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## PRACTICING “THE IDEAL ISLAMIC DOCTRINES” AMONG MUHAMMADIYAH MEMBERS IN KARANGTENGAH IMOIRI

**Parjiman**

Email : parjiman@tafsir.uad.ac.id

Universitas Ahmad Dahlan, Yogyakarta, Indonesia

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### ABSTRACT

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*Muhammadiyah was established as the masterpiece of "The Enlightenment". This organization is emerged a Negari Ngayogyakarta Hadiningrat where becomes the center of Javanese's culture and civilization. Yogyakarta is a land of civilization untouched by the Dutch colonial and even recognized sovereignty as a sovereign state. However, the people still believed supersititious (takhayul and khurafat) and still performed bid'ah at that time and these attitude became their identity. Therefore, the biggest deram of the Kyai Dahlan, the founder of Muhamamdiyah is to create the ideal Islamic society with the purest Islamic teaching. The ideal society is where the Islamic values is implemented and colloring the entire aspects of life. Thus, the people is characterizes as a religious and obedient, loyal, civilized, welfare, deliberate, courteous, progressive, leading, and discipline. This society represents a moderate society that can create a balanced culture and civilization. In this research, I present branch of Muhammadiyah of Karangtengah as a sample. The results showed that religious adherence of Karangtengah people was relatively good. In political engagement, they are not actively involved, because the members of Muhammadiyah are expected to not involved in political practice. Additionally, mosque as the place for praying is well provided and it is affecting the existence of Muhammadiyah among Muslims and the village government.*

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### Keywords

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*The ideal Islamic society, Muhammadiyah, historical determinants*

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### INTRODUCTION

As one of the Islamic reformer organization in Indonesia, Muhammadiyah since its establishment in 1912 asserted itself as an Islamic movement that organization. Muhammadiyah organization focused on spreading and drummin that fought to spread and advance Islamic doctrine in Indonesia. The idea of the reform was inspired by the verses

of Ali Imran 104. Muhammadiyah's mission is known by the da'wah movement and *tajdid* (renewal). The da'wah and *tajdid* movements are manifested through pioneering reforms in religious understanding, reforms in the Islamic education system, the development of social services and community empowerment based on the "Common Welfare Assistant" (*Penolong Kesejahteraan Oemom*). Additionally, Muhammadiyah has also succeeded in promoting the role of Muslim women (*Aisyiyah*) in the public space. Organizing zakat and pilgrimage, pioneering libraries and publications, and developing Islamic culture that advances life is a real effort of this movement (*Berita Resmi Muhammadiyah: 2005*).

Muhammadiyah intelligently understands Islam has a view on the aspired Muslim society, inspired by Ali Imran's verses: 110 and Al-Baqarah: 143. "*You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient*" (Ali Imran: 110). "*And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful.*" (Al-Baqarah: 143).

The Islamic society that Muhammadiyah expects is the embodiment of the *khairu ummah* (the best Ummah) who has the position and role of the *ummatan wasathan* (ummah) and martyrs' *ala al-nas* (the perpetrator of history) in human life. The ideal Islamic society according to muhammadiyah is *khairu ummah* (the best people) who act as mediators in human life. where they embraced the entire teachings of Islam; incompatible, ethical and civilized, *syar'i*, welfare, deliberation, courtesy, progress, leadership, and discipline (*Berita Resmi Muhammadiyah: 2005*).

The character of the Ideal Islamic society is progressive, fair, prosperous, democratic, independent, dignified, sovereign, and good character (*al-akhlaq al-karimah*) imbued with the divine values. The Islamic society is a pillar of a civil society that upholds religious pluralism and par excellence towards all elements of society. In the community, it creates peace and non-violence and becomes a massive tent for all classes of society. The ideal society is capable of producing a major civilization that brings the enlightenment of humankind (*Berita Resmi Muhammadiyah: 2010*).

In this study, Muhammadiyah branches of Karangtengah as the object of research to illustrate an ideal Islamic society. Because the area soon rises to build its village after the Yogyakarta earthquake on May 26, 2006. Another reason for the location was because UAD through the Community Service Board (LPM) fielded many volunteers in the region. Through this volunteer disseminated the questionnaire to see the index of "Ideal Islamic society" in the branch of Muhammadiyah Karangtengah, Imogiri, Bantul.

## RESULTS AND DISCUSSION

### Muhammadiyah's Efforts To Establish A Major Society

The formulation in the preamble of Muhammadiyah's statute contained the ideals of Muhammadiyah that were keen to build the ideal society. The ideal society is illustrated as a "*Baldatun Thayyibatun was Rabbun Ghafur*". The building of a land of "*gemah ripah loh jinawi, toto titi tentrem, tukul kang sarwo tinandur, ing wayah sore pangonan podho mulih neng kandange dhewe-dhewe tanpo cecer siji-sijio*", was created through the establishment of a "ideal Islamic society" (Sudibyo Markus, 2009: xi).

According to Djarnawi Hadikusuma, "ideal Islamic society" is an embodiment and as a form of effort to realize "*Baldatun Thayyibatun wa Rabbun Ghafur*" as mentioned in Muqaddimah of Muhammadiyah's Articles of Association (Sudibyo Markusdkk, 2009: xi). According to Haedar Nasir, in 1945 the concept of "ideal Islamic society" was discussed by the team appointed by Ki Bagus consisting of Fakhri Usman, Hamka, Farid Ma'ruf and Ahmad Salaby; contains points of thought. Djarnawi Hadikusuma gives the definition of "ideal Islamic society" as a society, where the Quran is applied and upheld to be the only source above all laws. Whereas, Indonesia at that time until the end of the New Order regime, even today uses Pancasila as the source of law.

According to Haedar Nashir in Sudibyo Markus et al (2009), the ideal Islamic society as the the prominent aim of Muhammadiyah is not only written in the preamble, but it should be achieved in real life. The effort to realize this goal can be started from Muhamamdiyah branch as the smallest element of Muhamamdiyah organization hirearcy.

To achieve its objectives, these efforts are formulated in 14 main steps as set forth in the Bylaws. Namely; 1) Instill confidence, deepen and expand understanding, improve the practice, and disseminate the Islamic doctrines in various aspects of life, (2) Deepen and develop the study of Islamic doctrines in various aspects of life to obtain purity and truth, (3) Increasing the spirit of worship, jihad, zakat, infaq, waqf, shadaqah, grants, and other good deeds, (4) Improving the dignity and quality of human resources to be highly capable and noble, (5) Advancing and renewing education and culture, developing science, technology, and the arts, as well as improving research, (6) Promote the economy and entrepreneurship towards the quality improvement of life, (7) Improve the quality of society health and welfare, (8) Maintain, develop, and utilize natural resources and environment for prosperity, (9) Develop communication, brotherhood (*ukhuwah*), and cooperation in various fields and circles of society at home and abroad, (10) Maintaining the integrity of the nation and play an active role in the life of nation and state, (11) Fostering and improving the quality and strength of members as perpetrators of the movement, (12) Developing facilities, infrastructure, and financial resources for the success of the movement, (13) Seeks law enforcement, justice, and truth and improve the defense of the society, (14) Other efforts in accordance with the aims of Muhammadiyah (*Berita Resmi Muhammadiyah*, 2005).

### **The Realization of The Ideal Islamic Society**

According to Agus Sukaca (Chairman of MTDK PP Muhammadiyah 2010-2015): The realization of the ideal Islamic Society is the long-term vision of Muhammadiyah that is not limited time. Vision is a picture of the future that will be realized which is not yet existed. A vision will become a reality if it is believed by the owner of the vision as a picture of the future that can be realized. The more convinced a person is about the possibility of realization, the greater the chances, and vice versa. Therefore Muhammadiyah people must believe that the vision of Muhammadiyah can be realized. If the leaders, cadres, and members of Muhammadiyah hesitated, or even thought impossible to be realized, the vision would never come true. How can the Muhammadiyah people struggle against something they do not believe in? Of course, the spirit will lose, and they will die! To foster a strong belief, all Muhammadiyah citizens must have a concrete picture of their vision and then determine the right steps to go to it.

In the preamble of Muhammadiyah's statute depict the ideal Islamic society as a happy society, accompanied by the abundant favor of Allah, so it is "*Baldatun Thayyibatun wa Rabbun Ghafuur*", a beautiful, clean, sacred, prosperous country under protection Allah the Most Merciful. Such a society, besides being the happiness in the world for all humanity, will also be a ladder for Muslims to enter the gates of heaven (*jannatun naim*) to earn the eternal pleasure of God. The ideal Islamic society is a blessing of Allah for all the worlds, which will fully guarantee justice, equality, security, safety and freedom for its members.

Islam as ideology Islam is defined as a system of beliefs which, like any system of belief, in the final analysis is a reflection of faith processes and struggles (S. Sayid, 2015). Therefore the picture of the ideal Islamic society can be simply described as a harmonious coexisting society, dominated by ideal Muslim individuals with characteristics: pure monotheism, noble character, obedient worship according to the guidance of the Messenger of Allah, and according to the Islamic doctrines. These individuals who control the existing state institutions and social institutions, so that everything goes according to what Islamic doctrines require.

Departing from that simple picture, the most important step for realizing a ideal Islamic society is to foster as many Muslim personalities as possible to reach an enabling amount to dominate all state institutions and other social institutions. Furthermore, invite individuals who fostered is actualize the role of nationality and society, so that goes according to what is desired by Islamic doctrine. Muhammadiyah should focus on these important steps. Let political affairs be carried out by Muslim individuals who have been nurtured by Muhammadiyah. Muhammadiyah concentrates on organizational machinery to produce as many as the ideal Muslim self.

In the strategy of building a ideal Muslim personality, beginning with an attempt to manifest a ideal Muslim personality. This situation requires systematic, intensive and long-term coaching. The Muhammadiyah Bylaw sets out the coaching of members and sympathizers through recitations and public courses. Recitation is a regular meeting institution for members of the congregation to update or improve the understanding of Islamic doctrines, maintain religious spirit, and maintain a relationship (*sillaturrahmi*) fellow members of the congregation. While the course is the institution of teaching futures

for certain fields in a more comprehensive, for example: tauhid course, religious courses (thaharah, salat, zakat, ritual hajj, etc.), morals courses, sakinah family courses, cadre courses (Baitul Arqam, Darul Arqam, Instructor Training), Muballigh course, and others.

Such recitations and courses should be instituted permanently with good management and managed in earnest to become professional institutions. For that purpose, the chairman of the association needs to establish a manager and a permanent teacher for each reciting institution and course.

The Congregation is a mandatory business charity for twigs. The obligation to nurture congregation suggests that every Muhammadiyah member should be in the congregation. With congregation, the spirit of Islam will be maintained, and his life will be guided. In the congregation, coaching will be intensive and take place in the long run. The congregation is led by a cadre of Muhammadiyah in charge of ; (1) motivating and keeping each member of his congregation following regular recitations and courses; (2) to guide the members of the congregation to practice the Islamic doctrine as well as possible; (3) to keep the members of the congregation constantly in the congregation, and not out of the congregation until the end of life, (4) When the members of the congregation move to a residence, it connects with the congregation in his new residence and leave it to the leader of his congregation for further coaching; (5) duplicate his or her ability to lead the congregation to its members by sponsoring them as cadres. It is led by the leader of this congregation, Muhammadiyah members and sympathizers are processed in the guidance system through recitation and courses.

The guidance line begins with the recruitment process of congregation's members by cadres and Muhammadiyah sympathizers. Next, invite them to follow regular recitations and courses, cultivate in the congregation, sponsoring the members, involving in the ministry and training muballigh until finally some of them become cadres and muballigh. The generated cadres do the same thing from recruitment to cadre. The duty of a cadre is to duplicate himself to his congregation to become a cadre like himself. In this way, the coaching system becomes structured, implemented gradually until it becomes an aspired individual.

The guiding target of dakwah to be a ideal Muslim person is actually a formation of a person's attitude, whose success is determined by what is his goal, what he sees, hears, and feels. then the next most important thing is to help them set their goals in life: "to be a ideal Muslim person" so it is worthy to be a paradise (*jannatun naim*). If the purpose of life is already the greatest dream of his life, he will affect the entire system of his body to move to pursue the implication. The spirit to make it happen will increase when his mind is dominated by positive information that enters through his eyes and ears.

It is the duty of the leadership to provide such positive information. Information through the visual path can be fulfilled by providing as much positive reading material as books and magazines. Information through an audio track can be accomplished by doubling the recording of motivational lectures. Semi-monthly magazine "Suara Muhammadiyah" according to Agus Sukaca can be developed into a religious guidance magazine that can be a must-read for anyone who wants to be religious with good and right.

That way, the pattern of coaching is simple: by inviting to attend religious teachings and courses, living in the congregation, reading positive reading and listening to recordings,

following the cadres and training, then they will run towards the ideal Muslim person. Like a journey to the top of the mountain, simply indicate where the peak, the map of the journey, and ensure they have stepped correctly.

### **Establishment of Islamic Society**

As an Islamic movement, Muhammadiyah has the ideals, namely to realize "the ideal Islamic society". With the ideals that want to be realized that Muhammadiyah has a fairly clear direction in the movement. The main aspiration that Muhammadiyah wants to realize is contained in the formulation of the purpose of Muhammadiyah establishment, which is "uphold the religion of Islam to realize the ideal Islamic society".

In the development of the formulation of Muhammadiyah's statute since its establishment in 1912 to the 45th congress of 2005, Muhammadiyah has compiled and amended the statute 15 times, in 1912, 1914, 1921, 1934, 1941, 1943, 1946 1950, 1933, 1987, 1961, 1967, 1969, 2005. From the content of the Muhammadiyah statute found that the formulation of the goal of realizing the "ideal Islamic society" was established in 1946, whereas since the establishment until the beginning of the Indonesian independence year it was not found the objective formula as intended.

From the data collected Mh. Djaldan (1998), it was found that the formulation of Muhammadiyah's purposes as intended, underwent a slightly different editorial change, namely, 1946 and 1959, as well as changes in content in 1985. Statutes in 1946 contained the phrase "The purpose and objectives of this organization uphold the religion of Islam, so as to realize the ideal Islamic society", while in the 1959 Statutes reads "The purpose and objective of the organization is to uphold the religion of Islam, so that the realization of Islamic society can be realized".

In 1985, Muhammadiyah's goal changed its contents into "The purpose of the organization is to uphold the religion of Islam so as to manifest the main society, fair and prosperous who blessed Allah Subhanahu wata'ala". After 1985, there was a change due to the imposition of the Soeharto regime in the New Order era through the legislation of 1985, requiring all political and civic organizations to be based on Pancasila, so that Muhammadiyah was required to change the Islamic principles that had been formulated since 1959 as the principle of Pancasila, the formulation of its purpose through a very tough process, thus delaying muktamar for two years.

In the first statute, the formulation of the Muhammadiyah purpose has not yet led to the format the ideal Islamic society. *First*; In the 1912 Constitution, the second clause is stated as follows: "So the association means: (a) Disseminating the religious doctrine of the Prophet Muhammad to the Bumiputera population in the Yogyakarta residency, and (b) Promote religious doctrine to its members".

*Second*, Then the time span from 1914 to 1934 the formulation of the purpose of muhammadiyah became: (a) Promoting and encouraging the Islamic doctrine in the Indies Nederland, and (b) Promoting an Islamic way of life to its members. Third, Organization purpose: (a) Promoting and encouraging the Islamic doctrine in the Indies Nederland, and (b) promoting an Islamic way of life to its members (all his allies).

*Third*, 1943; In accordance with the belief to establish the common prosperity of all Great Asia, under the leadership of Dai Nippon, and indeed commanded by God, the aims

of this organization are: a) to broadcast the religion of Islam, and to practice a life in harmony with its guidance, b) to do good deeds c) to increase knowledge and intelligence and good manners to its members; all of which are aimed at educating the wider community.

*Fourth*, 1946 to 1968; the purpose of this organization will uphold the religion of Islam, so as to realize the ideal Islamic society.

*Fifth*, the purpose of Persyarikatan is to uphold the religion of Islam so as to manifest the main, fair, and prosperous society that is blessed by Allah. Sixth, 2000 to 2005; the purpose of Muhammadiyah is to uphold the religion of Islam so that it can be realized the ideal Islamic society.

The alteration of substance and formulation of Muhammadiyah's purpose seems to illustrate the development of the way of thinking and the context facing Muhammadiyah in each particular historical chapter. According to Farid Ma'ruf in the book *Pendjelasan Tentang Maksud dan Tujuan Muhammadiyah* (1966), that "such stratified changes clearly envisage, the progress of the results achieved by Muhammadiyah is systematic, as well as the development of thinking ways of leaders and members are progressing as well. "Thus, there is a systematization of more advanced thinking, based on changes in the formulation of Muhammadiyah's purpose as in other formal thoughts.

However, despite the change of purpose formulation, there is consistency that is the spirit of the movement that remains consistent to carry the message of Islam, and the orientation of efforts to disseminate and promote life along the will of Islamic doctrines through society field and not through state power. (<http://fai.uhamka.ac.id/post.php?idpost=218>).

For the long journey of Muhammadiyah, politics is an ever-present dilemma between the idealism and the reality. Ideally, Muhammadiyah expects all its cadres and citizens to remain firm on non-political channels, but always the cadres and their citizens individually are interested in politics. In the case of the birth of a political party such as PAN (Partai Amanat Nasional) and PMB (Partai Matahari Bangsa), it is enough to seize the interest of the Muhammadiyah youths fighting over the political cake and rather forget the *khiththah* (steps) of the non-practical politics of Muhammadiyah.

The way that Muhammadiyah is not practical politics, it turns out very visible results. Among these results is that until now the existence of Muhammadiyah remains as an asset of the nation, which puts forward the values of intellectuality and morality that are dignified and progressive. While in the struggle of political parties, more priority to get as many votes as possible, in any way often done.

### **Description of The Ideal Islamic Society In The Qur'an**

Islam is a religion comprising foundational doctrines held by Muslims, premised on the belief that the Qur'an and the Sunnah (exemplary behaviour of the Prophet Muhammad) are the revealed texts from God to human beings (Charlene Tan, 2011). And Islam describes the ideal society (the ideal Islamic society) in the Qur'an at least in; al-Maidah, 5: 54, Yunus, 10:19, Al-Baqarah, 2: 205 and al-A'raf, 7: 56.

In Saba' 34: 15; described "*There was for (the tribe of) Saba' in their dwelling place a sign: two (fields of) gardens on the right and on the left. (They were told), "Eat from the*

*provisions of your Lord and be grateful to Him. A good land (have you), and a forgiving Lord."* In this verses, Allah describes the existence of a good state that is still free from various pollution. Various pollution is good air pollution (factory smoke and engine on the road, noise pollution). The main country is a country free from corruption whether committed by the scholars and leaders. Because so interesting to the world of politics, everyone is interested in this world, so the scholars should be the bearer of the torch hidayah, not even lulled into the corruption of the rulers.

In Ali Imran: 159 explaining the nature and spirit of the ummah is a compassionate, non-stubborn, forgiving attitude, having and developing a deliberative tradition of solving problems and involving Allah in all activities with confidence He will give the best. The other character as described in al-Maidah: 54 is soulful to anyone (including other religions), and links all his activities in search of pleasure and expression of love to Allah and His Messenger.

They (umma) developed an open and tolerant attitude in relation to other religious people. They realize that the diversity of beliefs is a necessity, although, in fact, they understand that the beliefs of the original human being are only one; ie believe in Allah, not kafir and shirk. In Tafsir al-Thabaari (Chapter IV: 280), Al-Thabariy argues that the beliefs of the people at first were only one. Namely, convinced of the oneness of God, not kufr and not polytheistic to him. This is based on Yunus (10: 19).

The awareness that God deliberately allows for the uniformity of beliefs, is to encourage Muslims to always compete to prove themselves as the best and set aside the violent and destructive ways. This is not in line with the verses of al-Baqarah: 205 and al-A'raf: 56 which forbids people to commit crimes.

Nevertheless, they also remain convinced that Islam is the only ideal religion in the sight of Allah. This belief is based on the Ali Imran: 19, *"Indeed, the religion in the sight of Allah is Islam."* This is apparently a model of pluralism developed by the ummah: it remains a belief that values diversity of beliefs.

The other character of the ummah, as described in the verses of al-Baqarah: 143 is moderate and exemplary, and not to the left nor to the right, neither rigid nor permissive in the performance of shari'a (Qur'an 1: 6-7). His view of the world life, reflecting a balanced attitude. The understanding of the ummah to religion reflects the integration of textuality, contextuality, and historicity.

In Al-Qashash, 77; *"But seek, through that which Allah has given you, the home of the Hereafter; and (yet), do not forget your share of the world. And do good as Allah has done well to you. And desire not corruption in the land. Indeed, Allah does not like corrupters"*.

This verses is understood in an integrative way that the happiness of living in the hereafter can only be realized with the facilities offered by life in the world. The world of planting and the hereafter is where everything that is grown in the world is harvested. There is no drowning in the pleasures of the matter by neglecting the spiritual life. On the contrary, there is no drowning in the spiritual life by ignoring the life of the world. In the understanding of religion also reflects the middle view, not literally by losing contextuality or vice versa, not prioritizing the spirit of the text by ignoring textuality.



All beliefs and activities and the character of the ummah are born and arise from the spirit of faith. In this context, tauhid is not only a mere faith, but always manifested in thought and form of activity. In Ibrahim: 24-25, Allah describes tauhid like a tree that is deeply rooted, shady and always gives its fruit in discipline and without being asked. Ummah believers are the ummah who believe strongly, can provide a sense of security, comfort, and peace, and provide benefits to anyone.

In addition to the ummah, the vocabulary which is also used as a reference 'ideal Islamic society' is *baldah thayyibah*. This word is contained in Saba ': 15, which in its entirety reads as follows:" There was for (the tribe of) Saba' in their dwelling place a sign: two (fields of) gardens on the right and on the left. (They were told), "*Eat from the provisions of your Lord and be grateful to Him. A good land (have you), and a forgiving Lord.*"

In the tafsir Al-Mishbah, Quraish Shihab depicts Saba 'country as peaceful, and its inhabitants are given much sustenance. A Country whose population has a pattern of harmonious relations, so that the unity of the population can be well maintained. According to Al-Qurthubiy in Tafsir al-Qurthubiy (Vol. I, p.178), the phrase "*wa rabb ghafuur*" behind *baldah thayyibah* implies that the sustenance earned is sometimes halal and sometimes unlawful. whereas *wa rabb ghafuur* seems to indicate that the inhabitants of Saba 'relatively quickly realized the mistake to then apologize. Therefore, there is an affirmation that God is the Forgiver.

In addition, the creation of security, sincerity, and peace, as well as the prosperity and ease of earning sustenance, and emerging awareness that they are servants of God-given responsibility (al-Ahzaab: 72) as the representative of God on earth (al- Baqarah: 30). The task that must be fulfilled by man as the representative of Allah on earth (the world) is to make the prosperity of the earth (the world), with the ability to organize and build and create and maintain security and order in accordance with the demands and guidance of sharia. (al-An 'aam: 165 and Huud: 61).

From Saba's verses , information is obtained that the nature of the other ummah is, quickly realized the error to then apologize so that the ummah is spared from the sin and the long rebellion. In addition, there is an awareness of the ummah that they are in charge of realizing the mandate as God's representative. they prosper the world with the ability to organize and build and create and maintain security and order in accordance with the demands and guidance of sharia (al-An'aam: 165 and Huud: 61). What they do is actually a manifestation of the spirit of worship, peace, and goodness.

From the above description can be put forward as a final note that the ideal Islamic society is a moderate monotheistic society, exemplary, inclusive and tolerant, solid and caring fellow, and has the awareness of the mandate as the representative of Allah on earth in charge of creating prosperity, security, comfort and harmony and quickly realize the mistake to then apologize, so the ummah avoid the sins and the long rebellion in order to gain happiness in the afterlife (Kiageng AF Wibisono).

## CONCLUSION

It is quite difficult to get a clear, thorough and simple formulation of the picture of the ideal Islamic society. However, after conducting a theoretical study by examining the various views of the leaders of Muhammadiyah and conducting research in the field can be concluded about the picture of it.

The picture of the ideal Islamic Society has been formulated in the Muhammadiyah statute's preamble contained the noble aspirations of Muhammadiyah intent on building a major society. The idealized society is described as a "*Baldatun Thayyibatun wa Rabbun Ghafur*" is realized through "the ideal Islamic society".

The ideal society formulated in the period 1942-1953 is the period of leadership of Ki Bagus Hadikusuma. According to Haedar Nasir, in 1945 the concept of "ideal Islamic society" was discussed by the team appointed by Ki Bagus consisting of Fakhri Usman, Hamka, Farid Ma'ruf and Ahmad Salaby; contains points of thought. Djarnawi Hadikusuma gave the notion of "ideal Islamic society" as a society, where God's law is applied and upheld to be the source of all other laws. Whereas the ideology of the Indonesian nation to this day is Pancasila, which is the source of all sources of law.

In the dimension of religious adherence, the branch of Muhammadiyah Karangtengah is quite obedient. This situation is seen from aspects of worship (eg prayer, fasting, zakat, pilgrimage and other circumcision worship), maintaining the purity of beliefs and how often to practice good deeds and set an example. The life of people in the field of democracy is quite good. This can be seen in decision making, control mechanism, the existence of leadership selection process, the regeneration process is quite consistent. Nonetheless, citizens are not actively promoting democracy at the public level. The discourse of democracy is delivered to the public only through Jum'ah recital or sermons.

In the structural dimension, Branch of Muhammadiyah Karangtengah participates in non-party political action with various forms such as writing letters to newspapers, signing petitions; following the demonstration is not significant. People's awareness to donate to charities on a regular basis is good enough. It looks like dues in the mosque every Friday, village fees and other social funds. Almost half of the total citizens are active in the activities of citizens, even appearing large enough support of community members to the activities of citizens.

In the environmental dimension, Branch of Muhammadiyah Karangtengah is able to provide good facilities of worship. This state of affairs looks at how the place of worship is quite representative. Including wastewater disposal and lighting are well organized. In the room of the mosque has been given a fan and adequate lighting. Means of reading or library of mosques also exist, although still a very limited book. Social-religious activities are intensively held in this branch. Such as regular recitals and Islamic holidays.

Muslims in this branch reach 90%. But overall only about 40% run the Islamic doctrine. Although Muhammadiyah and NU have moved together, the abangan community remains the majority. This is possible because the movement of consumerism is strong enough, which is driven party activist. Culture always loves people, causes dependence. In religious behavior is also highly dependent the political activists, who they do religion there is a tendency as a lipstick.

In the impact dimension, Branch of Muhammadiyah Karangtengah is quite capable of influencing public policy. This is with Muhammadiyah's efforts to promote the superiority of morality and rationality. Superior morality is realized that internally Muhammadiyah distances KKN (corruption, collusion, nepotism) behavior. Muhammadiyah rationality offers *aqidah salimah* (good faith) that is away from superstition.

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