innovation, and superstition), due to a lack of a genuine understanding of the sources of Islamic teachings.

Third, the Weakness of Organization and Unity of the Muslim Community. There was a lack of unity and solidarity among Muslims at that time, and the absence of a strong organization to rally the community's strength.

The first external obstacle is the increase in Christianization. This was the growing and structured Christianization movement by the Dutch colonialists and missionaries within Indonesian society. Second, European penetration. The strong influence of European nations, especially the Dutch, in social, political, and educational aspects impacted the condition of Muslims at that time. Next, modernism (in certain contexts). Kuntowijoyo also refers to modernism as a challenge, which may refer to the influence of Western thought that is secular or inconsistent with Islamic principles.

INTELLECTUAL TRADITION OF REFORMIST ISLAM AND MINANGKABAU

The term Minangkabau contains cultural meanings in addition to geographic meanings. There is a "Minangkabau" (ethnic group) and a Minangkabau culture, but there is no "West Sumatran" (ethnic group) or a West Sumatran culture. The geographic area encompassed by the term West Sumatra is larger than the Minangkabau region, but the word Minangkabau contains cultural meanings in addition to geographic meanings, which are not contained in the word West Sumatra (Mansur, 1970).

Geographically, the Minangkabau region can be understood from the following expressions: *sajak durian ditakuak rajo, sialang balantak basi, buayo nan putih daguak, sirangkak nan badangkang, sampai taratak aia hitam, sampai riak nan badabua, sampai bateh indropuro, sampai kasiak indraggiri, binggo sipisak pisau hanyuik, sampai sikilang aia bangih* (Afdayeni, 2017).

Another very well-known philosophy in Minangkabau is " *Alam Takambang jadi Guru.*" Furthermore, the philosophy of " *Adat Basandi Syara', Syara' Basandi Kitabullah*" is also deeply ingrained. This "forces" the Minangkabau people to become intellectuals.

Minangkabau has a long history as a center of Islamic renewal since the 19th century. Many Minangkabau scholars studied in Mecca and Egypt, bringing back ideas for Islamic renewal from the Middle East (Azra, 2002). One prominent Minangkabau scholar, Ahmad Khatib Al-Minangkabawi, was even appointed imam at the Grand Mosque.

The Youth Movement in Minangkabau had already criticized traditional religious practices and pushed for the purification of Islamic teachings. Therefore, when Muhammadiyah entered Minangkabau, its ideas of *tajdid* found ideological resonance (Abdullah, 1987).

THE ROLE OF MINANGKABAU CLAIMS IN DEVELOPING MUHAMMADIYAH

The Minangkabau region is the second most widespread region after Yogyakarta, where Muhammadiyah spread. Here are some Minangkabau figures who pioneered and made Muhammadiyah famous :

1. Haji Abdul Karim Amrullah

Haji Abdul Karim Amrullah, better known as Haji Rasul, was a renowned figure who first introduced Muhammadiyah to the Minang region, along with his son-in-law, AR Sutan Mansur. Haji Rasul is also known as the founder of the first modern Islamic school in Indonesia, Sumatera Thawalib, located in Padang Panjang. Due to his extensive knowledge, Al Azhar University awarded him an honorary doctorate. History records that Haji Rasul was among the first to receive this honor.

Beginning with Haji Rasul's visit to Java, he met many prominent figures there, including KH Ahmad Dahlan, the founder of Muhammadiyah. Although they had never met before, KH Ahmad Dahlan had already known Haji Rasul through his writings in *Almunir* magazine. The two men developed a close relationship due to their shared understanding of Islam and education.

In his book, "My Father," Buya Hamka recounts how KH Ahmad Dahlan personally welcomed Haji Rasul at Tugu Station in Yogyakarta. He was Kiai Dahlan's guest and exchanged many ideas with the Muhammadiyah founder during his stay in Yogyakarta.

"Kiai Haji Ahmad Dahlan asked my father for permission to copy my father's writings in *al-Munir* into Javanese to teach his students. He taught at schools belonging to the Dutch Governor. For three days, he (Haji Abdul Karim Amrullah) was a guest of KH Ahmad Dahlan. Who would have thought that these two people would be recorded as mujaddids of Islam in Java and Sumatra?" (Hamka, 1950).

If we trace back, KH Ahmad Dahlan, the founder of Muhammadiyah, Haji Rasul, the founder of Sumatera Thawalib Padang Panjang, KH Hasyim Asyari, was a student of the famous cleric from Minangkabau who served in the city of Mecca, Sheikh Ahmad Khatib Alminangkabawi.

Exactly 100 years ago, in 1925, Muhammadiyah established its first branch outside Java, in West Sumatra. History records that, thanks to the efforts of the Prophet Haji, the Muhammadiyah organization rapidly developed and spread widely throughout the Minangkabau region.

This development was marked by the establishment of the Muhammadiyah women's organization, *Aisyiyah*. Furthermore, a new organization emerged, *Hizbul Wathan*. Both organizations played a significant role in the welfare of the community. When Japan occupied Indonesia, religious schools were given leniency. This somewhat conducive Japanese policy encouraged Muhammadiyah to intensify its efforts in developing religious education. When Japan surrendered to the Allies, this situation galvanized the Indonesian people to liberate themselves from the shackles of colonialism. The effort to declare independence through the proclamation of independence was successful on August 17, 1945 (Muslim, 2021).

Since then, Muhammadiyah has grown rapidly in the Minang region.

2. AR Sutan Mansur

From the Minang region emerged one of Muhammadiyah's great figures, Ahmad Rasyid Sutan Mansur (Mulyani, 2024). Born in Maninjau on December 15, 1895, he was the son of the renowned cleric in Maninjau at the time, Abdul Somad Alkusajj. Ahmad Rasyid Sutan Mansur,

whose full name was Ahmad Rasyid, was both a student and son-in-law of Haji Rasul (Lasa, 2002).

It was through AR Sutan Mansur that Haji Rasul became more familiar with the Muhammadiyah movement. AR Sutan Mansur, who had originally migrated and settled in Java, had already joined Muhammadiyah and was well acquainted with its founder and scholars. Together with AR, Sutan Mansur expanded Muhammadiyah extensively in Sumatra, and his role in Muhammadiyah continued until he became its leader.

AR Sutan Mansur had a very large and fundamental influence on Muhammadiyah in Minangkabau by stabilizing, embracing traditional and youth leaders, reducing ideological conflicts (communism and Ahmadiyah), and becoming a catalyst for the widespread spread of Muhammadiyah in Sumatra, often through a non-frontal and accommodating approach, making him a key figure who laid a strong foundation for the organization in the Minang and Sumatran realms in general.

AR Sutan Mansur, along with Haji Rasul, developed and nurtured Muhammadiyah in Minangkabau. His prowess in preaching made him easily accepted by the community. Like other figures, AR Sutan enjoyed expressing his thoughts through writing. During his career, AR Sutan Mansur wrote several books related to Muhammadiyah, including: *The Principles of the Muhammadiyah Movement* and *Explanation of the Principles of Muhammadiyah*. Some of his other works include *Living Among Friends and Foes*, *Tauhid Shaping the Muslim Personality*, *The Spirit of Islam*, *Jihad*, and others.

Sutan Mansur became the Central Leader of Muhammadiyah at the age of 58 and served for six years over two terms (1953-1959). He was the sixth Central Leader of Muhammadiyah, striving to restore unity within Muhammadiyah, which was experiencing political turmoil and division. During his leadership, he was renowned for instilling the spirit of monotheism and developing Muhammadiyah's strategy by preparing organizational cadres. Some of the cadres or students he mentored were Malik Ahmad, Saalah St. Mangkuto, Hamka, and others (Khalik et al. 2023).

3. HAJI ABDUL MALIK KARIM AMRULLAH

Buya Hamka, also known as Haji Abdul Malik Karim Amrullah, is one of the most influential figures in the history of Islamic thought in Indonesia. Born on February 17, 1908, in Minangkabau, Hamka is known not only as a cleric but also as a writer, journalist, and social activist. His diverse works reflect the depth of his thought and concern for the conditions of society, making him an important voice in religious and cultural dialogue. As an intellectual, Hamka had a broad educational background, both formal and informal. He learned from various sources, from Islamic boarding schools to Western literature, which shaped his progressive and critical views of tradition. These experiences encouraged him to contribute to various Islamic organizations, including Muhammadiyah, where he actively championed Islamic values relevant to modern developments (Jumadi, 2025).

In his book "My Father," Irfan Hamka wrote about how, until the end of his life, Buya Hamka was active and contributed significantly to the growth and development of Muhammadiyah in West Sumatra. Together with his teacher, AR Sutan Mansur, Buya Hamka established Muhammadiyah branches in various regions in the Minangkabau region.

Buya Hamka was appointed as the chairman of the Muhammadiyah Padang Panjang branch when he was still 20 years old, in 1928. Three years later, he was also appointed as the Muhammadiyah Makasar preacher.

Along with other Islamic figures from the Minangkabau region, Buya Hamka brought a new dimension to Islamic civilization. He is known and remembered not only locally but also nationally and internationally for his works. Buya Hamka's phenomenal work is "Tafsir Al-Azhar," a Quranic commentary he completed while imprisoned as a political prisoner during the Old Order era. His other works include novels set in Islamic settings and various scholarly writings that have influenced the development of Islamic thought in Indonesia and the Malay world (Najma, 2025).

For his numerous works, he was awarded an honorary doctorate from Al-Azhar University, the same as his father, Haji Abdul Karim Amrullah. Shortly thereafter, the National University of Malaysia also awarded him the same degree.

Thanks to his innovative thinking and phenomenal works, he was awarded the title of national hero, and his name was immortalized as one of Muhammadiyah's universities, namely Muhammadiyah Prof. Dr. Hamka University (UHAMKA).

4. SYAFII MAARIF

Muhammadiyah, as one of the largest Islamic organizations in Indonesia, cannot be separated from the role of intellectual figures who shaped the direction of its thinking and movement. One central figure in the history of modern Muhammadiyah is Buya Ahmad Syafii Maarif (Nashir, 2010).

Buya Syafii's educational journey reflects the parenting style of santri (Islamic boarding school). The educational pattern of santri in the past was as follows: after receiving religious education at a religious school (nggon ngaji) and Islamic boarding school (pesantren), they would then go on the Hajj pilgrimage and study religion with prominent scholars in Mecca (Peacock, 1983).

When he was born on May 31, 1935, in Sumpur Kudus, West Sumatra, the Muhammadiyah movement had already penetrated the region. Therefore, as a child, Syafii did not attend a traditional Islamic boarding school, but attended the Madrasah Mualimin Muhammadiyah Lintau (1953) and Madrasah Mualimin Yogyakarta (1956). He earned a bachelor's degree from Cokroamnoto University in Surakarta (1964) and a full bachelor's degree in history education from IKIP (State University) Yogyakarta (1968). He earned an MA in history from Ohio University (1973) and a PhD in Islamic thought from the University of Chicago, USA (1983). Again, unlike the previous generation of Islamic students who studied religion in Mecca, Buya Syafii studied religion in the West, the United States. This situation was inseparable from the shift in Islamic studies in the West, specifically in America, which was considered methodologically more advanced (Ali, 2016).

Buya Syafii Maarif's thoughts on Islam, ideology, and the state changed while he was studying in Chicago. Fazlur Rahman's ideas influenced his views on Islam, transforming his fundamentalist views into an exclusive and moderate one. Likewise, his views on the ideology of the Indonesian state, initially driven by a desire to establish an Islamic state, changed when he became a student of Fazlur Rahman, shifting his focus to embodying the values of Islamic teachings in the life of the nation and state, fostering a mutually reconciling interaction (Nuaraini, 2023).

His diverse educational background made Buya Syafii a knowledgeable, humble figure and a go-to person for national figures. The former president of the World Conference on Religion for Peace (WCRP) and founder of the Maarif Institute was once the general chairman of the Muhammadiyah Central Leadership.

As an intellectual, Buya Syafii encouraged Muhammadiyah not to be trapped in religious formalism, but rather to view Islam as a source of liberating and humanizing moral values. This view strengthened Muhammadiyah's image as a modern and progressive Islamic movement.

Buya Syafii Maarif's leadership was characterized by a simple, egalitarian, and moralistic style. He emphasized Muhammadiyah's position as a moral force and strongly opposed its use as a vehicle for practical politics. This affirmed Muhammadiyah's independence in the chaotic political landscape.

Under his leadership, Muhammadiyah strengthened its social role through education, health, and community empowerment. Buya Syafii also emphasized the importance of social criticism against injustice, corruption, and abuse of power.

One of Buya Syafii Maarif's significant contributions was strengthening the paradigm of progressive Islam, oriented toward universal human values. He emphasized that Islam must be present as a blessing for all humanity, without distinction of religion, ethnicity, or class.

This idea encourages Muhammadiyah to be active in interfaith dialogue, peace advocacy, and advocacy for minority and oppressed groups. Thus, Muhammadiyah plays a role not only as a missionary organization but also as a key actor in the development of a pluralistic and democratic society.

Buya Syafii Maarif had a significant influence on Muhammadiyah, both as an intellectual and as an organizational leader. His contributions were evident in strengthening progressive Islamic thought, affirming the organization's independence from practical politics, and developing an inclusive and humanistic attitude in religious and national life (Burhani, 2015).

MUHAMMADIYAH EDUCATION AND SOCIAL TRANSFORMATION IN MINANGKABAU

Muhammadiyah education in Minangkabau was a driving force behind social transformation, shifting the structure of thought and social order from traditional to modernist-Islamic. This movement officially entered Minangkabau in 1925 through the role of Sheikh Abdul Karim Amrullah (Haji Rasul) (Noer, 1980).

Among the main points of social transformation through Muhammadiyah education in the Minangkabau region are as follows:

1. From Surau to School (Modernization of the Education System)

Borrowing Mohammad Arkoun's ideas on deconstruction, Muhammadiyah applied them to the traditional, non-graded education system in Surau, transforming it into a classical (school) system. They introduced the use of desks, chairs, blackboards, and a structured curriculum (Hamka, 1982).

2. Integration of Religious Knowledge and General Knowledge

Muhammadiyah took a different approach from other school systems. Unlike secular colonial schools or traditional Islamic boarding schools that focused solely on the yellow texts,

Muhammadiyah implemented a dual curriculum. Students were taught pure monotheism (tawhid) as well as modern sciences such as science, history, and geography (Lutan, 2003).

3. Aisyiyah Organization

The most significant social transformation was the opening of formal education access for women through the Aisyiyah organization. This broke down a long-standing tradition that restricted Minang women's movement to the domestic sphere, thus giving rise to educated female figures (Iska, 2005).

4. Rationalization of Public Thought

In the past, some Minang people still believed in "sages." When their children or family members were sick, they preferred to visit these "sages" rather than take them to the hospital for treatment. Furthermore, the practice of Superstition, Bid'ah, and Superstition (TB) persisted.

Muhammadiyah education carries the mission of purifying Islam from the practices of Superstition, Bid'ah, and Superstition (TBK). This transforms the mindset of the Minangkabau people to be more rational, dynamic, and based on literacy of the Qur'an and Sunnah rather than blind imitation of tradition (Azra, 2003).

Muhammadiyah education has produced a generation of educated Muslims with religious awareness and nationalism. This has made Muhammadiyah an agent of social transformation in Minangkabau.

HISTORICAL ANALYSIS: THE MEANING OF "BIG IN MINANGKABAU"

Muhammadiyah, which was born in Java, only developed within its original region for a few years. Dozens of years after its inception, in 1925, it officially opened its first branch outside Java, in West Sumatra. Ultimately, Muhammadiyah's rapid growth in the Minangkabau region gave rise to the term, "Muhammadiyah was born in Greater Java, in Minangkabau."

The term "Big" in Minangkabau is not only in quantitative terms in terms of the number of its citizens, but also qualitatively.

Minangkabau and Muhammadiyah play a role in various fields, including :

1. Great in intellectual contributions

The first meaning of "great" is intellectual contribution. Muhammadiyah figures from Minangkabau, such as Hamka, made significant intellectual contributions to the development of Muhammadiyah nationally (Hamka, 1982). Hamka's works in the fields of Islamic interpretation, history, and thought expanded Muhammadiyah's influence beyond the organizational realm.

The thoughts of Minangkabau scholars enrich Muhammadiyah's modern Islamic discourse and make it more adaptive to the Indonesian context.

2. Big in the Ulama cadre

The second meaning of "big" is Minangkabau's success in producing Muhammadiyah cadres. The tradition of Islamic education and the culture of discussion in Minangkabau have produced many figures who later became Muhammadiyah leaders at the national level (Nakamura, 2012).

This cadre formation is not only structural, but also ideological, thus strengthening the foundation of Muhammadiyah's thinking.

3. Big in expansion and organizational network

The Minangkabau people's culture of migration played a significant role in spreading Muhammadiyah to various regions of Indonesia (Abdullah, 1987). Minangkabau migrants brought Muhammadiyah's ideology and religious practices to new areas.

Thus, Minangkabau serves as a distribution center for the Muhammadiyah network, which accelerates the organization's expansion nationally.

4. Big in Strengthening the Tajdid Ideology

The meaning of "great" is also reflected in the strengthening of Muhammadiyah's ideology of renewal. The Youth Movement in Minangkabau had already promoted the agenda of Islamic renewal, thus Muhammadiyah's ideology found strong resonance (Azra, 2002).

This ideological conformity made Muhammadiyah not only accepted, but also developed creatively in Minangkabau.

From a historical perspective, Minangkabau was not only an area of Muhammadiyah expansion but also played a role in shaping the organization's intellectual identity. The dialectic between local Minangkabau traditions and Muhammadiyah's ideology of renewal resulted in a distinctive and contextual character of modern Islam (Noer, 1973).

Thus, the expression "big in Minangkabau" can be understood as an acknowledgment of Minangkabau's strategic role in developing Muhammadiyah ideologically and intellectually.

CONCLUSION

Muhammadiyah was founded by KH Ahmad Dahlan in Yogyakarta, Java. He expressed his concern for the condition of the Muslim community, which was accustomed to superstitious practices, heresy, and superstition (TBC), and faced challenges from the Dutch colonial era, educational backwardness, and poverty. The Muhammadiyah movement did not stop at its birth in Java, but instead grew and developed rapidly in Minangkabau. Muhammadiyah found very strong momentum there. The Minangkabau community, with its strong Islamic intellectual tradition, culture of migration, and critical ethos of traditional religious authority, became fertile ground for the reformist ideas promoted by Muhammadiyah. The integration of Muhammadiyah's tajdid principle with the Minangkabau traditional philosophy of "adat basandi syarak, syarak basandi Kitabullah" strengthened the movement's acceptance and legitimacy in West Sumatra.

In terms of intellectualism, Muhammadiyah in Minangkabau has grown into a thought movement, not just a religious organization. The emergence of Muslim intellectuals, clerics, and Muhammadiyah educators from this region has contributed significantly to strengthening modern, rational Islamic discourse and achieving progress for the community. Muhammadiyah's educational institutions, preaching, and charitable activities in this region have become crucial channels for transforming progressive Islamic values into the public sphere.

Thus, the phrase "Muhammadiyah was born in Java and grew up in Minangkabau" is not merely a historical slogan, but rather a reflection of the dialectical process between the idea of Islamic renewal and the local socio-cultural context. Muhammadiyah was born as an idea and movement in Java, but found social, intellectual, and cultural energy that strengthened its existence in Minangkabau. This finding confirms that the success of modern Islamic movements is largely determined by their ability to adapt to local contexts without losing their ideological principles.

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